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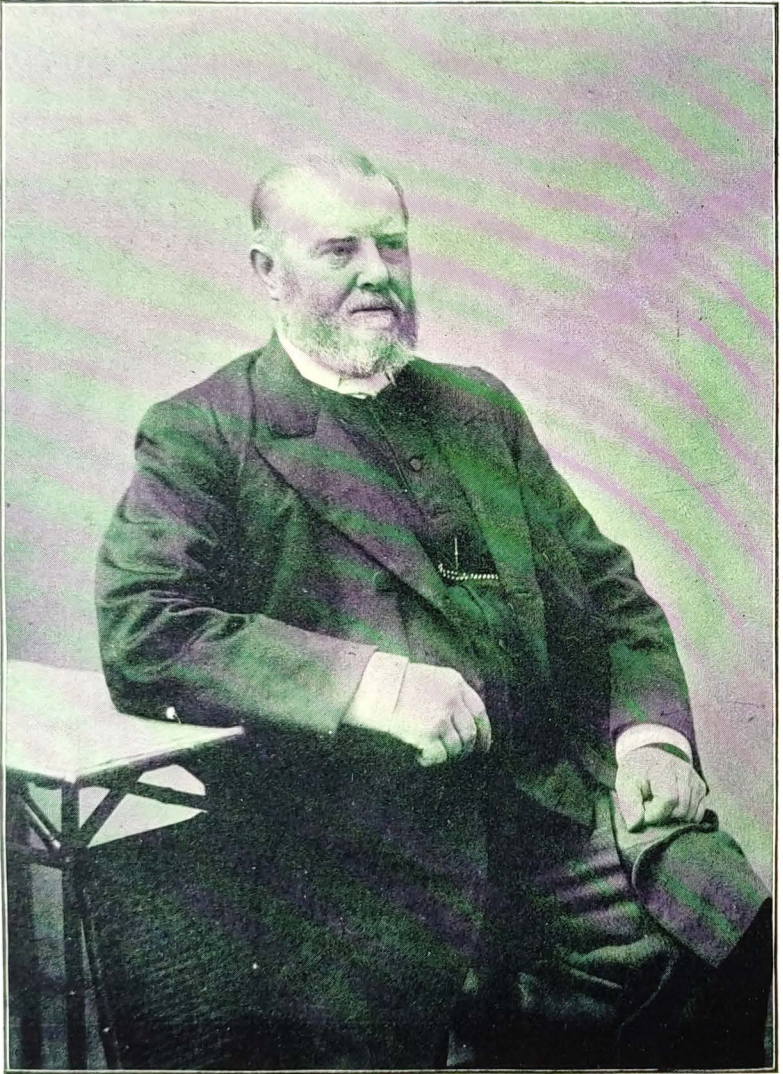


Photo by FRANK MARTYN, St. Paul's Road, N.

Yours faithfully, John W. Banks.

THE
EARTHEN VESSEL

AND
GOSPEL HERALD

FOR
1897.

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JANUARY.

Beebles, Bow, Godstone, Lingfield, Notting-hill Gate, Oxted, Surrey Tabernacle, Tokatoka, Whitechapel. *Baptism*: Bromley, Clerkenwell, Lowestoft, Mount Bures, Northampton, Peckham, Plymouth, Pulham-St.-Mary, Shelfanger, Wandsworth Common, Wellingboro', Whittlesea, Woolwich. *Miscellaneous*: Suffolk and Norfolk Home Mission, Resignation.

FEBRUARY.

Blakenham, Croydon, Dacre-park, Fleet, Manchester, Pimlico, Rotherfield, Stoke Ash, Stowmarket, Sydney, Teddington, Tooting-grove, West Norwood. *Baptisms*: Crans ord, Fleet, Ipswich, St. Albans, Whitechapel, Whittlesea. *Miscellaneous*: Divine Sovereignty, Need of Patience, Prayer, Publisher and Patron, The Protestant Woman, True Nature of the Gospel.

MARCH.

Brighton, Brisbane, Hertford, Norwich, Queensland, Staines. *Baptisms*: Guildford, Halstead, Portsmouth. *Miscellaneous*: An Old Complaint, "Australian Particular Bap-

tist," London Strict Baptist Ministers' Association, Strict Baptist Associations, Temperance Permanent Building Society.

APRIL.

Beebles, Chesham, Courland-grove, Fleet, Grays, Ipswich, Laxfield, Occold, Ramsgate, Rushden, Stoke Ash. *Baptisms*: Clapham Junction, Claxton. *Miscellaneous*: A Dry Baptism, Particular Pars, Retrospective and Prospective.

MAY.

Lowestoft, Margate. *Baptisms*: Brisbane, Clapham Junction, Crowley, Doncaster, Ipswich, New Cross, New North-road, Northampton, Old Brentford, Queensland, St. Albans, Watford, West Ham. *Miscellaneous*: An Outspoken Vicar, Education Bill, God Knoweth, Late G. W. Shepherd's Memorial, Prayer, The Gospel in Power, Unrenewed Nature.

JUNE.

Bromley, Clapham Junction, Grays, New Cross, Waltham Abbey. *Baptisms*: Bradfield-St.-George, Clapham, Ipswich, New North-road, Norwich, Walthamstow. *In Memoriam*: Mrs. J. S. Anderson, Mrs. Trotman. *Miscellaneous*: Illness of Mr. W. Jeyes Styles, Strengthen Ye the Weak Hands, That's a Beautiful Book Johnny Got.

JULY.

Bethnal Green, Ilford, March. *Baptisms*: Brighton, Clapham, Clerkenwell, Whitechapel, Whittlesea. *Miscellaneous*: London Strict Baptist Ministers' Association, New Secretary, Marriage and Presentations, Resignation.

AUGUST.

Braintree, Clapham, Croydon, Fressingfield, Grays, Pulham-St.-Mary, Shouldham-street. *Baptisms*: Chelmsford, Clapham Junction, Grundisburgh, Halstead, Stony Knapps. *Miscellaneous*: Courtesy and Kindness at Clapham, Sea Coast Gospel Directory.

SEPTEMBER.

Ballarat, Cottenham, Desford, Fulham, Hertford, Raunds, Stowmarket. *Baptisms*: Cottenham, Dunstable, Fressingfield, Gaddesden-row. *Miscellaneous*: About Australia, A Few Thoughts Upon Faith, An Important Question, Atonement, Cowper on Porey, Every Promise, God Interposes, If Without Knowledge, Love, Real Forgiveness, Sea Coast Gospel Directory, Sydney or Brisbane, The Church of Rome, The Price of a Bible, Resignations: Forest Gate, Shouldham-street.

OCTOBER.

Bromley, Leyton. *Baptisms*: Chatham, Pulham-St.-Mary. *Miscellaneous*: A very Good Bill, Strict Baptist Mission, To Sunday-school Superintendents.

NOVEMBER.

Bungay, Clerkenwell, Kingston, Little Staughton, Slow-in-the-Wold, Swanscombe, Waltham Abbey. *Baptisms*: Ipswich, Tunstall, Whitechapel. *In Memoriam*: Boulton, W. M., Broad, C. P. *Miscellaneous*: A Timely Letter, B. Flory, Bazaars, E. Jacob, For Sydney, Harvest Thanksgiving, London School Board Election, Our Australian Column, Religion. *Resignation*: Beley Heath.

DECEMBER.

Baptisms: Dover, Dunstable, Hackney-road, Limehouse, Portsmouth, Shelfanger, Southminster, Sudbury, Sydney. *Miscellaneous*: Bible-spreading Union, "Bright Eyes," Calvinistic Protestant Union, Casey, Mr. E., Death and Funeral of, Grumblers, Hardening of Conscience, New Books, Resignation, Strict Baptist Mission, Working Men's Lord's-day Rest Association.

The Earthen Vessel

AND

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E. V., VOL. LIII., No. 610.

G. H., VOL. LXIV., No. 769.

A Heart-cheering Assurance.

BY E. MITCHELL.

“My grace is sufficient for thee.”—1 Cor. xii. 9.

THE people of God, like the patriarchs, are confessedly “strangers and pilgrims on the earth.” The rapid flight of time does not alarm them, as each day brings them nearer the goal of their hope—“their Father’s house on high.” The conduct of their God in the years that are past yields them many profitable lessons, and affords them much comfort, while they “remember all the way which the Lord their God has led them.” And with respect to the future, though they know it will be more or less a path of tribulation, the gracious promises of their covenant God assure them that all shall be well. Standing on the threshold of another year, with all that it may contain for us mercifully hidden from our view, we are not alarmed while we hear His voice sweetly whispering, “My grace is sufficient for thee.”

This promise was given to Paul under a peculiarly painful experience. “There was given to him a thorn in the flesh, the messenger of Satan to buffet him.” Many have speculated as to what this “thorn in the flesh” was, and various and opposite conclusions have been reached, but it is still a matter of uncertainty. But if we do not know of what it consisted, the reason why it was sent is plainly revealed—it was “lest he should be exalted above measure.” We have not been favoured with “the abundance of revelations” that Paul received, yet we need discipline to keep us humble. God still leads His people about to *humble* them, and prove them. Pride is an abomination in the eyes of the Lord, and “prevention is better than cure.” “A thorn in the flesh,” however painful, is better than to be left alone. Should the year on which we are entering prove peculiarly trying, let us not forget that our profit is the end our Lord has in view, and we know that—

“Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to His feet,
Lay me low, and keep me there.”

This promise was recieved in answer to earnest and repeated prayer. This marks for us God's order in dealing with His people. He will "be enquired of by the house of Israel" for those things that He has graciously purposed to bestow upon them. *This order is devised in our interest. The exercise of prayer itself is very beneficial.* What natural exercise is to the body, prayer is to the soul; it strengthens every spiritual faculty, and brings every grace into lively action. *The atmosphere that surrounds "the throne of grace" is exceedingly healthful, and of singular benefit to the soul.* There we get above the fogs and poisonous miasma so prevalent in the world, and breathe the pure, fresh, invigorating air of heaven. This is so manifest that he who is much and frequently at the mercy-seat can never be spiritually unhealthy, while he whose visits are few and short can never be spiritually vigorous. *Blessings procured by earnest prayer are most highly valued.* That which comes easily is generally of little esteem with us, but that for which we have laboured is enhanced in our regard. May every trial we meet during this year urge us to renewed earnest prayer, resulting in rich blessings being poured out upon us by our gracious God.

This promise is exceedingly full. The grace of our Lord Jesus Christ is sufficient to meet all His people's needs. Paul found it so, and our needs are not likely to exceed his. *Grace is a comprehensive word.* In its original meaning it applies to the *free favour of God*, altogether apart from any consideration of worthiness in the creature; yea, implying great unworthiness. This is the spring, the fountain, the well-head from which all our blessings flow. It is sometimes applied to the *vehicle by which grace is conveyed to us.* Hence the Gospel is "the Word of His grace," and "the grace of God which bringeth salvation." Those who are under its benign sway are said to be "not under the law, but under grace." It is taken also for the *Holy Spirit's operation in the hearts of the saved.* "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Hence we call His work, "a work of grace;" and faith, hope, love, and all the other good things in the believer's heart are Christian graces, not merely moral virtues. They do not spring from human efforts, nor are they produced by the law, but are the result of the Spirit's work in the soul. Our Lord Jesus Christ is the divinely appointed repository of grace for His people. It pleased the Father that in Him should all the fulness dwell. From His fulness all His people receive, "and grace for grace."

There is a sufficiency of grace in Jesus. "In Him dwelleth all the fulness of the Godhead bodily." No need of ours can outmatch His grace. There is grace sufficient in Jesus to pardon our worst transgressions, and overflow our most desperate unworthiness; merit sufficient in Him to overcome our deepest demerit. But the text with its connection points to *His grace put forth in His people* in sustaining them under all their trials, temptations, tribulations, and infirmities. This year may prove to be a year of severe trial to some of our readers. Already, it may be, the shadow of sore affliction envelops them, and gloomy forebodings oppress their spirits. But no trial can befall under which He cannot support us; no affliction overtake us that He cannot sustain in; and no temptation assail us but He can deliver us out of, and enable us to overcome. His grace is sufficient, and shall be sufficient to meet all your necessities. Not only is there a boundless supply in Jesus, but by His

Spirit He will put forth *in you* sufficient grace in every exigency of your life. The word means it shall avail, suffice, be strong enough. He will continually impart sufficient grace.

This promise is the common property of the Church. It is made over to the whole family by deed of gift. It is one of those "exceeding great and precious promises" which form the believer's treasure while sojourning here on earth. It belongs to thee, tried believer, even though it may not have been specially applied to thy soul. Hear how the apostle speaks! He is addressing all believers: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. xiii. 5, 6). These blessed words were spoken originally to Jacob, afterwards to Joshua and others. but they are spoken equally to all believers. The promise is "sure to all the seed," as we find in Heb. xii. 5. The Scripture *speaketh* it is God's voice to His people in all ages.

This promise should reconcile us to all the trials of the way. Receiving this, Paul was content to have the thorn remain. He was willing to be daily conscious of his own weakness that the power of Christ might rest upon him. It is in and by means of trial that we gain experimental knowledge of the sufficiency of the grace of Christ. Thus, too, He is glorified in and by us. We would not ask for trials; neither would we shrink from them. Only may our gracious Lord verify His promise in our daily experience, and ever give us faith to believe that His grace is, and always will be sufficient for us.

OUR PORTRAIT GALLERY.—No. I.

JOHN WATERS BANKS.

YIELDING to the repeatedly expressed wish of numerous readers in this and distant lands, together with the "emphatic" desire of the trustees of the E. V. & G. H., we insert the portrait which forms the frontispiece to the present volume. We had much rather the lot had fallen on some brother worthy the occasion, but as there is no alternative we passively assent. This is our apology for the prominent position we occupy this month, and commence the indispensable sketch by giving very briefly our

ORIGIN AND BIRTH.

My father, Charles Waters Banks, eldest son of Thomas Banks, builder, was born at Ashford, Kent, and my mother, Mary Burt, eldest daughter of Charles Burt, builder, was born at Cranbrook, Kent, and the subject of this sketch first saw the light of day in this world, November 30, 1829, in Union-street, Canterbury, Kent, a city noted for its cathedral, numerous "churches," Roman Catholic tendencies, and its general inhabitants as "being poor and proud," which facts force upon the mind the words, "Who can bring a clean thing out of an unclean? NOT ONE!" (Job xiv. 4).

There is nothing to record about our infant days, except that we soon began to give unmistakable manifestations of a mischievous disposition, continually climbing and falling; so that through our infantile gymnastics, early in life we earned the name of "Falling John," or

“JOHN THE FALLER,”

which character we have maintained up to the present hour.

OUR FIRST SITUATION.

Being in the providence of God removed to Birmingham, I was, in February, 1841, introduced to a Mr. Phillips, butcher, Livery-street (premises long since pulled down), in whose employ I remained about fifteen months. Mr. and Mrs. P. were remarkably kind to me; by them I was led to Sunday-school, where part of the day was devoted to instructing the boys and girls in writing and simple arithmetic. Removing to London, I commenced working at the printing “profession,” in Chancery-lane, where I worked on Dr. Hawker’s Bible, setting up the text principally. From here I got work at Messrs. W. & R. Woodcocks, Brunswick-street, Hackney-road, where, on the 30th day of November, 1843, we printed the

FIRST NUMBER OF THE “EARTHEN VESSEL.”

From that time to the present few numbers have appeared but what we have had something to do with, and now in our latter days, till an editor can be found, the responsibility of compiling its contents has devolved upon “J. W. B.”

We now proceed to give, by God’s help,

A REASON FOR THE HOPE

we have in God’s saving mercy. From my youngest days I was led to the house of God, the “Round House,” King-street, Canterbury. No particular impression was made on the mind in those days except learning at the Sunday-school the hymn,

“Here we suffer grief and pain,”

a fact well known and experienced by many as well as your humble servant.

I moved on careless, unconcerned, and without any thought of, or desire after God, till between 16 and 17 years of age, when, one Sunday afternoon (as was my wont), I was walking along the Blue Anchor-road, Bermondsey, the part then known as the “Seven Islands” (the rendezvous of boys and girls seeking “pleasure”), when a young woman fell into the water, and was, as we thought, drowned. This brought such terror and alarm into the mind that I was compelled to give up this mode of spending the Sunday afternoon. For months following I went in fear and dread of meeting eternity unprepared; in walking along the street I thought the earth would open and everlasting perdition would be my fate; afraid to go to sleep lest I should wake up in hell. The language of Burnham expressed, at this time, the desire of the heart:—

“Did I a world possess, that world I’d now resign,
To feel Thy pard’ning grace and victory over sin,
To find my God within my heart,
And feel my every sin depart.”

After being some months in this state, while sitting in Crosby-row chapel, on a back seat in the gallery, dear old William Allen was preaching, and he quoted the words, “Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee” (Jer. xxxi. 3). Like Bunyan, I lost my burden, and sang with Doddridge:—

“Oh happy day that fixed my choice
 On Thee, my Saviour and my God ;
 Well may this glowing heart rejoice,
 And spread Thy wondrous love abroad.”

The enemy said it was all delusion, but the words came very forcibly and sweetly, “I said not unto the seed of Jacob, Seek ye Me in vain.”

Immediately upon this I applied for membership, was baptized by my beloved father in East-lane chapel, Walworth, and received into communion with the Church at Crosby-row.

We think it to be the greatest miracle ever wrought that one in every way so unworthy should be privileged to have a hope in the saving mercy of God. If we were to attempt to give a phrenological description of the *head*, we are sure it would present a sad picture, and as for the *heart*, that is better depicted by the prophet than we can shape words into proper form to describe, “The heart is deceitful above all things and desperately wicked ; who can know it ?” (Jer. xvii. 9).

“Alas, from such a heart as mine,
 What can I bring Him forth ?
 My best is stained and dyed with sin,
 My all is nothing worth.”

We are grateful to the Lord God of Israel for the fact of being kept so many years looking to Him from whence cometh all our help.

There being no Sunday-school at Crosby-row, we were introduced to Kent-street Sunday-school, where we had a class of boys for some years, and here we spent many happy hours and days, under the superintendence of Mr. West, who for 60 years presided ; we look back with pleasure upon the days spent among the poor, dejected, ragged children, and a staff of 50 hearty, united teachers and officers in Kent-street Sunday-school as the happiest days of our life.

Some readers might say, “You have not referred much to your late beloved father.” True, but this is not for want of love to his memory ; limited space forbids. Suffice it to say, we kept close to him all through his life till he breathed his last, saw him well laid in the grave, and hope to be with him and our dearly beloved affectionate, glorified mother and other of our kindred in the “land of pure delight” when the time arrives for us to “gather up our feet in the bed,” and tune our lyre to the sweet song, “Unto Him that loved us and washed us from our sins in His own blood.” Here we have no continuing city ; as pilgrims and sojourners we are always on the move. A little time ago we dwelt for a short while in the 103rd Psalm, but we have got back into the 51st, that has been our chief residence of late ; occasionally we are to be found in the first part of Job xiv. We hope our next move may be to—

“The land of pure delight,
 Where saints immortal reign,
 Infinite day excludes the night,
 And pleasures banish pain.”

GONE HOME.—Mrs. SOUTHALL, the widow of the late Gad Southall, who worshipped with us at Trinity, Plymouth, passed to her rest on Nov. 28th, aged 87 years. Mr. Southall was a former pastor of Trinity, but before it was made a Strict Baptist Church. He was well known amongst the London and provincial cause of truth.—E. M. BACON, 20, Headland-park, Plymouth, Dec. 14, 1896.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. I.

“BIRDS, BEASTS, OR FISHES.”

WHEN I was a child, I used to like a nice quiet game called by the title I have just named. We used to choose which we would have—a bird, a beast, or a fish, and then one would think of the most unusual name she could, give the first and last letter and strokes for the letters that came between, and we would guess the creature intended; thus C * * * * s would spell Chamois, and so on, and there was a little instruction as well as pleasure to be derived from the pastime, for it made us look to our spelling and make use of our memory a bit.

Now, I am not going to set you guessing names for me, nor do I intend to play with my subjects at all, but I think we may find it interesting to talk a little about some of the fowls of the air, the beasts of the field and the fishes of the sea; and choosing my own subject, I think we will begin by saying something about lambs and sheep.

Sheep are found in most countries, and generally possess the same gentle, peaceable disposition by which they are distinguished in our own land. The Bible says a great deal about them, and you will, I think, readily guess why we should put lambs first. The most remarkable of the Jewish feasts was the Passover, and the most important item of that feast was the “Lamb.” In the first institution of that service, you remember, each householder and father sprinkled the blood of a lamb upon the lintel and doorposts of his dwelling, while the entire carcass of the slaughtered animal was roasted whole, and was eaten by the family when they were all ready to depart with all their countrymen and women from the land of Egypt. And all this we know was typical of Jesus, the Lamb of God, the One Great Sacrifice who has for ever taken away all His people's sin.

We often think of sheep as sociable with each other, as timid, patient, cleanly and carefully feeding animals, but that characteristic of “chewing the cud” in sheep and oxen is peculiarly interesting. By a mysterious provision of nature they are able to swallow and store away in a kind of pouch, a quantity of grass, and then quietly lying down they can bring it back into their mouth and thoroughly masticate and enjoy it at their leisure, after which it is digested, and strengthens, and nourishes their bodily frame.

A beautiful picture of *meditation*, hearing or reading, and then thinking and *loving* to think upon what we have learned, and gaining instruction and profit from it. And the Lamb of God, the Lord Jesus Christ, could, above all others, say, “Thy law, O My God, is within My heart, I delight to do Thy will.” And “My meat is to do the will of Him that sent Me and to finish His work.”

How the Scriptures dwelt in the constant, loving memory of the Man Christ Jesus! And His disciples will seek to follow Him in this respect. The blessed or happy one spoken of in Psa. i. has his delight in the law, the Word of his God, and in that law he meditates day and night. To meditate is to ruminate, and to ruminate is to “chew the cud,” for our minds need feeding and nourishment, and this nourishment can only be obtained as the Word of God dwells in our minds and hearts. The

Psalnist knew something of this. How full *Psa. cxix.* is of the praises of God's Word, and often his feelings could only find expression in a joyous *exclamation*, as "O, how love I Thy law, it is my meditation all the day!" "How sweet are Thy words unto my taste, yea, sweeter than honey unto my mouth!"

Then the Lamb of God is described as "Holy, harmless and undefiled, spotless and gentle." Who ever was or could be afraid of a lamb? And to all who seek His grace and love, Jesus is the loving, gentle Lamb, tender, compassionate and kindly, although the Lamb of God is almighty too, and terrible to His enemies. But His people are to be like Him, gentle and harmless, and to follow after holiness and truth. We read in John's epistle that "whosoever is born of God sinneth not, and cannot sin because he is born of God." We know that this does not mean that the Christian is sinless, for in the same letter we read, "If we say we have no sin we deceive ourselves, and the truth is not in us." But just as the sheep love to be clean and are very uncomfortable when they fall into the mud, while pigs delight to wallow in the mire, so Christ's lambs and sheep hate all evil, mourn and grieve about it, and long for cleansing, while those who know Him not care nothing about these things.

The Lord Jesus is called God's Lamb for the special reason that He was the Great Sacrifice that has removed for ever all His people's guilt. "Behold the Lamb of God that beareth and taketh away the sin of the world." The sacrifices of old were offered chiefly and almost exclusively for the Israelites, but Jesus redeemed His people to God out of every nation under heaven, and still in the glorious land on high, the Lamb in the midst of the throne shall lead and feed them for evermore.

Sheep are always noted for their beautiful fleece, lamb's wool always suggests warmth and softness. As a gentleman said once in my hearing, "We never should have had blankets if God hadn't made a miracle on four legs to turn grass into wool," and the wise man said, "The lambs shall be for thy clothing." We in this variable climate are taught the value of woollen garments to prevent cold and ward off disease, and spiritually the Lamb of God has Himself provided a covering and a robe for all His followers.

Dear reader, may this new year find you seeking Jesus, asking to be sprinkled with His blood, led by His Spirit, and covered with that warm, sweet, and glorious righteousness of His, which is unto all and upon all them that believe.

May we all be found among those of whom He says, "My sheep hear My voice. I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand." Amen.

"THE CRY OF LITTLE FAITH."

BY PASTOR F. C. HOLDEN.

LORD, I believe, help Thou my unbelief." Such was the confession and petition of one who, being a father, brought his afflicted son unto Jesus, saying, "If thou canst do anything, have compassion on us and help us." This circumstance is not recorded to encourage unbelief, but to encourage faith, although it may be weak and small. It is not every believer that possesses strong, steady, heroic faith; not a few in the

household of faith are weaklings, and their faith being sorely tried, by what appears to them as being adverse providences, as well as dark and trying experiences of soul, they need encouragement. The words at the head of this short paper I know have been a help to many who in their darkest and most trying seasons, even if they could not say, "Lord, I believe," have cried, "Help Thou mine unbelief." Every child of God believes in the verity of God's promises, and in His ability to perform them. In that sense, therefore, they can say, "Lord, I believe." But what many, and perhaps most, if not all, sometimes doubt and fear is, that they have no personal interest in them; therefore they cry, "Help Thou mine unbelief." This certainly implies, what every child of God learns by experience, that faith is not at their own command.

It also suggests that there may be unbelief and faith struggling one against the other at the same time in the same breast, and where is the child of God who has not had some experience of this? The inward life of the true Christian is more or less a continual conflict between flesh and Spirit, unbelief and faith, sin and grace. There may be times when it will appear as though unbelief, flesh, and sin would obtain the mastery, but this (at least in the end) can never be. God, a troop may overcome him, but he shall overcome at the last. Christ is stronger than Satan, spirit is far superior to flesh, as faith also is to unbelief, and grace to sin. Sin hath abounded unto death, but grace shall reign through righteousness unto eternal life. There are some who can only say as the leper did, "Lord, if Thou wilt, Thou canst make me clean," they fain would believe Him to be as willing as He is able, and in this sense, therefore, have to cry, "Help Thou mine unbelief," meaning, remove it, take it away, as Thou did'st the leper's by saying, "I will, be thou clean."

Again, there are many who can say, Lord, I believe Thou art the Christ, the Son of the living God, and that Thou hast obtained eternal redemption for all that were given to Thee by the Father, but I cannot as yet believe I am included in the number; "Help Thou my unbelief." Lord, I believe that "all things work together for good to them that love Thee and are the called according to Thy purpose," but I cannot believe, as I wish I could, that they are working together for my good, "Help Thou my unbelief." These words also suggest, that the believer would be rid altogether of unbelief, and be the possessor of faith as strong and clear as should shut all doubting out. Fellow-pilgrims in the way that leads to our Father's house on high, as we enter upon another year, and all through the year, let us pray as the disciples of old did,

"LORD, INCREASE OUR FAITH."

ARE WE BORN AGAIN?

A Meditation on Luke xiv. 28—30.

BY PASTOR EBENEZER BEECHER.

THE Lord Jesus Christ in His teaching on earth made great use of parables, and although some of them have many meanings, and more interpretations at the hands of men, they are, generally speaking, very valuable in their illustrative power, and the words under consideration are no exception to the rule. We may all profitably consider our position, and the grace of self-examination is not the least blessing given among the "things that accompany salvation."

The Lord Jesus Christ had more followers than disciples *then*, possibly it may be so *now*; but, in any case, it is well to take stock in a spiritual sense, and to be assured as to solvency or otherwise in the starting point of another new year. The Lord Jesus Christ appeals to sterling common sense in a business point of view, and enquires of the multitude as to whether any one of them would not count the cost of building a tower before they began to build, lest they should possibly be mocked on account of their inability to complete what they began, and teaches the lesson that His disciples must be prepared to sacrifice all things for His sake.

Let us, dear reader, try to properly count up our possessions, and ascertain whether we are in a fair way of expectation to finish our course with joy, and first, it depends on the beginning. What stock have we in hand? or what resources to fall back upon? If only natural ones, they will miserably fail us at the last, but if, through sovereign mercy, we are born again of the Spirit of God, we have a boundless store of grace in the Lord Jesus Christ. For the new-born life thus given is, like its Author, eternal, pure in its being, its aims, and its exercises, perfect in its possession of every thing conducive to its fulfilling the end and object of its creation—viz., the eternal glory of God in Christ Jesus.

Are we, then, born again? if so, we have vital and imperishable union with God in Christ, and all the infinite resources of love and grace are ours to draw upon in every need that arises through life, in death, and to all eternity; we have a grand foundation to build upon that God the Father has laid, and tried, and given to us in the Son of His love, who, by His meritorious life, and death, resurrection and ascension, has eternally secured to all whom He has redeemed, a full supply of grace for their daily use, and assured the exercise of it by the indwelling of the Holy Spirit, producing in them “repentance toward God, and faith toward our Lord Jesus Christ,” living desires after holiness, and consequent hatred of sin in all its forms, and revealing to them the provisions of the covenant of grace as dwelling in the Lord Jesus Christ as “the fulness of the Godhead,” and taking of the things of Jesus, and shewing them to these regenerated members of His mystic body, they discover their possession in Him of all spiritual blessings, and are enabled by the exercise of faith to claim, and make use of these great resources, and realise a good hope of attaining the desired end, relying upon, and trusting in the unbreakable promises of God given in such terms as these, “My people shall be satisfied with My goodness, saith the Lord.” Thus “building up themselves on their most holy faith, praying in the Holy Ghost,” they are inly persuaded that “He which hath begun a good work in them, will perform it until the day of Jesus Christ,” and because of this, they are insured against failure in the great goodness of God, with which they are to be satisfied, and enjoy a good measure of satisfaction now in the way He leads, the provision for the way, the predestined end of conformity to Jesus, the anticipated home, and above all, with Him, who is to them “the chiefest among ten thousand” and the “altogether lovely.”

But, dear reader, we “*must* be born again;” for apart from this, whatever else we may possess must inevitably end in awful and unredeemable failure. Great intellectual attainments, however good in their place, will in no wise avail us here. The highest moral excellence is utterly

fruitless in the obtaining of eternal salvation. No "larger hope" can be found in the Scriptures. Our own "righteousnesses are as filthy rags," and ourselves "as an unclean thing," "and there shall in no wise enter into it (heaven) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie," and we "all have sinned and come short of the glory of God," and "by the works of the law shall no flesh be justified." The Lord Jesus Christ and His work are the only hope of a sinner before God, and His declarations in the Gospel must be received in the heart, and everything that is merely our own be discarded as hateful, because sinful, or a home in heaven can never be ours, and the dread alternative is, and must be, "everlasting destruction from the presence of the Lord."

"Stop, poor sinner, stop and think, before you farther go."

But let no truly anxious fellow-sinner be discouraged. Real concern about the soul's salvation was never found in an unregenerated sinner's breast. The first real cry for mercy is a sure token of life from above. "There is joy in the presence of the angels of God over one sinner that repenteth." The Lord Jesus Christ still "receiveth sinners." "He is able to save them to the uttermost that come unto God by Him," and His blessed words still ring out in all their fulness, "Him that cometh to me I will in no wise cast out."

"Venture on Him, venture wholly,
Let no other trust intrude,"

and you shall never be mocked because you are "not able to finish," for "the Lord will perfect that which concerneth" you, "because His mercy endureth for ever."

JOYFUL ANTICIPATION.

PSALM XVII. 15.

Notes of a Sermon preached at Hope, Bethnal-green, August 16th, 1896,

BY PASTOR S. T. BELCHER.

IN this Psalm we have, the troubles of the saint, the inner consciousness of his own integrity, confidence in God for present deliverance, and the assurance of a happy issue out of the darkness of the valley of the shadow of death, into the heavenly likeness of our glorified Lord.

Here are three things for consideration: I. GODLY ASSURANCE. II. IMPLIED SEPARATION. III. JOYFUL ANTICIPATION.

I.—A GODLY ASSURANCE. To be saved from hell is an excellent mercy, to know that we are so is super-excellent, and David was blessed with both. Indeed, he had dipped his pen in grace, bathed his hands in covenant love, washed his soul in redeeming blood, and shod his feet with Gospel peace. But we will notice the grounds of this assurance: it was—

(1) *Righteous.* "I shall behold Thy face in righteousness." A godly Jew never thought of putting away sin by simply being sorry for it. No; he knew sin to be an extensive evil as against an infinite God, not a make-up of little sinful acts, but a dominant master over him, and the principle of evil within. That the principle will never be eradicated in this life, and that its presence must exclude him from the presence of

a righteous God without a righteous propitiation. That propitiation was provided by God Himself, and he saw through the sacrifices the substance of the shadows and rejoiced in Jehovah-Tsidkenu: "The LORD our RIGHTEOUSNESS." This was David's only hope: "I shall behold Thy face in righteousness." This righteousness is—1st. Christ's, for He wrought it. 2nd. God's, for He imputes it. 3rd. Ours, for we wear it. 4th. The Holy Spirit's, for He reveals it in its varied aspects: its beauty and glory, its marvellous workmanship, its everlasting qualities, and the importance of its use, for without it no man shall see the Lord. But, though we be destitute as the prodigal, loathsome as the leper, guilty as Manasseh, naked as an abandoned child, dark as midnight, wretched as hell, dead as death in sin, robed in the fine linen righteousness of Christ, the believer may sing—

" Bold shall I stand in that great day !
For who aught to my charge shall lay ? "

(2) *Knowledge of sins forgiven*, and the blessings which that implies We read of sin, transgression, and iniquity. Sin is missing the mark, or failure in that which God says thou "shalt do." Transgression is overstepping the boundary, doing that which God says thou "shalt not do." Iniquity is the continuous bubbling of the old nature, or what Paul calls, "the working of sin in his members." The work of Christ satisfies for the first, the sacrifice of Christ atones for the second, the blood and intercession cleanses from the third as pertaining to the conscience.

(3) *Knowledge of the path of life*. He knew it, he was in it, and he looked for a future revelation of it—"Thou wilt show." But we cannot say that he never swerved from it. Sin must ever be deplored; no child of God can sin cheaply. He who puts his finger in the fire must be burnt, and he who sins will, like David, cry over his broken bones. But O the mercy, the grace, the longsuffering, the patience, and goodness of our covenant God! For though He visit with the rod, it is a Father's hand that uses it, and a Father's heart that pities, and both hand and heart will be engaged to bring us back and show the path of life. O blessed fact! O gracious realization! He forgiveth our iniquities and healeth our diseases.

II.—THE SEPARATION IMPLIED: "When I awake." The living know that they must die, and no doubt this was what David contemplated: "When I awake." To die is but to sleep; death is not an officer to hail the saints to judgment, but an angel to open the prison door and relieve the suffering soul from the groaning body.

Old and New Testaments harmonize in this. Tried Job, hunted David, evangelical Isaiah, weeping Jeremiah, scathing Joel, valiant Daniel, reasoning Habakkuk, Zachariah, Matthew, Mark, Luke, and John, who learned their lessons at the Redeemer's feet, knew that death and resurrection was but sleeping and waking. There are three deaths for the believer from the cradle to the glory—1. Regeneration, which is death unto sin, and a new life unto God by the cross. 2. From the pilgrimage of the cross to the grave of corruption. 3. From the grave, to the glory in all the honours of the resurrection life. Here, faith sees the heavenly city, and says, "I shall awake with Thy likeness."

III.—THE JOYFUL ANTICIPATION. Here we see through a glass darkly, there face to face. Here light shines in earthen vessels, there, in the light of the dear Redeemer's presence. Here sin and sorrow, and pain,

marks our earthly course and mars our earthly bliss. There we shall be rid of all encumbrances and be like Him for ever.

It is evident that the Psalmist lived in the spirit of that scripture: "Beloved, now are we the sons of God . . . and we know that when He shall appear we shall be like Him." There is no difference here, for ALL have sinned. There will be no difference there, for ALL will be like Him. One star differeth from another, so also is the resurrection; this refers to our personal identity, not degrees of glory, for there we shall know as we are known. Blessed home! blessed rest! blessed change! Oh, soul, when shall I come and appear before God? His likeness (Christ's), free from the flesh, from sin, from pain, from sorrow and death, that which is sown a natural, shall be raised a spiritual body, glorious change, blessed mystery, endless felicity—to see Him as He is and be like Him for ever.

HEART CRIES AND HEAVENLY RESPONSES.

BY PASTOR R. E. SEARS, CLAPHAM JUNCTION.

No. I.

"Lord, help me."—Matt. xv. 25.

"Fear not; I will help thee."—Isa. xli. 13.

THE *pastor's heart is heavy*, for the work is great, and the cares of the Church press heavily upon him. Conscious of his own weakness, and painfully reminded that the love of some is growing cold, that the pleasures of the world are sought after, that Satan is busy, that sinners are more than ever hardened, depressed and cast down, he groans, "*Lord, help me.*" That cry is heard in heaven. THE MASTER'S "*Fear not*" puts His servant upon his feet again. Omnipotence is linked to weakness; and the man of God is strong. "*Fear not; I will help thee!*" And now sermons grow out of texts difficulties vanish, sinners weep, and the saints rejoice.

The *Editor*, as he enters another year, realizing more than ever the need of his work, his table loaded with manuscripts, correspondents waiting for answers, a narrow path to tread, for he would not willingly offend, and it is quite impossible sometimes to please, the poor and needy to care for, we must not be surprised if from his sanctum the little prayer, with a big meaning darts up to heaven! "*Lord, help me.*"

And, not in vain is the cry! "*FEAR NOT; I will help THEE;*" thou shalt *write* living words, thy *Life* shall be more vigorous, thy *Light* brighter, thy *Vessel* more richly stored, thy *Herald* more than ever successful, and thy *Cheering Words* more abundantly blessed.

Many *active workers* are speaking the same words, in the same ear, "*Lord, help me.*" The teacher as he goes to his class, the visitor entering the house of mourning, the missionary in our city slums, and brethren and sisters in the far off land; all are crying, and at times with all the pleading of an anxious heart, "*Lord, help me.*" Blessed thought! There is a heavenly response to every heart cry, "*Fear not; I will help thee.*"

How *pathetic* is the cry that comes from the chamber of sickness and sorrow. The active, busy man a prisoner now! The body weak! The bones racked with pain! The throat dried! The eyes dim! The head aching! The heart throbbing! The lips are moving, but speech is

impossible; but *God bows down His ear*, and He knows the meaning of every heart-throb, "*Lord, help me, I am brought very low.*"

"FEAR NOT; I will help *thee*," I will make your bed in your sickness, I will give you a true cordial, and thou shalt sleep calmly in My everlasting arms! They are underneath you, in sympathy, and in power.

God can help the dying; and He can help the living. Friends who have been called home are *safe and happy*. But what of those who are left? The home desolate! The chair vacant! The *widow* in her loneliness, and the *orphan's* cry, "*Lord, help me.*" The Father of the fatherless, and the Husband of the widow responds; and the broken heart is healed, with bands of everlasting love! *Whoever* cries in sincerity, from *whatever* place, shall hear the response, tender in its tones, but mighty in its influence, "FEAR NOT; I WILL HELP THEE."

THE BEAUTY OF CHRIST.

BY MR. J. HARLICK.

"Whose glorious beauty is a fading flower."—Isa. xxxvii. 1.

THE Sun of Righteousness fades all our fig-leaf righteousness, and whittles away the fruits of unrighteousness. The glory of nature in its brightest form has the "woe" impressed upon every leaf; the beauty of profession is but gilded wood, the sweetest flower of man's merit is fading, from the crowned head down to the meanest subject; God's "woe" apart from Christ's "come" touches all.

1. But there is a flower whose richness and fragrance perfumes the prayers of Christians; their name, Christian, is because they believe in Christ, and follow Him "through evil report and good report." Christ is "the Rose of Sharon and the Lily of the valley," ever ready to cast a perfume upon those who touch Him, and to refresh the weary traveller who at times needs so much encouragement.

2. There is a beauty that never fades—the beauty of Christ and the beauty of His grace.

"'Tis He adorns my naked soul."

All the souls of God's dear children are beautified by the grace of Christ; it fits the soul for every good word and work, it teaches us to walk in wisdom's ways, and directs us to Calvary; it gives us ears to hear its saving cries, and lends us wings to mount up to the everlasting hills. It also equips us for every engagement of this earthly warfare, and stretches out a hand in every time of need; nor will it forsake us until the great work of grace is complete and every soul safely housed in the mansions Christ has prepared.

3. There is a glory which time will never diminish, storms will never deface, winds will never wear out; it is the glory of grace in the child of God down here, and the glory of heaven when we get home.

There is also a glory in its workings. Though to us down here it is crosses and perplexities, problems and riddles, yet all is plain to God; His divine management is right, and all His regulations correct. Our unspeakable mercy is this: God "condescends to men of low estate." And who so low as one who feels they are lost? If this is felt, Christ in all the beauty and freeness of His grace can and will meet such: "Be of good cheer: it is I, be not afraid."

Brethren, let us look away from self. Our goodness and badness to Christ, all "our glorious beauty is a fading flower;" but all glory, all beauty, all freshness and sweetness, are found in Christ: He only can help us in death, then let us trust Him in life. All without Christ is, as Quarles says, "a taper wanting light."

A FEW WORDS ON THE INCARNATION OF CHRIST.

BY HENRY COUSENS.

OF all the facts innumerable, which display the infinite wisdom and glory of Jehovah, this is one of the most wonderful, if not the most marvellous. In 1 Tim. iii. 16 it is recorded, "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

That it was *required* that One of the Divine Persons in the Godhead should take upon Himself the same nature as man that sinned, *sin excepted*, for the stupendous purpose of the redemption and salvation of guilty transgressors, serves to teach us of *the magnitude* of God's great salvation and of *the magnificent results* that must *necessarily* accrue to every one of His purchased people.

Let no person think *lightly* about the salvation of sinners by and through the Lord Jesus Christ. We are all in the *ruin*, and our circumstances through sin are as bad and dangerous as can possibly be; the sole remedy can only be found in the *substitutionary* work of the Lord the Christ. In vain are all the subterfuges of mortals to presume to alter *the only* foundation for a sinner's hope, which is revealed in the Divine Scriptures. All human rites and ceremonies, diverse and unauthorized therefrom, are delusive and confusing, however imposingly they may be supported by numbers, wealth, or zeal.

Had there been *any other way possible, whereby* the Divine attributes and perfections of Jehovah could have harmonized in the salvation of guilty man, we reverently conclude that it *would* have been devised by infinite wisdom, and the Immaculate Lord Jesus *spared* from the inconceivable sufferings and ignominious death which He voluntarily endured, giving His life a ransom for many.

It is written, "And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is Christ" (Acts xvii. 2, 3). It is the height of presumption for any person to deem it *optional* on their part whether they choose to believe the Divine authenticity of God's Holy Word or not; upon their own *uncertain* premises it *may prove to be what it really is*; what will then become of all their pride and scepticism? It is a terrible risk to reject the verily of the Almighty, in view of *our* inevitable exchange of worlds.

It is confidently submitted, that it is in *our highest personal interest*, that we avail ourselves of the reliable invitations, declarations, promises, and encouragements of the priceless Gospel of the grace of God, and make it our chief business to know *how* matters stand personally between us and God.

The words of Christ in Mark viii. 36, 37 may well be repeated and reiterated, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

That no penitent sinner who sincerely seeks Divine mercy, forgiveness and salvation through the great Lord Jesus Christ shall ever be refused, is clearly revealed in the sure Scriptures of the Almighty; and all theological teachings which omit to keep this fact *well in the front* before their hearers, are sadly deficient in their ministry.

The glorious Gospel is full of *superlative attractions*, if faithfully proclaimed in its adaptation to meet the case of guilty man, it is but simply common sense, that if we are able to announce to our fellow men something *that is greatly to their advantage*, we shall, as a rule, gain an attentive hearing, and the sooner all preachers fully realize this fact, and undeviatingly act upon the same, the better. There is *a way and manner of "preaching the Word" calmly, wisely, and instructively*, that will generally receive attention in a mixed congregation; and there is *a way and manner also of declaring Divine truths out of due proportions with other Scriptural truths*; and in some cases, *for this reason* the same is properly objectionable to the saints of God.

We are well aware that the efficiency of all ministerial efforts is of the Lord, but it behoves every one who takes any part in conducting services for the public worship of God, to exercise their very best judgment and abilities in order that the *entire of every such service* may be acceptable to Him, through the adorable Lord Jesus. On such lines we are authorized to expect His almighty blessing. Whether the worshippers be few or many, the ministry of the Scriptures should always, in every public service, be *studiously aimed to be adapted* to meet the condition of every hearer.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

The ever-present Saviour.—Matt. xxviii. 20.

I KNOW of no greater truth, or more cheering, stimulating, and soul-invigorating than this uttered by our Lord upon the eve of His departure. I know of no stronger spiritual staff upon which His disciples can lean than this precious word; "Lo, I am with you always, even unto the end of the world." The Divine commission in its far-reaching message of salvation had been given. Each disciple would henceforth proceed on his arduous task in propagating and disseminating the grand message of eternal life to those sitting in darkness and in the shadow of death. Theirs would be no smooth path: it would be very far from "a flowery path of ease." Therefore to them how profoundly suggestive would this promise be! It would strengthen and bless them, and constantly remind them of their Lord's deep, tender and loving sympathy with them, and His power to fulfil this promise in their life and daily experience.

Let us for a moment think of the relationship in which the disciples and all believers stand to Christ. They and us are the gift of the Father to Christ: "Thine they were, and Thou gavest them Me." They and us

are also "the purchased inheritance," purchased by "the precious blood of Christ." Thus you have a twofold bond, which binds and cements Saviour and saint. May these thoughts weave themselves into our experience through 1897.

It is greatly to be feared that some entertain rather vague views about "the ever-present Saviour." They read the marvellous story of His life, sufferings, death, and burial; and then comes a blank. Some men read the superscription Pilate wrote, and then close the book. The wonderful story of the resurrection is lost. But be it known that our Gospel is not the message of a *dead* Christ, but of a living, powerful Redeemer who liveth for evermore.

Some think of Jesus risen, ascended, glorified, and for ever set down at the right hand of God; that He must be so greatly changed, that He can take but little notice of us. True, my brother, our Lord has changed His residence, but not His nature. He is still the same as when He uttered this promise we have before us—still the Priest, Shepherd, Teacher, Leader, and Brother to all in Him.

In looking closely into the words before us, we cannot fail to notice a pleasing fact—the *presence of Christ with His people*: "I am with you." Many things might be said to show and illustrate this encouraging truth, but we must forbear. In our limited space we can only give the bones, and hope that our dear friend the reader will be able to clothe them.

Christ is present with His Church as the infinite God, the all-powerful King. We do not hesitate to declare this: Christ is God. He as such is really present with His people, or they are fearfully deluded. Either Christ is true to His promise so often quoted, or the whole gospels are a mere fabrication of falsehoods. Nothing can be more definite than "Where two or three are gathered in My name, *there am I in the midst.*" Is not our Lord present with His people by special manifestation; "I will come to you," and again, "We will" (manifest) "come unto Him?" Do you think that the apostles and the great multitude have all been deceived? Are all the graciously taught family of God on earth deluded? No! a thousand times no! For we *know* that Christ is present with His people by His Spirit that dwells in us, and by the gracious operations and powerful influences He exerts upon our hearts day by day.

Let us note *the abiding presence of Christ with His people, and a few of the benefits arising therefrom*: "I am with you *always.*" Christ abides with us to carry out the great purposes of Divine mercy in our salvation. Hence we note that His presence has a sanctifying power over the heart and life of His people: "He sanctifies them by His truth;" "And both He who sanctifies, and they who are sanctified, are one." It is Christ by His Spirit perfects that which concerneth our salvation and meetness for heaven. Then the presence of Christ is comforting to the soul under all the trials and temptations to which we are exposed: "He comforts us in all our tribulations." Every pilgrim knows his constant need of this consolation, and how he ever looks unto Jesus as the Divine source from whence all streams of love flow. Christ alone is the strength of the life we now live, and day by day we learn that, apart from Him, we can do nothing.

Our experience in relation to these great truths is that we mourn

because there are so many interruptors which intercept between the Divine presence and ourselves. At the same time, though we have no sweet, sensible enjoyment of Christ's abiding presence, we know He never leaves nor forsakes, for having loved He loves them to the end. This thought leads us to remark that the presence of Christ *with us here* is the assurance of our presence with Christ hereafter. He is with us, and soon we shall be absent from the body, present (at home) with the Lord.

We begin another year. Reader, we know not whether either of us will see its close, but we go forward resting upon this sweet word we have been thinking about; and may we not say—

“ Look forward ! Through the unknown way,
O Jesus, guide me day by day ;
Preserve my life from future ill,
Direct my steps, and bless me still.”

Yes, He will, for, “ Lo, I am with you alway, even unto the end of the world ” (age). May this promise afford us deep peace and abiding joy through the year 1897. “ So be it.”

HEAVENLY GUIDANCE.

BY PASTOR E. WHITE.

“ **A**ND he went out, not knowing whither he went ” (Heb. xi. 8). “ But,” as an old writer says, “ Abraham knew with whom he went,” if he did not know where. So every child of God is led aright in his heavenward journey. Now we learn:—

I. There must be a worldly separation. “ He went out.” From home, kindred; the land of his nativity, his idol gods, all must be left behind. So there must be a severance with every one who sets out for the heavenly inheritance—a clear and marked distinction between the worldling's life and the Christian's; every act should be stamped with decision and separation from the world in matters pertaining to allegiance to Christ, His laws, and service; let there be no conformity to the world or fleshly religion. “ Come out, be ye separate, touch not the unclean thing.” Be loyal to Christ if you have to walk almost alone; heavenly pilgrims are not found in crowds, “ but here and there a traveller.” We take no gloomy view of the Church of God, yet we must admit that those who cleave fast to the Word of God, and walk the narrow way, find it an isolated path. Yet we are in noble company,—prophets, apostles, martyrs; best of all, our royal Master's footsteps are before us. “ Let us go forth, therefore, unto Him without the camp, bearing His reproach.”

II. The journey must be taken by faith. In the promise and command of God, we go under His divine leadership. We question not His wisdom, He knoweth the way we take; we can trust Him to lead us right. He has a right to mark the path we tread, and to guide our every action. He will open up the path as we go, guiding us with His eye. This will give us confidence as we journey on. Studying His Word and watching His hand, we shall not err. We believe His are the best methods to carry on His kingdom, and to guide our lives. We must not resort to any expediency, thinking to help forward His purposes, but let us wait on Him by prayer, use the means He has appointed and wait the fulfilment

of His plans. He will most assuredly bring us into the enjoyment of all He has promised, but we must trust Him. "His ways are not our ways, nor His thoughts our thoughts." We cannot comprehend His dealings now, the end will reveal the wisdom of every step.

III. He went with a sure prospect before him, an inheritance his God had promised. This was enough to fire his heart with ardour to press forward to the prize; that inheritance was more than the land of Canaan, "For he looked for a city which hath foundations, whose Builder and Maker was God." Thus the gleaming pinnacles of the celestial city are in view, by faith, to every heaven-bound pilgrim. Its holiness, its bliss, its companionship, its eternal rest after the toils of the way, makes him long to be there; he expects to see his Lord face to face; all darkness and mystery past, all his hopes and expectations fully realised.

How many, perchance, who read these lines will have reached this glorious consummation ere another year shall close? Here will be full satisfaction: all that God has promised and Christ has secured for His people will be eternally enjoyed. For this then we would gladly go out, leaving all below, exchanging earth for heaven.

SUNSET RAYS.

BY A GARDEN LABOURER.

"But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. xv. 20.

AND as Christ has risen, the firstfruits, and entered heaven, our fore-runner, so we also who are His called, adopted, and chosen seed, shall rise in Him, and in Him and with Him rest in that heaven of love, where God is seen in Christ Jesus. Oh, what a hope, believers, have we here to live upon, and what a hope to die upon, a ray of heavenly sunshine to the soul, lifting us daily into heavenly places, and in the departing hour a risen Christ, in whom we shall rise also (revealed to our souls) the resting place and strength of our life and our portion for ever.

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—V.

BY SAMUEL BANKS.

ON APOSTOLIC SUCCESSION AND VALIDITY OF ORDERS.

THE subject upon which I discourse this month has abundant Scriptural authority and precedent. Let me ask (*before reading this article*) that you take your New Testament in both versions and read the following selected portions: Rom. xv. 15, 16; 1 Tim. i. 12; Acts xx. 24, 28; Ephes. iii. 7, 8, iv. 11; 1 Cor. iii. 5; 2 Cor. iii. 1—6.

Without prejudice, I may say that "the English Baptists, contending for the sufficiency of Scripture, and for Christian liberty to judge of its meaning, can be traced in authentic documents to the Primitive Church and the time of the apostles." But understand, this is stated concerning our leading principles and practices; for the claim that any religious *body* has come down direct from the apostles an unchanged people is an assumption of infallibility and contradictory to the facts of history. Truth alone is changeless. It has been held by *individuals* and by *scattered communities*, but never in unbroken

continuity by any society. Travelling along the pages of history, body after body has appeared, and held the truth purely for a time, then has destroyed itself by mixing error therewith. Yet again has the truth evinced its divinity by rising afresh in the midst of a newly-organised society, to continue its progress toward the promised climax, when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

"Enough to know that—through the winter's frost
And summer's heat—no seed of truth is lost."

"Judged by the best criticism and the ripest scholarship, the apostles had no intention of founding an historic episcopate, and there was no justification in their writings for the great ecclesiastical hierarchies which arrogated to themselves so much superfluous validity of orders" (Prof. Marcus Dods, D.D.). As Armitage says: "The largest domain of the Solar system never falls under the inspection of any being but God: to us, invisible—though existent." And so it is with the Church of Christ. She cannot be subjected to a visible tracing through any one set of people. The efforts to unroll a continuous succession of regularly-organised churches, and to produce a visibly traceable apostolic succession in the ministry, are fallacious, and always, of necessity, end in failure. Not only is such an unbroken chain impossible to any Christian society on earth; but even were it possible, it would be utterly worthless. "It has happened to spiritual genealogists as it has to those who have attempted to trace natural descents, both have woven together twigs of every kind to fill up remote chasms."

Our appeal is not to antiquity, but purity; not to lineal succession, but faithfulness to the teaching and spirit of the Gospel and apostolic truth.

As to the

VALIDITY OF OUR MINISTERIAL ORDERS.

Away back, in the beginning of the Christian era, diocesan episcopacy was unknown; there the bishop is seen to be merely the pastor of the church of his own town.

An unbroken chain by imposition of hands direct from the time of the apostles to our own is an exploded fallacy.

There is a simpler—and more ancient—test. For instance, the question was raised whether Paul's apostleship was valid. He did not affirm its validity on the ground that he had been ordained by the apostles; in fact, he indignantly repudiates human agency, and traces his apostleship to the direct call of God. As proof of this, he pointed to his signal success in his work. We prove the validity of our orders in the same apostolic way. If they fail of such proof, where can their value be?

It is significant to note that (since the crushing Anglican disappointment from Rome) the late Archbishop Benson and Lord Halifax, in replying to the Papal Encyclical, fall back on this very test; they of necessity, we by continuous and inviolable principle. It is an unanswerable reply of theirs to the measureless nonsense of the so-called Bishop of Rome. But does not Lord Halifax see that he and his friends are even more inconsistent than the Pope, in unchurching us (from their own point of view) as they do? As the Pope looks upon them, so they look upon us. In our reply we give as an instance one concrete case of our time, and ask in relation to it the question asked by Jesus Himself when the validity of His own irregular ministry was questioned by the high ecclesiastics of the Established Church of Palestine. The ministry of Charles Haddon Spurgeon, was it of God or of man? Of God. Then why does not Lord Halifax and his friends acknowledge it? Christ blessed the ministry of Mr. Spurgeon to the conversion and edification of a great number. And we all rely on the same proof, in our degree. Our Lord Himself told us to be guided by that test—"By their fruits ye shall know them." Happy are those who are free from the bondage of ecclesiastical red tape; who seek authority, not from any imagined "vicar" of Christ, but from Christ Himself.

"There stands the messenger of truth ! there stands
The legate of the skies ! His theme divine,
His office sacred, his credentials clear !
By him the violated law speaks out
Its thunders: and by him, in strains as sweet
As angels use, the Gospel whispers peace."—*Cowper*.

Next month I propose to commence a brief outline of historic facts concerning the Baptists. I would advise readers to begin at the commencement (September), cut out all these papers, and paste them in a scrap-book, till complete.

Orpington. December.

THE LATE MR. GEORGE CRUTCHER.

ANOTHER faithful labourer has been removed. Mr. George Crutcher, minister of the true Gospel, at Tooting Grove, fell asleep on November 13th, 1896, aged 69 years. He was well known, having been in the ministry many years, during which he travelled much and laboured hard to supply various Churches, among whom he was loved for his work's sake, and to many he was made manifest as one whose ministry savoured of the spirit and power of Christ. He was well taught both in the disease and remedy, and rejoiced in the finished work of the Triune God.

His bodily sufferings for the last two months were severe, but he confessed that the "truth he had preached he could die by," and had long before expressed his desire to "depart and be with Christ, which is far better." He was interred in Bromley Cemetery, Kent, in the presence of sorrowing relatives and friends. Mr. Chalcraft conducted the funeral service and preached Sunday evening, November 22, at Tooting Grove, from Revelation xiv. 13.

A. C.

Tooting, Nov. 23, 1896.

THE LATE THOMAS SCOTT, OF SUDBURY, SUFFOLK.

OUR dear brother was known to a large number of friends and ministers, having been for many years deacon of Ebenezer. It would seem that, in the year 1863, he withdrew from the General Baptists of the above town and joined with the friends worshipping at Ebenezer. In the year 1869, he with brother G. Barrell, was chosen deacon; brother Barrell, however, was called home Dec. 2nd, 1884, and brother Scott was left.

About eleven years since our dear brother was laid aside with rheumatic fever, which left him with a kind of heart disease, so that during all this time he was unable to follow his employment (that of a gardener to the late Mr. G. G. Whorlow, of Sudbury).

He was, however, able to meet in the house of the Lord and lead the singing, whilst his office of deacon he held till the last.

It was at times very distressing to witness the pain and suffering he endured, borne, however, with patience and submission, through the effect of God's grace in his soul. He loved to tell of the blessed seasons he had enjoyed from such men as the late Messrs. Foreman, Wells, Palmer, Banks, Winters, and many others.

For the last few years, his strength has been gradually going, and we have been rather surprised that the poor weak body has been spared so long. About 13 months since, he was compelled to take to his bed, and as time wore on, his sufferings increased. Yet, again, how supported he was. God Himself, God's Word, and many precious hymns were often his stay. And for the last few weeks, often repeated that beautiful hymn of Rutherford's, "The sands of time are sinking," and especially where it says, "Dark, dark has been the midnight, but the day-star is at hand."

His time came at last. November 14th, 1896, his spirit fled away, leaving a widow and four children to mourn their loss. Deceased had expressed his wish that Mr. Hazelton, of Wattisham, should bury him. Mr. Hazelton

accordingly came over on the 20th, and officiated at the funeral, and also preached in the chapel in the evening.

Our dear friend was well known in Sudbury, he being 75 years of age; there were, therefore, a goodly number of friends at the grave, and also at the chapel in the evening. Mr. Hazelton spoke from Rev. xiv. 13, which we believe in this instance was very appropriate. May the Lord be with and bless the grief-smitten family, and also help on the struggling cause, and also greatly help our dear brother Alston, the fellow-deacon of our departed friend, is our soul's sincere desire.

“ WITH CHRIST.”

[In loving memory of a young lady, whose life was early blighted by crushing sorrow, and who suddenly fell asleep in Jesus, on January 19th, 1896.]

EARTH held few joys for thee, O child of
While heaven seemed far away; [sadness!
But now thy weeping has been turned to
. Thy midnight into day. [gladness;
The weary pilgrimage, at length, is o'er;
The rugged cross laid down;
Beyond the shadows of this shady shore,
Thou hast received thy crown.
'Tis well for thee, this sudden swift transi-
From tears to smiles serene; [tion,
Ah! thou seest thy Lord—O blessed vision!
Without a veil between.

O bright change! to one so tempest-driven,
To realise that word
Which wakes the seraphim's sweet songs in
“ For ever with the Lord.” [heaven,
Not now thy tender heart-strings strain with
O'er some new-found distress; [sorrow
No dark forebodings at the coming morrow.
Of lingering bitterness.
O sweet exchange! to one so broken-
To pass from death to life; [hearted.
To be for ever and for ever parted
From sin and wrong and strife.

After the pain of living and of dying,
How glorious thy reward!
Beyond this vale of discord and of sighing.
“ For ever with the Lord.”

CARRIE LIGHT.

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Light for Learners.

Short Explanations of Scripture Names.

By E. MITCHELL.

INTRODUCTORY.

WE have been requested by the Editor to supply a column monthly on the above subject. As the title evinces, our effort will be unpretentious, aiming to supply some degree of light to our younger readers. It is the editor's desire to make the magazine increasingly useful to believers of all ages, and different depths of experience—that there may be "milk for babes," as well as "solid food" for those of full age. We approach the task with some tremblings, not being conscious of any special fitness to discharge it, and well aware that we can spare but little time for its execution: yet, willing to spend and be spent in the service of our glorious Master; hoping that He may condescend to use us for the good of His chosen, and quite prepared to lay it down if it shall prove unacceptable, or to retire as soon as some other better equipped for the work appears to undertake it. We deem it advisable, even necessary, in an attempt of this kind, to make free use of all the materials at our command, or within our reach. We shall not aim so much to write original essays, as to present what information we can gather that tends to throw light on the names we attempt to explain. We state this in our introductory paper, as it might prove tiresome and tedious to be constantly mentioning our authorities.

"What's in a name?" Frequently, it must be admitted, very little. Our names commonly are mere distinctions—as it were labels—by which we distinguish one person from another. They might and would have served their end quite as well if they had been different, or transposed—John might have been William, or Thomas, Henry, without any loss or injury. But even with us names are not always without significance; a name is sometimes given to commemorate something specially connected with the child, or the parents, which they wish to be kept in remembrance. A name thus given may contain a crystallized history of some special and important incident, event, or mercy.

In the Scriptures this use of names is very common, and renders the names thus given very significant; much more than mere badges of distinction. Moses' early history is wrapped up in his name. Pharaoh's daughter "called his name Moses, and she said, Because I drew him out of the water." Moses means "drawn out," "saved from the water." Do we not trace the overruling hand of God here that Moses in his very name might be reminded that he was not an Egyptian? Can we doubt that his name by the grace

of God exercised an influence over him? He became "Moses," "drawn out," a second time, in a spiritual sense, when he was drawn out from Egypt, to cast in his lot with the despised people of God. What a wealth of meaning, too, was in Samuel's name—"Asked of God," or, as some, "heard of God"—how it recalled to Hannah her wrestling prayer at Shiloh, and God's gracious answer. Samuel himself also was doubtless acquainted with the reason of such a name being given him, and it would, by God's blessing, deepen his devotion.

Instances of this kind might be multiplied, but as these papers are limited to a brief space, it were inappropriate to lengthen out our introduction. Next month, if the Lord wills, we shall commence our explanations; and, as in all things He is to have the pre-eminence, we shall begin with some names and titles of our Lord Jesus Christ.

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

FAITH in God will give a sweet leaven to all thy poor prayers, praises, and offerings.—*Hawker.*

SANCTIFIED afflictions are promotions; that a mercy to be better for the rod.—*Rowland Hill.*

WHEN the heart is truly influenced by vital godliness, the uppermost desire will be to honour Christ.—*Cowell.*

I HAVE never lost anything by asking God's direction, but have lost much through being too sanguine and conceited.—*Holman.*

It is an advantage, not a discouragement, to be weak in ourselves. When a bucket is empty, it can be the better filled out of the ocean.—*Manton.*

"I CANNOT sing that hymn, it speaks of so much assurance," said an elderly saint to the late Mr. John Hazelton. "Sing it as a prayer, my sister," was the good man's reply.

I KNOW what it is to walk in darkness—to fear I am not one of the Lord's family; but something keeps me on His side, working for His people and His glory.—*C. W. Banks.*

O MARVELLOUS mystery of astonishing grace! Sinners, you who see, know, and feel yourselves to be nothing but sin, yea, the very chief of sinners, have a right, by free gift, of free grace, to take, possess, and put on Christ.—*Mason.*

AMONG all created excellencies, none can be borrowed more fitly representing Christ than that of light. And is it not Christ that decks His Church with supernatural beauty, and makes it indeed a comely world, called out of the world?—*Leighton.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

"HERE I RAISE MY EBENEZER."

FARNHAM, SURREY.

HARVEST thanksgiving services were held here on Oct. 28th, when Mr. Chisnall, the newly elected pastor of the Old Baptist Chapel, Guildford, preached two sermons to fairly good congregations: in the afternoon from, "Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee." It was a very appropriate and encouraging discourse for the Farnham friends. The evening discourse was from John vi. 35. In the interval of worship a good tea was partaken of, Mrs. Jenkins, Mrs. Hatfield, the Misses Hewitt and Turner, and other lady friends, presiding at the tables. Mr. and Mrs. Jenkins have borne the burden and heat of the day at this cause. The writer of this recalls some very sacred memories of times when he, a young man, an enquirer of the way to Zion, worshipped at this place of truth (the first he ever attended). It was here, under the ministry of Mr. Ceaser, of Guildford, who was then pastor of the Church, that he was brought to realize his interest in a precious Christ, and professed his faith in the death of Christ by being buried with Him in baptism, and joined the Church. About fifteen others joined the Church after I and my wife, viz., Mr. and Mrs. Riddle, Mrs. Jenkins, the Misses Hooper, Truslers, Newman, Hewitt, and others, during Mr. Ceaser's ministry there, and I am happy to know they adorned the doctrines they held. I have heard some champions for the truth in this chapel—J. Wells, J. Foreman, C. W. Banks, Tiptaff, Tidyman, Day, and others, who contended earnestly for the faith once delivered to the saints.

The cause was stronger in those days than now. But there are signs of a revival. May it please the Lord to increase their numbers, and send them a pastor after His own heart, who shall feed them with knowledge and understanding. There is nothing too hard for the Lord. So prays—Yours in the bonds of the everlasting covenant, ordered in all things and sure.

J. AYLING.

Chiddingfold.

SHOULDHAM - STREET, W. — The twentieth anniversary of the school was held on Sunday, Nov. 29th, and the following Tuesday, Dec. 1st. On the Lord's-day morning the pastor, Mr. E. Beecher, was enabled to bring out some very practical truths in connection with the account of children having been brought to Christ, contained in Mark x. 13—16. In the afternoon Mr. E. Marsh was li-

tened to with much pleasure and profit, while he discoursed upon the blessed words, "Weeping may endure for a night, but joy cometh in the morning." Mr. F. C. Holden, in the evening, spoke very forcibly from the words, "My meditation of Him shall be sweet. I will be glad in the Lord" (Psa. civ. 34); he was so enabled to give expression to the glorious truths contained in the text that the time allotted seemed all too short. Special hymns and anthems were rendered by the scholars. On the Tuesday following a good number sat down to tea, after which the meeting was held. Mr. W. Abbott presided in his usual genial and Christian manner. A report of work done and money spent was read, and interesting and instructive addresses were given by Messrs. Bush, H. J. Wileman, Chilvers, Reynolds, and Mitchell, the pastor concluding with expressions of gratitude to the chairman, speakers, and friends present and absent, for their kind words and financial aid, and with hopes that the work might still go on and prosper, and that much fruit might abound to the glory of God. Owing to the severe weather, our attendance, especially on the Tuesday, was below the average; but the amount collected, supplemented by several noble donations, was rather above, having exceeded £20, for which we would again record our hearty thanks.—S. ROBINSON.

THE SILVER LINING AT CROWFIELD, SUFFOLK.

OUR dear friends at Crowfield have known what it is to dwell under a cloud for a long time, and have been inwardly sighing, "How hath the Lord covered the daughter of Zion with a cloud." It was a dark day when the Lord was pleased to lay aside our beloved pastor by affliction, for he was enabled to set forth a full Christ for empty sinners, a rich Christ for poor sinners, an almighty Saviour for helpless, needy sinners; by his ministrations God the Holy Ghost was pleased to build up and encourage His own dear people, so that we have often said, "Master, it is good to be here." Though we have had to mourn our widowhood during five long years, the dear Lord has sent us Spirit-taught brethren with the bread of life, who have been instrumental in feeding the hungry, laying the sinner low, and exalting a precious Christ.

Brighter days have appeared. The Lord has been pleased to awaken some of His hidden ones. It was a melting time with us when they came forward to relate how the dear Lord brought them from darkness to light, and how He made

—“their willing feet
In swift obedience move.”

The pool at Crowfield had not been open for about twelve years; but on Nov. 1st brother Suggate, of Halesworth, came over and baptized three in the name of the Father, Son, and Holy Ghost, in the morning. In the afternoon our brother, after giving them fatherly counsel and advice, received them into the Church, and administered the ordinance of the Lord's Supper. In the early morning we met for prayer to ask God's blessing on the services of the day, and truly the Lord heard, answered, and blessed us, for the day's services will never be erased from the mind while we remain here. GEO. FREEMAN.

STEPNEY (REHOBOTH, WELLESLEY-STREET).—Times of refreshing were enjoyed on the occasion of the twenty-second anniversary of the opening of this sanctuary. Our pastor (Mr. J. Parnell) preached Lord's-day, Nov. 8th. The morning discourse, “Behold now, I have ordered my cause; I know that I shall be justified.” was divided thus: the doctrine, the knowledge, the assurance. The evening text, “For the Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.” was dwelt upon thus: What God is, what God does, what God bestows. On the following Tuesday afternoon our pastor again preached from “The times of refreshing,” in the following order: What things, seasons, times, resources, are refreshing? At the conclusion of the service most of the friends present remained, and partook of the refreshing cup of tea. The evening meeting was ably presided over by a very old friend, who for many years was a member of the cause—our brother James Barmore, of Homerton, who, in his opening remarks, referred very feelingly to the time when he was in membership at Bluecoat-fields, under the pastorate of the late Mr. Milner. The chairman having read from Jer. xxxi., called upon Mr. Holden to pray. Mr. R. E. Sears spoke very sweetly from “God be merciful unto us, and bless us.” Mr. F. C. Holden, on “Rejoice the soul of Thy servant,” remarked, “What is it that will rejoice the servant of the Lord, the preacher of the Gospel, or the teacher in the Sabbath-school? That sinners may be pricked in the heart, that seeking ones may be led on in the knowledge of the truth, also that those who are of young and tender years may be wrought upon by divine grace. What will rejoice the soul of the pastor? To feel and to realize that the Lord is present with him to help him, and bless him in his own soul, whilst he is labouring to comfort and cheer the Lord's

servant? An increase of the number of those who come to hear the Gospel; to see those who are regular attendants, whether members of the congregation or of the Church—to see them in their places when the service commences. Some come in just to hear the sermon.” Mr. W. H. Lee spoke from, “Comfort ye, comfort ye My people, saith your God.” He said we are to comfort them with the consolations wherewith we ourselves are comforted of God. The Lord's people are in trouble when the Lord hides His face, and exclaim, “O that I knew where I might find Him.” Mr. Noyes made some very choice remarks upon “The Lord hath appeared of old unto me,” &c. Mr. Belcher had a very old-fashioned subject, yet it eclipsed the modern theology of to-day. It was “Jesus Christ.” The friends enjoyed it much. Our pastor having addressed us for a few minutes, this enjoyable meeting was concluded by singing, “All hail the power of Jesus' name,” and prayer by the chairman.—HAYTER SCRIVENER.

GRAVESEND.—On Wednesday evening, the 25th inst., Zoar Chapel, Gravesend, was crowded, to hear a lecture by Mr. I. C. Johnson, illustrated by about 40 diagrams drawn by himself, with a view to shew by the dates of Scripture when the Turkish Power shall cease to dominate Jerusalem and in connection therewith the Second Coming of the Lord Jesus Christ. The lecture was advertised in the local papers as Biblical, Astronomical, Chronological, Historical and Prophetic. The lecture was delivered by a clear and distinct utterance for over two hours without one minute's pause. A hearty vote of thanks denoted the edification and pleasure experienced on the occasion. Mr. Guy, the pastor, presided.—ONE WHO WAS THERE.

IPSWICH (ZOAR).—The annual members' tea was held Nov. 19th, between 60 and 70 being present. Our pastor commenced the evening meeting with “Kindred in Christ,” &c. Brother Sadd, our aged senior deacon, asked the divine blessing. The pastor then made a few cheering remarks and read the Church Roll, with the year's statistics, which showed that twelve had been added by baptism, and two by transfer, leaving present number of members at 155. Short addresses with singing and prayer made a very profitable and pleasant meeting. Brother Sadd gave us a few recollections from his long life (now over 80 years), and expressed thanks for many acts of kindness shewn him. Brother Keeble followed with a few remarks and gave us a verse to consider, “Commit thy way unto the Lord.” Brother Welton spoke from, “I will be as the dew unto Israel.” Brother Howe expressed thanks to God for spiritual

blessings during another year. Brother Emerson dwelt upon "Thy God reigneth." Brother Baldwin spoke upon "All things work together for good." Brother Threadkell (school superintendent), testified of the goodness of God. Brother Jabez Wright added his testimony to the power and grace of God. We closed by singing, "Blest be the tie that binds," and the benediction.—H. BALDWIN.

A DAY OF GREAT REJOICING AT NEWARKE-STREET, LEICESTER.

WELCOME SERVICES IN CONNECTION WITH THE SETTLEMENT OF MR. REALFF AS PASTOR.

TUESDAY, December 1st, 1896, was a memorable day in the history of this cause, which was founded by Thomas Hardy, and subsequently became the scene of the labours of the beloved William Garrard. Mr. Wm. Webb was the last pastor, but for ten years the people of God here, although the pulpit has been well supplied by faithful ministers of the Gospel, have been as sheep without a shepherd. In the summer of 1895 Mr. Realff received an unexpected but very hearty call; the critical condition of his health at that time, however, was such that he did not feel able to respond to it. But more recently the call was repeated, and accentuated; so that, after a period of prayerful consideration, he was persuaded it was the Lord's will, and accordingly commenced his pastoral duties on November 1st.

On the date above mentioned a very good congregation assembled in the spacious chapel, and were favoured to hear a lucid, sound, and savoury discourse from the lips of Mr. John Box. Several ministers, and many friends from sister churches in the town and vicinity, were distinguished among the auditory. About 200 sat down to tea, and were cheerfully waited on in the schoolroom and chapel by a large staff of willing helpers.

Deacon H. Norman presided over the evening meeting. The hymn-sheets for "Recognition Services" (published by Messrs. Robt. Banks and Son) were liberally distributed in the pews for use on this occasion, and were found admirably adapted. After singing and the reading of the Scriptures, Mr. Marriott, one of the members, very feelingly led us to the throne of the heavenly grace. Then followed the chairman's address, in which he stated that, by reference to his memoranda, he had discovered that it was just seven years, seven months, and twice seven days—*i.e.*, four times seven—since Mr. Realff's voice was first heard in the pulpit of Providence, Leicester. He looked upon this as a remarkable circumstance, and hoped that if it were the Divine will, Mr.

Realff might be spared to labour in this pastorate for such a term of years, and that his experience at Leicester would be a happy and successful one. He cordially thanked the respected ministers who had so ably helped them all the time of their widowhood, and trusted that these brethren would still cherish a lively interest in the welfare of the cause. The chairman then called upon the pastor-elect to read various letters of apology for absence and congratulation.

Mr. Realff, in rising to do so, made touching reference to the happy departure at 5.45 that very morning of their much-esteemed and dearly-beloved friend and brother, deacon Orton, and delivered a tender message from his broken-hearted widow, for both of them had been looking forward to this day with strong desires and earnest prayers. Letters were then read from ministers and other friends who were not able to be present, but who expressed their hearty sympathy with what was taking place, and sincere wishes for the best welfare and success of both pastor and people.

After another hymn, the chairman called upon pastor F. G. Burgess (Wellingborough Tabernacle). His subject was "Christ, the Head of the Church," and proceeded to deliver a very spiritual and helpful address, speaking of Christ as the Head to control the Church, the Head as being the Life of the Church, and also as its Protector. He moreover described the Church as a family, inviting the audience to think of His wondrous love to each and every member. "As a sick visitor," he went on say, "give me Jesus." He then described the Church also as a building and as a kingdom. Christ was the Head Stone of the corner, and the doubly-crowned Sovereign of His chosen people. Another hymn, and

Pastor John Ashworth, of Evington, made a brief address. This was to have been followed by a statement from the Church Secretary, Alderman John Underwood, ex-Mayor of Leicester; but he, being very unwell, desired to be excused. We deeply sympathize with our beloved brother in his long and distressing affliction, and pray that, if it be the Divine will, he may soon be restored.

Pastor J. Box then ascended the pulpit, and gave a clear, able, manly and outspoken statement concerning "Church Order and Discipline," in which he said that our code was to be found in the book of Acts and in the epistles. The instructions were delivered by Christ to His apostles; but we learn clearly what these instructions were by the proceedings of the apostles themselves, in the formation

and government of the New Testament Churches. It is said distinctly that converts—

- (1) Believed ;
- (2) Were baptized ;
- (3) Then were added to the Church.

That was the order. As to the discipline, it is equally clear that it was real, but that it was invested entirely in the hands of spiritual persons. In 1 Cor. v. we see how Church discipline is to be administered and maintained. The apostle Paul was inspired by God the Holy Ghost to write these things. Excision—*i.e.*, excommunication from the Church of Christ for immoral or disorderly conduct—was a terrible thing, and it meant that the person so dealt with was cut off from all religious privileges, and delivered over to Satan “for the destruction of the flesh” —*i.e.*, the “fleshy mind.”

Mr. Sharp, another member of Providence, was then asked to offer prayer for the pastor and the flock, which he was enabled to do with much feeling, warmth, and earnestness.

The chairman next called upon the newly-appointed pastor to address the meeting. In doing so, Mr. Realf said that a motto had been given to him, he believed, by the great Head of the Church, and he would therefore sound it forth as the keynote of his preaching, and other pastoral work at Leicester. It was this: “I determined not to know anything among you, save Jesus Christ, and Him crucified” (1 Cor. ii. 2). This knowledge, he said, included all that his esteemed and beloved brother had previously advanced concerning “Church Order and Discipline,” and also the whole counsel of God, as found in the Word, and what are usually among us denominated “the doctrines of grace.” He had come to Leicester simply and solely because he believed it was God’s call. Had the great Head of the Church called him to labour for Him and His elect people in the heart of Africa, or in the Tinnevely, or in some obscure village nearer home, he believed that grace would have been given him to do so. But such was not his call. Many dear friends had asked him how he liked Leicester? Did he think he should like the people at Providence, &c. &c.? To all these very kind and anxious inquiries he had but one reply. He had come on purpose to love his work, and the people over whom the Lord had placed him. And because they were the Lord’s people, and because the Lord had brought him amongst them, he quite expected to feel at home and happy with them. A serious breakdown of brain and nerves had necessitated (under medical advice) his removal from his beloved people at Guildford; but now that his health had become thoroughly recruited, he hoped and

expected to be able to do all that it was right he should do. He had already experienced much hearty friendship in their society, both among the aged and the young, and he could not help believing that God had a work for him to do in this large, enterprising, and prosperous town. He felt keenly the loss of deacon Orton, who had done so much to encourage him, and who would, if spared, have been a most kind and useful helper.

The next speaker was pastor J. Walker, of Northampton, who said that he had been intimately acquainted with Mr. Realf for years, and had every confidence in him as a sincere Christian and a sound and faithful minister of the Gospel. The speaker made interesting references to his early days as a scholar and teacher at Newarke-street, and also to his father, who was then a deacon of this Church. The subject about which he had been asked to speak was “The Relation of Pastor and People.” He therefore should speak a little of the pastor—

- (1) As a teacher ;
- (2) As the shepherd of the flock ;
- (3) As a Christian man.

Speaking upon the first topic, Mr. Walker said, “You are not dependent upon us, and yet you are not independent of us. Some say they can worship God quite as well in the green fields. This is wrong, and entirely untrue. Possibly, if you were located where there was no place anywhere near, to which you might go and hear God’s truth proclaimed, it might be so, not otherwise.” He then proceeded to speak of the pastor as a lonely man. It was necessary, from the very nature of the case, that he should be intellectually and spiritually in advance of his people. This caused him to stand, as it were, alone, and the most kind and sympathetic members of his flock could not possibly understand him entirely, or feel exactly as he felt. The speaker then said that when, sixteen years ago, he went to the sphere of his present ministry, Mr. G. Hazelrigg, who had been for some time his pastor, wrote to him a letter of advice, in which he said, “Be the pastor of all the flock.” This is what every good minister desired and aimed to be, and not the pastor of a party, still less of a party in the flock. Mr. W. concluded his very interesting and helpful address by saying, “Whenever you receive benefit from your pastor’s ministrations, be sure to tell him of it. It will encourage and help him, and will tend to make his ministry more useful. Do not fear that by this you will puff him up with pride; God takes good care to use means to keep His servants humble.”

The doxology was then sung, and the concluding prayer offered by Mr.

Gamidge, another member, now in charge of the little cause at Loughborough. Thus concluded these most happy and profitable meetings, both pastor and people being greatly encouraged. The chapel was well filled; the day being exceptionally fine, many friends were able to come in from the country. The collections, &c., amounted to close upon £20.

ONE WHO WAS THERE.

EGHAM (EBENEZER).—By the grace of God, the third anniversary services in connection with the Sunday-school were held on November 12th, 1896. We were glad to see a goodly number present in the afternoon, when Mr. Bush, of Kingston, preached a very sweet and encouraging discourse. After tea there was a public meeting, presided over by Mr. A. J. Voysey. Mr. Andrews led us at the throne of grace. Mr. Jarman spoke from Deut. xi. 19 upon the necessity of teachers being only those who had been taught of God the Holy Spirit and held the truth in the love of it, and could therefore speak experimentally of His sovereign saving power. Mr. Bush addressed the dear children on the word "Bible," showing the preciousness of God's Book, its entire inspiration, its living and everlasting character. He also spoke a few affectionate and cheering words to the teachers. Sixteen of our scholars recited portions of the Word, or profitable pieces. We feel full of thankfulness for unnumbered mercies in the past, for the sympathy shown us in the numbers present at our anniversary services, but we are looking for greater blessings to be showered upon us in the year now begun as we continue (D.V.) to instruct the dear children here in the doctrines of free grace, delighting in the words, "I am not ashamed of the Gospel of Christ, for it is the power God unto salvation to every one that believeth." And to Him we will ascribe all the praise.

JOYFUL JOTTINGS OF MOUNT ZION, CHADWELL-STREET, ANNIVERSARY.

A MEMORANDA.

THE anniversary of the formation of the Church worshipping in "Mount Zion," Chadwell-street, is an institution looked forward to with growing interest; and, as is now very well known among the Churches, always commences on the second Lord's-day in December. Every member of the Church and congregation (who possibly can) make it a point to be present, and many who were members formerly, but removed in providence to a distance, also come annually to visit the friends of "their first love."

The services commenced on Lord's-

day morning, December 13th, at ten o'clock, when a large number gathered to ask the Lord's blessing on the anniversary services. Among the earliest arrivals were friends from Battersea, Fulham, Stamford-hill, Stoke Newington, Hackney, and other outlying districts.

Mr. W. R. Fricker presided, and was supported by his pastor and brethren in the diaconate, and commenced with the hymn (332. "Denham"), "Mount Zion's faithful King." Most of our readers will remember that this was the first hymn sung in the chapel, when it was opened over forty years ago. The hymn touched the heart of many and gave the keynote to the service. Psa. cxlv. was read, and seven brethren sought the Lord's blessing on the anniversary. At what is termed the more public service, Mr. John Hodges announced hymn 940—a stanza combining prayer and praise, which has been used at these occasions for a great many years. Visitors may therefore know if they come to Chadwell-street on the anniversary day (if they are there in time), the first sentence upon which they will be asked to lift their heart and voice to God in will be—

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

The hymn went right heartily to (of course) "Queenborough."

Mr. Mitchell announced for his text, "Remember the word unto Thy servant, upon which Thou hast caused me to hope" (Psa. cxix. 49). Our pastor was at happy liberty, and we are looking, longing, and praying that the service may yield fruit to the honour and glory of the Lord our God.

In the afternoon at the usual prayer-meeting several brethren again "sought the mercy-seat in prayer."

At the evening service Mr. J. E. Hazelton came up richly laden with the precious truths of the Gospel, and was much at liberty. Congregations most cheering.

At the Monday evening prayer-meeting an unusual number came together, when the Lord's presence was sweetly realised.

The services were continued on the Tuesday, when Mr. W. Kern, of Ipswich, in his pathetic and touching way exalted his Lord and Master to the comfort of not a few.

Between 200 and 300 took tea, and the evening meeting commenced at 6.15, the pastor, Mr. Mitchell, presiding.

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

was sung, Psa. cxxii. read, and prayer offered by Mr. E. Marsh. The chairman gave a warm welcome to all, and referred to the peace which prevailed in the Church and congregation, and spoke of the new school, which was

well-nigh finished, and, although costing about £2,000, would be opened free of debt. Addresses followed by brethren Beecher, Bush, Kern, Mutimer, and Sears. Brethren Sawyer, Abbott, Fricker, Hodges, and T. Jones, of New Cross, also took part. Collections amounted to over £54.

Among others present were friends Jones from Sevenoaks, R. Hodges from Oxfordshire, H. F. Naves, J. P. Gibbens, H. T. Chilvers, King, and Bumstead, of Surrey Tabernacle, M. E. Green, W. Chisnal, Guildford, &c. A feeling of brotherly love pervaded all the services. The doxology and benediction brought the service to a close.—PARNENAS.

NEW CROSS-ROAD (ZION BAPTIST CHAPEL).—On January 7th, 1897, the members hold their annual tea at 5.30. Those residing at a distance as well as those at home heartily invited to attend. It is with very sorrowful feelings that we record the decease of a sister dearly beloved in the Lord, Miss Alice Norman, second daughter of Mr. Alfred Norman, of Haddon House, Queen's-road, Peckham, deacon of the Church meeting at Zion, New Cross. She fell asleep in Jesus on Saturday morning, December 12th, after a very brief illness, and her remains were interred in the family grave at Nunhead Cemetery on the 17th, pastor Thomas Jones officiating, surrounded by a large number of sympathising friends. She was baptised by the late Mr. J. S. Anderson in early girlhood, and had been an indefatigable worker in the Sunday-school through the intervening years. She will be much missed not only by the school and class, but also by those whom it was her delight to visit and minister to.

BRADFIELD-ST.-GEORGE, BILDESTON, GRUNDISBURGH, STOKE GREEN, STOWMARKET, WATTISHAM,

And the late MRS. COOPER.

WE in our village churches are often reminded of the words of the prophet, "The fathers, where are they?" The force of this statement is felt by us, as our aged brethren and sisters are taken from us—the men and women who 40 or 50 years ago had to fight hard battles for the principles of our Nonconformity; we bless God for being privileged to reap the fruit of their tearful sowing.

In connection with our own denomination, we are again reminded of the words of Holy Scripture, "What hath God wrought?" In the first year of this century there were only five Baptist churches in Suffolk. Bildeston dates back 1737, Wattisham 1763, Stoke-green (Ipswich) 1757, Grundisburgh 1798,

Stowmarket 1795. Now to-day there are 60 churches, 81 chapels, 30,000 sittings (including the General Baptist body). We bless God that there has always been a goodly number of godly men and women who through evil and good report have never turned aside from the principles of our holy faith. Some in our day seemed to study the good-will of the clergy and the leading men in the Established Church. I can understand one coming from the Church of England to us. But to go from us to them I do not understand it. But we bless God there are not a few now "whose faith follow" on in the old paths, whose firm adherence to the Gospel of free, sovereign grace, whose constant attendance at "the little chapel in the village" make our hearts glad and give us courage to proclaim the Gospel.

Such an one has recently passed away—to the rest that remaineth—in the person of

Mrs. Mary Cooper, of Hesselst. Called by grace in early life and united to the Church at Wattisham, and, under the ministry of the late John Cooper, her mind was established in the precious truths of the Gospel, and for over 50 years—to the praise and glory of His grace—she was a godly and consistent member of the Church at Wattisham.

In the village of Hesselst she was much respected. We at Bradfield shall miss her presence, as for the most part she attended with us.

Our departed sister had many trials, and in her last illness passed through a deal of pain and suffering. Death to her was a welcome messenger, as she passed to the presence of her Saviour, who for many years she loved and trusted, on October 7th, 1896, in her 82nd year.

Her body rests in the Bradfield Chapel Burial Ground. Brother John Hazelton assisted at the funeral. "The memory of the just is blessed."

W. DIXON.

CHATHAM (ENON).—A very happy gathering took place on Wednesday, December 9th, when the teachers, Bible-class, and scholars sat down to tea together at 5 p.m. At 6.30 our loving brother Mr. I. R. Wakelin presided at the public meeting, giving an interesting and encouraging address to the children and friends, and distributing a number of books, &c., to the young friends, with suitable remarks to each. Having to leave early, hearty thanks were accorded the chairman, who expressed his warm interest in the work of teaching the young. A brief outline of the numbers and agencies in connection with the little school were given by the superintendent, and with heartfelt thanks and supplication by the deacons, began and ended a profitable gathering.

GOODLY GATHERINGS

AT GURNEY ROAD, STRATFORD. THE twenty-seventh anniversary of the formation of the Church was celebrated on Lord's-day, November 15th, and the following Tuesday.

Pastor A. J. Ward, of Laxfield, preached on the Lord's-day, and our hearts were cheered as our brother brought forth things new and old, the bread and wine of the kingdom. A precious Christ was uplifted to the joy of saints, the hope of sinners, and the solemn warning of those at ease in Zion, with the impenitent and ungodly. God bless the testimony of His faithful servant.

A good congregation encouraged our heart on the Tuesday afternoon, and blessed was the season spent at the Master's feet while brother Bush held forth the word of life. Taking for his text the living prayer of the Church for spiritual prosperity, "Save Thy people, bless Thine inheritance; feed them also, and lift them up for ever," our brother opened up in a sweetly experimental manner each clause of this prayer, and as he appealed to our hearts for an "Amen" there was a response such as our God will regard when living souls can give Him no rest until He arise and bless His Zion.

Brother Abbott presided over the evening meeting. After reading Psalm xlv. brother Gibbons sought the blessing of the Lord. Our dear chairman seemed quite at home, and with his usual geniality and warmth of heart made some forcible remarks on "The glory of God, the only worthy end of all our labours." "To Him be glory for ever and ever" has long been the keynote of our dear brother's life and labour, and his stimulating remarks on this occasion to that end will not soon be forgotten.

Brother Beecher was full to the overflow on the blessed theme of the personal possession of love divine with its evidences internal and external, basing his remarks on the words, "He loved me, and gave Himself for me."

Brother Lynn was savoury on "enquiring in His temple," with the sure blessings awaiting all seekers after Christ in His courts.

Brother Bush was as full as ever while he discoursed on "The presence of God with His people." We could but recognise our Lord as His dear servant upheld Him, and say, "Master, it is good for us to be here."

Brother Holden had evidently come direct from the court, and waxed warm as he told forth the glories of Christ in His throne, Kingship, kingdom, and sceptre.

Then came the beloved pastor of Enon, Woolwich, brother White, who gave a precious meditation from Num. vii.,

leading our hearts to rejoice in the union between Christ and His Church as hedwelt on the offerings and sacrifices of old. Our brother's stimulating remarks were a good precedent to the next part of worship—the free-will offerings of the people, which, with those of the Lord's-day, amounted to £16 10s. 9d.

On behalf of all engaged in these services our hearty thanks were expressed by our pastor in a few brief words, and then our souls rose in the closing song of "Crown Him Lord of all." So let it ever be at Gurney-road, prays—ONE WHO WAS THERE.

Our Australian Column.

AN ENCOURAGING EPISTLE.

To the Editor of the "E. V. & G. H."

DEAR BROTHER,—Grace, mercy, and peace, with all new covenant blessings be with you.

Your kind request is to hand, and I have asked the secretary of our Church to report to you from time to time, and he has kindly consented to do so. I have been pastor of the Church at Port Adelaide now 19 years and 6 months, and I think it is a right step for to have "Our Australian Column," in the E. V. & G. H., for I know that there are many dear friends at home that take a deep interest in the Churches of our faith and order in these colonies; thus they will be able to read from time to time how their brethren do. I am pleased to tell you that there are many in Australia that take a deep interest in the E. V. & G. H. In my visits to Melbourne, Sydney, Launceston, Hobart, I find many who look for it as they do their letters from their dear ones at home. In my Church at Port Adelaide, there are those who have taken in the VESSEL ever since it was started in 1843. I have received it now for the last 30 years, and often is the question asked early in the month, "Has the VESSEL arrived?" I shall be pleased to send you news from time to time of the work of the Lord with us at Port Adelaide.

There are those with us in membership who have sat under your dear father—C. W. Banks; one of our members was baptized by him. There are others in membership who came from the old country, who were in membership with C. Drawbridge, Rowe, Stevens and others. And in my visits to Victoria, Tasmania, New South Wales, I have spent many a happy hour in hearing of those blessed men, from whom they were privileged to listen to the Word of Life, from dear Banks, Gadsby, Wells, Drawbridge, Stevens, Foreman, Kershaw, Hazelton, Mackenzie, and others; and it is blessed to hear of the way in which they look back to the sweetness and power of the preached Word, by those blessed men

of God, and truly it can be said, "they being dead, yet speaketh." I find that those who sat under them cannot listen to any other Gospel, but to that which sits Jesus Christ upon His throne.

We have had three dear ones called home this year from our Church. Last week we were called to say good-bye for the present to our dear sister in her 83rd year, her end was peace. In February we had the loss of one of our dear deacons, a most blessed man of God, so you will see death is at work among us; but we have a most blessed hope, and look forward to home, when we shall go out no more for ever. At times I feel a desire to be absent from the body and to be present with our Lord.

"A few more Sabbaths here
Shall cheer us on our way,
And we shall reach that endless rest,
That eternal Sabbath day.
'Tis but a little while,
And He shall come again,
Who died that we might live, who lives
That we with Him might reign."

For the present I must say Good-bye. The Lord spare you and bless you in your work, and truly a labour of love, is my prayer.

With best love to our kindred in Christ,
Yours in the Lord Jesus,
L. W. BAMBER.

Preston House, Semaphore,
South Australia, Sept. 23rd, 1893.

Aged Pilgrims' Corner.

THE pensioners' hearts have been gladdened this Christmas by the munificent gift of £1 each from Mr. J. T. Morton. When it is remembered that a cheque for £1,387 was needed for this purpose, deep thankfulness will be felt that the Lord put it into the heart of this benefactor thus to remember the poor aged saints.

The new *Quarterly Record* is an interesting number, and our friends cannot do better than send to the office for some copies. It is for gratuitous circulation, and has done not a little to help forward the Society's work.

On Dec. 4th, Mrs. Wilkinson, of Totteridge, kindly gave the inmates of the Hornsey-rise Asylum a tea, in commemoration of her 82nd birthday. The arrangements were admirably carried out by the lady visitors, and after tea addresses were given by Messrs. Hayles and Savage and the secretary.

Several collections after sermons have been made during the past month, and the committee would thankfully receive similar aid from all Churches who have members on the Society's books. However small it may be, an annual collection is of great service.

"Distributing to the necessity of

saints," permanently and regularly, and, as far as possible, by personal visitation, briefly describes the purpose of the Society during the ninety years of its history. Whilst the committee endeavour continually to improve all parts of the organization, they seek to avoid coldness and formality, so that the benefits may be received through the warm heart and hand of Christian love.

The annual subscription list needs largely increasing, for the institution requires upwards of £12,300 per annum to meet the pensions and sustain the Homes. May many who love the Lord's aged poor be constrained to help.

Past and Passing Events.

Gloucester (Bell-lane).—On Wednesday, November 11th, a Church was formed here on New Testament principles by pastor David Smith, of Bilston, after which the ordinance of the Lord's Supper was administered, followed by the appointment of deacons, &c. A few have been waiting for this event to take place, that they might follow Christ in the ordinance of baptism, so that an early addition is expected.

Trowbridge.—Presentations. When Mr. Alfred Peet left Sharnbrook to accept the pastorate at Zion, Trowbridge, many were the manifestations of regret at his departure, and he has since received three tokens of respect and esteem. The first was an upholstered chair from the Church and congregation at

Sharnbrook. The second a copy of a minute enrolled on parchment passed by the School Board in acknowledgment of his many years' service as a member. The third consisted of a handsome silver revolving soup tureen with ladles and a silver toast rack, with the inscription, "Rev. A. Peet, from Bedfordshire friends." The following letter accompanied

The present:—"By desire of the subscribers, we ask your acceptance of the accompanying gift as a memorial of your long residence amongst us, and of the active interest you have always taken in the welfare of the district. We wish you every happiness and success in your new home." Among the subscribers were Lord Alwyn Compton, M.P., and Rev. H. B. Wilkinson (Vicar of Sharnbrook).

Three Months' Call.—The Church at Mount Ephraim, Margate, have given Mr. A. J. Voysey a three months' call, commencing January 3rd. Several have joined the Church during the past year, and two more have applied

membership. Others expected.—

W.

Gentlemen.—A country minister says: "When people get on in the world, and become '*gentlemen*,' they leave their chapel and go to church." We think it is pretty much the same in London; not very honourable, but pride is a powerful foe. We have heard of two or three lately who have forsaken their first love and gone over to the "respectable" side.

* *

The Oval.—"Our dear pastor, on account of failing health, and his engagement as chaplain at Plaistow Cemetery, after 38 years has resigned his pastorate at 'Shalom,' but, at the special request of the Church, will preach the first Lord's-day in each month.

* *

We are therefore seeking supplies." Our brother W. Chisnall, and other ministerial brethren, will no doubt render what help they can. D. Lawrence, secretary, High-street, Homerton, N.E.

* *

Mr. Burbridge is leaving the Avenue, Camden Town. Mr. E. Samuels has "gone home." Mr. Othen is chosen pastor at Commercial-st., E. [See Wrapper]

Gone Home.

MRS. MCWHIRTER.—On Nov. 27th, at "Woodlands," Watford, Jane, wife of Mr. Robert McWhirter, entered into rest, aged 72. Deceased was baptized by Mr. John Inward, at Manor-street chapel, Poplar, about thirty-five years ago. The funeral took place at Watford Cemetery, Nov. 30, 1896. Mr. George Burrell officiated. She "feared the Lord" above many.

MABEL EUNICE BANFIELD, the youngest daughter of Hezekiah and Annie Banfield, fell asleep in Jesus July 25th, 1896, aged 17. For thirteen years, in various forms, she walked the pathway of affliction which brought on consumption, and was kept to her bed fifteen weeks, but greatly supported by God's grace, frequently singing the praises of God:—

"Now let my soul to Jesus raise
A song of grateful, humble praise;
To Him, WITH JOY, will I look up,
For He's the glory of my hope."

Hymn 130, with 164, 309, 721, 725, 743, 744. "Denham's Selection," were very precious to her. Hymn 1020 was chosen by her to be sung in the chapel, and was also sung at her interment in the family vault at Hadlow Cemetery, on Aug. 3rd. Our minister, Mr. J. Hunt, of Hadlow, officiated in the chapel, and at the grave, where a large number of relatives and friends assembled. During her illness her sufferings were great,

but, to the joy and astonishment of her family and friends, were borne with Christian fortitude and without a murmur. Just before she breathed her last I said to her, "Can you say, 'On Christ the solid Rock I stand?'" to which she assented and added, "All other ground is sinking sand," and said, "Lord, receive my spirit." Thus she gently and peacefully passed away to that rest which remaineth for the people of God.—H. BANFIELD.

JOSEPH GOFFIN FLORY, builder, of Cheltenham, departed to be with Jesus (whom he loved to preach in the villages), October 25, 1896, aged 43. He was baptised, and was an active follower of the Lord, but these must, more or less, "go through the fire." A few days before his up-going he was much tried, not only by his complaint, but in his soul, the enemy suggesting that his profession and preaching was all a delusion, which continued for some time, but the Lord visited him with His salvation, and he said to his dear wife, "It is all right, the Lord has appeared, I am going to leave you to be with Christ," and spoke some comforting words. He was a member of the cause at Camberey chapel. He was interred in the town cemetery, a good number of deceased's workmen and friends being present. Pastor H. A. P. Phillips conducted the funeral service. I feel it much. He is taken up and I am left. It's all right.

"It is painful at present, but 'twill cease before long,
And then how sweet the conqueror's song."

—J. FLORY.

MARY ANNETTA FRANKLIN entered into rest on Tuesday, August 14th, aged 39 years. She was for twenty-one years a member of the Church at Mount Zion Chapel, Hill-street. She leaves a beloved husband to mourn her absence, though with the hope of a glorious re-union, and a son and daughter for whose salvation she ever fervently prayed. The Lord gently prepared her to part with all her earthly treasures, while her friends could see she was being "made meet to be partaker of the inheritance of the saints in light." Interred at Ealing Cemetery, August 10th, in sure and certain hope of a glorious resurrection.

SUSAN WYBROW, a member of Brixton Tabernacle, was taken to her eternal rest on Lord's-day, August 23rd, 1896, aged 43 years. We rejoice that our dear sister was a subject of Divine grace and loved God's truth; she was baptized by Mr. Cornwell fourteen years ago. The last three years of her life she was a great sufferer, being afflicted both in body and mind, indeed her case was a very pitiful one, but the Lord, who is "too wise to err and too good to be unkind," answered the

prayer that she put up to Him in her sane moments, which was "that she might die at home." She was brought home two months ago, and thus her request was granted. The last week of her life she seemed in her right mind and knew she was dying; she told her sister that she had been talking with her heavenly Father, and that He had told her she was His child, and that it would be "All well," her mind evidently being on her favourite hymn (Denham 725):

"What cheering words are those!
Their sweetness who can tell?
In time and to eternal days
'Tis with the righteous well."

Our sister would always have this hymn sung whenever she came to see us, and before her illness she used to tell us that she loved it. On one occasion she said to her mother, "There is no bitterness in the cup," and a few hours before she departed was heard to say to herself, "My heavenly Father, my Friend!" These were nearly her last words. Her remains were interred in Tooting Cemetery, on August 27th, by her pastor, Mr. Cornwell, who spoke at the grave very solemnly from Isa. xl. 2, "Her warfare is accomplished." Thus we are comforted in the belief that our dear sister is amongst those who we read of in Revelations as singing before the "throne of God and the Lamb" the song of the redeemed.—J. W. WYBROW.

MRS. HANNAH SIMMENS, my dear mother, died May 24, 1896, aged 77, after four weeks' painful illness. The full summons came on Whit-Sunday. She walked much in darkness, but at eventide it was light. Just before she breathed her last, she said, "Light the candle, light the candle." My sister said, "Jesus will light the candle at the other end." Her agonies were great; but, when gone, she looked the picture of happiness. She knew the Lord many years, and was a member at Pulham-St.-Mary.

SARAH DAVIES exchanged earth for heaven on Aug. 24, 1896, aged 80 years. Called by divine grace in early life, our sister was baptized some sixty years ago, and became a member at Hill-street, Dorset-square, removing thence to the Church now worshipping at Shouldham-street in 1876, and has been enabled for that long period to adorn the "doctrine of God our Saviour" with a consistent life. As long as she was able, she was found filling her place in the sanctuary; for sometime extreme weakness, both of body and mind, incapacitated her from attending to anything connected with active life, and she required nursing like a babe. The mention of the precious name of Jesus would set her singing selections of favourite hymns in which that name was prominent, and her last few months were a literal, as well as spiritual, representation of receiving

the kingdom of God as a little child, and entering therein, which was at once pleasing, instructive, and confirming, and the impressions stamped on the mind as to the stability of the promises, and their sure fulfilment, will not soon be erased from the memory of those who were privileged to "see the grace of God" thus manifested; and now she "joyfully knows and feels what it is to be there," where, without a shadow between, they

"Bring forth the royal diadem,
And crown Him Lord of all"—

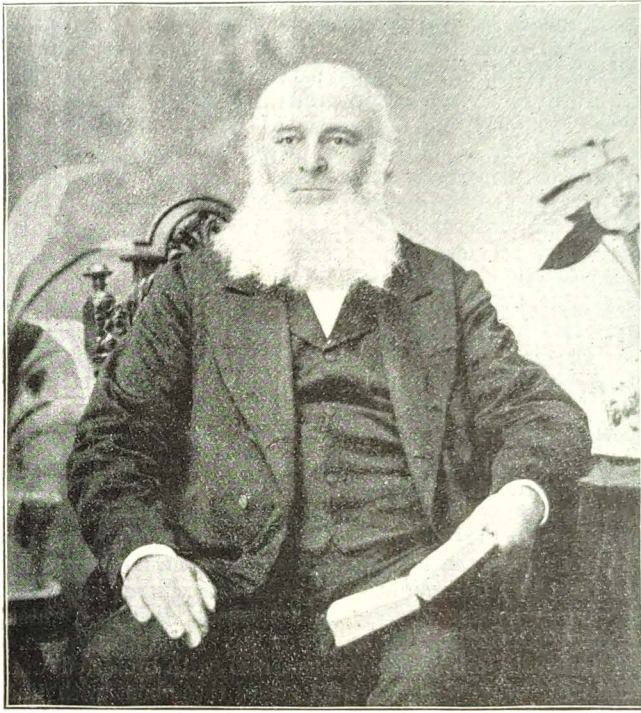
her favourite hymn. — EBENEZER BEECHER.

WANSTALL.—In loving remembrance of our beloved and pleasant son, Albert Teeder Wanstall, who departed this life at 83, Canton-street, Poplar, E., on Lord's-day, Nov. 3, 1895.

"In the realms of eternal joy
He sings the heavenly song,
And sees His Saviour's face."

MRS. R. R. FROST, of Great Wakering, Essex, departed this life on Sept. 18, after months of intense suffering. She was formerly a member at Thundersly, but for some years has been in membership with Prittlewell Church. The Lord favoured her with much of His manifest presence, enabling her to bear the pain, which was for a long time very severe. For weeks before her departure she was constantly begging of the Lord to take her home. Her beloved sister, Mrs. Burbridge, was in attendance when she passed away. Her remains were interred in Great Wakering churchyard, on Tuesday, Sept. 21. Mr. Burbridge, Mr. Chandler, and Mr. Robertson taking part in the services. Great respect was shown by the inhabitants of the village, where the deceased has carried on business for years. Many members from Prittlewell followed her to the grave, as did also the leading tradesmen of Great Wakering. A soul-stirring address was given at the grave by Mr. Burbridge from Job xiv. 10, testifying of the blessed state of the departed. Amongst the large number of villagers present, many were heard to say, "She was a good woman; we shall greatly miss her." Yea, not only the Wakering people, but the Church at Prittlewell will. She was a true friend to the poor, and a liberal supporter of God's cause.

JOHN MASTERTSON.—In loving memory of John Mastertson, sixty years a worthy member of the Church at Friston, Suffolk, who fell asleep on Nov. 5th, being 80 years of age, and having filled the office of deacon for many years, earning to himself a good degree, steadfast in the faith and mighty in prayer; a witness and a counsellor of many, young and old. His end was calm, and in joyous hope of everlasting life in the presence of his beloved Lord.



THE LATE GEORGE GREENYER, OF DITCHLING, SUSSEX.

(See page 41.)

A Wondrous Commendation.

BY E. MITCHELL.

“Thou art all fair, My love, there is no spot in thee.”—Song iv. 7.

WE have dealt in a former article* with the endearing term, “*My love*,” employed in our text by the Lord Jesus in addressing His Church; we have now for our consideration the gracious way in which He commends her beauty—“Thou art all fair . . . there is no spot in thee.” The words express that she is all beautiful, without a single blemish; wondrous words to come from His lips. The child of God oft finds it hard to believe that it can be thus addressed. Let us endeavour to discover the sense in which the words must be understood. We may take the passage as being addressed to the whole body of His Church,

* “An Endearing Epithet,” December, 1896.

but this will imply the perfection of each member, or else the body could not be said to be "*all fair*," and to have "*no spot*."

Are we to understand that this commendation is the effect of His *viewing His people through the medium of His own love*? We know that love produces wonderful results of this kind. The plainest face is invested with beauty in the eyes of a lover. It is a common expression, "What he can have seen in her to admire I can't imagine." But love has exerted its strange and mysterious power, and surrounded its object with a beauteous halo. The mother, with her baby in her arms, thinks there never was such a baby as hers in all the world. Love, like the sun darting its rays over a landscape, brightening and beautifying all it touches, has a transforming power, imparting beauty to the object on which it lights. We are loth to believe that it is not thus with Jesus' love, and reluctant to cast away the sweetness this thought produces, and the sanctifying influence it exerts on our mind. If mortal love will beautify, surely immortal love will not do less; but this alone would not account for these glowing words from the lips of Truth-incarnate. Admitting and rejoicing in the sweet and wondrous effect of love, we must look farther for the explanation of our text.

Jesus views His bride in His own comeliness which He has put upon her. Albeit He finds His people sunken in sin, and all defiled, He does not leave them in that miserable and filthy condition. What God said to His ancient people by Ezekiel, applies to the whole Church. Jerusalem is described under the figure of a new-born infant (chap. xvi.) cast out in the open field, to the loathing of its person, in the day of its birth. But God passed by and said, "Live." He also entered into a covenant, and the Church became His. "Then washed I thee with water," said God, "yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. . . . And thy renown went forth among the heathen for thy beauty; for it was perfect through *My* comeliness which I had put upon thee, saith the Lord God."

Jesus cleanses His Church from every stain. His blood cleanseth from all sin. Washed in the fountain of His blood, the guiltiest soul becomes "whiter than snow." Clothed with His righteousness, which "is unto all and upon all them that believe," His bride shines forth resplendent as the sun. The all-seeing eye of infinite justice discerns no flaw nor blemish here.

"And lest the shadow of a spot,
Should on my soul be found;
He took the robe the Saviour wrought,
And cast it all around."

Thou art *all fair*, believer, there is *no spot* in thee. Thy own defilement thou mayest mourn, yet receive the word of thy beloved Lord; thou art without spot in and through Him.

The heavenly Bridegroom, too, *adorns the soul of His bride with the graces of His Spirit*. These wondrously beautify her, and make her meet for her heavenly abode. A sanctified soul is a lovely object. We sometimes get a glimpse of this truth when we come into contact with a spiritually-minded believer. But Jesus sees His Spirit's work, cleared from the veil of flesh, and delights in it.

"To Him there's music in a groan,
And beauty in a tear."

Godly sorrow, a living faith, an entwining love, and an aspiring hope are pleasing to Him; a meek and quiet spirit is an ornament of great price in His eyes; a true humility, a self-denying spirit, and real separation from the world He much admires. Fair in His eyes are all the truly spiritual, and He will have them know it, for the comfort and joy of their hearts.

But our Lord beholds His Church *as she will one day appear*. The manifest glory of His bride is yet to come, but He beholds her as she then will be, when the great wedding-day shall have arrived, and the bride shall have been perfectly prepared for the marriage. Then shall be brought to pass this saying that is written, "Thou art all fair, My love, there is *no spot* in thee." "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." Thus He saw her when she was presented to Him in the counsels of eternity; thus He has ever beheld her; and thus He, by His Spirit's power, will eventually make her.

It was in order to this that "*the Heavenly Lover*" *bled and died*. "Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." His purpose is made known for our help, and for our hope to feed on. He speaks as if it were already an accomplished fact, that we may know its certainty, and rejoice in the glorious prospect. We shall "be holy and unblamable before Him in love." How sweet the anticipation! How deep our indebtedness to Him to whom we owe our all! Lord, grant us faith to receive this testimony of Thy Word, and fire our hearts with love for so vast and priceless a bestowment; and make sin to be more hated by us, and holiness more lovely and desirable in our eyes!

OUR PORTRAIT GALLERY.—No. II.

THE LATE GEORGE GREENYER, OF DITCHLING, SUSSEX.

MR. GEORGE GREENYER was born into this world of sin and sorrow, at Denton, Sussex, July 16, 1822. Our departed brother was brought up to attend Church with his parents and family, until he was about seventeen years of age, when, in the Providence of God, he was removed to Brighton, where he attended the Parish Church, often conscious of a void in his heart—a *want* he did not understand.

He was at this time employed in a business establishment where there were several servants kept, when one day he overheard one of the female servants—a godly young woman—say, in answer to a question,

"I READ A CHAPTER IN MY BIBLE
NIGHT AND MORNING."

Our dear brother thought to himself, "And why should not I?" He procured a Bible, and set himself to the task; the blessed Spirit in the meanwhile deepening the nameless *want*. As he read the Word, light dawned upon his soul, and he saw he was a sinner before God, and living

and dying in that state, hell must be his portion. He was in a sad state of mind, making vows of amendment, then finding he could not keep them, was afraid to go to sleep, lest he should open his eyes in that place where hope never cometh.

Some time after this, the young woman whose words had first arrested him, finding out a little of the state of his mind, invited him to go to Salem Chapel, Bond-street, Brighton, to hear the late Mr. Savory, and it was whilst listening to him one Sunday that the Lord spoke peace and pardon to his soul. The text was, "Who is this that cometh from Edom?" &c. (Isa. lxiii. 1). The good news came with such power that he was compelled to hold on to the seat in front to keep him from shouting with joy. (How sweetly he used afterwards to speak of that time.)

Ultimately he, with others, was baptized by Mr. Savory, and witnessed a good confession. He proved to be a very useful member, for many years labouring as a sick visitor, Sunday-school teacher, and tract distributor (he was the chief means of forming the Tract Society at Bond-street, which is doing a good work there). It was whilst superintendent of the school that he was first called out to speak in the Master's name, walking to Falmer, some four miles distant, and conducting an evening service very frequently. This led to his being asked to supply in the villages, and finally at Ditchling.

In 1865, by "The good hand of his God upon him," our dear brother was enabled to remove to Ditchling; and in 1867, on the first piece of ground bought by him, was erected Beulah Baptist Chapel for the use of the friends then meeting in a room. From this time he chiefly devoted his time for the good of Zion in the locality where for 28 years he laboured as their pastor. He was well known as an earnest preacher. His theme was:—

"Then will I tell to sinners round,
What a Saviour I have found,
And point to His redeeming blood,
And say, Behold the way to God!"

It may truly be said of him, "He was one that feared God above many."

In October, 1887, it pleased the Lord to lay him on a bed of affliction, but judgment was sweetly tempered with mercy. He had his days of despondency, but proved throughout that underneath were the everlasting arms. His greatest trial was in being kept from his beloved pulpit work, where, in endeavouring to minister to others of the Word of life, his own soul was, by the Holy Spirit's influence, richly fed.

After fifteen months' patient waiting he was again privileged to speak occasionally—often in much weakness. The last time he preached was in the morning of May 12, 1895, his text being, "How shall I give thee up, Ephraim?" (Hos. xi. 8).

From this time he seemed to be steadily looking forward to the change, often with pleasureable anticipation, always referring to it in his prayer at family worship, and begging that he might be permitted to leave behind him a testimony to the truth he had preached.

On October 17, 1895, he was seized with partial paralysis, and all through his illness of twelve days was under a cloud. When some of the chapel friends came to see him, his plaint was, "I want the Master." If Scripture or hymns were quoted to him, he would say, "Yes, it is very nice; but

“ I WANT HIM TO SPEAK TO ME.”

On October 29, speech failed. As one stood by him, he suddenly caught her hand, then waved his hand aloft most rapturously. This was repeated several times in succession, and one felt certain that could he have spoken, he would have shouted, “ Victory! victory! through the blood of the Lamb.” Shortly after this “ he fell asleep in Jesus.”

On November 4, all that was mortal of our dear brother was laid to rest in the new burying ground, Ditchling, the service being conducted by Mr. S. Gray, pastor of Ebenezer, Brighton; assisted by Mr. Shaw, pastor, and Mr. Christmas, deacon, of Salem, Brighton.

ALBERT ANDREWS.

8, Ditchling-terrace, Brighton.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—NO. II.

“ BIRDS, BEASTS, OR FISHES—OWLS AND EAGLES.”

I MET with a verse years ago, which, quoting from memory, ran somewhat as follows:—

“ Blear-eyed, strange featured and ill-omened fowl,
What art thou? What I ought to be, an owl;
But since I'm such a monster in your eye,
You're a much greater fright, in mine—Good bye.”

The owl and the eagle were both classed with the “ unclean ” birds which the Israelites might neither eat nor offer in sacrifice, and both birds have been feared and hated rather than beloved by men.

But owls, because they are chiefly seen and heard at night, have been regarded often with a superstitious dread, and have been supposed to be the heralds of sorrow, misfortune and woe.

The “ eagle owl ” is said to be able to fight with the golden eagle, but generally speaking it is rather surly and quarrelsome, and in the day-time hides itself as much as possible from view. All the day-birds hate it because it kills everything, bird or beast, that it can master, and attacks and slays them in *their sleep*, while they take their revenge on it in the open daylight, worrying and disturbing it to their heart's content.

The “ barn owl,” however, though terribly mistrusted and persecuted, is really a friend to man, as it destroys large numbers of rats and mice and other pests of the farmer, and where protected will become sociable and confiding, without either hurting or alarming pigeons or other acknowledged favourites.

So I think we may learn this lesson from the barn owl, at any rate, try not to believe all the evil reports you may hear about others, and be ready at all times to hear both sides if you can. “ Love thinketh no evil,” and in the best sense, “ hopeth and beareth all things.” “ Judge not that ye be not judged, for with what measure ye mete, it shall be measured to you again.”

Our second study is the eagle, a bird that loves the sunlight, and whose far sighted, penetrating eyes are protected from the dazzling glare of day in their flight through the air, by a large bony shield which shades

and protects the organs of vision, so that from the mountain peak, the crag of the rock, and other of earth's high places it can see its prey, living or dead, and knows when and how to seize upon it. Very rapid is its flight : it is said to travel three miles in ten minutes when only *steadily* progressing, and in no haste, so that it is a very strong and dangerous foe, not easy for its prey to escape from, and not readily made a prisoner of.

Its nest is generally perched in some high and out-of-the-way place, and as the young eaglets are very hungry and voracious, the parents have much work to do in obtaining food for them. That is a striking description of the eagle and its habits which God gave to Job (xxxix. 27—30) : “ Doth the eagle mount up at thy command, and make her nest on high ? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place : from thence she seeketh her prey, and her eyes behold afar off ; her young ones also suck up blood : and where the slain are, there is she.” But though a fierce and formidable bird of prey, the sight and strength of the eagle are used as figures, both of God's conduct towards His people, and of their faith in Him.

As the eagle stirs up her nest when the eaglets are strong enough to leave it, and in teaching them to fly first carries them out on her wings and then hovers beneath them, to catch them as they drop, so the Lord bore His Israel out of Egypt, and spread beneath them the wings of His protecting care (Deut. xxxii.). Then in Isa. xl. He promised that those who wait on Him should mount up with wings as eagles ; and David speaks of his youth being renewed as the eagles'. When their new feathers are put on, and after the moulting season, they appear not only with renewed beauty, but also with full vigour and activity.

Thus sweet spiritual lessons are taught us, even from a rapacious bird, which has yet its features of nobility and parental tenderness and solicitude.

Dear reader, is the Lord your God ? Are you seeking and asking Him to be ? If so, His eyes, infinitely more piercing than the eagles', are over you for good. Jehovah Jireh sees and provides, and they that seek Him shall not want any good thing ; He fills the hungry with food, and blessed are they that hunger and thirst after righteousness for they shall be filled.

He promises to carry His people all their journey through ; the little eagles grow strong and independent, and leave the old nest for nests of their own, but if we are God's children we shall never be independent of Him, and Paul rejoiced in the thought as he exclaimed, “ When I am weak then am I strong.”

Our earthly nest may be stirred up for us. We may and shall prove that this is not our rest, but those heavenly wings will still be outspread for our protection, and by and by we ourselves shall soar to that world of light where night can never come. May Dr. Watts's sweet lines be our experience :—

“ From Thee, the overflowing spring,
Our souls shall drink a fresh supply ;
While such as trust their native strength
Shall melt away, and droop and die.
Swift as an eagle cuts the air,
We'll mount aloft to Thine abode ;
On wings of love our souls shall fly,
Nor tire amidst the heavenly road.”

THE PRECIOUS BLOOD OF CHRIST.

THE word "*precious*" may sometimes be used when it does not express the feelings of the heart, but the term "*precious*" in Peter's mouth was very significant. It spoke the very feelings of his heart; Christ was to him experimentally precious. Peter loved his Lord and Master before he fell, I have no doubt, as much as the other disciples, and it was love to His dear name and person that induced him to exclaim, "Though all should deny Thee, yet will not I." His love was strong and his zeal was great, but the total depravity of his nature, and his utter helplessness as a sinner had to be learnt by him in a painful manner in the Devil's sieve; his frailty, baseness and ingratitude, appeared when tried, and the constancy of the love of Christ and preciousness of His salvation was therefore deeply prized, and drew out the love of Peter's heart without the dross of self-sufficiency. He, after this sanctified trial, never boasted of his great and warm love, but appealed to the omniscience of his loving Lord when interrogated by Him as to his superior love. "Thou knowest all things, Thou knowest that I love Thee," and his love was expressed not in words only, but in deed and in truth. He was by his fall and restoration, qualified permanently to strengthen, to exhort and to comfort his brethren; hence the rich experience, tender cautions and earnest exhortations that characterize his epistles. If he spoke of the person of Christ, "*He is precious.*" If he spoke of Him as a foundation, "*a precious stone.*" If he spoke of the promises of His mouth, they are "*precious promises.*" If he spoke of faith, having realized the power and preciousness of that in the fire, it is "*precious faith,*" and when he spoke of the blood of Christ, it is "*precious blood.*" Precious to God is the blood of His dear Son. It perfectly satisfied all His claims, it perfectly redeemed and brought back in a state of endless perfection all the family of God. "By one offering He hath for ever perfected them that are sanctified." He offered Himself without spot to God, a sweet smelling savour. "This is My beloved Son, in whom I am well pleased." It is unspeakably precious to God as *the blood* of atonement. "When I see the blood I will pass over you." He sees more in His blood to save, than in sin to damn.

It is precious in itself. *Intrinsically so.* For it is the blood of His person, the blood of God, man possessing all the worth and merit of the Godhead, *infinite, eternal,* omnipotent and pure.

It is precious to the Holy Ghost, "He shall take of Mine and shall show it unto you." It is the life of the Gospel; the only balm to heal the wounds of sin, to bind up the broken heart; precious to the sinner, the sensible sinner, the believing sinner, the hoping sinner, the desiring sinner, the price of their redemption, their ransom from hell; precious as their security, precious as their meat and drink, the blood sprinkled on the door-posts of the house, and the lamb to be eaten by the household; precious in its powerful effects, *reconciling* blood, *cleansing* blood, takes away all guilt, brings down and near all new covenant blessings; is precious when *first* applied, *precious* under every fresh apprehension of guilt, precious before the Throne of God, precious as the only way to God, precious as sprinkled on the conscience, precious to quench the fiery darts of Satan, precious to overcome the world, precious amidst the sorrows, sins, cares and burdens of the way, precious to the babe in grace, precious to the young man in grace, to the soldier in the battle field, to the father and mother in Israel, precious as the tree cast into the bitter

waters of tribulation, precious as the plant of renown to heal all diseases, precious to open the captive's prison, precious to revive the faint, to restore the backslider, to uphold the falling, precious to soften the hardest heart, precious to cheer a dying bed, precious to give victory over the grave, and precious unspeakably and eternally precious to God, Father, Son and Holy Ghost, saints and angels for ever and ever.

"O precious blood, O glorious death,
By which the sinner lives ;
When stung with sin, this blood we view,
And all our joy revives ;
The blood that makes His glorious Church
From every blemish free ;
And O, the riches of His grace,
He poured it out for me."

G. B.

Watford, Dec. 29th, 1896.

THE FLOCK OF SLAUGHTER.

*A Sermon preached at the Park Ridings Baptist Chapel, Wood Green, on
Whit-Monday, May 25th, 1896.*

(Inserted at the request of the Pastor and friends at Wood Green.)

BY MR. KERN.

"And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto Me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock."—Zecl. xi. 7.

IN saying a few words upon this portion of Scripture, we will observe:—

FIRSTLY—*The great fact God has a flock.*

SECONDLY—*Some of the features of the flock.*

THIRDLY—*The fondness of the Shepherd.*

FOURTHLY—*The fitness of the Shepherd.*

First, a word or two about the *Fact*. There are a great many fancies in the world, but that God has a flock is not a fancy, but a fact. It is a solemn fact—a settled fact—an unalterable fact—an eternal fact. It cannot be denied, it cannot be overturned. And this flock, among other things, is a *royal* flock—in fact, it is the only royal flock. God's flock is a royal flock, or, if you like, a royal family. They are called a royal priesthood. Those that are sons and daughters of the Lord God Almighty: those that stand in connection with heaven's great King, must be a royal flock. And then, you see, not only are they a royal flock, but He thinks so much about them, cares so much about them, that they are a *registered* flock. If you had two or three pieces of brown paper about your rooms you would not put them down. God looks upon this flock with a look of interest; He has written all their names down, only He does just contrary to what you might do. Here's a Bible. Well, we have a family Bible, and when the marriage takes place it is written down: and then when Johu was born, or William, as the case may be, their names went down; but, don't you see, you put their names down *after* they were born; God did not do that, He put them down *before* they were born, in His heart and in His great covenant.

And then this flock is a *related* flock : they stand in union to their Shepherd; and one wrote about them, or sang about them:—

“In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall for ever be.”

Related, and the bond is so firm, that one said:—

“Hail sacred union, firm and strong,
How great the grace, how sweet the song,
That mortal worms should ever be
One with incarnate Deity.”

Then, again, they are a *ransomed* flock. He ransomed every individual; every individual cost His heart a groan—caused Him to sweat and groan, and bleed and die. He says, “I lay down My life for the sheep;” but He says something more. I daresay you and I might do that. We might have a friend we loved so intensely that if they were condemned to die, and the law allowed it (only our law don’t allow it), we could lay down our life for them; and that is the limit : we lay down our life, and we have parted from it. But it was not so with Him; He said, “I lay down My life and take it again.” Laying down His life proclaims His goodness, taking it back proclaims His greatness. Had He been only man, He would have laid it down and have done with it. He was a man, a real man, a true man, a noble man, a blessed man; but He was something more than man, He was the God-man. So we see this flock is very dear to Him. Now, as Christ said, “I lay down My life for the sheep,” would it be fair that their lives should be laid down too ?

These sheep were always sheep, but they got into the pound. You know in the country sheep stray, and they are put into the pound. “Well,” the farmer says, “I want my sheep; they are mine, they have got my brand.” And he receives the answer, “We don’t dispute it, and when you pay you can have them; they have got into trouble, they have done damage; and you must repair it.” This flock got into trouble, got under the hand of the law, got into the hand of justice; but the Shepherd loved them enough to liberate them, and the price of their liberation was His own heart’s blood.

Secondly, notice some of the *features* of this flock. I might say the flock is so important that no one is saved outside the flock. It is only the flock that will be saved, that can be saved, that must be saved; and there is nothing but ruin, despair, and damnation outside the circle of the flock. And this flock by-and-by will be found at the right hand, and they will be found in unbroken numbers, and there won’t be one forgotten or left out.

Now, the features of the flock. They are called first the *flock of slaughter*. You will find in the Word of God, He says, “I wound and I heal.” Now, He wounds in such a peculiar manner that no one—no hand but His can bring the balm. “I wound, *then* I heal.” Now, He wounds His own flock. They are all wounded in the conscience, and the conscience smarts—sin makes it smart. If you were to cut your hand and knock off a piece of skin, and then put your hand into brine, that would make it smart, because the skin is broken and the brine would go in; but put in the hand when it is not broken, and there is no smart now. If sin don’t make your conscience smart it is not wounded.

Wherever the conscience is wounded sin is bound to make it smart; and not your neighbour's sin, but your own.

They are wounded in the *heart*, and sin makes it ache. There were 3,000 one day all wounded in the heart—pricked in the heart. Well, is not that a wound—you might find it a very awkward wound. Now, this flock of slaughter are wounded in the heart, and sin makes the heart ache. It is a very good sign when sin makes the heart ache. You won't lap that much which makes your heart ache—you won't lie down in that which makes your heart ache, you will loath it, and pray to be saved from it.

Then, again, they are wounded in the *soul*, and sin becomes a burden. Now, I must leave with you whether sin has ever been a burden to you. It has got to be a burden, my friend. If it is not a burden this side the grave, it will be a millstone on yonder side. Wounded in the heart, wounded in the conscience, and wounded in the soul; and sometimes these wounds run in the night, and sometimes some of the sheep have misunderstood the meaning, and they have thought that He had wounded them to die; but He has wounded them to live, to let death out. You see where they are not wounded they take death with them. He wounded Lydia: it was to let death out, and put life in.

Then they are called the poor of the flock. "O poor of the flock." Under divine teaching they are brought to know and understand and believe that they can do nothing towards their own soul's salvation, that they have nothing—not a mite—and say:—

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

And they are brought not only to know that they have nothing, and can do nothing, but that they are nothing. They are just nobody as regards their soul's salvation. Yet—I must have a "yet." Yet, though they are so poor, and though they have been so wounded, they all bleat for mercy. Every one of them can say:—

"Mercy thro' blood I make my plea:
Oh God, be merciful to me!"

I do like to see order. What do you mean by order? I like to see the vehicle behind and the horses in front, not the cart in front. Now, they put the cart in front sometimes. They say, "Will you have mercy? It is waiting; go and get it." That was not the way I was taught. All these sheep want it, bleat for it, ask for it. They will have it fast enough when He is pleased to communicate it. Not only do they all bleat for mercy, they hunger and thirst after righteousness, every sheep and lamb. They know they have none of their own. They know they are wretches undone without His sovereign grace, and so they are brought to hunger and thirst for righteousness.

Then, they look for help. Where do they look? To Jesus. They want helping up, they want helping out, they want helping on, and they'll want helping through; and they look for help. Sometimes they pray with their eyes; you don't always pray with your lips; perhaps some of your best prayers were when your lips did not move. The Psalmist said, "My eyes fail for Thy Word; saying, When wilt Thou comfort me?" He was looking for help.

Then, these sheep all wait for salvation. They don't take it, they have to wait for it, and some wait a long time, and sometimes whilst

they are waiting they are afraid they will be disappointed, and the devil says, "You will never get it, you will keep waiting, and after all be disappointed." So they would, only the Shepherd forbids it. The Shepherd says they shall not be ashamed. They wait for Him and they wait for salvation. Waiting for Christ, for Christ is God's salvation.

And then again, another word as to the flock of slaughter. It may also indicate their being persecuted for righteousness sake—their names being cast out as evil—persecuted for Thy sake all the day long. The Great Shepherd said, and we may expect it, "My people shall dwell alone."

(To be continued.)

ON THE LORD GOING BEFORE HIS PEOPLE.

BY HENRY COUSENS.

"I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron."—Isa. xlv. 2.

THIS is part of a prophecy referring to Cyrus, King of Persia, the Lord's appointed instrument to accomplish the restoration of the Israelites from captivity in Babylon, and supplying them with very extensive means for rebuilding the Temple at Jerusalem, and the city. We may read, concerning it, in Isaiah xlv. 28, and onwards in chap. xlv. to ver. 13, for the fulfilment of the prophecy, which Matthew Henry informs us was given 210 years before the birth of Cyrus. We refer our readers to the Books of Ezra and Nehemiah.

The verse above is quoted to direct attention to the applicability thereof unto the Lord's people unto this day. If they would carefully take a retrospect of their past history, in a number of instances the Lord's going before them would appear. As He went before His saints in ancient days, so He is mindful of them now, in a way of provision, supply, protection, prevention, over-rulement, deliverance, and indeed equal to all their needs.

The writer has recently been under a very long, tedious, and expensive affliction from a crippled leg, extending over eight months—about four months in bed away from business, and even now going to it only about twice a week in a conveyance.

Fully three months before this altogether unexpected trial, the Lord "went before" in two very conspicuous and important respects, and prepared the way for His aged servant to meet the coming illness; nor has the Lord going before him been confined to those two conspicuous circumstances. He has made my bed in my sickness, His mercies have been great, timely, and innumerable. I don't know that I have lacked anything that I ever told my fellow-saints to expect from the Lord.

It is very interesting and instructive to consider how wonderfully the Lord went before Noah, Abram, Isaac, Jacob, Joseph, Moses, Joshua, &c., and how marvellously He went before the general assembly and Church of the firstborn, which are written in Heaven before the world began.

Leyton, Essex, Jan. 2nd, 1897.

HE that has the faith of dependence has an interest in all the privileges that attend assurance, though not in his own apprehension.—Clarkson.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

God's answer to Israel's complaint.—Isaiah xlix. 14, 15.

THERE is a very sweet truth I would lay before my friend the reader. It is an old declaration—viz., “The Lord loveth the gates of Zion.” Why I direct attention to this assertion is because it forms a keynote to the few things I may write. One other truth I should like to couple with this—the great fact that—

“Glorious things of thee are spoken,
Zion, city of our God.”

The two expressions lead us to the subject under consideration. The Lord loveth Zion—let the whole revelation of God in the Bible confirm this statement: and that glorious things of Zion are spoken, I ask my readers to consult prophet, priest, king, poet, and apostles, and methinks that the combined testimony of all perfectly agree in this beautiful statement of prophet and psalmist. In coming to the passage at the head of this paper, I should like you to note—*The Speaker*. “Zion said.” The first thought we have of Zion is, that she is a spiritual building. “Go round about Zion, mark well her bulwarks, and consider the towers thereof.” “This Zion is the city of the living God—God is in the midst of her—God shall help her.” Why? Because Zion is the Church, Tabernacle, and dwelling-place of the Most High.

God is the Great Master-builder of this spiritual temple—the Church is the workmanship of the Eternal. Before the foundation of the world was laid, the design, proportion, and dimensions of Zion were accurately defined, the period in which she should be perfected was determined, and the exact number of her stones registered. The building and all its materials fully arranged. Its erection from foundation to its topmost stone Divinely marked out. Its foundation—the Incarnate Christ. Its grand consummation—the glory of the risen Jesus. Note, please, that it is Zion who says, “The Lord hath forgotten me!” “Zion’s precious sons” elected to salvation, and predestinated to eternal glory. O, wretched unbelief! What blindness on Zion’s part. *Zion’s mournful complaint*. We know that visitations of calamity and judgment fell upon Zion. There were times of depression, declension, and oppression, when Zion may appear to be forsaken. Were there not times when Zion revolted from the commands of Jehovah, yea, when they bowed their knees before Moloch and Baal? Then followed war and spoilation, when the haughty king of Babylon trampled upon the fair towers of Salem. anon there came a time of abomination and desolation when Antiochus desecrated Zion’s sacred altars; and the holy parchment of the Word was torn by profane and godless men and cast into the flames. Those were dark and trying days for Zion’s pilgrims; they may well be apprehensive of danger, and deeply feel that they were forsaken. As we thus reflect upon Israel’s history, we may find in our midst some who are uttering the same complaint.

Some whom we know are, like Jacob, saying, “All these things are against me.” Days of adversity come thick and fast. Business goes wrong, and afflictions enter our home. All our schemes are frustrated, and our most mature deliberations fail. Then follows the cruel taunts of the adversary and the sneers of the worldly: “Where is now thy

“God?” The heavens seem like brass, and our prayers are shut out. Our hope languishes and our faith grows weak and languid, so that in the bitterness of such heartrending experience we cry out, “The Lord hath forsaken me.” There are days of declension when the alters are broken down and we sit under the juniper tree, or languish by the brook Cherith with the prophet’s bitter cry, “I only am left, and they seek my life.”

To some, this may appear rather pessimistic, yet we know how true this is in the experience of the child of God. Does it not seem as though God had forsaken His chosen when all around us truth declines and the awful abominations of sacerdotalism prevail on every hand. Then add to this the fact that many of the standard bearers have been removed. O, how one’s heart sinks fathoms as we reflect upon these things. Do we not turn our eyes and lift our hands heavenward and with deep fervency ask, “How long?” “The Lord hath forsaken me.”

It may be, my dear reader, that your case is not described as yet. You say, I sit here with a heavy load, deep conviction has entered my soul; I am smiting my breast, crying, “God be merciful to me.” Ah, poor soul, thou art hiding thyself, tremblingly asking, “Will the Lord remember me?” What grief! what tears of sorrow! what contrition of heart! “O that I could find Him!” Brother, *be still*, you now know how greatly you have forsaken the Lord. You are bordering on despair, and feel that you are verily in prison. It may be that this is not your experience, but you have been a backslider; you once delighted in the Lord, and rejoiced in the King of Zion; but alas! the joy has gone, the light gone, the happiness gone, the hope gone. Oh, that I were as in days past. “The Lord hath forsaken me.” O, the misery of such a condition! With such an one I met with only a few weeks since. The tears, sorrow, and groans of that poor backslider—not a ray of light, not a word of comfort could he get.

What is the answer to all this? That we must leave—my little space is filled. We will try and find God’s answer next month.

DIFFICULTIES ATTENDING MISSIONARY WORK.

BY JAMES MOTE.

As the result of a recent visit to India, China, and Japan, and many interviews with English, American, and Dutch missionaries there, the following difficulties have struck me in relation to missionary work which our countrymen here are ignorant of.

To thoroughly understand these, we must try to change places with the natives who do not invite us to come to their country, but, on the contrary, would prefer our absence from it.

Our first acquaintance, therefore, with them is by an invasion of their country, which in itself does not commend us to their friendship. Having forced ourselves upon them, our first difficulty is to make ourselves understood; and none but those who have learnt foreign languages can, in the slightest measure, appreciate this difficulty. For the want of this the missionary is imperfectly understood, and this difficulty is increased by his wishing to convey to the native mind the fact that the religion in which he and his ancestors have been brought up for thousands of years is altogether wrong, and that of the missionary who comes from a country of comparatively recent date is right.

The new religion, in addition, is surrounded by mysteries which to the Eastern mind appear incomprehensible. They are those of sin, which they cannot understand, the complex nature of the Lord Jesus Christ, God and man in one person, and the Trinity.

To us this is not altogether surprising, as the apostle Paul admits that "without controversy great is the mystery of godliness, God manifest in the flesh." &c.; and if to this great mind it was a mystery, we must not be surprised at its being so to a heathen who first hears of it from the lips of a missionary.

Another difficulty that the heathen labours under is the character and behaviour of many of the so-called Christians who visit his country, especially the seaports. These may be classed as drunken Christians, swearing Christians, fighting Christians, lying Christians, dishonest Christians, and immoral Christians. But a more serious difficulty arises from the different Christian sects who invade the country, all competing in the work of converting the heathen, amongst whom are Roman Catholics, Church of England, Church of Scotland, Wesleyan and other Methodists, Dutch and Swedish Churches, Baptists, American societies, Salvation Army, and other denominations, each of whom asserts itself to be the true Christian Church, and superior to the others.

This variety, and the opposing views of so many classes of Christians, are so bewildering and difficult to understand by the heathen that he gives up endeavouring to find out which is right; and if he is converted by one branch of the Christian Church, he joins it, although but imperfectly understanding its doctrines and teaching.

But the change of religion by the natives involves a far greater sacrifice than those who have never visited or lived in the East can appreciate. They are these :—

IN INDIA.

1. A loss of caste, which means to the convert a forsaking and casting him off by all his relations and friends, who will have nothing more to do with him.

2. A loss of employment, which follows a loss of caste, for his former employers look upon him as an apostate with whom they ought to have nothing further to do, and he is thus cast helpless and friendless upon the world, and is in fact looked upon by them as an outcast. Under these circumstances the poor creatures (and most of the converts are of the poorer class) expect the missionary and those belonging to his creed not only to support him, but also to find him employment, and this, for want of means, the missionary cannot always do.

There is also a want of reliance on the so-called conversion of the heathen, owing to their imperfectly understanding the missionary, and their not being understood by the latter, which is caused by the difficulty of each being ignorant, in a great measure, of the other's language.

Another difficulty presents itself in the cases of converted natives who have, after conversion, to seek new employment. When they are engaged by Europeans, new temptations beset them whilst dwelling with their employers, and they are in the habit of stealing their luxuries, such as wine, whiskey, and tobacco, which they soon acquire a taste for.

Few of the missionaries will employ a native convert as a servant, for they soon find him changed for the worst, in many respects, after his conversion; and, in addition to his other native faults, idleness, disobedience, and lying (which latter is not looked upon as a sin by an Eastern) and thieving prevail to a great extent.

From my observation, the whole of the native population in India fear but not love the English, whom they know are the conquerors of their country; and it is somewhat painful to observe the dictatorial manner assumed by many of our countrymen to the lower classes in India, whom they look upon as an inferior race to themselves. Upon my expressing my opinion upon this subject to some of our countrymen there, the answer they gave me was that

moral persuasion was useless with the native population, who were only amenable to force, and that they must be treated like children.

The want of success to the young and inexperienced missionary is also a great trial; and, in many cases where faith is weak, he becomes half-hearted in the work. A strong faith in the Divine promise for the success of the Gospel is absolutely necessary to ensure success. As soon as faith becomes weak, an old, experienced missionary informed me that the subject of it ought at once to give up the work, as no lasting good would result from his continuing at his post whilst in that frame of mind.

Some few years of residence also are required thoroughly to understand the custom and habits of the people, which are necessary to be known before the missionary enjoys their confidence. The climate also is very trying, and it requires both strength of mind and body to be thoroughly qualified as a missionary.

When we consider that the population of India is three hundred millions, we are reminded of the fact that the harvest truly is great, but the labourers are few, and therefore the greater need of prayer that more labourers should be sent into the field, and, to render the work more successful, that native missionaries should be raised up for that purpose, whose knowledge of their countrymen would, under God, prove more successful in placing the Gospel before them in its native beauty and power than it can be by a foreign missionary who only imperfectly understands the native character and language.

Of the moral good of our rule in India for upwards of a century, there can be no doubt. There is now no burning of widows or annual sacrifice of life by being crushed under the wheels of Juggernaut; and although we have not at present succeeded in putting an end to child marriage, yet it is not so much practised as formerly, and females, on the whole, are much better protected by law than formerly, and many of them are now being educated, which was not until very lately the case.

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—VI

BY SAMUEL BANKS.

HAVING briefly shown the importance of this study upon which we have entered—the perversion of both subject for, and mode of administering baptism—that we are not a sect—the true order of our churches, and the validity of our ministry—I now proceed to present for consideration a few selected

HISTORIC FACTS.

It is true we have no *continuous* history or recorded succession of Baptist communities. That is unnecessary. If antiquity and continuity alone were “notes” of truth, the father of lies would have the advantage over all.

Wherever the Gospel has been preached are to be found traces of Baptist confessors—individually, at any rate, if not always in collective form.

What can stand before the historic and authentic scene in the Jordan, when the Saviour—the glorious Head of the Church—was baptised therein by John the Baptist? I, for one, am content if but this grace be given me—to follow Him!

It is a splendid Baptist history—the Acts of the Apostles! Look at the unequivocal *individual* cases like Philip and the Eunuch! Observe that the first Christian church [in Jerusalem], the seven churches in Asia, the churches at Rome, at Corinth, the churches at Galatia, at Philippi, and Colosse, the church of the Thessalonians—yea, all were begun and continued on strictly Baptist lines, and apart from Baptist principles was no church formed that was formed in those Apostolic times.

Asia has been styled “the cradle of Christianity.” Also wide and fertile

was the field for Christian missions in those early days in Pro-consular Africa, when Carthage—the great rival of Rome—was its capital. Suffer a few sentences selected at random from Christian writers at the close of the first hundred years of the Christian era and beginning of the second:—

“There is not a single race of men, barbarians, Greeks, or by whatever name they may be called, among whom prayers and thanksgiving are not offered, in the name of Jesus the crucified, to the Father and Creator of all things.”

“Such is the common faith and tradition of the Churches of Germany, Iberia, and of the Celts, as well as of those of the East, of Egypt, of Libya, &c.”

“In whom have all the nations believed but in the Christ who is already come? In Him believe the Parthians, the Medes, the Elamites, the dwellers in Mesopotamia, in *Armenia*, Phrygia, Cappadocia, in Pontus and Asia, in Pamphylia, in Egypt, and in the parts of Libya beyond Cyrene, inhabitants of Rome, Jews and proselytes. This is the faith of the several tribes of the Getulians, the Moors, the Spaniards, and the various nations of Gaul. The parts of BRITAIN inaccessible to the Romans, but *subject to Jesus Christ*, HOLD THE SAME FAITH; as do also the Sarmatians, the Dacians, the Germans, the Scythians,” &c.

“It is manifest that the foundation of the churches established throughout Italy, Gaul, Spain, Africa, Sicily, and the intermediate islands, is due entirely to the presbyters appointed by the venerable Apostle Peter and his successors.”

Making ample allowance for the rhetorical colouring and probable exaggeration in the above statements, referring as they do to a period extending no further than the commencement of the third century, we must yet certainly allow that they attest a truly marvellous spread of the Gospel in the teeth of every conceivable form of opposition to its progress.

The truth to which I invite your especial attention is, that all the churches and missions formed and propagated, as shown above, were conducted on Baptist principles.

The *whole* Church was *then* essentially a missionary society, without any distinctions between home and foreign missions. A new convert became the missionary of his family. The most humble were often the most powerful; it is an interesting story (which I doubt the editor could not give me space to tell) how an obscure old man (instrumentally) gave the saintly Justin Martyr to the Church. The Christians then *made use* of the facilities afforded them—whenever, wherever, and howsoever. The Church of Christ at Rome, though, let me say, during the first three centuries strove rather to increase its own numerical strength than to exercise a wide influence abroad; and at this period, too, be it noted, all the gravest questions of doctrine were discussed elsewhere; by a sort of instinct of race, this church occupied itself more with matters of organisation and good government. Its central position in the capital of the (then) great empire assured to it a growing influence which was virtually established long before it was commonly recognised.

Great zeal and immoveable steadfastness also distinguished the ancient church at Lyons, from which Christianity was carried into the midst of the Eduans and to Vienna.

The churches of Proconsular Africa, Spain, Italy, and Southern Gaul constituted at this period the Western wing of Christianity.

Western and Northern Gaul did not receive the Gospel until near the middle of the third century. The *Apostolic* origin of Christianity in those countries is a purely fabulous tradition, Legend having confounded Gaul with Galatia, into which province the Apostle Paul sent Crescens (one of his travelling companions) a short time before his death.

THE BRITISH ISLES—divided from Gaul by some leagues of sea—observing the same religion aforesaid—received Christianity about the same period. “The Isles of Britain,” says Chrysostom, “lying beyond our seas, in the very heart of ocean, have experienced the power of the Word, and churches have been there erected.”

Now, such a considerable footing for Christianity seems to imply previous missions. An attempt has, therefore, been made to trace these as far back as to the Apostle Paul, according to the famous passage in Clement of Rome, which speaks of the Apostle as going to the uttermost parts of the West. But no certain conclusion can be drawn from these vague terms. We have no positive and reliable statement as to the *exact* date of the introduction of Christianity into this country.

Having exceeded my limit of space, I must adjourn further remarks on this subject till next month, advising my readers to get Dr. E. de Pressensé's three vols. on Primitive Christianity (Hodder & Stoughton), to which I am indebted for some of the "facts" in this paper.

Orpington, January, 1897.

THE LATE MR. JOHN WHEELER.

DEAR BROTHER,—I am asked to write you a few lines in reference to the departure to the better country of John Wheeler. Our dear old friend was not laid by very long, but was able to get about nearly to the end. I believe he was called by divine grace when young in years. The Lord was pleased also to call him into the ministry, and graciously sustained him for many years in preaching the Gospel of peace.

For some years he was pastor of a church at Chelmsford, and afterwards at Sible Hedingham, in Essex. But the last few years of his life he resided in London, and preached when strength would allow. Our brother loved the doctrines of sovereign grace, and was a quiet, well-taught man of God. We only had the pleasure of knowing him for a few years, but much enjoyed his conversation on divine things.

He lost his dear wife about four years back, which tried him very much. He was in connection with the Church at Mizpah, Peckham-road, up to the last. The Lord was pleased to lay His hand upon him, and gently took down his tabernacle on the 9th Dec., 1896.

He was interred at Camberwell Cemetery on Dec. 16, surrounded by many sorrowing friends.

Our brother was born at Sudbury, Suffolk, on Feb. 22, 1816, so that he reached the ripe age of 80 years. May the Lord sanctify his loss to the Church of which he was an honourable member, and his children and grandchildren.

On Jan. 3rd a sermon was preached by the writer, at which most of his family were present, from the text, 2 Cor. iii. 17. J. C.

[We very highly esteemed our departed brother; he was an upright, consistent man of God.—J. W. B.]

THE LATE DANIEL ORTON, OF LEICESTER.

THE otherwise joyful occasion of our "Welcome Services," held Dec. 1st, 1896, was saddened by the removal of Deacon Daniel Orton from among us, after only a short illness, but at the ripe age of 79. By nature he was (like all the rest) a stranger to God and to his own heart, but upon his becoming divinely quickened, he was plunged into a state of deep distress, in which he continued a considerable time. One day a friend said to him, "Mr. Philpot is coming to Leicester to preach, and you had better go and hear him." "Oh," said young Mr. Orton, "I have heard that he is a Calvinist, and I will have nothing to do with such as them." However, he yielded to persuasion, and went. Mr. Philpot's text was Rom. iii. 24, "Being justified freely by His grace, through the redemption that is in Christ Jesus." These words were so opened up, and with such a remarkable description of the thoughts, feelings and recent experiences of his heart, that his soul was set at liberty, and (to use his own expression) his "ears were nailed to the door-post," for he henceforth attended the preaching only of such God-taught ministers as came to preach there, viz.,

at Alfred-street Chapel. And so he continued after his baptism, until a few years ago, when the cause broke up, and when he (in company with several others) adjourned to Providence, Newarke-street.

As to his Christian deportment, he was most regular in his attendance upon the means of grace, and constant at the prayer-meetings. Truly he loved the house of God and the people of God, and prayed and laboured much for the prosperity of Zion. He was pre-eminently a man of peace, for he walked with God. He also took great interest in the Sabbath-school, and the Young Men's Society, teaching one of the highest classes in the former, and presiding at the meetings of the latter, until illness confined him. A gentle stroke of paralysis was the messenger sent to remove him. He was sweetly weaned from all things here below, and departed in perfect peace. His sorrowing widow and family, with a crowd of sympathizing friends, gathered at the Cemetery, on Friday, Dec. 4th, to pay their last tribute of affection and respect. His seat is now empty and he will be missed (1 Sam. xx. 18).

THE LATE ISAAC WESLEY, OF LEICESTER.

It pleased God to call him by His grace when quite a young man. The occasion was remarkable. He was, with a crowd of other persons, witnessing the public execution of a criminal at Leicester Gaol. It was the last public execution in this town; and it pleased the Lord to fill his soul most unexpectedly with such solemn views of death, judgment and eternity, that he fell under deep convictions, which ultimately ripened into true conversion. He then attended the ministry at the chapel in St. Peter's-lane, was baptized, and subsequently was appointed leader of the singing, an office which he satisfactorily filled there for 17 years. He then took to Providence, Newarke-street, because it was nearer for him to go in all weathers, he being a most regular attendant. He was called to exercise the same office there, and fulfilled it most efficiently until the Lord's-day before his last illness.

About 12 months ago, the Lord was pleased to give him a gentle warning that the predestined hour was approaching for him to be called to join the great choir above. He recovered partially from this stroke, but had a second last summer.

On **Lord's-day, Dec. 6th, 1896**, he led the praises of the sanctuary as usual, and was observed to listen, with even more than his wonted earnestness, to the funeral sermon of his friend, Deacon Orton. In the evening he sat with us at the Lord's table, and was observed to be deeply moved; but who among us imagined it was his last opportunity? On the following morning at 7 o'clock, *while on his knees in prayer*, the Lord's messenger came for him. I had been privileged, with many others, to listen to his spiritual conversation several times previously; but after this last seizure he could not speak one word. He continued till the same hour on the following Monday morning; and precisely while the clock was striking seven his ransomed spirit departed most peacefully to the Saviour who had loved him, and given Himself for him. His age was 64. He leaves a devoted wife, and an adult family to mourn his loss. These, in addition to a large concourse of sorrowing friends, assembled at the Cemetery, on December 17th, to witness the committal of his mortal remains to the tomb. God grant that others may be "baptized for the dead." So prays their friend and pastor—

A. E. REALFF.

THE LATE MR. EDWARD SAMUEL, OF SLEAFORD.

Mr. Edward Samuel, a venerable minister of the Gospel, whose career is of exceptional interest, has just passed to his final account. He died in harness as the pastor of the Church, worshipping at the Temple, Sleaford. Mr. Samuel was born in Russian Poland in 1812, and was, therefore, in his eighty-fifth year. His parents were Jews and his grandfather a Rabbi among his people. At sixteen years of age he left his native land owing to the Tsar Nicholas compelling Jews to serve in army and navy, and forcing them to break the

Jewish laws and customs. After wandering some time in various parts of the Continent, Mr. Samuel found his way to England, where he started in the jewellery business at Bristol, subsequently travelling in most parts of England. In 1836, whilst sitting in a Jewish eating-house, he met with a converted Jew, and the conversation led him to consider the claims of Christianity. Afterwards he came under the influence of the London Society for Promoting Christianity amongst the Jews, and eventually—on Sunday, December 24th, 1837—was baptized and received a member of the Episcopal Jews' Chapel, Cambridge Heath, London, and later was confirmed by the Bishop of London in a Church in Newgate-street. The question of believers' baptism led him to throw in his lot with the Baptists, and he eventually became the first Baptist minister in Farnham. From that place, he removed to Hitchin, where he remained for six years. He then ministered first at Leicester, then at Ford-street Particular Baptist Chapel, Salford, closed some years ago.

Mr. Samuel entered upon the ministry of Providence Baptist Chapel, Sleaford, about thirty-five years ago, and continued to preach until the erection of the Temple, in which he closed his work on the Sunday prior to his death. In the morning of December 6th, feeling very feeble, he gave a simple exposition of the Word, and at night, without ascending the pulpit, preached from the words, "He doeth all things well," when, strange to state, he told his people that he should probably never see them again. He delivered a touching, faithful charge to hold fast the faith that he had been privileged to teach, and subsequently he administered the ordinance of the Lord's Supper. He died from sheer physical decay. As a faithful expositor and teacher, Mr. Samuel was almost without a compeer, for, as a Jew, he could shed light on Scripture in a most instructive and helpful manner, whilst as a preacher he was faithful and earnest to a fault. At his own request, his remains were interred at Heckington last Thursday.

We are indebted to Mr. O. Knott, solicitor, of Manchester, for the above cutting from the *Christian Commonwealth*.

THE PULPIT, THE PRESS, AND THE PEN.

"*A Practical Address to the Christian Church for the New Year*, by J. W. Wren. Price One Penny. To be obtained of the Author, 16, Ashburnham-road, Bedford.

This is no courtly epistle, and those who cry, "Prophecy unto us smooth things" will not appreciate it. The graces of literature are eschewed, but downright blows with the sharp two-edged sword of Scripture are dealt at hypocrisy, worldliness and sloth, after the manner of the prophets of old. Regarding the professing Church as being in a Laodicean state, and founding his remarks upon the symbol of the girdle (Jer. xiii. 1—10), the author trenchantly attacks abuses which have come under his own personal observation. He neither fears, frowns, nor courts smiles, but boldly delivers the message he believes he has received from the Lord. It is the blast of the ram's horn, rather than the dulcet tones of the silver trumpet that is sounded, but does not the state of the Church demand this treatment? We fear it very largely does.

Honest hearts will not resent faithful dealing. It is better to be preserved in brine, than to rot in sugar. May God arouse His people, and cause them to cleave unto Himself with full purpose of heart, for it is thus only they escape the bewitching snares of this present evil world.

"*Amalek Overcome*," a Sermon by W. Lush, of Marden, Kent, preached on the occasion of the first anniversary of the pastorate of Mr. Jarvis, at Devonshire-road, Greenwich. R. Banks & Son. Spiritual, sweet, and savoury.

"*Earthen Vessel and Gospel Herald*." Our publishers have a few bound copies of 1896 issue they can supply. Price 3s. Cloth, neat.

We think some of our subscribers will be pleased to have the magazine in this permanent form. It is the 52nd volume of the series, and we venture to say contains matter worthy of preservation. As the number of the copies is limited, intending purchasers should place their orders at once.

Light for Learners.

Short Explanations of Scripture Names.

BY E. MITCHELL.

"In the beginning was the Word . . . the Word was God . . . all things were made by Him."—John i. 1-3.

WE open our Bibles and read—"In the beginning God." Truly a majestic utterance, fit opening for that book which claims to be the Word of God. We learn that there was a beginning to all things but God, who was in the beginning, and is the one Source, or first great Cause of all the beings that exist. John leads us back to the same far distant period, and says, "In the beginning was the Word, and the Word was with God, and the Word was God." This clearly and unmistakably indicates a plurality of persons in the one God. It is the significance of this name of our Lord Jesus Christ we wish to unfold in this paper, as far as we may be enabled without getting out of our depth.

The learned inform us that "Logos," translated Word, means the word spoken; hence Calvin translates, "In the beginning was the Speech." So our Lord Jesus Christ bears this title—is set forth by this name—"because as the word spoken manifests the invisible thought, so He manifests to us the invisible Deity and Godhead." He is to us "the image of the invisible God." We apprehend the invisibility of God to be absolute. "No man hath seen God at any time." We understand this not merely of seeing with our eyes naturally, but that God cannot be apprehended by us in His infinite essence, which infinitely transcends our faculties. But "the only begotten Son, which is in the bosom of the Father, He hath declared Him"—made Him known, as the speech makes the thought, otherwise invisible, manifest.

The Word made God manifest in creation. All that was made was first a thought in the eternal mind, and the word by creation made the thought visible. "God said, Let there be light." The Word, the Speech, made all things, and thus revealed God in creation. Our first parents after their fall "heard the voice of the Lord God walking in the garden." This was the eternal Word. He also it was that appeared to the patriarchs, making known the mind of God to them and His will concerning them.

This same eternal "Word was made flesh, and dwelt among men," revealing the Father's mind toward us. So truly does Jesus set forth and manifest the invisible God that He says, "He that hath seen Me hath seen the Father." "He is the brightness of His glory, and the express image of His person." The thoughts of mercy which have ever

existed in God towards His people are manifested to us in His Son—"the Word," "the Speech." In Him we see the boundlessness of divine grace, and the unfathomable depths of the divine mercy. To know God in Christ is eternal life. Here He is the sin-pardoning God, yet by no means clearing the guilty. All the divine perfections shine in Him, blending in beautiful harmony in His great salvation. Let us seek God nowhere else but in His Son, and rest assured that as Jesus "the Word" is, so is the Father.

Savoury Sayings

for Sensible Sinners

and Seeking Souls.

By Ancient Authors and Modern Men.

DRAW me, we will run after Thee.—*Solomon.*

EVERY man loves the mercies of God, but a saint loves the God of mercies.—*Flavel.*

WHEN the flesh presents thee with pleasures, then present thyself with dangers.—*F. Quarles.*

WE thank Thee for the love of desire when we do not experience the love of delight.—*Josiah Murling.*

HE who has never mourned over his sins, is not likely to experience the joy of the Lord.—*Edward Mitchell.*

WE never look to Jesus with an eye of faith until He has looked upon us with an eye of love and compassion.—*Hawker.*

HERE is the exercise of Christ's grace: "I will pardon their sins through My blood, I will conquer them through My power."—*Romaine.*

PRAYER is the best piece of the Christian's armour, and trouble of various kinds is the best sand-paper to keep his armour bright.—*Henry Fowler.*

THOUGH a believer in Jesus is not afraid that God will damn his soul to hell for his sins; yet he dreads being sent from his Father's throne of grace with a heavy heart.—*W. Mason.*

As the principle of love is the main principle in the heart of the real Christian, so the labour of love is the main business of the Christian life.—*Jonathan Edwards.*

IN my right mind, I want nothing but what may be to God's glory. I said to the Lord life was not worth having without praising Him:—"Let soul and body praise the Lord."—*G. Hazelrigg.*

THE stronger the believer grows in grace, the less he goes either alone, or upon the crutches of the creature; and having a less opinion of himself, sees a greater need of Christ; he looks to Him and depends upon Him for wisdom, righteousness, sanctification and redemption.—*T. S. S.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

PASTOR R. E. SEARS' FIRST ANNI- VERSARY AT PROVIDENCE CHAPEL, CLAPHAM JUNCTION.

On January 10th and 12th our pastor's first anniversary was held, and we had very happy and successful services. On Sunday there were good congregations on both occasions. In the morning our pastor was enabled to preach a most excellent discourse from the words, "There stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not," in the course of which he referred to the joy of serving the Lord, and declared that he would desire no better choice than to be pastor at Providence Chapel.

In the evening Mr. J. E. Hazelton took for his subject "Jacob's Staff." He traced Jacob's history and showed how the staff was a memorial of the abounding faithfulness of God. He compared the false religions of the day to ornamental but useless canes, while the truth of God was a sure support.

There was a good number at the afternoon meeting on Tuesday, when our pastor presided, and, in welcoming the friends, said that his motto on looking back over the past year was, "I will mention the lovingkindness of the Lord." Mr. Sears then vacated the chair in favour of Mr. Chas. Wilson, whom we all rejoiced to see once again in our midst.

The first speaker was Mr. John Box, whose subject was "LOVE." He took for his text, "God is Love," and spoke of the expression of that love in the gift of Jesus and the effect of it in believers. Mr. John Bush followed on "BLOOD." He said the blood of Christ is precious, it justifies, cleanses, brings us near, speaks peace, sanctifies and enables us to overcome. Mr. P. Reynolds had for his subject "POWER," and made a very excellent speech on the power of the Holy Spirit.

A large company sat down to tea, followed by a public meeting. Almost every seat was occupied. The meeting was opened with the hymn—

"Come, Thou Fount of every blessing,
Tune my heart to sing Thy grace."

Mr. Walter Abbott presided, and, after prayer by Mr. Elnaugh, made a few kindly remarks.

Mr. Sears, in making a short statement, took the words of the apostle, "Therefore, seeing we have this ministry, as we have received mercy, we faint not." He said this ministry was a most delightful one. God had been with us during the past year, which was one of peace and love. There had been some additions, and they were looking for a great ingathering. There was a mission

spirit, and *Life and Light* was being regularly distributed in the district.

Mr. E. Beecher gave an address from the words, "Be Thou exalted, O God," which he described as the language and aim of the Lord Jesus Christ and the responsive desire of every true believer.

Mr. Jas. Clark spoke of the self-sacrifice of our Lord, who condescended in His faithfulness and sovereign love to appear to put away sin from the memory of God, from the condemnation of the law, and from the guilty conscience.

Mr. Dadswell, from "I the Lord thy God will hold thy right hand, saying unto thee. Fear not. I will keep thee," remarked that God speaks to us as children: in our stumblings He will hold us in our service He will help us.

Mr. R. Mutimer, speaking from "Nothing is too hard for Him," said these words were a stimulus for service, the saint's strength in trial, and the sinner's argument in prayer.

Mr. E. White said the text laid on his mind was, "Satan hindered us." He showed how Satan could sometimes hinder a minister in his work and in himself.

Mr. H. J. Wileman referred to the character of Caleb, showing how he followed the Lord fully, closely and cheerfully. He differed from the multitude who murmured against God, for he had "another spirit" in him, a spirit of contentment and dependence upon God.

The chairman announced that the collections, which were for our pastor, amounted to £30. Mr. Sears thanked all friends for their presence and kindness, and the doxology and benediction concluded the series of very happy meetings which marked the anniversary of our pastor's first year of labour in our midst. That God may grant him his and our desire to see many saved souls gathered in under his ministry is our earnest prayer.

FRED. W. KEVAN.

CLAPHAM (REHOBOTH, BEDFORD-ROAD).—On Tuesday, December 29th last, we were favoured with fine weather, and, it being the first anniversary of our pastor (Mr. Wm. Waite) our esteemed brother, Mr. John Bush, came over from Kingston in the afternoon and preached from Phil. iv. 6, 7, "Be careful for nothing." After glancing over the manifold promises of God to His living family, and referring to the burdens more or less temporal and spiritual, our brother divided the text under three headings—"Carefulness," "Prayer," "Peace;" it was a

soul-cheering discourse to God's dear and blood-bought people, exhorting his hearers to endeavour to leave all their trials with God. Looking back, we must say with the poet, "What mercies has He made us prove!" so, looking forward by prayer and application, let us make known our request unto God. The evening meeting commenced at 6.30, the pastor, Mr. William Waite, presiding.

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

was sung and Psa. xxxiv. read. Our brother Mr. James Battson offered fervent prayer, and brethren Thomas Jones, R. E. Sears, F. C. Holden, C. Cornwell, and H. Dadswell gave addresses with words of exhortation, encouragement, and counsel. Brother H. Mundy, the treasurer, gave a favourable account of our financial affairs, and that pastor and people were dwelling together in unity and peace. Our pastor made a few remarks upon his position as under-shepherd, and stated that, like David, he had passed through very anxious seasons, but favoured with many mercies, and that with no small measure of feeling; he was only an instrument in God's hand, and if not able to get on so well as David in taking hold of "the horns of the altar," yet with wrestling prayer to God all things will be made plain; his prayer to God was, "Revive us again." He could look back to a happy year of his pastorate, and forward with courage and hope. He then referred to a little "Leaflet" which would be issued monthly in the new year of 1897, entitled *The Echo of Truth*. This feeling was desired to be conveyed to the surrounding neighbourhood grovelling in darkness and superstition. Our collections realized £88s., which was cheerfully handed over to, and received with best thanks by, our pastor. The services were well attended and closed with the following hymn and prayer—

"May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from above,
Thus may we abide in union
With each other and the Lord,
And possess, in sweet communion
Joys which earth cannot afford."

—JOSEPH ARNOLD.

POPLAR (BETHEL).—The gathering of friends at this, the oldest chapel in the district, reminded us of the first line of Kent's hymn, "Bethel, nor is the name forgot," and the consensus of opinion expressed at the close warrants the adoption of the sentiment of the fourth line, "For there our God we found." Pastor Cornwell preached very acceptably in the afternoon, from Isa. xiv. 32 (latter clause). After tea, of which some thirty friends partook, the evening meeting was held. Our genial brother,

J. W. Banks, who we were all glad to greet after a season of enforced inactivity, presided. Hymn 19 (Denham's) having been sung, the chairman read Psa. cxlv., and brother Watts sought the divine blessing, which was certainly realised as we listened to the addresses (interspersed with the rendering of selections from the "Saint's Melody"), given by brethren Lee on "Glad Tidings;" Cornwell, "The keeping power of God;" White, "The Love of Christ to His Church;" Humphrys, "The Object of the Christian's Glorifying;" Holden, "Tasting, Handling, and Feeling of the Word of Life;" Parnell, "Thanks for the Past, Rejoicing in the Present, and Confidence for the Future." Our pastor expressed our thanks to God, the chairman, speakers, and friends. The happy season concluded with prayer by brother Abraham, and benediction pronounced by the chairman.—ROTAROCED.

WALTHAM ABBEY (EBENEZER).—A very happy meeting, spiritual and social, was held on November 26th, 1896, to commemorate the seventeenth anniversary of the opening of the enlarged chapel and the new Sunday-school. Mr. W. E. Palmer presided. Hymn 793 (Denham's) having been sung, the chairman read and gave a few thoughts on Psa. cxxxiii. Brother Newcombe led us at the throne of grace. Brother Coote gave an address on the goodness of the Lord. Brother Gates gave out Hymn 501, "On wings of faith mount up, my soul, and rise." Brother W. Pallett, jun., read a statement of the Church's progress. Brother Mason spoke on "Having therefore obtained help," and brother B. Warner offered prayer. Brother Baker gave out Hymn 799, "Revive Thy work, O Lord." Brother J. Pallett based a few remarks on "We have seen the Lord." Brother Pearman addressed us from "I will not leave you comfortless." Brother Bardell announced Hymn 925. Brother J. H. Wild closed with prayer. The friends now retired to the schoolroom, where tea and coffee was served, so that the outer as well as the inner man was refreshed, and then they experienced the truth of the lines—

"When Christian friends together meet
With singleness of heart,
And Jesus makes communion sweet,
How loth they are to part."

PORTSMOUTH (REHOBOTH).—First anniversary of Sunday-school was held November 4th, 1896. Tea being served to scholars and friends kindly prepared by our sister Barnett and other ladies, the evening's meeting was held, brother O. H. Cudmore presiding, and commenced by singing Hymn 171 (Winters' Sunday-school Hymnal), read a portion of God's Word, and engaged in prayer. The report was rendered by the secre-

tary, which, at the end of the year, the register showed 123 names, average attendance during the year 30, with six teachers working together in the fear of God and in harmony. The financial aspect is encouraging, we having, after meeting all expenses, a balance in hand. The report also showed that a Gospel band was being instituted for the elder scholars during the week. A brief address followed by the secretary, on the power of God through His Word and His servants setting forth the delivering hand of God for them that honour Him. Singing and several recitations followed, when brother C. Spratt addressed the meeting, letting fall some sweet and encouraging remarks to children and teachers. Another hymn, and the presentation of prizes took place to the delight of the children and the joy of all. We sang Hymn 205, "God be with you till we meet again." The chairman closed the happy meeting with prayer. The year has been an eventful one; many changes we have seen, many times have we looked this way and that when difficulties arose, but the Lord has not forsaken us. Kind friends have been raised up to help us. Surely we can say "Ebenezer." Hitherto the Lord has helped us. Glory be to God.—G. R. SPRATT, Secretary and Superintendent, 23, Carnarvon-road, Buckland-road.

AYLESBURY (WALTON-STREET).—On Monday, January 11th, through the mercy of our divine Lord, we were favoured to hold our New Year's meeting. Our brother P. Reynolds preached a most excellent sermon from Mark iii. 28, 29. A goodly number sat down to tea. A public meeting followed, the pastor taking the chair. After singing, prayer was offered by pastor J. H. Lister. Mr. Witton briefly reviewed the Lord's dealings with the Church, and also thanked all the friends for their help already extended to them in their great undertaking, stating that there is still a debt of about £500 on the new chapel, which the friends are very anxious to clear off: who will help us? We shall be glad if any friend will send us, if not large amounts, small sums every week or month. The pastor stated that four members had been called away by death in the past year. Two beloved deacons were removed from them in one month to the higher sanctuary. This is a great loss to us, but they were thankful that ten had been added during the past year. And five more were received into Church fellowship on January 3rd, 1897; and although they had much to contend with as a Church, they thanked the divine Master and took courage. There is peace among the members, and God's blessing is resting upon the Word of truth; the

Lord's dear people are comforted and helped. The Lord gave to His dear servants some good words for us. Brother A. Daring spoke upon "Consider Him," brother J. Smith on "Praising God," pastor L. H. Colls (Tring) gave us a very timely address on "The Wheels" in Ezekiel, and pastor G. Barnes upon "Going Forward." The good old hymn, "Blest be the tie that binds," brought to an end a very successful and happy day's services. Unto Thy great name shall be all the praise and glory. Collections were good.—PASTOR D. WITTON.

WATFORD TABERNACLE.—New Year's meeting and pastor's anniversary services were held on Wednesday, Jan. 6. Mr. Bush preached in the afternoon from 1 Sam. vii. 12, and we found it good to be there. He showed how profitable it is to mark the hand of God with His people, illustrating the subject by referring to many Old Testament saints, showing their faith and experience. His heads were, 1. The place where the stone was erected. A place of defeat. The place of repentance. 2. The occasion of the setting up the stone. They gathered for worship. Worship was accompanied by sacrifice. 3. The inscription on the stone. Opening up the Trinity, dwelling upon the words "Hitherto" and "Me." We had a good time, and then adjourned to the schoolroom, where the ladies had provided a good tea. In the evening, our pastor, Mr. G. W. Thomas, presided. Brother Dale engaged in prayer, and our pastor gave a brief report of the past year's work and blessing. 28 have joined the Church; the debt on the tabernacle had been cleared. All was peace and unity. There are good classes for young men and women, and we know the Lord is with us. Mr. Bailey made the financial statement, which showed a balance in hand. Brother Jones, of New Cross, gave an excellent address on "Touched lips" (Isa. vi.) The subject was well opened up. The Vision of the Lord. The Cleansing. The Divine Touch, and The Commission. Brother White, of Woolwich, followed. "Which things the angels desire to look into." He opened up the fulness of the Gospel, showing the interest the angels take in the work of Christ, and then spoke of what the Gospel has done for sinful men. Brother Wileman, of St. Albans, addressed us on the word "peace." The Divine blessing comes by Jesus Christ. The Divine Gift. The blessing in the heart, "My peace I leave with you." Then divine guiding. "He will guide our feet into the way of peace." Then followed some earnest words to sinners. "No peace, saith my God, to the wicked." Brother Bush followed with "Happy is he that hath the God of Jacob for his refuge" (Psa. cxlvi.),

saying, we have a twelve-fold description of God in the Psalms. A God of Sovereign love. A God of Sovereign Choice. A God of Sovereign Revelation. And showed us the need of the power of the Holy Spirit. Brother Jeffs then addressed a few words to us, and a very happy and profitable day was brought to a close with the precious hymn, "On wings of faith." And so again we thank God and take courage.

FULHAM—The seventh anniversary of the formation of the Church was held on Lord's-day, Nov. 22nd. Our pastor, Mr. Sandell, preached in the morning, and Mr. Mutimer in the evening. On the following Tuesday, Mr. J. Box preached in the afternoon a most edifying and encouraging sermon, from Heb. ii. 18: "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." This service was followed by the usual tea, at which about 100 friends sat down. Mr. W. G. Faunch ably presided at the evening meeting, which, having been opened by the singing of the good old hymn, "Come Thou Fount of every blessing." Our brother read Psa. cxlv., and called upon Mr. Voysey to engage in prayer. The Secretary read a very cheering report, reviewing the Lord's goodness not only during the past year, but during the past seven years of the Church's existence; especial mention was made of the many blessings received through the instrumentality of the pastor, brother Sandell. Saints have been blessed and strengthened, the Church kept in peace and loving concord, the membership increased and finances satisfactory. The Sabbath-school is prospering and in every way the Lord has abundantly manifested His loving care over this corner of His vineyard; the report was indeed one of grateful acknowledgment of these many favours. Most encouraging addresses were given by brethren Marsh, Mutimer, Sears, J. E. Flegg, Box, and the pastor, and at the close of the meeting it was felt that the Lord was indeed in the place. The attendances at these services were very good, the chapel being quite full, showing the continued sympathy of friends from the surrounding Churches, which is indeed very cheering. To the Lord be all the praise.

FINCHLEY (CHURCH-END).—New Year's meetings were held on Thursday, Jan. 7th. Mr. Wilson was prevented from being with us in the afternoon, so the chair was taken by pastor G. W. Thomas, of Watford. Brother Thomas gave a short address from Psa. ciii., speaking sweetly on the various benefits we have received from our Lord during the past year. Brother Fincher engaged in prayer. Brother Chilvers, of Keppel-street, addressed us from the words,

"Fear thou not, for I am with thee;" we found it very encouraging. Brother West engaged in prayer, after which brother Smith, of Wilton-square, opened up the Word, "The Lord hath been mindful of us," after which brother Licence led us again to the throne of grace. The chair was taken in the evening by pastor J. E. Hazelton, of Hill-street, who gave a very encouraging address, and called upon Mr. G. W. Thomas for a financial statement and an address. Brother Thomas stated that the finances were in a very sad condition, and that the outlook was far from promising, and then gave a few precious words upon the brotherhood of Christ. Brother Jeffs, of Watford, brother Fincher, of Watford, brother Smith and brother Licence, then gave very able addresses, and the meeting was closed with prayer. There was but few friends there, and several of the ministers who had promised to come, sent letters of excuse. Our request is, "Brethren, pray for us."

HASLEMERE.—The annual distribution of prizes to the scholars of the Sunday-school, took place on Sunday afternoon, January 3, when a service was conducted in the chapel by Mr. James Ayling, of Chiddingfold. The service commenced by singing Mr. Winters' hymn, 179, "Sunday-school Hymnal:"

"In Jesus' name we gather
On this our festal day,
To raise an Ebenezer
For mercies by the way."

Mr. Ayling gave a spiritual and instructive address to the children from the words, "Jesus saith, I am the Way, the Truth, and the Life" (John xiv. 6), and endeavoured to impress on their young minds that Jesus Christ is

THE ONLY WAY

of salvation. He told them to honour their parents, and reminded them it was a great privilege to have a Sunday-school to come to. Mr. Ayling then handed the scholars their prizes with a few suitable remarks to each. The speaker thanked all who had contributed to the funds, and wished each and all a Happy New Year. The service closed by singing Mr. Winters' hymn, 192,

"Children unite and sing
Praise to our God and King."

A good number was present, and we trust a profitable time was spent.—J. D.

NORTHAMPTON.—On Thursday, Dec. 31st, 1896, the teachers, scholars, and parents met together for their annual Christmas tea. By the kindness of friends we were able to arrange a free tea for scholars and parents. Long before 5 o'clock many with smiling faces were seen wending their way to the schoolroom, and by the time our beloved pastor arose to give out "the usual

verse," every seat was occupied, which numbered about 150. Such a sight has not been witnessed at "Providence" for many a long year; but we hope to see it so again. The evening meeting commenced with singing and prayer, and the president, Mr. Walker, gave a hearty welcome to the parents and friends, saying how glad he was to see so many had responded to the invitation to be present, and hoped to see them at the services. Parents could do much to assist the teachers. Mr. Sumpter offered prayer. Singing and recitations followed. The prizes were then given, and by the kindness of a friend every child had a book. Joseph Iron's hymn, "Hark, how the choir around the throne," being heartily sung, the secretary gave his annual report, showing an increase of 30 scholars and four teachers. The treasurer's account gave a balance in hand of £4 10s. The superintendent, in a very genial manner, emphasised the words of his pastor, and urged on the parents, where possible, to send their children in the morning - there were so many "half-timers." After a few short addresses from other friends, we sang "Here we suffer grief and pain," and the happy meeting came to a close. The writer heartily wishes, as this hymn expresses, that "teachers," "parents," "children," may all meet above. It was a happy sight on this occasion. But what will it be to behold a number "which no man can number," purchased by the precious blood of Christ, in the realms of the blessed. May each Sabbath-school teacher, by the blessed Spirit's influence, press on, knowing their labour is not in vain in the Lord. —EBENEZER.

BRIXTON TABERNACLE (STOCKWELL-ROAD, S.W.)—Anniversary of Sunday-school, Sunday, Jan. 10th. Sermons were preached morning and evening by our beloved pastor and president; children singing a selection of hymns and anthems at each service. In the afternoon a children's service was held; our brother, Mr. Vine, of Courland-grove, gave an address, several friends being present. Collections were made during the day. On Tuesday, 12th, a sermon was preached in the afternoon by our worthy brother, Mr. T. Jones, of New Cross, full of precious Gospel, and much enjoyed. The children and friends sat down to tea at 5 o'clock, after which a public meeting was held. Our earnest and Sunday-school loving brother, Mr. I. R. Wakelin, in the chair, opened by asking the children to sing the anthem, "How amiable are Thy tabernacles, O Lord." Our president, whose heart and soul is in the school, then led in prayer. The chairman called upon the secretary to read the report, who stated that a sum of over £10 was due to the treasurer.

Addresses were given by brethren B. T. Dale, T. Baldwin, and T. Jones. The president gave the prizes to the children. Great praise is due to our earnest brother James Browning, for the able way he led the children in the praise of God. A most happy and encouraging time was spent. To our God be all the praise. Total collected £8 18s. 7½d.—R. GILES.

LEICESTER (PROVIDENCE, NEWARKE-STREET). On Jan. 11th, we were rejoiced and encouraged to receive, by experience, into the fellowship of the Church, three persons, all of mature years, being baptised believers, who had formerly been in fellowship with Open Communionists, or Plymouth Brethren, but who, becoming enlightened as to the doctrines of grace, were disposed to attend with us, where their souls have been set at liberty, and nourished by the Word. May God graciously constrain many more, both young and old. The pastor's Bible-class was commenced on the evening of the 15th, to be continued every alternate Friday, in connection with the Young Men's Mutual. Over 50 persons were present, many of whom evinced a lively interest, and also took active part in the discussion which followed the reading of a paper on "Saul's interview with the witch of Endor."—A. E. REALL.

CHESTER (EBENEZER).—It may not be generally known that the chapel here was built and put in trust (1832) for "the Society of Protestant Dissenters, called Particular or Calvinistic Baptists, intending to meet for divine worship therein." It is situated in a district where "the glorious Gospel of the blessed God" is little known, but where ignorance and sin, superstition and sacerdotalism abound. We cannot say that the same Scriptural truth and order with which it started has been maintained; that the joyous, clear sound of a free-grace Gospel has always been heard within its walls; that no Arminian has been in the ranks: nevertheless, we can say, that not one unbaptised believer has been admitted to communion or fellowship with us. When we came here a little over five years ago, we found a mixture of free-will and free-grace believers, which, perhaps, accounted for the very low ebb of spirituality and finance that we also found. At that time we were engaged as an evangelist, having charge of the branch mission.* We were thus engaged for three and a-half years, when a crisis came, of which we cannot now speak in particular. Since then we have

* A Lecture Hall at Hooke, opened in 1886 for the proclamation of the Gospel: a district where the doctrines of free and sovereign grace are not otherwise proclaimed.

been elected to the pastorate, and have been trying, by the grace which our covenant-keeping God has not failed to supply, to declare and spread the old, old story, of redeeming love. The "old wells have been re-digged," and free-grace has enabled many to drink therefrom. On Monday, Jan. 11, the annual Church social and business meeting was held, pastor W. Povey presiding over a full attendance of the members. After tea and singing of praise, brother Reynolds led us in prayer. Brother Cook presented the balance sheet for the year, which showed that £183 had been raised by a people who, though they had not full purses, had, nevertheless, warm hearts. Although this amount showed a balance due to the treasurer, it was most encouraging and favourable. Brother W. MacKenzie then reviewed the Lord's dealings with us during 1896. He spoke of the joy it gave him as he beheld the growing spirituality which was manifest in our midst, and the work being done by the young men in the open-air, 200 services having been held by them during the year. Also how his heart had been cheered again and again, as the Lord had put His seal to His preached Word by adding to the Church such as were saved. Twenty-two had been baptised and received into Church membership during the year. Brother Dutton gave an inspiring account of the Lord's gracious presence, favour, and blessing at the branch mission at Hoole. This, he said, was in answer to unceasing prayer, thus evidencing their absolute dependence upon God for prosperity. The pastor then gave a practical address based on Heb. x. 25 and 1 Cor. xvi. 2. Praise was again offered, and brother Morris closed a most profitable gathering with prayer and the benediction (Psa. ciii. 1). We bless and praise our God for the droppings: may showers of spiritual blessings speedily descend; and may He bless, yea, abundantly bless, the labours of all His servants, in the prayer of, one of the most unworthy.—W. P.

GLAD TIDINGS FROM MASBORO'.

THE annual tea and meeting of the above Strict Baptist chapel was held on Saturday, Dec. 26th (Bank Holiday). A greater number came than was anticipated (160 sat down), which necessitated two sittings, but which cheered the hearts of the people at Masboro', and especially the 24 friends who came from Thurlstone, a distance of 34 miles, to be with us.

After the friends had done justice to the repast, which was given by the kindness of the ladies, the meeting began by singing, "Christians Awake!" which was sang heartily by both young and old, and followed by our brother

Briggs (Thurlstone), who implored the Divine blessing upon the meeting.

After prayer, our old and esteemed friend, brother Taylor (of Sheffield), who presided, gave an interesting and stirring address on "The Triangle," and spoke of the three Churches represented there on that occasion—Thurlstone, Sheffield, and Masboro', which formed a good triangle.

We once again joined in singing, and brethren Roebuck and Briggs (of Thurlstone) spoke some words of comfort to us, counsel and encouragement to the teachers, and of the prizes which were on the table. We are sure their words will be remembered for years to come.

Then we had another hymn, and our brother Snow (who ministers to us of Divine things) spoke, his remarks being mainly directed to the parents of the scholars, for their help and sympathy in the work in the Sabbath-school, and invited them to come as often as possible to the services of God's house, and thereby show by their presence their interest in the work. He gave the report, which showed an increase of about 12 scholars on the year, 102 in all; and also we had a balance in the bank, which we were thankful for, considering the up-hill work we had had for two or three years.

The prizes (72) were then distributed by Mr. Tiptaft, senr., of Mexboro', who gave some good advice to teachers and scholars, respectively, his remarks being mainly on, How to get good order; and encouragement to the scholars to even try to do better in the year before them than in the past.

At the close a surprise came to all (excepting the young men's class), a concordance was presented to brother Snow, their teacher, by them, which was received by him with great pleasure, and said that he should always prize it for the sake of those who gave it.

A vote of thanks was given to our kind friends of Thurlstone, brother Taylor and Mr. Tiptaft, for their presence and help at the meeting, which closed with the doxology and benediction. The happy gathering broke up, and all went home feeling it had been good to be there. To our God we give all the glory and praise.—A. T. P.

ASKETT. — New Year services, in connection with the Sabbath-school, were held on Wednesday, Jan. 13th. At 4 o'clock the children sat down to a good tea, served out to them by their teachers. Then came the tea for friends, and we saw such there from Aylesbury, Prestwood, Princes-Risboro', Wycombe, and Wooburn Green. In the evening Mr. John Dullely, who is so well known in connection with the Bucks and Surrounding Counties Strict Baptist

Association, gave an illustrated lecture on the "Life of Christ." After which, Mr. Burgess, of Wellingboro', who once held the pastoral office over this Church, was called upon to give an address. After saying how pleased he was to see his old friends, he spoke of the Christ of the lecture that had been given, of His power, of His preciousness, and of the peace that He gives to His followers. This was followed by Mr. Ives, of High Wycombe, giving an address on Jesus as a Preacher. A most delightful evening was spent under the chairmanship of Mr. Reed, one of the deacons of the cause. Mr. W. Baker has been the honoured superintendent of this school for 26 years.

CROWLE, DONCASTER.—On Tuesday, January 5th, 1897, a sale of work was opened in the Baptist School-room by Mr. Councillor J. H. Amery, supported by Mr. J. Lee and Mr. W. Rowton-Parker, pastor of the church. A goodly number gathered at the opening ceremony, which was of an interesting, spiritual, and helpful character. After singing, prayer, &c., several short addresses were given, and then the president spoke some wise and wholesome words, such, we think, as could not fail of good, and at the close of his address he declared the sale of work open, when business began at once at all the stalls, and a gentle stream of buyers kept flowing in until a late hour in the evening. The sale was continued on the following day with good results. Altogether it has been a success. The Church is arranging for a thorough renovation and repair of the chapel, inside and out, together with some alterations and improvements, in the near future. While holding on to the truth, we are still pressing forward in every legitimate and proper way, for the extension of the kingdom of our sovereign Lord and Master, and He is blessing us in all our work of faith and love. To Him be all the glory.

ST. ALBBANS.—PRESENTATIONS.—The treat to the children attending the Sunday-school connected with the Bethel Chapel, Verulam-road, took place on Monday evening, December 29, when there was a large attendance. Tea was provided in the school-room for the scholars, their parents and friends, after which recitations were given by several of the juveniles, The distribution of prizes and clothing preceded the event of the evening—presentations to the pastor (Mr. H. J. Wileman) and Mrs. Wileman, by the Church and congregation, as a token of their love and esteem and a slight recognition of their services. A writing table was presented to Mr. Wileman and a ladies' companion to Mrs. Wile-

man. Miss Spratt, who conducts the young men's Bible-class, was the recipient of four volumes of books, this being the practical form in which the members showed their appreciation of her work on their behalf.—*Hertfordshire Standard*.

HAPPY HOURS AT HILPERTON.

On December 28th the annual children's tea meeting was held at three o'clock. The children of the school were regaled with an excellent tea, after which they gave some nice recitations, and were presented on leaving with oranges and sweets. At five o'clock teachers and friends took tea, followed by a meeting in the chapel, which was opened with singing, reading, and prayer. Our aged

Brother Linzey, senior deacon and superintendent of the school, spoke very feelingly of his long connection with the school, his great love for it, the many changes he had witnessed, and his increased interest in its welfare and his own unworthiness to be associated in the work, ascribing all glory to the God of grace for His help so graciously afforded him for so many years.

Brother Gingell, deacon and joint-superintendent, followed with like expressions of gratitude to the Lord for His continued help and blessing, as also providing them with a minister who would stand fast in the truths so dear to them, and rejoiced in the Lord's providing their pastor with a wife whom he believed would be a true helpmeet for him, and prayed that they both might be spared to them for many years to come.

Brother Feltham, secretary to the Children's Sick Fund, read a cheering report of the fund and its financial condition, having a balance of over £40 in hand to meet any future demands upon it, expressing also his increasing love for the work, his gratitude for past help, and his hopes for the future being fixed upon the God of all grace.

The pastor then expressed a wish that the voices of some of the junior teachers might be heard, and called upon Mr. Edward Gingell, who responded in a humble way, giving a clear, concise, truthful address in connection with the work of teaching, fully ignoring the too prevalent notion that the school is a nursery of the Church, concluding with an earnest desire for the school's prosperity.

Mr. Jesse West, librarian, spoke a few words in connection with the library, expressing his willingness to supply any member of the Church or congregation with books upon application being made.

Brother Selwood, a ministering brother, who had supplied the Church in their widowed state, congratulated

the Church in their settlement of a pastor, and reminded the pastor that he must not look for two honeymoons in the next year as he had in the past, congratulating him upon his choice of a wife, one whom he (Mr. Selwood) had known for a long period of time, and, from his knowledge of her, believed the union would prove a happy one, and closed with encouraging counsel and advice to the teachers and the Church.

The pastor then followed with a few closing words of encouragement and prayer for continued blessing upon the school and the Church. That a blessing may follow is the prayer of

ONE WHO WAS THERE.

WOOBURN GREEN.—On Monday, Jan. 11th, we held our usual New Year's services. Friends came from many places, even from as far as Colnbrook and Askett, to cheer and help. In the afternoon Mr. Burgess, of Wellingboro', preached a sermon on "Ruth, the Moabitess." A large number of friends sat down to tea. A public meeting was held in the evening, under the presidency of the pastor, Mr. Tilbury, who gave us an introductory address, and then called upon Mr. Morling, of High Wycombe. Our brother spoke well on "I have stuck unto Thy testimonies." Mr. Burgess was next called upon, who, after some reference to the fact that it was the scene of his first pastoral labours, spoke on God's Word as the instrument by which He carries on His work. Mr. Ives then gave an excellent address on God's predestinating grace. The chapel was comfortably filled with people, and the collections were in excess of previous years.

SPIRITUAL AND SOCIAL SERVICES AT SLAITHWAITE.

The members' annual tea-meeting was held on Saturday, January 2, 1897, when a large number of members and friends from sister Churches sat down to an excellent knife and fork tea kindly superintended by our Slaithwaite lady friends.

The meeting was presided over by Mr. Samuel Lunn, the senior deacon, who has long taken an active interest in the work of the Church and Sunday-school, and is highly esteemed for his sincere devotion to this cause of God and truth.

After singing the sweet and seasonal hymn (449 Gadsby),

"Great God! before Thy throne
We joyfully appear.

In songs to make Thy glories known,
And thus begin the year," &c.,

prayer was offered by Mr. J. S. Bolton, a brother deacon.

Mr. Lunn then said: They need not expect much from him by way of a speech, but he felt very thankful to be

present on that occasion. His heart's desire and prayer to God, for some time, in reference to this annual gathering, was that they might have a good meeting—realise His gracious presence, seek His glory, the good of souls, and hold sweet communion together. He (Mr. L.) wished them all a happy New Year, spiritually and temporally.

Addresses were then delivered by brethren Brundish (of Manchester), Matthewman (of "Rehoboth," Lockwood), J. Booth (of Thurlstone), and Pascoe (of Manchester).

Mr. W. Gadsby's hymn (700):—

"Great God, to Thee we come,
And solemnly confess,
Our hearts are prone to roam
From paths of righteousness.
We view the year already past,
And see great cause to be abash'd."

Other hymns and anthems were sung, the choir being ably led by Mr. J. S. Ferriot.

The meeting from its beginning to the close was most encouraging and profitable. Mr. J. S. Bolton moved, and Mr. Joshua Garride seconded, a resolution that the best thanks of the meeting should be given to the speakers, which was carried very heartily.

On the motion of Mr. Eli Shaw and Mr. G. Carter a warm vote of thanks was accorded to the ladies for presiding at the tea. Mr. Brundish and Mr. Matthewman also moved a vote of thanks to Mr. Lunn, the chairman, which was carried.

The meeting was closed by singing the doxology.

REJOICING AND WEeping AT KEPPEL-STREET.

The Church at Keppel-street, Bloomsbury, has again been visited by the bereaving hand of our God in taking three sisters to Himself. This makes six from our community during the past year.

ELIZA STEVENS,

after a long, severe, and painful illness, peacefully fell asleep in Jesus on Oct. 31, 1896, aged 72 years. Our sister, though so sadly afflicted, enjoyed very much of the Master's presence. The Bible was her favourite book, though the works of good and gracious men were often read. The early hours of the morning were often spent in prayer and meditation, and it was then she oft had glimpses of that rest into which she has now entered.

SARAH TURNER

passed quietly away on November 4th, 1896, aged 80 years. Truly we can say of her, She was a "shock of corn fully ripe." The hand of death was very welcome to her, for she longed to be gone. Her heart ever seemed burning with love to her Saviour and sinners around her. One of her favourite

expressions was, "Is there any real conversion work going on at the chapel?" and if we could answer in the affirmative, her heart would leap for joy. She has now entered into the fullness of unutterable bliss.

JANE HARRIET CHAPMAN

entered heaven on November 9th, 1896, aged 59 years. She had been a sufferer for a long period, consequently detained from the sanctuary. Our sister was a very deeply spiritually-minded woman, and never murmured in her suffering. She has left two dear daughters and husband to mourn their loss; they are members with us: God bless and comfort them.

Mr. H. T. Chilvers, the pastor, officiated at the funerals of the first and last of our sisters. We are thankful to say that, while the Lord is gathering home some of our aged friends, He is at the same time adding to our number, such as He has called from darkness to light. Praise the Lord.
H. T. C.

CRANSFORD, SUFFOLK.—The Bible-class held their annual meeting on New Year's eve. After tea the friends assembled in the vestry and commenced the service with "Kindred in Christ for His dear sake," &c. The evening was spent in prayer, praise, and short addresses. On the first Sunday in the year our pastor again baptized, making seven during the year. Surely the Lord is working in our midst. We pray for our pastor. His sermons have been most encouraging to many, not only in bringing those who have been hovering round the courts of the Lord's house, but in bringing in those who "were out of the way." We pray our pastor's life may be spared for many years to break the bread of life to hungry and seeking souls.—A MEMBER.

GOOD GREAT GIDDING.

VERY interesting and, we trust, profitable services were held at the above place of worship during the weeks of Christmas and New Year. A sermon was preached on "Christmas" morning by the pastor from Matt. i. 21. In the afternoon the children received their annual prizes.

On Lord's-day, December 27th, two sermons were preached, reviewing, in the morning, the year's mercies; in the evening, "The barren tree spared." In the afternoon a young people's service, the address being given by our young friend, Mr. R. Strickson, formerly a scholar in the school, but who has now come out as a very earnest worker in the Lord's vineyard.

On Monday a free tea and service was provided for the aged and widows of the village by the Bible-class and other

friends, which was thoroughly appreciated.

The following Sunday being the first in another year, appropriate services were held, the afternoon being specially devoted to the aged, the pastor preaching from Isa. xlvi. 4. In the evening the ordinance of the Lord's Supper was administered, when the right hand of fellowship was given to one dear sister.

Thus we see from time to time the Lord's blessing upon us as a little Church and people. I think we all felt that the Lord was with us throughout the services, and that it was good to be there.

Our Australian Column.

*Jottings from Tokatoka; How I first got the E. V.; An Experience; Mr. Trimmings (Handcross); * to Mr. John W. Banks.*

DEAR FRIEND,—A desire has been upon my mind for the last eighteen years to write a few lines to you, but it is not until now that the desire is granted. It is now about twenty years since I became acquainted with the EARTHEN VESSEL AND CHRISTIAN RECORD. The few numbers that, by the grace of God, came into my possession I obtained from a neighbour whom I used to visit; they came into my neighbour's hands from a governess who had been employed by another neighbour of mine; this neighbour also lent me a few numbers to read. I was not acquainted with the governess, she having left before I came to these parts, if I recollect right, and I did not know her name. I heard that she had joined the Plymouth Brethren. My neighbours were both Wesleyans, and did not place any value upon them. These numbers were published in 1871 and 1872. About eighteen months ago the Auckland Sunday-school Union sent me a catalogue of magazines, soliciting my orders for any that I selected. In glancing over the list, I noticed the EARTHEN VESSEL & GOSPEL HERALD. I decided to order it through them. (I may say I have been getting the *Gospel Standard* through the same source.) My first acquaintance of it was some old numbers, fifty years old, that belonged to my father who, when young, attended with his father and mother, brothers and sisters, at Pell-green (Mr. Crouch, pastor).

In the year 1878 I became acquainted with a Benjamin Trimmings, who had been a deacon of a Baptist Church in England, who was the means of instructing me in the truth, and whose fellowship I very much enjoyed. He last wrote me on board of the "Fame-nouth" (Capt. Auld), on Dec. 16, 1878. I received a letter previous, dated Oct. 29, 1878. In the latter he promised to write

to me from England. I, for a long time, used to anxiously look for a letter, but at last gave up looking for one, thinking that he never reached home. However, in looking through the July number of E. V. & G. H. I noticed the name "Mr. Trimmings, to preach at Handcross (Zoar), on the 12th." Now, I came to the conclusion to write and try to find out if this is the same, or, if not, if any relation who could give me any information concerning him, and if he never arrived home, and if this is a relation, I have not the slightest doubt they will be very glad to hear something about him. I will forward you a copy of the two letters on a future occasion for publication if you so wish.

I herewith enclose P.O.O. for £1, and desire you to send me in books to the value of 15s., and to give 5s. to the Lord's Poor Fund.

I may say that we have no place where the distinguishing doctrines of grace are taught here or in Auckland that ever I have heard of. We have the Wesleyans holding a service fortnightly close to, the Salvation Army visit not far from here, and there are several Baptist Churches in Auckland, but no Strict or Particular Baptist Churches. I believe there are one or two in some of the southern towns of New Zealand. If you could put me in the way of getting the *Australian Particular Baptist Magazine*, I would be very glad. I might place myself in communication with them.

I long for the privilege of holding communion with the people of God. Trusting I am your

Brother in Christ, sincerely,

JABEZ FITNESS.

Northern Wairoa, Auckland (N.Z.).

YARMOUTH, ISLE OF WIGHT.—TO THE EDITOR OF THE E. V. AND G. H.—Dear Brother.—I have been much exercised in my mind for a considerable time past about our proposed new chapel in this place. It will be remembered that in June, 1893, I sent a communication to the E. V. and G. H., calling attention to the fact that not a single cause of truth could be found in the whole of the Isle of Wight. At that time it was thought that a cause might possibly be raised in Yarmouth, and I offered to give a piece of freehold land upon which to erect an iron chapel, provided sufficient funds could be raised for the purpose. Some three and a-half years have passed since then, and the amount received in response to numerous appeals by circulars and advertisements has only reached £14 9s. 6d., contributed by eight lovers of truth in various parts of the kingdom. This has led me to reconsider the whole matter. I am not in a position to put up the building by myself, and I do not intend

to run into debt on that account. I am perplexed at the lack of interest shown in the matter, for I fondly hoped that, as many of the Lord's dear people are in the habit of spending a portion of the summer-time every year in our lovely isle, they would have been only too glad to know that there was at least one place devoted to the proclamation of a free-grace Gospel, and where they could worship, as among their own people. But it is not so. I have therefore decided that, as sufficient means for the building are not forthcoming, to withdraw my offer, and to return to the kind friends who have responded to my appeals the various amounts of their subscriptions. I do so with regret, but it is the only honourable course open to me.—Yours faithfully, J. WHITAKER, Rose-villa, Yarmouth, Isle of Wight.

Aged Pilgrims' Corner.

THE inmates of the Society's homes have been kindly remembered by friends during the Christmas and New Year's seasons, and many hearts have been gladdened by the gifts that have been distributed.

At Camberwell Asylum the annual tea to the pilgrims, provided by the committee, took place on January 19th, when a happy and interesting gathering was held. At Christmas, W. H. Collingridge, Esq., to whom the institution is indebted for so many valuable services, kindly presented every inmate with a handsome tin of biscuits, and J. H. Boobbyer, Esq., sent five shillings for every aged friend.

At Hornsey-rise Asylum every inmate had a small joint at Christmas, given through the Meat Fund, under the management of the lady visitors, and three weeks afterwards Mr. Morton forwarded to each one (in common with the dwellers in all the homes) a box of groceries.

At Stamford-hill and Brighton the aged pilgrims have fared equally well. The visits of all friends of the Lord's poor will be heartily welcomed at all the homes.

The new number of the *Quarterly Record* contains an excellent portrait of the late Mr. James Bisset, who passed away in 1859, and was the founder of the Society. This month would be an excellent time for friends to circulate copies of this publication, which is for free distribution, and can be obtained at the office, 83, Finsbury-pavement, E.C.

Past and Passing Events.

Chairman.—Our "venerable" brother Sawyer, on account of advancing years

and consequent weakness, is compelled to decline all invitations to preside at public meetings. Pastors and deacons of Churches will kindly note this. "The spirit is willing," &c.

Lowestoft (Tonning-street).—At the close of the old year, the pastor, D. Bennett, B.A., was presented with a purse of money by Mr. Large (one of the deacons), on behalf of the Church and congregation, as a slight token of their love and esteem.—*Local Paper*.

Aged Ministers.—Mr. Henry Veale, of Devonshire, is the oldest Baptist minister in England. In a letter just to hand he says: "I have seen 96 'Christmas' days, and still am favoured with strength to walk about the house; many thanks for Mr. Mitchell's sermon, 'Joy a Source of Strength.'" At

Walsham-le-Willows.—A correspondent says:—"Our beloved brother W. Barnes is now in his 91st year. For nearly two years he has been in bed; but he is waiting on and for his Lord. May God bless him with a bright sunset."

Notting Hill Gate.—Brother H. E. Bond commenced his pastorate here on the first Lord's-day of this year. The Church pray he may be made a blessing, and thank all those who have so kindly supplied the pulpit.

Newton Abbott.—This ancient place of worship dates back near 200 years. Most of the sound, solid, stable, good old ministers of the Gospel have set up "a standard" here. They must have a new roof, and other repairs. [See advt.]

Whitechapel.—Brother Joseph McKee has supplied the pulpit at Little Alie-street every Lord's-day since the first Sunday in May, 1896; the Word has been accompanied with the Holy Spirit's gracious influence, eleven having been baptised during that time. Mr. McKee has engaged to supply (D.V.) till the end of June next.

Morley ("Zion").—The annual tea, with meeting afterwards to present rewards to the children of the Sunday-school, took place on Saturday, Jan. 2, 1897. John Hope, Esq., of Mossley Hall, Congleton, ably filled the chair; and Messrs. Mortimer and Almond, superintendents, distributed the prizes. The number who sat down to tea, and afterwards attended the meeting, exceeded previous years.

Clerkenwell.—As usual, a prayer-meeting was held in Mount Zion, Chadwell-street, on the first day of the New Year, from 7 to 8 in the morning. Ten brethren engaged in prayer, a portion

of the Word was read, and six songs of praise went up to God. Notwithstanding the rain there was a large attendance. The pastor, Mr. E. Mitchell, presided, and the Lord's gracious presence was realised.

Ponders End.—A kind friend, recently deceased, who had attended "Eden," about half-a-dozen times previous to her fatal illness, left in her will the handsome sum of £20 to the Church at "Eden," Ponders End. By this loving gift the £100 loan from the Association Fund has been reduced to £75. The Lord's name be praised for this, another token of his faithfulness and love.

Bilston ("Bethesda").—The last meeting for 1896 was held on Thursday evening, Dec. 31, at 7.30, for the purpose of presenting to our Sunday-school scholars the usual books for regular attendance during the year. The pastor presided. Mr. Enoch Kidson (deacon) made the presentations. The choir with their singing, and the children with their recitations, added to the cheerfulness of a very pleasant evening. The chairman gladly announced the fact that the proceeds of this, the last service of the year, would meet all liabilities, and leave us absolutely free from debt.

Affliction.—We are sorry to hear our friend Huxham, late of Aldringham, and formerly of the West of England, now of 13, Childer-road, Stowmarket, is quite invalided. We hope his devoted wife will be spared and supported to nurse and attend him.

The members' annual gathering at Zion, New Cross-road, took place on January 7th, when a large number of members partook of tea, after which a social and deeply-spiritual meeting was held, when short, bright, and brotherly addresses were given by several brethren. The ordinance of the Lord's Supper was administered by the pastor, and a very deep and tender address on "Divine Peace" was delivered, many saying that it was like heaven below. What joy is realized when union of heart prevails!

Marriage.

GORHAM—HINES.—On January 20th 1897, at Blakenham Baptist Chapel Suffolk, by Mr. W. H. Ranson, of Somersham, Rose Kate Hines to Frederick Henry Gorham.

Gone Home.

EMMA BATTERSHALL, member of Providence, Clapham- junction, passed away November 12th, 1896, in the 55th year of her age. She was the subject of many doubts and fears, sometimes say-

ing. "Is His mercy clean gone for ever?" Her religion was personal, and often cried out, "Say unto my soul, I am thy salvation." Her bodily affliction was great, and said, "Pray that I may have patience to bear and not to murmur." The 88th Psalm was, she said, "her soul's experience." But, thank God, "at eventide it was light." Her remains were interred in Battersea Cemetery, by her pastor, Mr. R. E. Sears. Many who knew and loved her were present.—S. S.

ELIZA BARRELL, our beloved mother, entered into rest October 8, 1896, aged 77. She was for many years a humble follower of the meek and lowly Jesus. She was baptized by Mr. M. Plaiçe (a man of blessed memory), July 7, 1861, and was united with the Church at Ebenezer, Sudbury, from that time until her decease. She loved the house and the people of God, and for many years she, with my late dear father, walked the six miles every Lord's-day to worship in the courts of the Lord. Mr. Plaiçe was the means in the hands of God in bringing them both to a knowledge of His dear self. My father was baptized and appointed deacon, and for many years he faithfully fulfilled that office. I have many times heard them speak of the happy seasons they have had while listening to the Word in the sanctuary. But they are now helping to swell the chorus in the upper and better regions. My mother was for some years deprived of the privilege of attending on the means of grace on account of distance and affliction, but her heart was with the people of God. She was ever a timid one in the things of God, not often getting beyond a "hope in His mercy," often fearing how it would be with her at the last. I would on these occasions try to comfort her by assuring her that dying grace would be given when called to die. The first part of her illness she was very much harassed by the enemy; oh, how she begged the Lord to appear! We, her children, felt sure He would. But oh, we were not prepared for the glorious manifestations that followed! It was a week before she breathed her last. I was by her side, in the interval of pain, when suddenly her eyes opened, her dear face was illuminated with a heavenly smile as she exclaimed, "Oh, His lovely face!" I called my sister. She said, "What did you see, mother?" "Jesus, precious Lamb of God. Can't you see Him?" The glimpses of heaven were almost too much for the poor feeble frame. She called us all around her and wished us an affectionate farewell. Her favourite hymn was 174, Gadsby's, especially the 6th verse:—

"As they draw near their journey's end,
How precious is their heavenly Friend."

It was a sore trial to witness her terrible

suffering. My sister said, "One hour in heaven will make up for all." She replied, "I should think it will; I should think it will; if I had a thousand tongues I would praise Him."—ELIZA BARRELL.

MRS. PRISCILLA KNIGHT, Raunds, Northants, exchanged mortality for a glorious immortality, November 3, 1896, in her 79th year. We shall greatly miss her from all our meetings. She was a quiet, peaceful, and humble Christian. When health permitted she was always first in the house of God, waiting silently upon her God before the services or prayer-meetings commenced. As she lived so she died. Twenty-one hours before she entered the city of pure light and righteousness she said to Mrs. Sadler, as the clock struck six in the morning, "Draw up the blind, it will soon be light." This was her last utterance in this world of affliction. She was a mother of nine children, but the last died about five years ago: Excepting two beloved sons-in-law, one daughter-in-law, and a few distant relations, she was bereaved of all human ties of relationship. But the Lord raised up for her many Christian friends. As a Christian Church we are compelled to say, "The Lord gave, and the Lord has taken away: blessed be the name of the Lord."—PASTOR H. E. SADLER.

MARY YEOMAN, wife of Benjamin Yeoman, of Cricket-hill, Yateley, passed peacefully away Sept. 28, 1896, in the 77th year of her age. Our sister had been a member at Zoar, Cricket-hill, for many years, and was seldom absent from her accustomed seat when the doors were open for worship. For sixteen months our sister's mind was affected, and she had to be put under proper control; but, through all this heavy affliction, she was ever ready to converse about the love of Jesus, and the rest that remains for the people of God, for which she longed. Some of us hope to meet her in that happy land where

—"we shall see His face,

And never, never sin;

But from the river of His grace

Drink endless pleasures in."

—H. J. PARKER.

MRS. ELIZABETH RICHARDSON entered into rest, December 25, 1896, aged 39. She was baptized 24 years ago by Mr. Shaw (now of Brighton), with three others who survive her. I made a few remarks in connection with the departed. — JOHN T. PETERS, Zion-cottage, Whittlesea.

MRS. WARD.—At St. Helens, Ipswich, on November 28, 1896, Charlotte, wife of Ebenezer Ward, pastor of the Church at Framden, entered into rest.



MR. JOHN T. PETERS, PASTOR OF ZION, WHITTLESEA.

(See page 74.)

A Gracious Commission.

BY E. MITCHELL.

“Comfort ye My people, saith your God.”—Isa. xl. 1.

THE prophets were God's servants by whom it pleased Him to communicate His mind and will unto His people. Their office was distinct and different from that of the priests, though the two offices were sometimes combined in one person. The priest's chief business was “to make reconciliation for the sins of the people” by offering sacrifices: the prophet was an ambassador to bring God's message from heaven to man. The priestly office ended in the priesthood of our great Melchizedek,

who, by His "one offering has perfected for ever them that are sanctified;" and who ever liveth to apply the efficacy of His atonement, and "make intercession for those who come to God by Him." No other priest is required, and whoever undertakes to perform strictly priestly functions is guilty of a presumptuous intrusion on the office of the Lord Christ. But to a considerable extent the prophetic office survives in the Church. God's ministers are never spoken of as priests in the "New Testament," for they have no strictly priestly functions to perform—their office is akin to that of the prophets, they bring messages from God to man.

The prophets received their commission and message from the Lord. They neither came unauthorized, nor evolved their messages from their own inner consciousness; but, sent by God, they faithfully proclaimed His word, whether men would hear, or whether they would forbear. Hence, though they were far from desiring the woful day, they oft proclaimed it, sharply reprovng the people for their sins, and denouncing on them God's righteous judgments. These messages made their own hearts heavy, and saddened their spirits. But at other times it was theirs to proclaim gladsome tidings, and minister gracious promises. They came, as it were, reluctantly with the heavy burdens they were commissioned to declare, but their feet were like hinds' feet when entrusted with joyous messages. To comfort the people was a comfort to their own hearts. 'Tis thus with God's servants now. Faithfulness compels them not unfrequently to reprove and rebuke, but this is, as it were, a painful necessity, while they proclaim blessings and comforts with their hearts on a flame of love and joy.

The commission Isaiah here records was, no doubt, a comfort to his own soul, and was discharged with gladness. To us also this is sweet, and accords with the desire of our heart. In attempting to discharge it we notice that *God's people alone are the proper objects of ministerial comfort*. The Word of God has not a comforting word in all its pages for those who are not the people of God. Unless we are subjects of the grace of God, "called out of darkness into His marvellous light;" unless we have obtained mercy, and become manifestly the people of God, we have no right to any of the blessings of the Gospel; rather the law hurls its awful curses at us, and menaces us with "everlasting destruction from the presence of the Lord, and from the glory of His power." As is our spiritual character, so will be our eternal destiny. To comfort those who are destitute of the characteristics grace produces, is to be false to our commission, and to deal treacherously with the souls of men; but wherever we can trace the Spirit's gracious work—wherever we find a soul, who, convinced of sin, has "fled for refuge to lay hold upon the hope set before him," even our Lord Jesus, "who was delivered for our offences, and was raised again for our justification," in accordance with our commission we seek to pour in the oil and wine of the Gospel, and to comfort that soul therewith.

We are reminded that *God's people oft stand in need of comfort*. To be cast down is no uncommon experience with them. Many things combine to produce sorrow in their hearts. The way is often rough and rugged, and they become discouraged thereby. Added to the ordinary trials, sorrows, and afflictions of this life, from which they have no immunity, the world in which they live is unfriendly, yea, distinctly and determinedly hostile to all that is spiritual and truly holy. Their great

adversary also allows no opportunity to molest and worry them to pass without taking advantage of it; and, alas, they carry about with them in their own flesh the greatest enemy to their real happiness. Their folly and sin, too, causes their God to hide His face, and use His chastening rod upon them. Sorrow also is a part of the heavenly discipline through which they pass—they are “in heaviness through manifold temptations: that the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ.” Tried, sorrowful, cast-down one, no “strange thing has happened unto thee,” “the same afflictions are accomplished in your brethren that are in the world.”

God will not long leave His people comfortless. The discipline through which He passes them may be sore, but it will be short. His tender heart speedily goes out to them in their grief. “For a *small moment* have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” He “will not contend for ever.” “I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners.” A storm was sent after Jonah, and the fish was prepared to swallow him; but how soon the Lord heard his cry, and delivered him. “He doth not afflict willingly, nor grieve the children of men.” As soon as we are fit to be comforted, He is ready with His consolation. “Though He cause grief, yet will He have compassion according to the multitude of His mercies.” “His anger endureth but a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning.” Sorrowful one, “humble yourself under the mighty hand of God, that He may exalt you in due season.”

“My soul, repeat His praise,
Whose mercies are so great;
Whose anger is so slow to rise,
So ready to abate.”

Our work is only ministerial. All efficacy is from God. Apart from His power an angel's ministry would be weak, through Him the feeblest instrument suffices. He condescends to use the ministry of His servants. The commission implies this. Well He knows our insufficiency, and the charge carries its performance wrapped up in its very terms. At God's command Ezekiel prophesied to the dry bones, and they lived. His commission makes known His purpose, and His own power is exerted for its accomplishment, else all our ministry would be useless. In discharging this commission *we make free use of His most precious word.* The promises are specially the means by which God comforts His people, while every Gospel truth runs over with consolation as the gracious Spirit opens and applies it to the heart. Our God is “the God of all comfort,” and the Holy Ghost is “THE COMFORTER.” *Our own experience is also useful here.* This is the great benefit of an exercised ministry. God's servants taste the bitter cups which the people are called to drink. They also receive comfort from their God, that they “may be able to comfort them which are in any trouble, by the comfort wherewith they themselves are comforted of God.” Thus comfort from God flows to His people through the experience of His servants whom He commissions. Exercises, trials, temptations, and sorrows, mingled with deliverances, supports, and

comforts experienced, are necessary to make a minister a "Barnabas"—a "son of consolation."

We would comfort the people of God who may read these lines by *reminding them of their standing*. Compare what you are with what you once were, and might have been now. "Once you were not a people, but now you are the people of God: once you had not obtained mercy, but now you have obtained mercy." You might have been in nature's darkness: you might have been where hope could not reach you. "God has done great things for you;" be glad, and rejoice therein. We would also *remind you of your prospect*. Eternal life is before you. However sorrow may press you, that sorrow must speedily pass away, but your bliss shall never end. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Every sigh heaved leaves one less; every weary milestone passed brings us nearer home and rest. Our God has engaged to bring us safely through, and make us "more than conquerors." We have proved His faithfulness in the past. Seasons of sorrow have been succeeded by times of joy and refreshing. Roll every burden on your God, and look cheerfully forward to the everlasting consolation which awaits you. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "Wherefore comfort one another with these words."

OUR PORTRAIT GALLERY.—No. III.

MR. JOHN T. PETERS, PASTOR OF ZION, WHITTLESEA.

IT was my privilege (in 1865) to be born of God-fearing parents, and to be mercifully preserved from running into open sin and profanity, into which many, alas! are permitted to wander; for which to-day I am devoutly thankful, though I have been foolish enough to wish it were otherwise, vainly supposing I should feel more convinced, and be able to trace more clearly, the reality of the work of grace. But though born of godly parents I was not born a Christian, nor as a sheet of clean paper to be kept clean by parents and guardians, for very, very soon I gave unmistakable signs of a *corrupt nature, a deceitful heart, of love to sin*; indeed, my dear parents feared I should one day suffer for my then ungovernable temper, nor can I imagine to what lengths I should have gone in sin had not God, by mighty regenerating grace, changed my heart, and constrained me to seek His face.

I was in very early life the subject of deep convictions for sin and much soul concern; the things of eternity far outweighed the things of time, nor did that feeling ever completely leave me; but my great trouble was I had not had trouble enough, for I could not look back upon any period or place where God first arrested me by His grace; that there had been a change, and a great one, I was assured of, still I feared that I was not the subject of the *special internal call*.

About this time I entered the class of my beloved teacher, Mr. Barnard (who is present to-day), under whose faithful teaching my convictions were deepened, and my thirst for (I hardly knew what then) Christ intensified. At this period my feelings might be expressed in Newton's well-known words:—

“ Since therefore I can hardly bear what in myself I see,
How vile, how black must I appear, most holy God, to Thee.”

Many have been the times when I have gone from his class to seek a secret place to cry, “ God be merciful to me a sinner.” How I longed to be like him, for I dearly loved him, and do still. What a love to God’s house I had in those days; how very keen my appetite for the Word. I remember walking 16 miles one day to hear brother Northfield preach, hoping there might be comfort and liberty. Having the keys of the chapel in my possession I was frequently there before eight o’clock on the Lord’s-day morning, and spent much time in reading and prayer. How very urgent was my plea in those days; I have kneeled between sacks of flour in the hay loft, and many other places, for *I was in want*, yet thought I would keep it all to myself. I would, however, mention that I obtained *helps* in the Bible-class at St. Neots; also from two sermons by Mr. Burgess: (I.) “ This Man receiveth sinners,” and (II.) “ Is there no balm in Gilead?” &c., especially from an illustration he used. A sermon by Mr. Marsh, from “ The grace of our Lord Jesus Christ be with your spirit,” was helpful. Yet these services were not accompanied with that power and deliverance I felt I needed. *I was greatly helped, but not liberated.*

I now come to a very important part of my life. Soon after I was twenty-one years of age I left home for Wellingborough district. In three days I wanted to go back; however, in eight weeks and three days I returned home to prove how hard it was to shut, or attempt to shut, a door God in His providence had opened for me to walk in. I had no employment for twelve weeks, and though I walked hundreds of miles I did not succeed in obtaining a single hour’s employment until I was literally forced back to Wellingborough again, where I succeeded at once, remaining there more than ten years.

Here, however, being as I thought a stranger, I determined to give all religion up, but I lived to prove that *religion would not give me up*, for

GRACE WOULD NOT LET ME GO.

And though I tried to throw off all restraint, I was obliged, with an aching heart, to confess my folly to my God, and seek His mercy.

I could not keep from the house of God when the doors were opened, as I loved to hear the Saviour exalted. But God’s time drew near to liberate my soul, and separate me from the world. Mr. Marsh was brought to Wellingborough, and one Lord’s-day evening preached from “ *This God is our God for ever and ever. He will be our Guide even unto death.*” Power was with the Word. I could hold back no longer—feters were broken, a warmth never before experienced, a joy never before known in His service took possession of me. I went before the Church, was accepted, and was baptized on Lord’s-day morning, March 1st, 1891, with four others, and with eleven others received into the Church in the evening.

CALL TO THE MINISTRY.

From my early days I have had both desires and convictions concerning the ministry; nor was I alone in this matter, for my dear father, who was removed by death when I was eleven years old, expressed the opinion that I should one day preach the Gospel he loved; and I have friends still living, who for at least fifteen years have declared they

should live to hear me preach at St. Neots. Mr. Sadler, when supplying at Wellingborough on one occasion, put the matter very pointedly, and hinted I should go out as a *city missionary*. However, I evaded it, feeling determined not to move till the Lord brought me out. I wanted to be

THRUST INTO HIS SERVICE.

Still his question, and a kind letter he subsequently sent, gave rise to deep exercise of soul before the Lord in the matter.

When I was received into the Church at Wellingborough pastor E. Marsh made remarks something like this: That he believed before long I should be standing in the position he then occupied, feeling fully persuaded the Lord had a work for me to do. He bade me watch the cloud, not to move until that moved, and not to tarry when it went forward. How I longed for it, yet felt most unfit for such a position.

Being continually exercised in this matter I soon found work to do, often taking an active part in the Bible-class; the first time I there engaged in prayer, being made a blessing to one young man. I gave several short addresses to the children in Sunday-school. A young people's prayer-meeting was then commenced, at which I often presided, and wondered if I should be led any further. However, on New Year's day, 1894, after having been the subject of special soul-exercise in the matter, Mr. Marsh invited me into the study. He then said: John, you will have to come out; I have been much exercised about you since I received you into the Church. I have made arrangements for you to preach at Finedon. I feel sure the Lord's hand is in it; and "Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord."

In vain I pleaded, I dare not go. We kneeled down together, and he poured out his soul in fervent prayer, quoting a text much on my mind—viz., "Necessity is laid upon me. Yea, woe is unto me if I preach not the Gospel." *During the week Prov. iii. 5 was blessed to my soul.* I went, January 14th, 1894, with much trembling, and the Lord graciously helped me, as the text, for keynote, was pitched not only for that sermon but I trust for my life-work, "Yea, He loved the people" (Deut. xxxiii. 3), the theme being the Father's love, the Saviour's blood, the Spirit's power. In the evening I spoke from "I am not ashamed of the Gospel of Christ" (Rom. i. 16). I soon had invitations from other Churches, and was soon fully engaged, not only on the Lord's-day but often on the Thursday. I have preached in eight different counties, and have never opened a door for myself, not so much as putting my hand on the latch; but I have received many letters speaking of blessings received, and having obtained help I continue to this day.

CALL TO THE PASTORATE AT WHITTLESEA.

In connection with my coming here, I would like to say that there could not have been a more unlooked for quarter than Whittlesea, my heart and my eyes being then turned in another direction. Soon after Mr. Willis sent in his resignation I received an invite from brother Nassau to supply the pulpit for July 14th, to which I replied that 14th was engaged but 28th was open; this date, together with August 11th, he subsequently booked. With felt weakness I came among you, but the Lord gave me sweet liberty from the words, "Thy name is as ointment

poured forth." The Word was sealed home, and we have since heard of blessings on that day's services.

Soon after this an invitation was received for three Lord's-days in January and one in February (Lord's-days in November and December being already booked), at the same time asking me if the Church felt disposed to ask me to accept the vacant pastorate whether I would do so. We laid the matter before the Lord and sought counsel, and then replied that I would supply dates named, after which should feel bound to consider whatever the Church might lay before me, as I wanted the Church to know more of me first.

At the Church meeting, held February 5th, 1896, a unanimous invitation was forwarded me to the pastorate, to commence July 5th. Believing it to be of the Lord, having sought his guidance, His Word being made a blessing, congregations, funds, and interest generally being improved, the Lord shutting the door of providence on the one hand, we felt bound to accept it in the fear and strength of our covenant God. Since we have been here six have been baptised, thus confirming our decision, and others are waiting. Our cry is, "*Send now prosperity.*"

[The foregoing is the account Mr. Peters read at his recognition as pastor of Zion, Whittlesea, on September 24th, 1896. It is needless to publish our brother's statement of belief and articles of faith, they being quite in accord with the Word of God.—J. W. B.]

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. III.

BIRDS, BEASTS, OR FISHES—DOVES, RAVENS, AND SPARROWS.

THE first two birds chosen for our present paper are very dissimilar in most respects—the dove a creature classed among the "clean" fowls which the Israelites might eat and offer in sacrifice to God, the raven an unclean and forbidden bird—both for food and offering. But both were in the ark with Noah, and you remember how he sent forth one of each to see if the earth was dried after the flood; the raven flew to and fro, finding food and glad of its liberty, while the poor dove, finding no rest, returned to Noah again. A week later he sent her forth, and she returned with an olive leaf in her mouth, and yet again in another week she found a home once more in the newly-blooming and renovated world, and returned to the ark no more.

The dove is a gentle, harmless creature, and the turtledove is especially affectionate, and remarkable for its tender, plaintive note. Turtledoves, or young pigeons, were the appointed thank-offerings of those who could not afford more costly sacrifices, and were used for sin-offerings in connection with other things. When Joseph and Mary brought the infant Jesus into the temple to present Him before God, they brought the "pair of doves" or "pigeons" as the best that they could afford to procure. And at Christ's baptism the Holy Spirit, descending like a dove, abode upon Him, an emblem of the fact that He was holy, harmless, and undefiled. And in the Canticles the bride is addressed by her Beloved under the endearing title of "My dove," "My undefiled" one, and "My love." The Lord Jesus exhorted His disciples as He sent

them forth among their cruel enemies to be "wise as serpents, yet harmless as doves."

The Holy Spirit, the "Spirit of glory and of God" abiding upon and in His people's hearts makes them gentle and harmless like the tender dove, for, as many as are led by the Spirit of God, they are the children of God.

One variety of dove, the carrier-pigeon, is noted for its wonderful memory and its rapidity of flight, enabling it to return to its home after being taken far away, and to travel sometimes hundreds of miles at the rate of from *thirty to fifty miles an hour*, and even more quickly than that. So, when carried away by force of temptation, by trouble and disappointment, the believer in Jesus is often enabled to "return to his rest," and very swiftly—sometimes in a moment—the heart flies into the peace of God and the embrace of the loving, everlasting Father. May we have the nature of doves imparted to us, and may we fly to God, His house, His Word, and His people, "as doves to their windows," and may many who are now strangers to all these things be brought to know and love them and find their resting-place also in Jesus, and Him alone.

The second bird we would briefly notice is the *raven*, a clever, unscrupulous, and most voracious creature, the originator of the term "ravenous" for a greediness that can hardly be satisfied, and an appetite that is ready for almost anything. But even ravens were employed by God to feed His prophet Elijah, and thus we are taught that the Lord is able to do all His pleasure, and even "the wrath of men shall praise Him," and enemies become friends to His needy people. The raven, when he *has* got enough to satisfy him for a little while, is said to be on very good terms with himself, and to talk and chuckle in a very amused way; so, taking him as a picture of the worldling who grasps all he can and gets as much enjoyment out of it as possible, but who notwithstanding may be constrained sometimes to do a good turn to some one very unexpectedly, we will leave him to look for a minute or two at our little friends the *sparrows*. These were numbered among the "clean" birds of the Old Testament; they were the birds of Abraham's offering (Gen. xv. 10); they figured in the ceremonies connected with the "cleansing" of the healed leper (Lev. xiv.). The two birds "alive and clean" meant sparrows in the Hebrew language—one was to be killed, the other one, dipped in its blood mingled with water, might fly abroad again—an emblem that the poor leper was freed from his terrible disease with all its attendant evils, and at liberty to go to his home and friends again.

"Dipt in his fellow's blood,
The living bird went free;
The type well understood,
Expressed the sinner's plea,
Described a guilty soul enlarged,
And by a Saviour's blood discharged."

Speaking of their deliverance from their foes, the Church said in Psa. cxxiv., "Our soul is escaped as a bird (a sparrow) out of the hand of the fowler: the snare is broken, and we are escaped." David compared himself to a lonely sparrow on a solitary housetop when he was afflicted and overwhelmed (Psa. cii. 7). And speaking of his love for the house of God, he longed to find his resting-place in the sanctuary just as the *sparrow* or the wild pigeon found a lodgment for her nest in some tree or sheltered nook, and felt at home with her little family (Psa. lxxxiv.

Do we thus desire a residence in the courts of the Lord? And then the Lord Jesus encouraged all His people to trust in the loving care of their heavenly Father, by reminding them that, though two young sparrows might be purchased for a farthing (Luke xii. 6, 7), and five might be obtained for two farthings, not one of them—not the *odd* one—was forgotten before God; and since His own beloved children are of more value than many sparrows, they might and may have sweet confidence in His protecting and supplying grace. “Casting all your care upon Him, for He careth for you.”

May we learn then from the dove, the raven, and the sparrow, and under the Holy Spirit's influence may we be made wise unto salvation through faith in Christ Jesus. Amen.

THE FONDNESS AND FITNESS OF THE SHEPHERD FOR HIS SHEEP.

By PASTOR W. KERN.

(Continued from page 49.)

IN the *third* place, notice the *fondness* of the Shepherd. “I will feed the flock of slaughter.”

First, because they belong to Me. Do you know that when, by His Spirit, He is feeding His sheep or lambs, He is feeding His own property? I will feed them because they belong to Me—My property, My pleasure, My care, My delight.

Then, I will feed the flock because they are *dear* to Me. No one can fully describe how dear a child of God is to Him and how dear a sheep is to the Shepherd. You may have a little illustration to show how dear, “He that toucheth you, toucheth the apple of Mine eye.”

I will feed them because they are so *near* to Me. They are near to His eye, and He watches them; they are near to His hand, and He helps them; they are near to His heart, and He loves them.

I will feed the flock of slaughter, because they are a *part* of Me—Shepherd and flock one, head and members one. They are a part of Me, He that sanctifieth, and they who are sanctified, are all of one, one interest, one bundle, one body—one, wherefore He is not ashamed to call them brethren.

“I will feed the flock of slaughter.” You might say about a human flock, I will feed my flock, but as you go to feed them there is a river between you; your intention was good, but there is an obstruction. Again, you say, I will feed my flock, but someone last night stole them and they are gone. How can you feed them? Again, you might be met with enemies that force you back. So you see, there may be many circumstances which might prevent the human shepherd feeding his flock, but there is no river wide enough to stop Him; no enemies numerous enough and powerful enough to stop the Great Shepherd. You see He holds all the enemies' breath and can dash them to atoms when He pleases. “I will feed My flock.” He does not overstate it. He can carry out His intentions; none can stay His hand.

Now notice the *fitness* of the Shepherd. “I took unto Me two staves.” I take first of all these to mean correction and support; with

one He corrects, with the other He supports. Now, this Shepherd corrects His sheep, corrects His family :—

“In love I correct them their dress to refine,
And make them at length in My likeness to shine.”

When He corrects there is a needs be. When he corrects He does not do so for His pleasure but for our profit; that we might be partakers of His holiness. Well, with one hand He corrects, with the other He sustains. You see the Great Shepherd in Gethsemane, He says, “Father, if it be possible, let this cup pass from Me.” And there appeared an angel from heaven strengthening Him. You see, He was being chastised, the chastisement of our peace was upon Him, and while the Great Shepherd was chastised on the one hand, He was supported on the other. And you will find if the Lord brings you into affliction, crosses your path, withers your gourds, blocks up your way, He has a reason for it, and while with one hand He may lay on chastisement, with the other He will sustain and uphold.

Now these staves have names. “I took unto Me two staves.” One I called Beauty, or clemency. Now we take this to mean the Shepherd’s care for the flock. He cares for their bodies. He cares for their souls, studies their circumstances. Where there are lambs He cares for them. He bears them in His bosom. The lamb has the warmest place. He gathers the lambs in His arms and carries them in His bosom. Perhaps there are lambs here and certain persons would like to keep them outside.

Some time since, a young lad, whose father was a farmer, in whose heart the Lord had put His fear, went to his father, and said, “Father, do you object to me being baptized; my prayers have been answered, I feel Christ precious to my soul, and I should like to obey His command out of love to His name.” The father answered, “No, my boy, no; you are too young, only 16, wait till you are older.” He felt sad about it, but would not disobey his father. It was the same day, just before dark, the father said to his son, “It looks very much like as if a storm was coming, go and put the sheep into the fold.” He went as his father wished him. When he came back, his father said, “You have put the sheep in alright.” “Yes, father.” “Of course, you put the lamb in.” (One ewe had a lamb.) “No, father, it was not old enough; let it wait outside till it gets older.” The father felt puzzled and cornered; then he said, “Well, my boy, you go and put the lamb in, and then you may call and see the minister.” If there is love to the Lord Jesus, because He has heard the voice of their supplication, and then ask to come in, it is cruel and unscriptural to try and keep them out because they are young. If spared they will grow older.

Don’t put a wet blanket on the young ones. Don’t be like the mother.

THE MOTHER AND HER GIRL.

The daughter said, “Mother, I have a great wish to be baptized. I believe Jesus died for my sins and that He is my precious Saviour; His name is sweet and precious to my soul, and I do love Him, and He says, ‘If ye love Me, keep My commandments;’ may I be baptized, mother.” She replied, “No! decidedly not! you are only a child, not fourteen yet.” “Do say yes, mother,” but she would not alter. The child’s spirit was crushed, her tears flowed copiously; she could not eat her food, she went to bed, her mother heard her sobbing; then she was silent. In the

morning, when the mother went into her room, she was gone ; died of a broken heart, and a great tear stood in one of her eyes; that mother never forgot the sight, nor forgave herself for being the cause of it. Friends, take a caution from the mother's cruel act, and don't put wet blankets on God's dear little ones.

He cares for their bodies as well as their souls, a God of providence as well as a God of grace, and I think you will see this in the 23rd Psalm. "Goodness and mercy have followed me." Goodness as a creature, and mercy as a sinner, to indicate the tender and constant care for lambs and sheep. "And the other I called Bands," or binders.

Now, with this one He calls Bands, or binders, He first binds them to Himself. If you hear of persons who go away from Christ, they have never been bound to Him. He binds them so tight and secure that they cannot get away, and the devil cannot tear them away. He binds them to Himself and they become one spirit with Him. He binds them with love and blood and grace. You cannot snap that; that is a threefold cord. Then He binds them to His truth so that they appreciate it; they understand it, they love it, they feed on it, they would die for it, and they won't part from it. There are some namby pamby jellyfish individuals, they twist like india-rubber. The Master did not, and they should not. He said, "I have set My face like a flint," you can't twist a flint. He unites the flock not only to Himself but to His truth, and so they won't part with it. It is a kind of get over now. "You have changed your opinions, John!" "Oh dear no." "Well, but you've gone over to the other camp." "Yes, but I believe all I used and a little more." That won't do: No, I love that hymn, the Gospel it's free, it's rich, it's suitable, it's glorious, it's sufficient. I am expecting to die by the Gospel.

"The Gospel bears my spirit up,
A faithful and unchanging God."

And then He ties them to each other. Supposing one of you here, this afternoon, are up in London visiting, you go into a prayer-meeting somewhere; you don't know one of them, and they don't know you; but when a brother is called on to pray, he comes in your track and he gets close to your heart, and your heart gets on fire. Why, say you, that is a brother; I feel a union to him. That's how He ties them to each other, and there is a good deal of this tying in the prayer-meeting, but I don't see how this is to be done if you don't go. Some say, "Oh, it's only a prayer-meeting!" Where God the Father, God the Son, and God the Holy Ghost meets the worshippers, don't say only a prayer-meeting. Prayer-meetings are the pulse of the Church, and when it is a feeble prayer-meeting it won't be a prosperous Church.

Binders.—Now you will find in the beginning of the chapter the Lord said, "Feed the flock of slaughter." Now He understands how to feed them and when to feed them; He will sometimes give them just a morsel like a person getting better, and the doctor says you can give him just a little every quarter of an hour—only half a biscuit; and sometimes you will find just a word of Scripture come, but it comes so silent, so soft, so precious, and you receive it. Did'n't He feed you; is not that feeding you? And then sometimes He will give you a good sized morsel, though He may compel you to dip it in the vinegar. Sometimes He will say, "Eat, oh friends, drink abundantly, oh beloved!" and they shall eat in

plenty and be satisfied, and praise the name of the Lord their God. I have fed the flock. I granted their desires. The desire of the righteous shall be granted, but the desire of the wicked shall perish. One shall be granted, the other wither. I fulfil their petitions; in other words, say "Amen" to their prayers. Sometimes a child of God comes up to God's house saying, "Assure my conscience of her part in the Redeemer's blood." "Amen" the Lord says. He assures the conscience. Don't they go away from the house different. Another comes up with the words, "Say unto my soul, I am thy salvation." Amen; and when God says, "I am thy salvation." He fills the bosom, He scatters the cloud, He ends the night, He snaps the chain, and there is liberty. The soul is filled with joy and peace in believing.

I feed the flock, but He never overfeeds them. Now a person one day was walking down the street, and the pastor met this good woman. He said, "Mary, I have not seen you at the House of God; why don't you come?" I believed he baptized her, and preached the same truth she professed to love. "Well," she said, "I don't get any food." I don't think it is food you want, but physic, and I believe God sends afflictions as physic. You have a six months' illness, you abide three months indoors, and you say when you get better you will get more to the prayer-meeting. You may regret not going oftener, but you will never regret going too much to the House of God.

When He feeds the flock they lie down. Sheep are strange things, foolish creatures, sometimes they butt each other. Is not that a foolish thing? But is it not worse when two-legged sheep do it? There are places in the country where I have known brother to butt brother, and when two brethren do this that is the thing which grieves the Holy Spirit, and pleases the devil. Sheep are foolish, if they wander they never come back. If you have a dog you may sell it or give it away, but it comes back: the sheep never comes back, and it is gone if you do not go after it, and so the shepherd has to go after them.

Sometimes the shepherd has to prepare their stomachs for the food. He gives them a few fasting days, and that gets them ready for a good repast. He then feeds them, they rejoice, they lie down, they are quiet, they do not butt each other then. I daresay you know that in the East sheep and goats feed together all day, but when night comes they are separated. Goats would injure the sheep in the dark. So sometimes the worldling and the Christian have business together. They are together all day, but when the night of death comes they are divided, and it is an everlasting separation. What a mercy, my dear friends, to have this Great Shepherd as our bosom Friend.

"The door of His mercy stands open all day
To the poor and the needy who knock by the way."

No sinner, no seeker, no learner, no trembler, shall e'er be sent back who comes seeking mercy for Jesus' sake.

Someone here may be saying, I fear I am not of the flock, but would give worlds to be! Would you? Yes, that I would, for if in the flock of slaughter they will go out no more. He will feed them and lead them to fountains of living waters, and what must it be to be folded? They won't wander there, they won't quarrel there. They will be exactly like the Shepherd. As happy as the Shepherd. As satisfied as the Shepherd.

“ Unnumbered years of bliss
I to My sheep will give;
And while My throne unshaken stands,
Shall all My chosen live.”

And one said:

“ Enough, my gracious Lord,
Let faith triumphant cry;
My soul can on this promise live,
Can on this promise die.”

How many of us belong to the flock? How many have been bleaters for mercy, hungering and thirsting for righteousness, waiting for salvation! Remember if you die outside the flock you will be outside for ever, for all outside are goats. But I can say,

“ O, with them numbered may I be,
Now, and in eternity.”

Can you? You won't be with them that shall go away, but among those to whom He will say, “Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

The Lord add His blessing for His Name's sake. Amen.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

God's answer to Israel's complaint.—Isaiah xlix. 14, 15.

DIVERSITY of experience, is the common inheritance of the children of God, while in this world. The history of the past abundantly confirms our views. Careful observation of existing circumstances oblige us to remark that no two experiences agree in all points. At the same time there exists a beautiful harmony of sentiment and feeling. This goes to prove that precepts, promises and doctrines are marvellously adapted to meet the needs of *all* the living family. What suited the Old Testament saints equally suits the New. What was helpful to the saints under the old dispensation is helpful to those of the new dispensation. The needs of the heart are much alike under both dispensations. This thought in itself goes very far to confirm us in the Divine inspiration of the Word of God.

The answer divinely given to Israel's complaint is certainly adapted to silence our present-day complaints. The arguments used for this purpose appeal to the better feelings of believers throughout every succeeding generation. Every condition of human life, and every diversity of experience is anticipated in this Divine answer given us in this Scripture. It is noteworthy how God appeals to the most endearing relationship existing in human life to convince us of His tender and affectionate regard. The Divine argument is sublime, yet most tender. “Can a woman forget her sucking child?” No stronger appeal could be made. No greater exhibition of affection, or deeper concern could be displayed, respecting the wellbeing of the chosen than this.

“Can a woman forget her sucking child?” the helpless one which nestles in her bosom, and which has already entwined itself around the mother's heart; and you know that your life is largely bound up in the child. An African traveller tells how the mothers of deceased little ones

carry wooden images of their lost ones, and will under no conditions part with their inanimate memorials. What will the loving mother not do for her helpless babe? We read* the other day a story of an "Eagle taking off a babe and flying up on the lofty peaks of the high rocks with it. And how a stout-hearted sailor tried to climb those rocks and failed; and then a bold Highlander tried and was precipitated to the ground; but the peasant woman ascended step by step until she reached the dizzy height and rescued the dear child." *That was her child*, she was called by the sacred name—MOTHER. Can your compassion cease toward your child? If then our love and affection be so strong in this fallen, sinful state, what must be the affection of the Divine Father towards His chosen, called and redeemed ones?

It will be seen that a possibility of forgetfulness is most clearly set forth. "*She may*." In the innumerable engagements, and many responsibilities devolving upon the anxious mother "*she may*" forget the little one for a few moments. There is no forgetfulness with God! "Yet will not I forget thee." What encouragement! Surely this blessed statement should help us to banish our complaints.

Christian brother, are you cast down, perplexed, and saying that you are left *alone*. "Yet will not I forget thee." O, do try by the grace of Christ to realize this sweet truth. Friends may forsake, even parents forget us—"Yet." Pause one moment. Has it ever occurred to your mind, the suggestiveness of this word "Yet?" It reminds us that in addition to all other promises, or besides all other provision made for our security and safety, there remains this one assurance. Up to the present time we are able to say "hitherto" all the Divine promises have proved, Yea and Amen. This word "Yet" is an equivalent to "Never-the-less." Whatever be your condition as a believer, nevertheless "will not I forget thee." To the burdened soul, sinking beneath his load of guilt, just try and think of this cheering word, "Yet will not I forget thee." "I am watching thee, My eye is upon thee and My heart is toward thee." God's thoughts are thoughts of peace toward the contrite soul. The same may be said to the poor backslider. True, such a one has forgotten the Lord, "Yet will not I forget thee." Let such remember the words addressed to Ephraim, "He is My dear son. How can I give him up?" Let us try to call to mind certain glorious facts which will confirm this blessed word. The Lord did not forget thee in the covenant of grace, in His electing love, in His predestinating mercy. In His heavenly calling in the work of the Holy Spirit. In the redeeming grace of Jesus Christ. In all these God's "*Yet*" appears as the preface. His "Will not forget" the subject of the volume. Here then is the answer to our complaints—to all our fears. Here also is every possible encouragement to the young and inexperienced, to the middle aged who are in the midst of the stern conflicts of life, and to those who have reached the autumn of life and whose journey is well nigh done. To the Christian, who stands upon the brink of the river, awaiting the summons to cross the stream. The Lord assures all His children, "Yet will not I forget thee" :—

"Can a woman's tender care,
Cease towards the child she bare?
Yes, she may forgetful be,
Yet will I remember Thee.

Mine is an unchanging love,
Higher than the heights above;
Deeper than the depths beneath,
Free and faithful, strong as death.

* "Lights and Shadows of Scottish Life."

Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love Thee and adore,
O for grace to love Thee more."

BAPTISTS—WHAT ABOUT THEM?

*Serial Papers on Baptist History, Principles, Practices, Churches,
and Men.*—VII.

BY SAMUEL BANKS.

HISTORIC FACTS.

THE notable Pædobaptist Curcellous says :—" Pædobaptism was not known in the world the two first ages after Christ ; in the third and fourth it was approved by few ; at length, in the fifth and following ages it began to obtain in divers places ; and therefore we (Pædobaptists) observe this rite indeed as an ancient custom, but not as an apostolic tradition. The custom of baptising infants did not begin before the third age after Christ . . . there appears not the least footstep of it for the first two centuries."

AFRICA.

We trace the first baptism of minors and infants to Africa. We may confidently state that the first RECORDED case of a child's baptism is that of Galetes, the dying son of the Emperor Valens, who, in the year 370, sent for Basil, Bishop of Cæsarea, to baptise him, the only ground of the request being—the "child's" illness. But Basil objected that *he could not administer the ordinance without a profession of faith by the candidate*. Whereupon the Emperor sent for an Arian bishop to perform the rite.

It was in Africa also that pouring (or Rhantism)—as a substitute for immersion—and, later, sprinkling were first practised, about the middle or towards the close of the third century.

Here, too, the innovation of clinical (or death-bed) baptism arose. In some cases for persons who had put off repentance and confession till this critical time, when immersion was impossible ; and in others, to meet the case of those who (like the Emperor Constantine) fancied baptism washed away their sins, and therefore deferred the rite till their dying moments, when (as they thought) they were incapable of further sinning.

Augustine (or Austin), Bishop of Hippo, in Africa, at the end of the fourth century and beginning of the fifth, held a view with respect to original sin which led many to inquire how it could be removed. The erroneous answer was, that sin was removed in baptism ! This view of the ordinance drove Augustine of Hippo into Pædobaptism, as its logical sequence. To enforce his view of infant salvation by water-baptism he convened an assembly of 92 ministers at Mela, in Numidia, about the year 416, wherein it was agreed that all who should object to the principle and neglect the practice of infant baptism were to be accursed. This is the first Council who ever ventured to make any decided pronouncement on the subject.

Another Assembly was convened the same year (416) at Carthage to enforce the innovation and, if possible, bring about its universal observance. Innocent, the Bishop of Rome at that time, expressed his entire concurrence therein. All who objected were to be anathematized. Thus the establishment of this false system in time raised what is improperly styled the "Holy Catholic Church" into *numerical* importance, and by patronising which the Bishop of Rome became the father (papa) of that "other foundation," on the back of which all heresy rides in.

In 517, at Girona, in Spain, seven men, of different provinces, made the first European "rule" for infant baptism.

In the year 789 Charles the Great issued the first "law" in Europe for the baptism of infants.

A brief supplementary collection of evidence as to the correct *mode* of baptism concludes my paper for this month.

MARTIN LUTHER said :—"I could wish that such as are to be baptised should be completely immersed into the water, according to the meaning of the word and the signification of the ordinance, as also without doubt it was instituted by Christ."

Referring to Romans VI. 3, 4,

ARCHBISHOP TILLOTSON wrote : "Anciently, those who were baptised were immersed and buried in the water."

DR. DODDRIDGE remarked :—"It seems the part of candour to confess that here is an allusion to the manner of baptism, which was by immersion."

While GEORGE WHITFIELD, the great evangelist, observed :—"It is certain that in these words there is an allusion to the manner of baptism, which was by immersion."

These are only selections from numerous and emphatic testimony of a similar kind from "the other side."

Orpington, February, 1897.

THE LATE MR. FREDERICK PEARCE.

A Brief Memorial by

MESSRS. JOHN HUNTLEY AND E. CARR.

OUR dear friend, now in glory, was born in the year 1819, and being early called by grace was baptised at the old Baptist Chapel, Bradford-on-Avon, when about twenty years of age; where, fifty-seven years afterwards, he preached his last sermon. His was an unusually long life spent in the service of the Master. He early began to preach, and for about fifty-four years his voice was heard testifying in simplicity and sincerity of the grace of the Lord Jesus Christ. During the whole of that long period he was upheld in a most consistent and honourable profession.

HE LIVED THE GOSPEL HE LOVED.

His first pastorate was at Hilperton, then Road in Wiltshire; and after brief sojourns at Willenhall and Newton Abbott, he removed to Reading, commencing his ministry at Providence Chapel in April, 1868, where his memory is still fragrant. But, at the expiration of five years, in the providence of God, he left Reading, and returned to the scene of his early labours, namely, Hilperton, where he continued for another six years. He was highly favoured with a most suitable help-meet, who died in April, 1895; and during their long married life, she was greatly beloved by all who knew her. Mrs. Pearce was a model minister's wife, careful what she said, keeping at home, bringing up her children in the nurture and admonition of the Lord, and possessed above most with the ornament of a meek and quiet spirit. Doubtless, she needed all the wisdom and grace she was favoured with amid the changes and trials attending their earthly pilgrimage.

In March, 1879, our dear friend removed to Irthlingborough, where he continued until the year 1884. After this his health began to fail, and he removed to the home of his early days, Bradford-on-Avon, supplying different Churches; frequently preaching at Bradford, Hilperton, and Southwick. The last time he was able to get out was on Aug. 1st, 1896, when he preached twice at Bradford, and administered the ordinance after the evening service. From that time his strength began to fail; but he was lightly favoured with a quiet, peaceful resting on the finished work of the Lord Jesus Christ; and on more than one occasion expressed his perfect contentment with the way the Lord had led him and fed him all his life long. He said one day to the writer—"I would not have anything altered. My Jesus has done all things well." In this calm, peaceful state he continued, until on Dec. 3rd, 1896, he sweetly fell asleep in Jesus, his mortal remains being laid to rest close to those of good old John Warburton, in Trowbridge.

"Then are they glad, because at rest,
And quiet now they be;
So to the haven He them brings,
Which they desired to see."

Our late dear friend's character was marked by sterling integrity and Christian simplicity. His ministerial gifts were not, perhaps, of a shining order; but in consistency of life, and humility of spirit, he excelled many.

Mr. Huntley, of Bath, preached his funeral sermon at Bradford, on Lord's-day, Dec. 13th. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57). He (Mr. H.) divided his text as follows. First.—*The conflict*. Second.—*The victory*. Third.—*The victory symbolised above in the New Jerusalem*.

First.—How sad, stubborn and continual is the conflict with sin, Satan and the world.

Second.—The victory with the glorious light of the Gospel. We are not met to mourn over a defeat, but to rejoice over a conqueror and celebrate a victory. Defeat belongs not to the Gospel, nor to a believer. Our Lord "conquered when He fell." "To die is gain." Here and now we sound the trumpet notes of victory. "Return unto thy rest, O my soul." Victory over natural corruptions, defiling hearts, and a deceitful world. Victory over Satan's devices and fiery darts. Victory over bodily and mental infirmities, fear, sorrow, despondency, weakness, pain.

Third.—Victory symbolised by white robes, harps, palms, crowns.

"Sweetly he sleeps, the man of God,
From sin and woe set free.
Calmly the path of death he trod,
Into Eternity."

JOHN HUNTLEY.

THE LATE MRS. HENRY HALL.

MRS. HENRY HALL, wife of the late Henry Hall (of blessed memory), many years pastor of "Ebenezer," Wirtemberg-street, Clapham, entered into the rest prepared for the people of God, February 15, 1897, at the residence of her daughter, Mrs. James Jones, 9, Brunswick-square, Camberwell, S.E. She was a truly spiritually-minded woman, and a good help-meet to her late highly-esteemed and devoted husband. A short time previous to her translation she repeated the twenty-third Psalm, which has, we doubt not, left a lasting impression on the minds of those who listened, giving another testimony to the truth of the words—"They shall still bring forth fruit in old age." May the dying declaration of this beloved saint yield fruit to the glory of God, and that each and all of her posterity, if it is the Lord's will, may be enabled to say, through the gracious Spirit's influence—

"The Lord is my Shepherd,"

is the sincere prayer of ONE WHO KNEW HER.

The following lines by the late Mr. Winters, who knew her, are very expressive of her experience:—

To whom else, Lord, can I for shelter go,
But unto Thee?
Thou hast the words of life and light I know,
O comfort me:
No other can the help I need afford,
All human helpers fail; O help me, Lord.
Where should I go for rest if not to Thee?
Guide me aright: [me;
The homeward way at times seems dark to
O for more light:
With Thee alone I would pursue my way,
Then drop into Thy arms and pass away.
Of all things here below that's dear to me,
I cherish most [Thee,
The savour of Thy name and glimpse of
O Lord of host;
All else is void, yea, vain is everything
That does not from Thy saving merits spring.

I would not ask for wealth and length of
In ease to dwell: [days,
But to be more devoted to Thy praise,
And daily tell [grace.
Of Thy great worth and of Thy wondrous
Till in the realms of light I see Thy face.
Thou knowest how I daily long to know
More of Thy grace. [below
And walk more closely with Thee here
In every place: [love
But when the end shall come, then in Thy
Permit me, Lord, to walk with Thee above.
Day after day rolls on and brings me near
The rest I crave.
Where all is light and joy, delightful sphere
Beyond the grave:
One lasting vision of Thy face on high,
My longing soul will fully satisfy.

ONE STEP MORE.

An old cutting borrowed from MRS. LOAN.

WHAT though 'tis dark before,
 Too dark for me to see;
 I ask but light for one step more,
 'Tis quite enough for me.
 Each little humble step I take,
 The gloom clears from the next;
 So though 'tis very dark beyond,
 I never am perplexed.
 And should the mist hang close,
 So close I fear to stray;
 Patient I wait a little while,
 And soon it clears away.
 I would not further see my path,
 For mercy veils it so;
 My present step might harder be,
 Did I my future know.
 Sometimes our path is rough.
 Thorny and hard and steep; [fail.
 And knowing this my strength might
 Through fear and terror deep.

It may be that it winds along
 A smooth and flowery way!
 But seeing this, I might despise
 The journey of to-day.
 Perhaps my path is very short,
 My journey nearly done;
 And I might trouble at the thought
 Of ending it so soon.
 Or, if I saw a weary length
 Of road that I must wend,
 Fainting, I'd think my feeble powers
 Will fail me e'er the end.
 And so I do not wish to see
 My journey on its length; [love,
 Assured that, through my Father's
 Each step will bring its strength.
 Thus step by step I onward go,
 Not looking far before;
 Trusting that I shall always have
 Just light for one step more.

THE PULPIT, THE PRESS, AND THE PEN.

"*Fragrant Memories.*" London: E. Wilmshurst, Blackheath, S.E. Price one shilling. Cloth. Portrait.

A brief memoir of a Christian sister, Constance Jane Blunden, called home suddenly, at 35 years of age. After a short account of her birth, call by grace, and sudden death, the biographer allows the deceased to speak for herself by giving extracts from her diary, and letters written by her to Christian friends. To those who were personally acquainted with her these will indeed be "fragrant memories;" and others not personally acquainted will find here the true heart-breathings of a Spirit-taught child of God.

"*Address and Sermon,*" delivered by the late F. Covell, on completing his 70th year. E. Wilmshurst, Blackheath, S.E. Second edition.

Serves to recall an interesting event in the life of a "man of God;" full of sweet testimony to the divine faithfulness, and experimental religion. We are glad this second edition has been called for and issued.

"*Old Wives' Fables.*" Sermon by C. Cornwell. London: R. Banks & Son. Price 1d.

Trechant blows at some modern fads and fancies.

"*The People.*" Sermon by T. Bradbury. The Secretary Publishing Committee, 2, Bromar-road, Camberwell, S.E. Price 1d. The commencement of a new vol., entitled: "Scattered Seed." Two copies monthly, 2s. 6d. per year. 12 copies, 12s.: post free.

"*Zion's Mighty God.*" Sermon by J. Parnell. To be had of the author, 7, Trigon-road, Clapham, S.W.

"*He Faileth Not.*" Sermon by A. G. Brown. London: R. Banks & Son, Racquet-court, Fleet-Street, E.C. Price 1d.

"*Distant Echoes,*" being Twelve Discourses delivered in the United States of America by Thomas Bradbury. Crown 8vo., cloth. Price 1s. 6d., postage 3d. Six copies and upwards carriage paid.

Our brother Bradbury is too well known by lovers of sovereign grace, and believers in covenant salvation, for his productions to need our praise or commendation, else would we heartily give it to this volume. Our brother is one of the few ministers left who are "mighty in the Scriptures." The discourses are full of Bible truth, and afford a rich treat of experimental divinity. The subjects handled are various and important, and the handling displays a master-hand. We doubt not that the gracious Spirit, under whose influence they were composed and delivered, will attend them with His blessing now they are printed and published. The paper and get-up of the volume are good, and its handy size fits it for a pocket companion. Orders should be addressed to Mr. A. Batchelor, 2, Bromar-road, Camberwell, London, S.E.

"*A Sorrowful Man,*" Sermon by C. Cornwell, R. Banks & Son, Racquet-court, Fleet-street, E.C. Price 1d. Instructive and suggestive.

Light for Learners.

Short Explanations of Scripture Names.

BY E. MITCHELL.

"Thou shalt call His name JESUS."—Matt. i. 21.

THIS precious name of Him whom we love and trust is so well known, and its signification so well understood by all true believers, that this paper may be deemed altogether superfluous. Let it be known then that we have written it to indulge our own feelings, for of Him as Jesus we love to think, to speak, and so far as we love to use the pen at all, which we confess is not much, to write. His name Jesus is as "a bundle of myrrh" to our souls, and as precious "ointment poured forth." All our readers are aware that Jesus (Jesus) is the Greek equivalent of the Hebrew Joshua, or Jehoshua, which means "Jehovah (is) Saviour;" or "Jehovah the Saviour." The interpretation given by the angel to Joseph dwells only upon the latter part of the signification of the name—"Thou shalt call His name JESUS: for He shall save His people from their sins." The first syllable "Je" in the Hebrew is from "Jah," a contraction of "Jehovah." That He is the Saviour carries with it an implication of His Deity. In Isa. xliii. 11 we read, "I, even I, am the Lord (Jehovah); and beside Me there is no Saviour." God will not give His glory to another; nor is there any but Jehovah who can save. Yet Jesus is His human name, given Him at His circumcision, and by which He was known all through His life here upon earth. This links Him closely to us. He is Jehovah, but manifested in our nature. He was Jesus in the manger at Bethlehem; as Jesus He grew up, and "increased in wisdom and stature, and in favour with God and man;" as Jesus He laboured in the carpenter's shop at Nazareth: by this name He was known in His public ministry; and "This is Jesus of Nazareth, the King of the Jews," was inscribed on the cross on which He died. As one has written, "Jesus is the title of His humiliation. Whenever it occurs alone it brings before us the One 'Who humbled Himself and became obedient unto death, even the death of the cross.' It is the personal name of 'the Man of Sorrows,' who suffered being incarnate, and died being man." But He is still Jesus, though now glorified. "God hath highly exalted Him, and given Him a name which is above every name, that at (in) the name of Jesus every knee should bow." The same Jesus whom the disciples saw go up into heaven will come again in like manner to judge the world. In Jesus then we see the wondrous *Sufferer*, who suffered in our stead; in Him we behold the sweet *Sympathizer* with His people

in all their sorrows; and in Him we discern the mighty *Saviour*, who, having borne away our sins on earth, lives in heaven to make good the purchase of His blood in saving us from our sins.

"Jesus, I love Thy charming name.

'Tis music to my ear:

Fain would I sound it out so loud

That heaven and earth might hear."

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

ONE thing I know, that, whereas I was blind, now I see.—*John*.

WHEN a sinner is called by grace, he is sure to call for grace.—*James Wells*.

OH for the same mind to be in me that was in Christ Jesus—"He made Himself to be of no reputation."—*Hawker*.

I LOVE Him; yes, I do love Jesus: and I will praise Him. O how I will praise Him in heaven for ever.—*David Noir*.

I BEQUEATH to all my children, and to their children's children, to each of them a Bible, with this inscription: "None but Christ."—*Dr. Harris*.

It is the love of Jesus that sustains me! Flesh and heart fail me, but Jesus does not fail me. He is my hope and refuge.—*Charlotte Elizabeth*.

HOW foolish to look for anything good in myself. What can I expect to see but sin and defilement? I am looking to the Saviour: my only hope is in Jesus.—*J. Maitland Hogg, Esq.*

I HAVE not lived so that I am ashamed to live longer, neither do I fear to die, because I have a merciful Lord. A crown of righteousness is laid up for me. Christ is my righteousness.—*Bishop Jewell*.

I BELIEVE in Jesus Christ and Him crucified. I am in perfect peace, having the assurance that the blood of Jesus Christ cleanseth from all sin, and that I can rest my hopes upon the perfect righteousness of my Redeemer.—*Montague Stanley, Esq.*

THOUGH many poor, doubting Christians dare not say that their condition is safe and happy, yet they dare say that they would not, for ten thousand worlds, change their condition with the vain men of the world, who delight in sin. They would rather be like Lazarus than Dives.—*Gospel Magazine, 1766*.

JUST to leave in His dear hands,

Little things;

All we cannot understand,

All that stings;

Just to let Him take the care

Sorely pressing;

Finding all we let Him bear

Changed to blessing.

—*Copied.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

OUR SUNDAY SCHOOL.

BY W. H. ABRAHAMS,

Superintendent of Enon Sunday-school, Woolwich.

How familiar are these words in our Churches! We are delighted with them, and we make no apology for emphasizing the words "our Sunday-school." The Church which has no regard for the spiritual welfare of its children and young people in a practical manner, cannot be considered a healthy and privileged one. We claim that the "Sunday-school" should be the chief institution of the Gospel Church. There may be exceptional circumstances where no Sunday-school can be formed and associated with the Church, but, thank God, they are few, for we can scarcely consider it possible for a Gospel Church to exist without a "Sunday-school." The great day alone will unfold how God in His sovereign love by the power of the Eternal Spirit, and the work of our Lord and Saviour Jesus Christ, has blessed "our Sunday-school."

I. *Our Sunday-school should be in*

CLOSE RELATIONSHIP WITH THE CHURCH.

When the Church considers the many accessions she has from her Sunday-school, she must be thankful for such a glorious institution, to which God has given His divine approval. The Church does much for it. How refreshing to receive an occasional visit from pastor, deacon, or member, when they come in loving, Christian sympathy with the words of Boaz, "The Lord be with thee!" and it must be equally sweet to receive from superintendent and teachers, "The Lord bless thee." Ever may it be the Churches' joy to support it, pray for it, and claim it as their own.

II. *Our Sunday-school should be made a homely, happy place.*

The Christian teacher called by God to the work will seek to come down to the capacity of his or her scholars, and make them feel at home. How pleasing to see the regular and punctual teacher giving the scholars a loving welcome, and humbly preparing to teach the message given him or her by their divine Master in a lively, homely manner. How homely and loving were the words and actions of our Lord! He said, "Suffer the little children to come unto Me, and He took them up in His arms, put His hands upon them, and blessed them." He is our example, then let our Sunday-school be made homely and happy.

III. *Our Sunday-school should be the place where God's pure Word is taught.*

Favoured is the Church and its Sunday-

school where there is a unity in the blessed truths taught and one desire expressed, the glory of God and the good of souls. Our Sunday-school should be free from worldly amusements, for to provide such in the school is no part of the Christian's duty, but

SALVATION BY GRACE

and its wondrous story as revealed in God's Word should be earnestly and lovingly taught. God has promised to bless His own Word. "His promise is true." O to be faithful! then we may expect to often hear our scholars, as they grow up, saying, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul," and the Church will continue to pray "God bless our Sunday-school."

[We heartily endorse the sentiments herein expressed on the whole, especially so when our correspondent says the Sunday-school should be in "close relationship with the Church."—J. W. B.]

CLAPHAM JUNCTION.

"PROVIDENCE" CHAPEL.

ON February, 14th and 16th, we held our Sunday-school anniversary, and it proved to be one of the most successful we have had. The Sunday morning service opened with the hymn, "Lord, with us 'tis morning time." Mr. W. J. Styles preached from the words, "As Thou hast sent Me into the world, even so have I sent them into the world," and drew a parallel between Christ's own service and the service of Christian workers. They, like Him, are chosen, and are sent as sons to do and teach, to declare the Father, bear witness of the truth, and to work miracles by the Spirit's power in the conversion of sinners.

In the afternoon the children (who nearly filled the chapel) and friends listened to an address by our pastor from the words, "Remember now thy Creator in the days of thy youth, while the evil days come not." After the address the prizes were distributed.

At the evening service our pastor took for his text, "In the morning sow thy seed, and in the evening withhold not thy hand." He explained to us the many kinds of sowers, described the seed, pointed out the prayerful and hopeful manner in which the seed should be sown in the morning of life, and when the evening of old age draws nigh, and spoke of the encouraging promise that the work shall prosper.

On Tuesday afternoon our pastor was again enabled to preach a most excellent sermon from the words, "By faith the walls of Jericho fell down, after they were compassed about seven days." He recounted the many difficulties which

the children of Israel surmounted by God's help, and showed how, by faith, God's people will be victorious over all hindrances.

A large number sat down to tea, after which a public meeting was held, presided over by Mr. John Piggott. After the hymn,

"Only a word for the Master,
Lovingly, quietly said,"

the chairman read Acts xvii.; and Mr. Goodley engaged in prayer.

The report of the year's work said that God's blessing had been abundantly manifest. All branches of the work were maintained in a prosperous condition. Our scholars number 344, with 20 teachers. Four from the Bible-classes have been baptized and added to the Church during the year. The want of sufficient accommodation for our increasing numbers is, however, keenly felt. With regard to finances, the receipts amounted to £41, and the expenditure had been kept just within the year's income.

Our superintendent, Mr. G. Appleton, expressed the thankfulness of the teachers for God's blessing. He spoke of the pleasure there was in the work, and the love and unity which prevailed amongst us, and thanked all the friends for their help in the past.

The Chairman then made some very interesting remarks from the words, "His spirit was stirred in him." The stirring of the natural heart, he pointed out, often means evil. It is a great mercy to have our spirits rightly stirred, and then we shall follow the example of the apostle and testify of Jesus.

Mr. H. Adams spoke appropriately from, "Is the young man safe?" This, he said, was a vital question. Young men to-day need to have the whole armour of God to protect them from evil.

Mr. John Bush gave encouraging words from the portion, "Therefore, my beloved brethren, be ye steadfast." The fact that Christ has died for our sins, and risen again, together with the assurance of final victory, give us a foundation for steadfastness in our labour.

Mr. H. T. Chilvers, speaking from "Lo, this hath touched thy lips," said that teachers must know what it is to have their lips touched. They can then rightly speak of God, and go on undaunted, even in the day of apparent non-success.

Mr. H. Dadswell followed by pointing out the benefit of the Sunday-school to the Church and congregation. It makes a channel for service, calls forth the liberality of God's people, incites the prayers of those who cannot be active, and scatters the seed of truth.

Mr. J. Mayhew, taking the words, "He should gather together in one the children of God," remarked that Adam lost

his estate, and his children were scattered, but God raised up a great Gatherer. Christ gathered little children to Him in His lifetime, and left us an example.

In the course of the evening a presentation was made to one of the teachers, Mr. S. Sowerbutts, on the occasion of his marriage. The gift consisted of a handsome family Bible.

A hearty vote of thanks was accorded to the chairman and to all who had helped. The meeting concluded with the hymn, "Farewell, the children's day must close." The total collections amounted to over £22, a much larger sum than on previous occasions. Special hymns and anthems were sung, and thanks are due to Mr. G. Cox, who conducted, and to our organist, Mr. E. Marsh.

We had good congregations on all occasions, and on Sunday and Tuesday evenings the chapel, including the gallery, was crowded. The services encouraged us greatly, and we are looking for more abundant blessings in the present year. FRED. W. KEVAN.

LIVING, LIVELY,
AND LOVING, AT
LITTLE LEYTON.

TUESDAY, Jan. 19th, we had a social tea at 5.30; about thirty sat down. At 7.30 a public meeting was held, presided over by our friend and neighbour, Mr. Langbridge; a good number were present (all Leyton people). After singing a hymn, a portion of the Word was read by the chairman.

Our junior deacon, brother Thrower, led us in prayer, then another hymn was sung, after which

Our secretary gave a financial statement, which was encouraging, when we consider what the Church has had to contend with in the past.

Our chairman gave a very interesting and encouraging word on the necessity of sound doctrine.

Brother Geo. Flower spoke on keeping close to the Word of God.

Brother Mayhew based his remarks on a verse of one of Denham's hymns.

Brother Waller spoke on the words, "Our eyes are up unto Thee."

Brother S. J. Taylor gave an address on "Grace," and

Brother Caplin on not removing

THE OLD LAND MARKS,

such as the fundamental doctrines and ordinances of Baptism and the Lord's Supper in their order.

Brother Gibbens closed with a few words, thanking the chairman for his sympathy with us and taking the chair, and the speakers for the words they had been able to give, which were refreshing and edifying. Thanks to the ladies was not forgotten for the tea they had provided. So there was practical

unanimity in our midst. Collections and proceeds of tea. £1 15s. 6d. The doxology was sung, and the meeting closed with the Benediction. It was good to be there.—J. P. G.

STREATHAM (HAMBORO'-ROAD).—This cause of truth during the past year (1896), has experienced the outpouring of the divine blessing. The friends record with gratitude that the Lord has enabled them to construct a baptistry, costing £15, all of which has been paid. Four times they have had the privilege of opening it for candidates, two of whom I had the pleasure of baptizing. The names were two Miss Hollands, Miss Hawes, and Miss Bartlett. A Sunday-school has also been inaugurated, and the attendance is very good. The Gospel proclaimed in the sanctuary is blessed. To a triune God, Father, Son, and Holy Ghost, be all the glory. Amen.—JOSEPH MAYHEW, A.S.O.J.C.

CAMBRIDGE (EDEN).—On Thursday, Jan. 7, our annual New Year's tea and meeting took place, when a goodly number sat down to tea. The meeting commenced at 7 p. m., and was opened by the pastor, who presided, by giving out hymn 420 (Gadsby's), after which Mr. P. Reynolds, of London, engaged in prayer. Our pastor then, in a few words, spoke of his pleasure in being with us, and thanked the people for their kindness to him, for the New Year's gift—£19 11s. 6d.—which had been handed to him. He hoped and prayed God would make up to them all in spiritual things for their kindness to him in temporal things. Then Mr. Favell, our senior deacon, addressed us from the words, "Paul thanked God, and took courage." He said he thought it was a nice motto for us for the New Year. The past year had been one of trial, both for pastor and people, but we could thank God for His past goodness in helping us, and in restoring our pastor to us again, and also take courage in the future. Mr. Merton, of Great Gransden, addressed us from, "The name that is above every name" (Col. iii. 17). The precious name of Jesus, it is all our glory and hope for salvation. Oh that we may pray for grace to be given us to do all in the name of Jesus; no matter how humble the task may be, if done well, for His sake, it will give Him glory. Mr. Reynolds addressed us from Isa. vi., showing us the necessity of a fresh vision of our King Jesus: often in affliction and trouble, we have a much brighter vision of Him. Referring to 2 Cor. xii., he said it was the time when Paul was stoned, and in great distress, that he had this vision of the King in all His glory. He trusted we might see many bright visions during the coming year. God grant it may be so, and that our pastor

may be fully restored to health, and that he may be the instrument used (if the Lord wills) to bring many more into our little hill of Zion. The meeting closed by singing, "Guide me, O Thou great Jehovah." Truly it was good to be there.—ONE WHO WAS THERE.

STOKE ASH.—Our annual teachers' meeting was held on Feb. 9th. A goodly number took tea, after which a well-attended public meeting was held, and, in the absence of our president through bereavement, Mr. J. Taylor was voted to the chair, and opened the meeting by giving out the hymn, "Come, Thou Fount of every blessing." Prayer being offered, the secretary read the financial statement, which showed a balance in hand. The business of the meeting being pleasantly and quickly transacted, the well-known hymn, "Around the throne of God in heaven," was sung, and Mr. Moss (superintendent), and brethren Colson and Lock gave short spiritual addresses to the teachers. A vote of condolence was passed to the president, Mr. Knights, in his sad bereavement; and one of sympathy to our late beloved pastor, Mr. Charles Hill, in his retirement; also to Mr. Hitchcock, deacon, who is laid aside by affliction. "Blest be the tie," &c., was then sung. Mr. Bage, of Boston in Lincolnshire, who is supplying us during the month of February, closed the meeting by prayer, which brought to a close one of the happiest meetings ever held. May the Lord greatly bless both teachers and taught.—A LOVER OF SABBATH SCHOOLS.

BEARING TESTIMONY TO THE WORD OF HIS GRACE AT HILPERTON.

BY A PILGRIM WHO WAS PRESENT.

ON Monday evening, February 15th, we held our annual members' tea meeting, which was well attended and very much enjoyed. After the tea, our pastor opened the meeting with hymn 911 (Gadsby's), and reading Psa. xl., remarking that doubtless the experience of the Psalmist was identical with the experience of each one present, commenting upon the Psalm as reading through to the enjoyment and comfort of the dear children of God. After singing again, our dear aged

Brother Helps (over 80) approached the throne of grace, earnestly seeking the Lord's blessing to rest upon pastor and people, not forgetting to praise and thank the Lord for the sweetness he had experienced under the ministry of the Word from and in his early days, even when a scholar in the Sunday-school.

Our pastor intimated that it was not his intention to occupy the time, but to ask the deacons and brethren to speak.

Our aged brother Linzey, senior deacon, spoke very sweetly of his long connection with the place and his great love for the children of God and of the joy he experienced in meeting with them. Truly it was to him

"Like a little heaven below."

He could praise God for the glorious truth of salvation by grace. He once hated it, and thought himself quite as fit for heaven as the Lord Himself, and could say to every one, "Stand by, I am holier than thou;" but, through grace, had learned the truth that "in himself there dwelleth no good thing," and that "his righteousness is as filthy rags," and if ever the dear Lord gave him the privilege of entering glory,

"Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring,
With shouts of sovereign grace."

After singing again,

Brother Gingell, junior deacon, followed with earnest words of exhortation and encouragement, speaking of the goodness of the Lord in sustaining the Church in this place for 91 years, its still existing as a monument of His unchanging love and mercy, and praying that the Lord would, now He had provided them with a pastor who loved and preached the truths which they as a Church believed in and loved, that He would graciously appear and bless it to the ingathering of many to fill up the vacancies made, and which must of necessity soon be made, as many of the members were very aged and, in the course of nature, must pass away to their desired eternal home in glory. Another hymn, and

Brother Cogswell, secretary and treasurer to the Poor Fund, told of his great love to the people of God and to the services of the sanctuary, and how he wished he could mingle with the dear people of God more than it is possible for him to do under present existing circumstances (business preventing). With reference to the report of the Poor Fund, £10 had been distributed amongst the poor, and he had 12s. 5½d. to start the present year with, which he trusted would, through the kindness of friends, be considerably increased, so that as much or more might be distributed during the present year.

Brother Selwood (a ministering brother present by invitation) expressed his pleasure in being with them, stating that one thing the Hilperton Church was noted for was that so many of its members were very aged, and that the Lord had still preserved them alive to meet in the house of the Lord so long. He could follow the former speakers in their longings and desires for the spiritual welfare of Zion; he had experienced, and still felt, a bond of love and union of heart

to them, and trusted their hopes might be fully realized.

Brother Feltham (a member) followed with expressions of pleasure and gratitude to the Lord for loving care of His people, and trusted that the Church might be found ready to meet their Lord whenever He should appear, whether the time be short or long. His coming was certain, and he trusted we all might be like the "wise virgins," with "oil in our lamps ready to meet Him."

The doxology and benediction by the pastor concluded a most blessed and happy meeting.

HAPPY, HOMELY, AND ZEALOUS AT ZION, TROWBRIDGE.

On Monday, February 1. the Junior Bible-class, with some of the old scholars, spent a very profitable and happy evening with their teachers (Miss Sarah Gore and Miss Mabel Gore). Tea was commenced at 6.15, the pastor (Mr. Peet) and Mr. and Miss Applegate being present by invitation. Nearly 30 sat down, after which a social meeting was held. Miss Daisy Jones presented Miss Sarah Gore (who had been the principal teacher of the class for many years), on behalf of the past and present scholars, with a beautiful Oxford Student's Bible, and silver pencil case.

The presents were unexpected, and Miss Gore, in thanking those who had contributed, said she felt deeply the act of love; the class was very dear to her; and happy, and, she believed, profitable hours had been spent in the class-room with the members of it.

Hymns were sung, and addresses given by the pastor and two superintendents of the school (Messrs. Applegate and Jonn Gore).

Others present expressed their great pleasure in being there, and assured Miss Gore how glad they were the class so highly valued her. The happy meeting concluded with prayer by the pastor.

[We can, with untold pleasure, testify to the sincerity of sister Sarah Gore, and her deep anxiety for the spiritual welfare of the scholars committed to her care.—J. W. B.]

The annual teachers' tea was held on Wednesday evening, February 10. About 180 persons sat down, amongst whom were a goodly number of parents of the scholars. A public meeting was afterwards held, presided over by the pastor (Mr. Peet). The schoolroom was well filled. The pastor, superintendents, and several of the teachers and friends spoke, testifying their gratitude for the existing state of the school and cause, and expressing the hope that the labours of Mr. Peet might continue to be abundantly blessed. The reports given by Mr. Frederick Grist (secretary) and Mr.

Merrett (treasurer) were very satisfactory, both as regards the number of scholars and their attendances, and the finances of the school showing a decided improvement since 1895. Hymns and anthems were sung at intervals, and a very pleasant evening spent.—*Wiltshire Chronicle*.

JOYFUL JOTTINGS FROM THE EAST.

BY MRS. M. A. MOORE.
IPSWICH.

"Come we that love the Lord,
And let our joys be known."

God's children in all ages have their trials, yet, when they meet together on special occasions,

"With joy they speak on mercies' past,
With hope they future pleasures taste."

On January 28th we were favoured to hear brother W. Kern preach a Christ-exalting sermon to his own dear people.

On February 11th it was our joy to listen to

"THE SUFFOLK PATRIARCH,"

Mr. S. K. Bland, deliver a lecture on "Rome" in Bethesda vestry to an appreciative audience.

STOWMARKET.

The anniversary of the Baptist cause in this place was held on Sunday, Feb. 14th. Mr. Saunders, pastor, preached morning and evening. A service for praise and prayer was held in the afternoon. The Word preached was enjoyed.

On Monday, February 15th, the first anniversary of pastor Saunders' settlement was held. A large number were entertained at tea in the vestry and schoolrooms, followed by a meeting in the chapel, presided over by Mr. Saunders. Hymn 866 (Denham's Selection*) was sung, Psa. ciii. read, and brother S. Haddock implored the divine blessing. After singing hymn 316, "Behold, how truly good," &c., and a few preliminary remarks by the pastor. Mr. J. Easter, from Diss (Norfolk), gave us an excellent address, basing his remarks on "What the Gospel is, and what the Gospel has done." Mr. W. Tooke followed from an Old Testament narrative. He portrayed to us some beautiful thoughts, the best lesson being, When God's honour and glory was at stake, how good and profitable it was for Zion's pilgrims to travel, heart linked to heart and hand in hand. After singing hymn 213, "Hark! the voice of love and mercy," &c., Mr. Dixon, with his usual thoughtfulness and ability, showed to his hearers from John viii. 24 that apart from Christ—no salvation.

* The Church at Stowmarket have recently adopted the use of "The Saint's Melody," a selection of hymns generally known as "Denham's Selection."

Ministerial brethren present, in addition to those who took part in the services, were D. Dickerson and C. Broome. Several Churches in the county were also represented by members. The chapel was fairly filled. Many felt it good to be there. These services were brought to a close by singing and prayer by the pastor, Mr. Saunders. May the Lord continue to bless pastor and people at Stowmarket is our earnest desire.

BIGGLESWADE (PROVIDENCE PARTICULAR BAPTIST CHAPEL).—A New Year's tea was given on Monday, Feb. 8th, to the children and teachers in the Sunday-school. Tea was also provided for friends. A public meeting was held afterwards in the chapel, at which an interesting address was given by Mr. S. Burkitt, of St. Neots, who preached on the previous Sunday. Addresses were also given by Mr. E. S. King, Mr. W. Battson (superintendent of the school), Mr. W. C. Lanham, and Mr. G. Gurney (teachers). At the close of the meeting the children were taken into the schoolroom, where they were supplied with oranges, nuts, &c. The attendance at the tea and meeting was beyond expectation. — *Bedfordshire Express*.

IPSWICH (ZOAR).—The annual New Year's meetings were held, January 27. Mr. Ransom (of Somersham) preached in the afternoon from the precious promises contained in Deut. xxxi. 8: "A public tea and evening meeting" followed, at which the pastor, Mr. R. C. Bardens, presided. Brother Gardner implored the Divine blessing. The chairman read Psa. xcvi., adding a few cheering remarks. After which the secretary gave a statement of receipts and expenditure of the past year. Brother Ling favoured us with a thoughtful and appropriate address from "Behold, I make all things new." Brother Ransom made some excellent remarks on "For me to live is Christ." These were interspersed with hearty singing of favourite hymns, and a few encouraging words from brethren Howe and Keeble (deacons). The benediction, pronounced by the pastor, closed another pleasant meeting.—H. BALDWIN.

HOUNSLOW (ZOAR).—We have to record a very happy and pleasant New Year's meeting on Wednesday, January 13. Mr. W. J. Styles preached in the afternoon from Isa. xlv. 15, "Verily, Thou art a God that hideth Thyself, O God of Israel, the Saviour." It was a very impressive sermon. The poet tells out the subject very beautifully, when he says:

"God moves in a mysterious way,
His wonders to perform."

The consolation is, that He remains still a covenant God: "O God of Israel, the Saviour." A nice company sat down to tea. The evening service was presided over by brother Curtis (pastor), who read Josh. iii., some words of which were very suitable, as we were entering into a New Year—viz., "For ye have not passed this way heretofore." Brother Langford gave a very encouraging address from "Having, therefore, obtained help of God I continue unto this day." Brother Beecher followed with a very suitable promise on "My people shall be satisfied with My goodness, saith the Lord." Brother A. J. Voysey spoke of the joy in heaven over the repenting sinner (Luke xv. 10). May there be an increased joy in heaven during this year upon which we have entered—this noted year of the long reign of her excellent Majesty the Queen, who, we hope, is a subject of His, who ever lives King of kings, and Lord of lords, and whose throne endureth for ever and ever.—A. J.

HORNSEY RISE (ELTHORNE-ROAD). Annual distribution of prizes to the Sunday-school took place on Jan. 19. Free tea to scholars and friends was again kindly provided by Miss Harrington, and was much enjoyed. A public meeting was afterwards held in the chapel, Mr. Gentle in the chair, who read Psa. cxlv., and commented on verse 4, "One generation shall praise Thy works to another." Brother Durrant offered prayer. Eleven scholars very creditably recited pieces of poetry suitable to the occasion. Numerous prize books were distributed for good attendance and conduct, and for other subjects, during the past year; and "a good little boy," and "a good little girl" each gladly carried off a box of toys, kindly provided by Mrs. Toms. Cheerful singing from "Hymns for Children" (Banks) enlivened the meeting; and bright text-cards, provided by Mrs. Heathfield and Mrs. Bowden, were distributed at the close, and thus another happy meeting in beginning another year was enjoyed.—H. G.

LEWISHAM (COLLEGE-PARK).—On Sunday, January 24, and Tuesday, 26, services were held in connection with the Sunday-school anniversary. Our pastor preached morning and evening on the 24th. In the afternoon, a children's service was held, when addresses were given to the scholars and friends. On Tuesday afternoon, Mr. Holden, of Limehouse, preached from Psa. xxxiv. 11. After tea, a public meeting was held, Mr. H. Cooper very kindly presiding, and a very excellent meeting followed, which was much enjoyed. The report for the past year

showed a good balance in hand after paying all debts. Through the kindness of several friends the year had proved a good one. Messrs. Holden, Langford, and Jarvis gave some good addresses. Recitations, taken from *Cherry Words*, *Little Gleaner*, and other books, were given by the children, and the prizes were distributed. The meeting was brought to a close shortly after nine. We wish to thank those friends who came to encourage and help our Sunday-school. "Praise God from whom all blessings flow."—E. A. ENSOM.

"AT HOME" AT CROWLE.

THE pastor's "At Home" tea took place on Tuesday, February 2. A most interesting gathering met in the school-room, when close upon fifty of the members of the Church and congregation joined the pastor and his wife at an excellent tea provided for the occasion. Letters of apology, and expressing hearty good wishes, were also received from others, who were unable to be present. After the tables were cleared,

A short prayer-meeting was held, and at its close a most enjoyable evening was spent in a conversable manner; the meeting being quite open, all joined heartily in the converse, &c. Several short addresses were given during the evening.

The pastor leading the way with a pointed address on loyalty to Christ and His truth, and unswerving fidelity to His cause in what some call minor things, as well as the major.

Mr. Hunsley spoke upon the new birth, its absolute necessity, and its Divine power in individual life, and

Mr. Sargeantson dwelt mainly upon Church work, and its moulding influence on life and character.

Singing at intervals tended to brighten all, as well as to give vent in praise to hearts full of gratitude and love. Thus the time passed all too quickly, for all felt it good to be present. It transpired that pastor W. Rowton-Parker will shortly have completed his tenth year as pastor of this Church, and, to all appearances, is likely to remain for years to come, the only difficulty being the health of his wife, the district not being suitable for her, but the Lord knows best. "Not unto us, not unto us, O Lord, but unto Thy name give glory."

ELTHAM, KENT.—The anniversary services of the Baptist Sunday-school in the above named village, were held on Sunday, Jan. 17, and Thursday, Jan. 21. The gatherings on both occasions were good, considering the state of the weather. On Sunday, special sermons were preached by W. E. Piper, in the morning, on Gen. xxii. 2, "Abraham

offering up Isaac" in the evening on 2 Cor. iv. 1. "Therefore, seeing we have this ministry, as we have received mercy we faint not." An address was also given to the children in the afternoon, on the subject of Abijah (1 Kings xiv. 13). On Thursday, the meetings were held in the lecture hall, where, in the afternoon, Mr. H. T. Chilvers preached an excellent sermon on Acts xxvii. 23:—"Whose I am, and whom I serve." After tea, a public meeting was held, ably presided over by Mr. F. W. Foreman, of Dacre-park. After the opening hymn, the chairman read Eph. iv. 1-16, and Mr. Privett, of Erith, prayed. Then the superintendent, Mr. A. Smith, read a cheering report, after which, there followed addresses from the chairman and Messrs. Copeland and Piper, recitations and anthems from the children; and last of all came the distribution of prizes and articles of clothing to the scholars. Altogether a most happy and enjoyable time was spent in the Lord's house and service, for which all felt thankful to our gracious God.—W. E. PIPER.

SUTTON-AT-HONE.—On Wednesday, January 20th, was very favourably held the New Year's gathering of the Sunday-school. A free tea to the scholars, and a very handsome distribution of reward books of sound reading brought together a goodly number of young people. A few parents were present, and other adult friends, which encouraged the heart of Mr. Dalton, the superintendent, and the teachers. Other supporters of the meeting included Mr. Henry Fowler (of Chiswick), who, after giving sound advice to the scholars, lectured on "John Bunyan, and his 'Pilgrim's Progress,'" accompanied by dissolving views; and Mr. S. J. Taylor (of Forest Gate), who sought to interest the children, and spoke some cheering words. A very cold day, but a meeting warmed by the Master's presence; a little work, but yet acknowledged by Jesus Christ.—"HOPEFUL."

LIMEHOUSE (ELIM).—On Tuesday, Feb. 2, services were held in this chapel to commemorate the twenty-seventh anniversary of the formation of the Church. Mr. T. Jones, of New Cross, preached a masterly sermon in the afternoon from 2 Thess. ii. 13, 14. Tea was served at 5 p.m. At the evening meeting, Mr. W. Abbott, of Chadwell-street, presided, and read Psa. xlv. Mr. Lovelock, of "Elim," led in prayer. The chairman gave a short but sweet address. Mr. Holden (the pastor) warmly welcomed the chairman and other friends, stating that more would have been present but for the adverse weather, and illness, and in one family death, but he hoped for the presence and blessing of the Lord. He had reason gratefully to

say that the Lord of Hosts is with us, that we are dwelling in peace, unity, and love, that the Lord is blessing the Word preached, and that we thank God and take courage. Mr. E. Beecher then spoke from the words, "The glorious Gospel of the blessed God." Mr. W. H. Lea from "Give strong drink unto him that is ready to perish." Mr. J. Clark from "The Gospel of your Salvation," and Mr. A. Pounds from "He satisfieth the longing soul, and filleth the hungry soul with goodness." All the addresses were spiritual and much enjoyed. Precious hymns were sung, the concluding one being "All hail the power of Jesu's name." Among the friends from other causes we were glad to see our dear brother J. W. Banks with us again, who has not been absent from this Church anniversary for many years.—GEORGE TURNER

DORSET SQUARE INFANTS' FRIEND SOCIETY.

By our Hill-street Correspondent.

THE 59th annual meeting of our Infants' Friend Society took place on Wednesday, January 27. In the evening a public meeting was held, presided over by our pastor; addresses being given by Messrs. Lynn, White, Wilson, Dadswell, and Mitchell.

After the meeting had been opened by singing, reading, and prayer, the report was read. This gave a concise account of the year's work, and also spoke of one or two instances in which spiritual good had resulted from the efforts used.

Mr. Lynn being called on to speak, said that thoughts are the best incentives to good works. "As a man thinketh in his heart, so is he." God's thoughts are ministering thoughts, there is activity in them. He says, "I know the thoughts that I think toward you, thoughts of peace, and not of evil, to give you an expected end." The thoughts of His heart endure to all generations. They are more than ideas, they are the coming out of the heart of God, and are intended to nourish, direct, and stimulate our hearts. May we seek that our heart be the receptacle of God's thoughts. In order to have heart-fellowship with God's thoughts, we must be able to look at them from within.

Mr. White spoke from the words, "He went about doing good." He reminded us that the influence of our Master's life has not ceased. He did not go about to seek fame or greatness, but His love was practical. He sought out the poor and needy that He might do them good. His words were full of loving compassion, and "He left us an example, that we should follow in His steps." We do not know how much good loving sympathy and kindly words may do. We should not be discouraged, even if

we meet with some ingratitude, for had He waited for worthy objects should we have received the blessing?

Mr. Wilson encouraged the workers by reminding them of what our Master has said, "My Word shall not return unto Me void." He said the results would only be known in eternity.

Mr. Dadswell next spoke from the words, "None of us liveth to himself." He said that our influence for good or evil is solemnly great, and is felt by all with whom we come in contact. The apostle here refers especially to God's children. They are made one in our Lord Jesus Christ, and redeemed by His precious blood. They are not their own, but His, "Who loved them, and gave Himself for them." In proportion as we realise that we belong to Him, there will be a desire to serve Him by serving others, and He hath said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Mr. Mitchell then spoke from Rev. iii. 8. He reminded us that we cannot work for salvation, but good works are the outcome of salvation. We have as much real religion as we put into practice, for the life of God in the soul must manifest itself. Our love must find expression, not in word only, but also in deed. We want our love to be more like His—practical, and this will be a proof of our Christianity. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." May He help us so to do, and to His precious name would we give all the praise.

CROYDON (SALEM).—Although the weather was most unfavourable on the day of our New Year's meeting and 12th anniversary of our pastor's settlement, yet we desire gratefully to record that the Lord was far better to us than our fears. In the afternoon, a good sprinkling were present to hear brother Mitchell preach on "The faithfulness of God." A good number stayed to tea at the appointed time. The evening service commenced by a suitable hymn, and prayer by brother Cullingford. Our beloved brother I. R. Wakelin (with his usual urbanity) presided, and gave a savoury and suitable address. The pastor reviewed the Lord's goodness in supporting him for 12 years at Salem, and hoped to see, as Kent says, "Days of sweet prosperity." Brother Mitchell gave an experimental and soul-thrilling address on "Remember." Our able (though young) brother Chilvers cheered the hearts of many while dilating on "The love of God that passeth knowledge." Brother Adams was very sweet on "The Lord is my

Shepherd." Brother Bray gave us some good old wine of the kingdom. Brother Copeland is often our last speaker, and we congratulate him in always having something worth waiting for. In this instance, his thoughtful and fruitful mind had treasured up for us deep and telling truths. Collections good, enabling us to pay for repairs. We most heartily thank our dear friends, who helped us so liberally.—J. C.

WALTHAMSTOW (ZION).—On behalf of the Sunday-school anniversary services were held on Sunday, January 17th. The pastor, G. Elnaugh, preached morning and evening, and conducted a special service for children and parents in the afternoon. On the following Wednesday, by the kindness of several lady friends, a tea was provided for the scholars. A public meeting was held at 6.30 p.m., over which Mr. H. Cooper (of Soho Chapel) presided. The chairman read a portion of Scripture, and brother W. Sharpe led us to the throne of grace, after which the superintendent (Mr. J. Sharpe) gave his annual report, from which it was gathered that there had been an increase in the number of scholars and teachers, there being 104 scholars and 11 teachers, the whole of the latter being members of the Church. The regular attendances had improved, owing to which 40 per cent. of the scholars had gained prizes, and the Bible-classes, conducted by brother James and the Misses Chilvers, were favourably progressing, and it is felt that the Lord is blessing His Word among the young friends. By the liberality of Mr. Cooper and Mr. Elnaugh, special prizes were awarded to those scholars who had gained the highest number of points in Scripture examination. Brethren Turnpenny and Wallis also encouraged the younger scholars by each kindly giving a special prize for the greatest number of school hymns committed correctly to memory. The pastor and the chairman delivered encouraging and spiritual addresses, the latter expressing his pleasure in being able to visit the school again this year, and in distributing the prizes Mr. Cooper gave each recipient a cheerful word. Brother E. Smith was also agreeably surprised by being presented with a beautiful copy of Denham's Hymns as a token of appreciation of his valued services in leading the singing at Zion for many years. The collections were good, to which Mr. Cooper generously contributed, and the singing of "God be with you till we meet again" concluded a happy gathering of friends and scholars. At the usual Bible-class meeting on the following Saturday evening the pastor, on behalf of friends, created another pleasant surprise by giving brother J. Sharpe a suitable pre-

sent in recognition of services rendered at Zion, and in the Sunday-school. One thus felt that, with the poet, we could sing :—

“ Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.”

Our Australian Column.

OPENING OF AGED PILGRIMS' HOMES, GEELONG, VICTORIA.

WE met at the Homes, Nov. 9th, 1896, at 3.30 p.m., present, brother Phalp in the chair, brethren P. Johnstone, H. Yeo, Fernshaw, S. Wickham, sisters Clarke and Pears, brothers Adams, A. Ward, Melbourne; brethren Hampton and Greenhill, deacons of Hope Chapel; J. Holdsworth, Sutton; sisters L. Holdsworth, C. Holdsworth, Greenhill, Jacobs, Jones, Rickets, Neale, Marriott, Brown; sister D. Erry, from Camperdown, and others. Several suitable hymns from Denham's Selection were sung, and part of Matt. vi. read. Brethren Yeo, Wickham, Johnstone, Bumstead, and Fernshaw, engaged in prayer, concluded by brother Phalp, with the benediction. Happy meeting. Returned to Hope Chapel, and held committee meeting; members present: H. Hampton, president, H. Yeo, vice-president, P. Johnstone, Greenhill, Phalp, Wickham, Fernshaw, Holdsworth. An apology from brother Mitchell, Ballarat. A credit balance by Melbourne committee of £6 6s. Sister Rickets, of Geelong, was voted to one of the homes, and sisters Orchard and Holdsworth were appointed visitors.

The evening meeting commenced at 6.30, when a goodly company sat down to tea provided by the friends at Hope Chapel. The presence of so many from Melbourne, greatly cheered us. After tea, brother Phalp gave out that favourite hymn in Denham's, "Kindred in Christ." &c. Brother Johnstone, in addressing the meeting, gave out some good advice as to more interchange of ministers among the Churches of our order, and concluded by reading a few verses in Matt. xxv., dwelling on the "INASMUCH as ye have done it unto these," &c. Brother Ash invoked the Divine blessing. Brother Hampton spoke from Amos vii. part of ver. 2, "O Lord God, forgive, I beseech Thee; by whom shall Jacob arise? for he is small."

The following report was then read. Beloved in the Lord,—We, by His indulgent love and mercy, commenced the Homes in Geelong, April 5th, 1896, with funds in hand amounting to £160 2s. 5d. The day the foundation stone was laid, the friends present, and some of the old Sunday-school boys, laid on the stone £10 15s. 3d., making in hand £170 17s. 8d.

Thus encouraged, we went to the Lord and begged Him to go before us and help us to obtain the remaining £50, as the two Homes were to cost £225. Our first two days' appeal resulted in £9 18s. Thus encouraged, one of our old scholars printed collecting books, which we distributed to our friends. Miss Errey, of Camperdown, collected £2 15s.; Miss A. Brown (old scholar), 15s. 11½d.; sister Jacobs, £2; brother Jones, of Newham, £1 5s. 6d.; sister Orchard provided blinds for Homes, cost £3 3s., so that Geelong banking account has paid £200, and we have £3 16s. 10d., and £1 6s. 5½d. since received, making with the £20 cheque from Melbourne, £225 3s. 1½d. This shows we have 3s. 1½d. over the building cost. But there are the Architects to be paid, Messrs. Durran and Tombs. Mr. Durran, being very kind, has lined the kitchens at his own cost, and he and his partner are only charging half fees, which we suppose will be something like £7 10s. So though we have received so much help, there remains more to be done. There are also expenses to meet, registration of property, &c., under Benevolent Act. The tea to-day is given by loving hearts. We now desire one more collection to complete the business of the Homes. Jesus says so sweetly, "I was a stranger and ye took Me in." The Lord's people are said to be pilgrims and strangers here. May we hear the Holy Spirit's whisper, "Ye took Me in," in providing Homes for His dear aged ones. With grateful thanks to all helpers. This being read, praise and prayer brought this happy meeting to a close. We feel very grateful to our beloved Lord that we, the youngest and the fewest of all the Churches in Victoria, should thus have the honour of rearing the two first Homes for the Lord's poor in Victoria. Praise the Lord, for His mercy endureth for ever.

Aged Pilgrims' Corner.

THE 90th annual meeting of the Society has been fixed for Monday, May 3rd, when the Lord Mayor has kindly promised the Mansion House (Egyptian Hall). Alderman Sir Joseph Savory, Bart., M.P., will take the chair at 6 o'clock, when it is hoped there will be a large attendance of friends.

Elections to the Ten Guinea Pension and to the Homes at Camberwell, Hornsey-rise, and Stamford-hill, will be held at Cannon-street Hotel on Tuesday, June 1st.

On March 19th, Mr. E. Ash will lecture on "The Lowlands of Scotland," in the Hall of the Hornsey-rise Asylum. The advertisement columns will give further particulars. This would be a good opportunity for any friends who

have not yet visited the Asylum to make themselves acquainted with it.

The Brighton branch of the Institution has sustained a serious loss through the death of Mr. R. L. Maydwell, who for nearly 12 years acted as Hon. Local Secretary. He entered into rest on February 5th, after a brief illness. His removal leaves a gap not easily filled.

The number of Pensioners has now risen to 1,413, and the Pension expenditure to £10,500 per annum. The resources of the Society are, therefore, heavily drawn upon, and new subscriptions and donations will be thankfully received.

The number of collections after the sermons shows a gratifying increase; if all Churches, who have members on the Pension list, would kindly do a little in this way, much benefit would accrue to the Institution.

Past and Passing Events.

A red-letter day in the history of Mount Zion, Chadwell-street. On Thursday, February 18, 1897, the new school premises were opened. A large number of friends came together on the occasion. Everything passed off cheerfully, to the joy and rejoicing of all who have been engaged in the erection and furnishing the same. Full particulars next month.

Poor Pastors and Parsons.—How thoughtless it is of many people (quite unintentional) in writing to some of our poor pastors, in agricultural districts, not to enclose a stamp where a reply is required; some of whom, perhaps, not getting more than 10s. a week for three or four sermons. How cruel it seems. But wait.

Hold, do not condemn; perhaps those who write have not so much in the house as a penny even to post their own. We knew one case of this sort where one good man writing to another had to borrow a penny to send his own epistle. It may do no harm in just mentioning this matter once again.

Bishopsgate.—It may perhaps interest your readers to know that Old Artillery-street Chapel, Bishopsgate, where we have heard such a goodly number of good and gracious taught men, was recently consecrated as a Jewish synagogue on a Sunday. It was the last of eleven chapels which, at the commencement of this century, were standing in Spitalfields, but which, one by one, have disappeared. We might add, that Jewish consecration services in a Christian chapel are always held on our Sabbath, not on theirs.—H. C. T.

New Cross.—We are delighted to hear of the very successful meeting in connection with the parents annual tea at Zion, New Cross. A large number of parents attended, and short, suitable Gospel addresses were given by brethren.

Holloway.—Mr. Harry Johnston, recently gave a lecture in the Parochial Hall, Elthorne-road, on "Sunday in all Parts of the World." We have no doubt (if it is the Johnston we have the privilege of knowing) it was a most interesting lecture. Our brother, Harry Johnston, is "a living" and lively Christian.

Ready for the Millennium.—Disappointment was the portion of nine men and five women in New York city recently, when the world failed to come to an end at a specified hour. The Christian Apostolic Congregation confidently expected the dawn of the millennium, but it did not appear. One Stanofsky had predicted the event. He asserted that "from Abraham to Christ was just 1896 years," therefore the final consummation must occur this year.

His reasoning, it must be said, was hardly convincing; however, his faithful followers in the American metropolis made due preparations. They held a public baptismal service, offering a last opportunity of pardon and salvation to the world. At the appointed hour they assembled in Union-square, in the very heart of the city, and waited to be caught up into the air.

"At the appointed moment," the preacher had told them, "we shall see the Lord in the sun, but He will be invisible to unbelievers up to noon: there will be no unusual demonstration, but just as the sun reaches the zenith every member of the congregation will leave the earth, and all will be carried up to heaven." The congregation, however, waited in vain.

Resignations.—Brother Arthur Baker has resigned his pastorate at Needingworth, after twelve years sojourn with the Church there; terminating his services at the end of May, when he will be open to supply "with a view" or otherwise. Also the stated ministry of Mr. Wm. Rumsey in connection with the Baptist Church at Brockley, near Bury-St.-Edmunds, will (D.V.) terminate on the last Lord's-day in this month, viz., March, 1897, and he will after that date be open to supply Churches needing supplies. Address, Chapel House, Brockley, near Bury-St.-Edmunds, Suffolk.

Manchester.—A new school has been opened in connection with Rochdale-road Church, Manchester (Mr. Hugo Gruber). The collections at the open-

ing services realised £220, leaving about £200 to be raised: the total cost was £2,650.

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Portsmouth.—The Church at Rehoboth, Lake-road, have been favoured with the addition of three by baptism. The friends at the large Baptist Cause in Lake-road, kindly lent the use of their chapel, with gowns and every requisite free, and supplied hot milk and coffee also gratis. We have much pleasure in recording this generous act of the "Generals" to the "Particulars."

Marriage.

HOLDEN-MITCHELL.—On January 27, at Mount Zion, Chadwell-street, in the presence of a large circle of friends, by Mr. F. C. Holden (uncle of the bridegroom), assisted by Mr. E. Mitchell (father of the bride), Mary Alice Mitchell, to Arthur William Holden, Baptist minister, of Hornchurch.

LEVETT-PARKER.—On January 25, at Mount Zion, Chadwell-street, by Mr. E. Mitchell, Sarah Parker to George Levett.

Gone Home.

CHARLOTTE GROVES, wife of George Groves, of Bermondsey, sweetly and peacefully fell asleep in Jesus on Wednesday morning, January 27th, aged 69 years. She had been a member of the Church at Lynton-road for thirty-six years, having been baptized by the late Mr. Thomas Chivers at the old chapel, Webb-street, Bermondsey New-road. She was in early life made by the invincible operations of God the Holy Spirit to feel herself a sinner, Mr. Rose, of Jamaica-road Chapel, being used as a means to this end, but, not realising what she afterwards wanted, she was led to attend the ministry of Mr. Banks at Crosby-row and Unicorn-yard, under whose testimony she was brought into the liberty of the Gospel and led to see and love the grand and distinguishing doctrines of free and sovereign grace. Her feet were led to the church at Webb-street, where she was baptized, as above stated. She was a quiet, consistent lover of the Gospel she professed and loved, and was seldom absent from her accustomed seat in the sanctuary till about four years since, when her health seriously began to fail her, and it is nearly two years since she was privileged to attend at the Lord's house. During her long confinement to the house, she was left to get into a somewhat doubting state at times as to whether the word of grace had been begun or no, but still was never quite left without a little hope in the Lord's mercy. Her language of late oftentimes has been, "Tis a point I long to know." She was

particularly fond of the Psalms, one, the 27th, commencing, "The Lord is my light and my salvation," being made blessed to her. Denham's Selection of Hymns were also made of much comfort to her. On the Saturday preceding her death one of the deacons who was in the habit of visiting her, in reply to her remark that she longed to be gone, said there will be no suffering and pain there. "Ah," she said, "no more sin." O what a happy time it will be! And when the hymn was quoted to her, "Dear Refuge of my weary soul," she finished the verse by saying the last line. "My fainting hope relies." Her death was somewhat sudden at last, for only an hour or two after her dear husband had gone to business, leaving her if anything better, she having passed a better night, and free from pain, her eldest daughter (Mrs. Knott), who generally visited her every day, went into the room, and saying in her usual cheery way, "Well, mother dear," found no response, and, on looking at her, found that her happy spirit had taken its flight to her mansion near the throne. She was interred at Nunhead Cemetery on Tuesday, Feb. 2nd, by her pastor, Mr. Dale, two of the deacons from Lynton-road (Mr. A. G. Blackman and Mr. Knott, son-in-law) being present, as also Mr. R. F. Banks. She leaves a husband and two daughters, and one who has acted as a loving daughter during the last few years to mourn her loss, but they sorrow not, as those without hope, knowing their loss is the departed one's eternal gain. "Prepare me, gracious God," was the thought of more than one around the grave.

MRS. ELIZA DEEKS, wife of Mr. Jas. Deeks, for some years deacon of the Church, and for a much longer period precentor of the singing at Dacre-park, died on Friday, January 22nd. The funeral took place at Eltham Church-yard, and the service was conducted by pastor John H. Lynn on Tuesday, January 26th. "Her end was peace."—C. W. S. (Sec.).

MRS. SARAH BEAUCHAMP, late of the Acton Tabernacle, sweetly fell asleep in Jesus, November 12, 1896, aged 53 years, in full assurance of faith. Her last words were, "The eternal God is thy Refuge, and underneath are the everlasting arms." She profited much under the preached word; was baptized by her pastor, September 16, 1888. She was the first one baptized in the new tabernacle, being an honourable member for eight years. Was much afflicted the last twelve months. Prayed most earnestly for her husband, children, and the Church of God, upon which her heart was set. Interred in the Acton Cemetery, November 17th, by pastor W. Archer.

ISAIAH C. LINGLEY died on Dec. 6, 1896, at his residence, East Dulwich, aged 56. The deceased was the youngest son of the late Mr. Isaac Lingley, Baptist minister, and was baptised by Mr. James Wells at the Surrey Tabernacle, where he remained a member for several years, but afterwards joined the Church at Nunhead, under the pastoral care of Mr. Mead. His end came as a surprise to his family and friends, as he passed away in sleep after a short illness, from which he was pronounced by the doctor to be recovering. The mortal remains were interred in Honor Oak Cemetery, on Friday, December 11th, amid every token of respect by sorrowing relatives and friends. In consequence of the illness of Mr. Mead, Mr. F. Shaw conducted the solemn services. "Blessed are the dead which die in the Lord."—F. SHAW, Gravesend.

DAVID WATKINSON, Glemsford, Suffolk, was laid asleep in Jesus on Dec. 1st, 1896, after many sorrowful months and wearisome nights. For months, yea years, he was a stranger to good health; while the rose mantles on the cheeks of others, his cheeks were pale and wan, and to him "wearisome nights were appointed." When able was always found filling his place in the sanctuary at Ebenezer Baptist Chapel, for he could say,

"O glorious place, where Jesu's feet
Among His saints are seen;
Hither my soul would oft retreat
To pastures fresh and green."

He was not a great talker, but his walk testified that he desired "in all things to live honestly, soberly, righteously, and godly in this present world;" and as a master, servant, and citizen, he was most highly respected. It was his lot often to be "in heaviness" respecting his standing in Christ, when

"Cares like a wild deluge come,
And storms of sorrow fall;"

fearing that his past experience was not of God, but of the flesh; that he was not the subject of genuine faith, nor having undergone real conversion by the grace of God. When, at one time, speaking to him, under distress of mind, he said, "You may plead for me, I feel I am past pleading for myself." We knelt by his bed-side, and begged the Lord to again appear as the Refiner, sitting by the furnace, regulating the flames, tempering the heat; and that he might graciously realize there is One in the midst of the fire and flames and floods mightier than all: so that he might boldly say, "What time I am afraid, I will trust in Thee." He looked up into our face, and said, "This is what I want. I want the Lord to say, 'I am thy salvation.'" We replied, "The Lord will restore unto you the joys of His salvation." "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they

shall obtain joy and gladness, and sorrow and sighing shall for ever flee away." "Do you think I shall be amongst that favoured number?"

"Oh, would the Lord appear

My malady to heal!

He knows how long I've languished here
And what distress I feel."

"Yes," we replied, "He does know."

"God hears thy sighs, and counts thy tears:
God shall lift up thy head,"

For

"He is full of grace;

He never will permit

A soul that fain would see His face
To perish at His feet."

A day or two before he passed through the gate, he said to his niece, "I shall not die until the way is clear, and when clear, I shall go," and a few minutes before the last breath was taken, he again called his niece and said, "Come closer, I have something to say. The way is now clear, I am quite at peace, and can die happy." On the following Monday, all that remained of our friend and brother was taken to its last resting place, there left for a season—watched, guarded by angels—until that day comes when God shall "send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Whilst the body "rests in its bed," we bid it the long "good night" in the joyful hope of expectation of a glorious re-union at the waking time of immortality, that "morning without clouds," whose sun shall no more go down, when our spirits also shall be sunning in the realms of everlasting day—safely housed, safely home.

"Farewell, conflicting hopes and fears,

Where lights and shades alternate dwell;

How bright the unchanging morn appears:

Farewell, inconstant world, farewell."

—S. BEALL STOCKER.

GEORGE WILLIAM KEEBLE (the beloved and eldest son of brother G. W. Keeble, deacon of Zoar, Ipswich, and secretary to the Sunday-school) fell asleep in Jesus on December 17th, 1896. It is with a desire to be helpful to any young disciple of the Lord that the parents of the departed have supplied this short statement of the work of grace in the heart of one who was mercifully helped to endure much suffering and pain with great fortitude during nearly the last twelve months. He was born September 12th, 1877. He never gave his parents an hour's anxiety morally, although they were anxious for his soul's welfare. He was a scholar in the above school, and latterly in the Bible-class. Naturally of a retiring spirit, he never ventured to think that God had given him a good hope through grace, fearing he was too unworthy to be noticed by his heavenly Father. His words were few, his life full of unselfish acts of kindness to mother.

father, brothers, and sisters, which will be ever fresh in their memories. "Rock of Ages cleft for me" and other hymns were very precious to him. Just before his departure he feelingly repeated, "Thy rod and Thy staff they comfort me," also "I am coming," and then called loudly "Father" three times, meaning unmistakably that his heavenly Father would come quickly and take him home. The good seed had doubtless been hidden long, but it has sprung forth to the honour of His dear name. May God still bless the instruction given by loving hearts in the Sabbath-schools of this highly-favoured country. The body of our young friend was interred on Dec. 22nd by pastor R. C. Bardens, when many friends, teachers, and scholars assembled and sang one of his favourite hymns, "The sands of time are sinking." The following Sunday Mr. Bardens spoke from Matt. vi. 33, "But seek ye first the kingdom of God and His righteousness."—J. T.

ANNE AMELIA STEWARD, our dear mother, one of the old members (for a number of years) of Artillery-street Chapel, Bishopsgate, was taken to her home above on January 26th, 1897. And although not standing as a member at the time of her death, yet was a constant attendant at all our chapels and anniversary meetings; and we should think that there is not one cause of truth in London and suburbs but which she used to attend. She was well known to a large number of our denomination. Although latterly strange in her manner and conversation, yet she dearly loved her Lord and her Bible. No doubt some may recollect (as our Editor does) the monthly prayer-meetings held for some years in her rooms at Auckland-road, Old Ford. She was some long time a widow, her late husband, Frederic Charles Steward, of Wallingford, having died in 1862, yet the Lord had been her help, and strength had been given her according to her need, so that her children rise up and call her blessed. As we stood by her body, we could truly say, "Absent from the body, present with her Lord." She was interred in Abney Park Cemetery on Monday, Feb. 1st, "in sure and certain hope of a glorious resurrection." May all her children be as ready to go up higher when the call comes as she was. So prays—H. C. T. [We knew the deceased well, and can confirm the above statement.—J. W. B.]

WILLIAM STRATTON, the oldest member of the Church at Poulner, fell asleep in Jesus, January 25, 1897, aged 89. Deceased had been a member of the Church 40 years. Like Enoch, he had the testimony, through grace, that "he was well-pleasing to God" (R.V.). Our departed brother lost his wife, June,

1883 (see E.V., July, 1883). He was enabled to walk in all the commandments of the Lord; to bear a good testimony to the keeping, sustaining, helping grace of God. It can be said of him, "He kept the faith." He was confined to his bed nearly seven months, and although "the outward man decayeth, yet the inward man was renewed day by day." His remains were deposited by the side of his wife on the 28th. Our departed brother was a great sympathiser with my beloved father in his ministry, and with myself, since my father's translation. It was a time of refreshing to visit him in his sick chamber, and hold fellowship with him. The promises of our covenant God were very precious to his soul. I was enabled to speak on the Lord's-day following from the words, "And Enoch walked with God, and he was not, for God took him" (Gen. v. 24). Our Church is thus the poorer, but heaven the richer. One by one our members are being fetched home, and:

"We are to the margin come,
And soon expect to die."

May the great Head of the Church graciously grant that instead of the fathers there may come up the children, that His name may still be remembered in our little village. Amen. So let it be.—E. DUFFEY, *Ringwood*.

ELIZA SCOTT, of Sudbury, the beloved wife of the late Thomas Scott, whose career as connected with "Ebenezer," is given in the January Number of the E. V. & G. H. of present year. Deceased has been in a low state of health for some time, and the death of her beloved husband, on November 14th of last year, was a severe blow to her, and she used to grieve and say, "My earthly all is gone, and it would not be long before she would be where he is." Yet none thought her end so near, she being at chapel on Lord's-day, January 31st. After this, bronchitis and congestion of the lungs, soon caused us to think her days were few. Her end came suddenly, too sudden for all her dear children to reach her to see the last. She said to one who was waiting on her, "Tell the friends

"I AM ON THE ROCK,

and nothing can shake me off." Then she rapidly sunk. In reply to the question whether she wished to say anything further, "No, I have said all," and soon after passed away, February 5th, aged 74, hardly 12 weeks after her dear husband, and was buried in the same grave with him on Saturday, the 13th; Mr. Hazelton, of Wattisham, officiated. A goodly number of friends were present from "Ebenezer" chapel, to whom, and to the sorrowing family, Mr. H. addressed a few kind and sympathising words.



PASTOR F. BEEDEL, CASTLEREAGH STREET, SYDNEY.

(See page 106.)

Winter Food.

BY E. MITCHELL.

“Great is Thy faithfulness.”—Lam. iii. 23.

THE title of this paper is drawn from a reminiscence of an incident the writer heard related some years ago by a beloved brother in the ministry. His father, who was a farmer, was visited by his pastor, Mr. Marks, of Cambridge, a man of note in his day, when, after a good deal of Christian conversation and intercourse, Mr. Marks, looking out of the window, and seeing some stacks in the yard, said, “What are those stacks, brother C——?” “Oh,” replied the farmer, “they are my winter food for the stock.” “Have you any winter food for your soul?” said the minister. “Yes,” replied the farmer. “What is it,” said the minister.

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“The faithfulness of God,” was the sublime answer. Here, indeed, is winter food that will never fail the family of God.

There are winter seasons in the experience of Christians. Everything is hard and frozen up. The fields have lost their verdure. The streams sealed by frost cease to flow. The sun shines not, or if its beams are beheld there is no warmth attending them. The usual means of grace afford no blessing or relief. God’s face is hidden behind frowning providences, and Satan’s general-in-chief—unbelief—fiercely assaults the soul. Joy has given place to sorrow and heaviness of spirit, while the soul mournfully cries: “Oh, that I were as in months past, as in the days when God preserved me; when His candle shined upon my head, and when by His light I walked through darkness!” It was a winter season with Jeremiah and the Church when he wrote his Lamentation. He says, “Thou hast removed my soul far off from peace; I forgot prosperity. And I said, My strength and my hope is perished from the Lord; remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me.” The Psalmist knew what winter seasons meant when he wrote, “My soul is full of troubles, and my life draweth nigh unto the grave. . . . Thou hast laid me in the lowest pit, in darkness, in the deeps.”

Winter seasons are sometimes long as well as severe. “How long,” says David, “wilt Thou forget me, O Lord? How long wilt Thou hide Thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me?” And again, “Will the Lord cast off for ever? And will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?” Should these lines meet the eyes of some poor, distressed children of God, afflicted, oppressed, cast down and weary, they may find the footprints of the flock in the road they are travelling. Barren winter seasons, and these at times of long continuance, there have been in the experience of God’s people in all ages. They are a part of the discipline to which the saints are subjected. Let us not then despond because God dealeth with us as with sons, but rather encourage ourselves by His faithfulness. Following Jeremiah, let us say, “This I recall to my mind; therefore, have I hope. It is of the Lord’s mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness.”

God’s faithfulness can never fail. It is Himself—

“As well might He His Being quit,
As break His oath, or Word forget.”

“If we believe not, He abideth faithful; He cannot deny Himself.” He is faithful to His own nature, name, character, and covenant engagements. “He keepeth truth for ever.” He is immutably, infinitely, and eternally faithful. His Word can never fail; His character can never change. “I am Jehovah, I change not, therefore ye sons of Jacob are not consumed.” “Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.” No changes in providence, no seeming contradictions can ever change the faithfulness of God, “with whom is no variableness, neither shadow of turning.” Even Balaam knew this, and declared it to Balak:

“God is not a man that He should lie; neither the son of man that He should repent; hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?”

God's faithfulness has been abundantly illustrated. We may read a faithful God in *nature's volume*. The alternations of day and night; the regular return of the seasons; the fixed character of natural laws all proclaim “a faithful (not a fickle) Creator.” How inviolable His faithfulness to the covenant made with Noah! “While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Man's provocations have been innumerable, and God's judgments have sometimes been severe, but He has never suffered His faithfulness to fail. His faithfulness is conspicuous in *His providential dealings*. See this in His dealings with Abraham and his seed. The promised multiplication of Abraham's seed; their sojourn in Egypt and afflictions there; the deliverance wrought for them, and the judgments inflicted on their oppressors; the subjugation of the nations in Canaan, and Israel's possession of the land, are admirable instances of the Divine faithfulness. As the aged Joshua took them to witness: “Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.” When we consider the nature and character of these events, and the exact timing and working together of all of them, ending in placing Israel securely in possession of the promised land, well may we sink down adoringly at His feet, and cry: “Great is Thy faithfulness.” With such a God pledged to do us good what room is there for despondency even in the sharpest and gloomiest winter season? The after history of Israel bears the same testimony to God's faithfulness. Judgments and mercies unite their witness. “My words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers? And they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us.” Their disobedience was visited with stripes; their return to their God was ever attended by mercies.

The Gospel is a glorious exhibition of the Divine faithfulness. According to His Word God sent His Son to save lost sinners. The word was passed in Eden; but if it had been possible for the promise to have been made void, four thousand years of continuous rebellion and provocation would have accomplished the eternal ruin of all born of Adam's race. But our unbelief did not make the faithfulness of God of none effect:—

“True to His Word, God sent His Son,
To die for crimes which men had done;
Blest pledge! He never will revoke
A single promise He has spoke.”

So in all His gracious dealings with sinners His faithfulness to His promises is ever illustrated. None who truly come are ever cast out. Mercy is never denied to seeking sinners. “If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” He will never leave nor forsake His people. Millions have attested His faithfulness, and hell cannot produce an example wherein He has ever failed to fulfil His Word. “Great is Thy faithfulness.”

Divine faithfulness is the believer's stay in seasons of darkness, seeming desertion and trouble. "Though He slay me, yet will I trust in Him," is faith's response to God's faithfulness. Though all else fail God remains, He is faithful and all-sufficient. What though "the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls." Yet God remains, and He is faithful. Child of light, walking in the dark, yield not to despondency, but stay upon thy faithful covenant God. He will not fail thee. Here is food in the hardest winter season thou canst be called on to endure. Remember, too, nothing glorifies God more than resting simply on His faithful Word; and nothing is more dishonouring to Him than our faithless craven fears. God help you to sing in the trial:—

"When darkness veils His lovely face,
I rest on His unchanging grace;
In ev'ry rough and stormy gale,
My anchor holds within the veil.
His oath, His covenant and His blood,
Support me in the 'whelming flood;

When all around my soul gives way,
He then is all my hope and stay.
I trust His righteous character,
His counsel, promise, and His pow'r;
His honour and His name's at stake,
To save me from the burning lake."

When the green fields of enjoyment are bare, and the fruit of sweet, sensible fellowship is denied; when thy own soul seems frozen and hard, and sorrows surge over thy head; when thou art tempted to give all up for lost, and deem that God has forsaken thee altogether, there remains His blessed faithfulness, the winter food of the believer's soul. Feed on this, and He "will see you again, and your heart shall rejoice" in a sweet springtime renewed in your soul's experience.

OUR PORTRAIT GALLERY.—No. IV.

PASTOR F. BEEDEL, CASTLEREAGH STREET, SYDNEY.

BROTHERLY GREETINGS—ORIGIN—READING, BERKS.—HUNTLEY AND PALMER'S—CHURCH OF ENGLAND—GRATTAN GUINNESS—CUT DOWN—DELIVERANCE—WRITING HOME—FIRST SIGHT OF E.V.—J. B. M'CURIE—DANIEL ALLEN—CALL TO THE PASTORATE AT SYDNEY—W. WINTERS—EVANGELIST CHURCHES IN AUSTRALIA—BRETHREN HICKS, YOUNG, SPURWAY, MARSHALL, ETC.

BROTHERLY GREETINGS.

MY BELOVED BROTHER BANKS,—Grace and peace be multiplied unto you, and to all the dear people of God with you, who are held in the embrace of everlasting and unchangeable love, covered and sheltered by the blood of the everlasting covenant, called and regenerated and anointed with the anointing which teacheth all things and is true, and even as it hath taught you so ye shall abide in Him. How sacred is the relationship in which Zion stands to her God in covenant, and how highly favoured to have a name and a place within her gates, and all who feel this will ever pray, "Peace be within thy walls," &c. (Psa. cxxii. 6—9).

My dear Brother, to be a doorkeeper here, or a hewer of wood or a drawer of water to such a people, saved by the Lord, is a favour and a honour indeed, and in whatever capacity to be helped to serve them is

servicing Him. But oh! to hear His welcome voice speaking within the heart and saying, "Feed My sheep," and "feed My lambs," "Feed the Church of God which He has purchased with His own blood," overwhelms us sometimes, and we intuitively fall at His dear feet and say, "Lord, give me the food for them and bless what Thou givest." And how often have we found a crumb received from His own dear hands multiplied and become a feast to our own soul and the souls of those to whom He sends us. He does not expect us to go a warfare at our own charges, but He will be at all the cost.

ORIGIN.

Well now, you have written asking for a little account of our origin, &c. I thank you much for your kind letter, and fully reciprocate the desire, which I know is shared by the Lord's dear people here, to come into closer touch with the Churches of God in England. Dear old England! yes, with all her faults, I love her still. It is the land of my birth.

I was born in 1841, in the town of Reading (Berks.), and was with the firm of Huntley and Palmer till I left for Australia. I saw the rise of that great and honourable firm; was one of the first, though but a lad when they started, and have not been forgotten by them since I have been in the colonies. Mr. G. and Mr. W. Palmer were both friends and counsellors to me. How much comes back to my mind just now, that would perhaps be of no interest to you; therefore pardon my reference hereunto.

My parents belonged to the "Church of England," and I was very early sent to, and was brought up in this connexion, and fully satisfied with it, quite believing that "in my 'baptism,' I was made a member of Christ, a child of God and an inheritor of the kingdom of heaven," loved my Church, and looked upon Dissenters as a people to be avoided, and thus went on perfectly satisfied with my natural religion, that all was right, until I was induced by a young man to go and hear Mr. H. Grattan Guinness. Now the axe was to be, and was, laid to the root of the tree, and, as I heard him preach upon the new birth, its nature and necessity, all my natural religion was cut up, and I was left without a shread. I saw the new birth that night for the first time. I saw too that he had it, and I had not, and that without it I could never enter heaven. This ground me to powder. I went away from that meeting

CRUSHED, HUMBLLED, AND IN AGONY OF SOUL,

saw the delusion I had been in, and determined never, never to enter my mother "Church" again, and would have walked twenty miles any time to hear that young man, though I only heard my condemnation, and these convictions were very deep, though they lay buried for some years, yet I clearly saw and felt the

DIFFERENCE BETWEEN A PROFESSION AND THE POSSESSION

of true religion.

I left England in '64 with wife and child, went to Queensland, was there twelve months, came to Sydney, an entire stranger to the people and cause here, went to Aratum, about 300 miles south from here, started business; was there eight years, and, while there, the Lord put His hand a second time to the work, without any instrumentality. But, oh! how the Lord thundered into my soul and revealed my sins, my wretchedness.

and woe, and the agony of soul I fell into was indescribable, night and day calling upon Him out of a broken heart till Jesus was revealed, and the sweet word dropped as from heaven into my heart and healed it,

“ I WILL HAVE MERCY.”

My sins were gone, my burden removed—the curse, the wrath my soul had been fearing was seen to have passed on Him. Deliverance from it was mine; liberty and peace, and “ no condemnation,” were mine. Oh ! how my soul did leap for joy, and I entered into another world. Every blade of grass seemed to speak to me of resurrection life. The birds sang their great Creator’s praise, and all the trees of the field clapped their hands, and now my only desire and delight was to

“ Tell to sinners round,
What a dear Saviour I had found;
To point to His redeeming blood,
And say, Behold the way to God.”

Now my trials and conflicts began, of which I cannot give a thousandth part. but the Lord stood by me and helped me to speak, ofttime, all over the place, and the district around, and many precious seals were then given, some of which remain to this day.

I then wrote home to England, to some of my wife’s relations, whom I knew to be godly people, and told them what the Lord had done for me, and from them, in return,

I FIRST RECEIVED THE “ EARTHEN VESSEL,”

and it was my meat and drink in those days. Oh ! how many things I remember, especially the writings of your dear father ; how acceptable they were to me then. But to shew the leadings of that Divine and unerring providence that “ guides a sparrow and wings an angel,” and “ who numbers the very hairs of our heads,” in the very first VESSEL I received, I learned about

THE CHURCH IN CASTLEREAGH-STREET.

In the number I read there was the report of Mr. McCure’s leaving Sydney for England, and I also saw that our dear brother Allen was in his place, and this led me to write him, though a perfect stranger, but I wanted to get from him as many VESSELS as I could for reading and for distribution, and I also sent to your dear father and used to receive from him direct, six per month. Well, our dear brother Allen forwarded me a large parcel, and with it a letter, wanting to know, of course, who the stranger was, and his very first letter went right into my heart, and he with it, and there remained for five years (in correspondence) before I ever saw his face, and for twenty years in united service as fellow-labourers in Zion, without a jar or a breach in unbroken harmony till the day when he was taken home.

CALL TO THE PASTORATE AT SYDNEY.

To tell all the leadings of Providence in bringing us to Sydney would occupy too much space, but, when privileged to be united to the Lord’s people,

I WAS HAPPY.

In time was chosen deacon, then had the care of Sabbath-school, and finally, after seeking for a pastor among the supplies we had, and sending home to brother Winters soliciting his help, if possible, to obtain

one from England, and failing, the Church decided to call your unworthy brother to the pastorate, the most important position any mortal man can be called to in this world, and, from the time of supplying on trial until this day the dear Lord has enabled me to go in and out before His people without a break. Also, since our dear brother Allen's departure the work of the Magazine has fallen into my hands, and you will understand what that means, but "Having obtained help of God I continue unto this day." Trials have come, enemies have risen up, and the old beaten path of tribulation has been trod, but

"He near my soul has always stood,
His lovingkindness, oh! how good."

We have peace and harmony in the Church; peaceful, God-fearing men as deacons, and real friends of Zion. Our congregations are not large, but on the whole encouraging. The Lord has knit us very closely together and we enjoy His presence and sweet refreshing, and sometimes a little increase is given, for which we are thankful. Besides, the Lord has opened other doors for us and enables us to fulfil the injunction,

"DO THE WORK OF AN EVANGELIST,"

for beside various other places to which we make monthly visits, the Lord has led us to the asylum for aged men (infirm and destitute), a Government institution, where there are about 1,200 men of all classes and conditions, and we find about half of them confined to their beds. We visit them in the wards and give them books, and to the rest we speak in a large room set apart for the purpose, and it is always full of anxious listeners to hear the glorious Gospel. Then there is another asylum for women (about 700), we visit also monthly, at Newington, and we have the same privilege there, and many seals the Lord has given us among these poor aged ones, three of whom it has been our pleasure to baptize, their united ages amounting to 216 years; but in this I want to solicit your help and sympathy, for to each of these asylums we take truthful literature, which is received gladly, and very encouraging testimonies we hear at times of the Lord's blessing attending the reading. I have taken a whole cart load from my house, the accumulation of years, and have used up all the back numbers of our own Magazine, and all the supplies sent us from friends of home periodicals have all gone, and the cry is still for more whenever we go. Can you, dear brother, send us a parcel of your back numbers?* here is a good field for them and *all* on the free grace principle.

Have just given a little outline of our work here, yet often feel what poor unprofitable servants we are. Oh! may the Lord revive us. Am pleased to find that the Lord is helping you and blessing you in connection with the E.V. & G.H. May the same blessing rest on you that rested upon your dear honoured father and brother Winters. I have several letters of his to me that I value. Also Mr. Winters' "Sunday-school Hymnal" and "Boy Life."

Relative to the Churches here, of which you have enquired, will endeavour to give you all we can of them in our Magazine, which we send you every month, and am glad to see you receive and acknowledge. Our

* We have sent a parcel, could send more if friends would help. The carriage is rather expensive, but by a little united effort we might send Brother Beedel a good bundle.

relations here are few, but true ; our ministerial brethren are poor, but pure : our aged brother Hicks is a father, and one of the valiant men of Israel, still bearing fruit in old age. Our dear brother Young, at Lambton, is a hard-working brother, who has had to work very hard for years for the bread which perisheth, and serve the Church for but very little, but the Lord is his strength. Our friends at Ryde are about building a new chapel ; our friends at Ermington have a new and neat little sanctuary served by our dear brethren Spurway and Marshall, the latter being one of the blind men that have eyes ; our brother is afflicted with blindness, yet reads and speaks well, and is well taught of God.

F. BEEDEL.

2, Cooper-street, Paddington, Sydney.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. IV.

BIRDS, BEASTS, OR FISHES—TWO ANONYMOUS FISHES.

THE innumerable creatures, great and small, who find their home in the great wide sea, and the dwellers in the freshwater lakes, rivers, and ponds all over the world, were divided by the Jews into two classes, the clean and the unclean, just as the birds and beasts were. The clean kind were those that had fins and scales, and all the rest were prohibited for food among the chosen people, but no sort of fish was ever offered in sacrifice. Fishes, however, possess a special interest for us in connection with the life of the Lord Jesus and the Sea of Galilee, and the fact that the apostles were declared to be "fishers of men." But the two anonymous fishes I want to say two or three words about are mentioned, one in the Old Testament and in the other in the New, and both were specially used by God.

The fish that swallowed Jonah is the first we will look at ; but I think I hear somebody saying that was not a nameless fish, it was a whale, as we read in Matt. xii. 40. Yes, dear young friend, the word Jesus used is thus translated in our Bible, but in the original language in which it was spoken it meant a great sea monster, and where whales are spoken of in the Old Testament the meaning was the same. In the Book of Jonah we simply read that God prepared "a great fish to swallow up Jonah," and this answers all the objections raised by unbelievers concerning the size and construction of the whale's throat, making it impossible for it to swallow a man, for neither Jonah nor Jesus really said the creature was a whale. And the whole matter is quite satisfactorily settled by the fact that God prepared that particular fish for that particular purpose. If you were told that some clever workman made a case to hold something, you would be sure that he first measured the article and then made the case accordingly ; so the great God who Himself made Jonah made the strange receptacle that was to hold him alive and uninjured for three days and nights, and that should then deposit him safe and sound upon the dry land. We need not ask how it could be ; we need not for a moment doubt the perfect truth of the inspired narrative, for the answer to this and every other Bible difficulty lies here, "With God all things are possible !"

And this miracle became a "sign," a type and picture of the death and resurrection of the Lord Jesus Christ, that grandest of all wonders, because it was and is connected with the everlasting life of unnumbered millions who shall for ever rejoice that their Saviour "was delivered for their offences, and raised again for their justification."

Our second fish was also connected with a miracle, though a less striking one. A small sum of money was demanded from Peter and the "Master" for the Temple tribute, corresponding, it is thought, to the half shekel which Moses required from every male Israelite over twenty years of age (Ex. xxx. 12—16) for the erection of the Tabernacle, and afterwards required annually by the Jewish rulers from every adult Jew. The Lord Jesus, being Himself the King of Zion, might well consider Himself exempt from the payment, and Peter might claim the same freedom as belonging to His household. But since Jesus came not to destroy the law and the prophets, nor in any way to cast a slight upon the worship of God, imperfect though it was, and often far too formal, and as He and His disciples were poor and had not the money wherewith to pay, Peter was told to go to the sea, and the first fish that came to his hook should contain the required sum of money—a shekel—to pay the tribute for them both. He went and found it as the Master told him, thus proving Jesus to be Lord of all, and perfect in wisdom and knowledge.

It is remarkable, too, that these half shekels were the "ransom price" alike of rich and poor, and set forth the great fact that all the saved are interested in the same redemption, which recognizes no distinction between bond and free, male or female, Jew or Gentile, for all who believe on His name are one in Christ Jesus.

Thus this silver shekel pointed to the ransom paid, not with silver or gold, but with the precious blood of Christ, who by His one offering has perfected for ever all those who are sanctified, and how beautifully it all reminds us of the Apostle's words, "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:" and of His own sweet assurance, "The Son of Man came to give His life a ransom for many." May we each know Him as our Redeemer, and live to serve and praise Him now and evermore. Amen.

"THE SERVICE OF THE KING."

DAVID having named Solomon as his successor, made provisions and arrangements for the temple-service of the future. Singers and musicians, doorkeepers, treasurers and storekeepers, were severally considered. And, further, he appointed certain Levites to sit as magistrates throughout the land. These Levites, together with many princes of the realm, were to concern themselves with "all the business of the Lord," and with "*the service of the King*" (see 1 Chron. xxvi. 29, 30).

Let us lift these italicized words up to the New Testament height, using them with respect to the King of saints.

I.—SERVICE IS THE KING'S DUE.—His due is the Christian's duty. Let us ever remember this.

The *cross* is the *measure* of His due! Who can hope to set forth

His claims? As faith gazes upon the blood-flow from His head, His hands, His feet, let all that is within the believer cry:—

“Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.”

Lifting our eyes from Golgotha to glory, let us remember that the *crown* of Jesus is the *sign* of His due. He is not like the kings whose medallions the writer saw in St. Peter's Cathedral, in Rome. The medallions ascribed kingship to Henry IX., Charles III., and James III. of England. But such heads never wore the crown of England! Christian! behold thy crowned Saviour. Honour the sign of His mediatorial authority. Verily He wears the crown!

The *commandment* of His lips is the *utterance* of His due. Listen, adore, obey!

II.—THE KING'S SUBJECTS ARE ALL IN THE KING'S SERVICE, being admitted to that service by royal grace, and assisted in service by grace, free grace. When Mr. Philip Dickerson, of Little Alie-street, London, was finishing his course, he said of the King, “He took me into His service without a character; He gave me a good character, and by His grace, I have kept it unto this day.”

Young and old are alike admitted to His service, and are alike dignified by it. It is well when boys and girls say, “Wist ye not that I must be about the King's business?” It is well when the age-bent are grey in the King's employ—never so well.

Body and spirit are alike required for service. “The body is for the Lord.” But the service of the soul is the very soul of service. Let the *body* see, hear, speak, walk and work for the King. Let the *soul* think, remember, purpose, adore, and love, in the service of the King. Help, great Spirit of God!

Sunday and week-day are alike to be sacred to the King. “To me to live is Christ,” means gilding every-day life with glory. Each day must be a “Lord's” day. Business should be transacted for the King. Domestic duties furnish opportunities of honouring the King. Indoors and out-of-doors, by day and by night, the King looks to be served, and likes to be served.

III.—THE SERVANT IS EVER THE SAME; BUT NOT THE SERVICE.—The unchangeable is linked to many changes.

Service may be *improved*, and is thus changed for the better. Do we serve with that utter *single-heartedness* which is so desirable? Are we as *definite* as we might be in service? Some aim at nothing and hit it. I will not keep doing so. Will you?

Service is often *impaired*, and is thus changed for the worse. Sloth, selfishness, pride, jealousy, self-will—these evils, with their first and second cousins, all mar service. They are to Christian life what mosses and lichens are to fruit trees—great impoverishers. I will not let the mosses and lichens grow in my orchard. Will you?

Service will be required *in the realm of glory*, and thus our *sphere* will be changed for ever.

“Come, Lord, when grace hath made me meet,
Thy blessed face to see;
For if Thy work on earth be sweet,
What must Thy glory be?”

IV.—SERVING THE KING SHOULD BE OUR ONE THOUGHT ; it should run like a thread of gold through our whole life.

The King's service admits of *originality*. It is true that much must be done exactly as He prescribes. The Church has no legislative power. Yet there is ample scope for originality. Mary was original when she brought her sweet nard, with her sweeter love. Paul was original when he determined to live a single life, and to make the Gospel free of charge, so as to leave traducers without excuse. William Carey was original when he set his heart upon Mission work. Shall *we* try and be inventive in the King's service ?

Manifold perplexities may be looked for. The course of true service never did run smooth. And we ought not to expect exemption from the universal experience of the King's servants.

Yet *pleasant memories* are left by loyal-hearted, loving-hearted service. The services rendered to Christ will often put a smile into the face when recalled ! I covet more pleasant memories. What say you ?

V.—THE SERVICE OF THE KING IS A PRIVILEGED SERVICE, and that altogether beyond any other service.

The King reckons each servant a Friend. As Hushai was "The King's Friend," so is the Christian. Admitting us to the intimacy of His friendship, the only Sovereign of our hearts creates deepening veneration for Himself, intenser love to Himself, and growing confidence in Himself. One of "The King's Own" heard His voice in an omnibus the other day. He spoke to her heart of the peace which He gives ! As she looked round upon the passengers and wondered whether any of them were the Lord's, she was saying in heart, "I wish I was such a Christian that it might appear in my face ; that, as the face of Moses shone, so my face might tell whose I am." And just then the King put such joy in her heart, as that the omnibus was the vestibule of heaven. Christ manifested Himself to her otherwise than He does unto the world. I was delighted to listen to her tale, and inwardly blessed the King.

There is a *law of compensation* pertaining to the King's service. He promises "manifold more" than we lose. Then loss is gain. He promises that tribulation shall not make us its playthings altogether ; for He says in dulcet tones and terms, "In Me ye shall have peace. Be of good cheer." Is not the King's service privileged ?

An exact record is kept of the services of love. On the monument that honours Judson it is chiselled, "His record is on high." So is yours, fellow-Christian ; so is mine. Mordecai had a special record in the State entries of Ahasuerus. You have a place in the pages of the King's book of remembrance, Christian ; so have I. The writing is ever before His eye ! Come, then, let us praise the Lord together ; let us serve the King together.

S. GRAY.

Brighton.

MR. J. L. MEERES

crossed the Jordan and entered into his blissful home, March 14, 1897. The funeral took place at Nunhead on Saturday, March 20, amid a large circle of friends. Particulars next month.

CONSERVATISM AND PROGRESS.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 9th, 1897,

BY PASTOR E. WHITE.

HAVING been called to this position by your suffrages, dear brethren, while shrinking from the prominence and responsibility of the post, I thank you for the honour conferred upon me, and trust that the year of office now entered upon may be fruitful in much blessing to our Associated Churches, consolidating our union, enlarging our borders, that in the Lord's work in our beloved Association we may all take the deepest and most active interest. Individual effort can do much when rightly directed and prayerfully sustained, but when numbers unite in any good work, labouring on such lines as ours, success is certain. It now behoves me to address you upon a subject left to my own selection, and yet I trust it has not been, but that it has been given by the Spirit of the Lord. I have entitled my subject, which I now bring before you, "*Conservatism and Progress.*"

Do not be alarmed, dear brethren, I am not going to enter upon the debatable ground and into the noisy arena of party politics, though, as citizens, we have a perfect right to exercise our prerogative there, and we shall not be backward in making our voice heard and opinion known on all vital questions affecting the well-being of the State, whether it be on the Education, or any other question which our legislators may seek to establish as law in this our country. But it is of the spiritual kingdom of our Lord and Master we now speak. The interests of that kingdom are dear to us, its welfare has our noblest aspirations, and its extension our most earnest united efforts.

We would be Conservative concerning those truths on which that kingdom is built. "If the foundations be destroyed, what can the righteous do?" We are set for the defence of the Gospel as well as its dissemination. It will be our endeavour always to say, "For I have delivered unto you first of all that which I also received; how that Christ died for our sins, according to the Scriptures." We do not merely claim an Apostolic succession, but we claim that we stand where the apostles stood—holding the same truths, proclaiming them in the same way. We make no boast that we have received our message and credentials through the muddy stream of an historical episcopacy; but we stand at the fountain-head, and receive the truth as it flows from the lips of our Divine Lord. We are jealous to deliver it pure and unadulterated as we have received it. We are confident we cannot improve Divine revelation, therefore we take it as it stands in its native simplicity and primitive grandeur of thought and diction. We hold fast the faithful Word as well as hold it forth; others may be content with modern substitutes, but we must have the pure Word of God; our greatness, our strength, our success, depends upon this. As one writer has said, "Indeed, down to the present day, it is clearly written on the face of our history, that the periods of our national splendour were our periods of faith, that apostacy from faith renders us weak and despised; return to it, strong and invincible. Such is a truth demonstrated by the undeniable facts of history. A nation's greatness, morally and mentally, depends on a nation's religious life." Now, we claim to be a very

essential part of the religious life of this nation, especially of this great Metropolis ; and the great distinguishing feature of our faith is that it is based on no human creeds or men's decrees, but the highest authority of all. We have received it from God Himself. This is why we hold it so tenaciously, and adhere to it so closely in all things ; it is written on our hearts.

We are Conservative in our *methods of Divine worship*. We find in Apostolic days there were three things very prominent—prayer, preaching, praise ; and these were characterised with—simplicity, spirituality, fervour, power. These methods we are anxious to retain, knowing that those things which divert the mind from the simplicity of worship rob the soul of communion with God, introducing that which is pleasing to the flesh, but the spiritual part suffers in consequence ; religious service degenerates into a mere form, an outward display to catch the eye and please the fancy, rather than that which brings the soul into fellowship with God ; the simpler the worship, the more elevating it is to the soul. When we draw near to God in prayer with our whole heart, the heart will then best frame its own language to couch the fervent petition and earnest supplications. Thoughtless irreverence will be banished when we feel we are in the presence of a Holy God. How great the privilege ! how holy the exercise ! how exalted the dignity, that we should be permitted to speak to God as a man speaketh with a friend ! This was the way the early Church prayed. They needed no ornate ritual to aid their devotion. God was real to them, in their very midst ; so He is with us. Following their methods, we shall have and retain their spiritual vigour and enjoyment. The preaching was very solemn, the truths they handled they fully believed, they possessed their souls, they spoke as men in earnest. They came to proclaim the Word, to expound and enforce the Scriptures, not to criticise and show their cleverness. They taught because they knew ; they spoke because they believed. Their message needed not the embellishment of human oratory ; it shone best in its native splendour, it carried conviction with it to the heart, for they were the sublime utterances of the Holy Ghost, though spoken by human lips. They spoke as the ambassadors of heaven, and not as the servants of men. Their praise was hearty, for it came from grateful souls ; it was triumphant, for they were sure of victory ; it was inspiring, for it nerved their hearts to conflict, and carried them above their fears ; it was reverent, for they adored their great and glorious Lord ; it was anticipatory, for they had caught the harmonies of heaven ; it was united, for they all joined in the sacred song—no special choir, and all the rest mute there, but with one heart and voice their praise ascended.

We would be Conservative of their spirit. And first we mark their *union and concord*. There was perfect agreement in the primitive Church on points of doctrine and ritual. They had received their commands from their Lord, and His word was law. I grant that soon factious spirits came in, wishing to introduce teaching contrary to the Gospel and its ordinances ; but our rule is not what men deem expedient, but what Christ has instituted. This is the ground the apostles stood upon, and we stand there with them. This was an union of hearts, in brotherly love, and so is ours. We are not held in cohesion merely by a doctrinal basis, but because we love our Lord and one another for His sake.

Their *zeal* also was conspicuous. They were eager to spread those truths which were dear to them, and which had brought such blessings to their own souls. In this we would emulate their zeal, conscious that the Gospel alone can meet man's dire need. Willingly would we carry the glad tidings of salvation far and near. We would also copy their *liberality*. They held their property as a sacred trust, to be used for God's glory, to spread His truth, to help their brethren in need. They felt and acknowledged that they themselves, with all that they might possess, belonged unto Him who had bought them with His precious blood. Their *courage* was undaunted; opposition only made them more determined to press forward in holy service. They feared not the face of man, "for they endured as seeing Him who is invisible." It was not necessary that they should live, but it was necessary that they should be faithful even unto death. May we be followers of them who, through faith and patience, now inherit the promises. We would seek to emulate their *courage*. *This* was born in that upper room, where they waited in prayer. It was fed by the same means. In all their straits and difficulties they resorted to the mercy-seat. Sustained by communion with God nothing could quell their ardour. They spoke the Word of God with boldness. They made no apologies for their message, nor for addressing men on the solemn matter in connection with their salvation, their ruin, and the remedy. We would copy them in this: "May utterance be given unto us, that we may open our mouths boldly to make known the mystery of the Gospel, that therein we may speak boldly, as we ought to speak."

And now let us turn to the *Progress* in our Lord's kingdom. What progress has been made since the apostles' days?

We have *liberty to worship God*. This the apostles and the early Church had not, as we now enjoy it. They went forth to establish a new religion, a spiritual kingdom, which claimed the liberty of conscience to worship God, untrammelled by earthly king or sacerdotal priest. They met with persecution and martyrdom, but they laid the foundation for our liberty of conscience. Men have been slow to learn that the religion of Jesus Christ is not antagonistic to the well-being of the State. The apostles were charged with turning the world upside down, as those who imperiled the peace and safety of the nation by the doctrines which they taught, and the rites of religion which they practised. They sought to exterminate this new heresy, as they termed it, by fire and sword; but it grew the more and spread into many lands, bringing blessings in its train; not one of the least of these is liberty of conscience, gained after many centuries of priestcraft and tyranny from the State. How long this privilege may be continued to us I know not, with the Papacy making such strides in our land. It has been dearly bought, it should be highly prized, and firmly held; but I fear that coming generations will have to fight the battle over again for freedom of conscience unless our nation wakes from her apathy ere it be too late. We enjoy it now through the emancipating principles of the Gospel from superstitious bondage enslaving the mind, and through the strenuous efforts, the noble lives, the self-sacrificing deaths of those who have gone before us. Her Majesty has no more loyal subjects in all her vast dominions than we are, or who pray more fervently for her present and eternal welfare, but we will not be bound by State control in the worship

of God. We ask for no endowments for religion ; the kingdom of our Lord and King does not need them. All we ask, and this we claim as our right, freedom and protection to serve our God, according to the teaching of His Word, and the dictates of our conscience. Thank God for this liberty enjoyed by us now. The early Church had it not ; the powers of earth were all against them.

We have houses of prayer in which we can meet. These the apostles had not. They wended their way first to the Jewish synagogue, and opened their commission, but they were soon ejected thence, through the rage of the people against their teaching. Then they would enter into the private house of a convert, and carry on their ministry ; or down by the riverside they taught the few who assembled there ; but soon their pitiless foes would follow them, break up their little community, and hurry off the preachers to prison. Not only in Apostolic times, but in times less remote, have little bands had to meet where they best could hide, hear God's Word, and observe His ordinances. But we have our sanctuaries—some large, some small—yet they are sacred places, for there we have often met with God ; they are hallowed by precious memories. Yet in this thing there is room for more progress. We need more places and better places for worship in some cases. Why should others have the most prominent sites and the best buildings ? while we are often hid in some back street. Our *Loan Fund* has helped to release from debt, build and beautify many of our Chapels. Let me commend this fund to you ; try and increase it by donations and bequests. This fund may be compared to a beneficent river flowing through the land, watering and enriching the plains on every side, then emptying itself into the sea, to be taken up again by the processes of evaporation, condensed into rain, poured down from the clouds upon the earth again to feed the river, as it continues its unremitting course of fruitfulness and blessing. So the Loan Fund flows out in one direction to help to erect a house of prayer, then flows back into the exchequer to go out again in another direction on the same God-glorifying mission. May our Association continue to increase its Chapels with the ever-widening increase of this great city ; and in every one may there be a God-given pastor, and every Church a centre of holy activities to spread the Gospel, and seek the salvation of souls.

We have progress in literature. The apostles, with the early Church, had their manuscripts of the Scriptures, but the copies were rare. We have the Bible in every house ; also we have the vast stores of learning which have accumulated through the years which are past. The thoughts of men, who searched diligently, studied reverently, meditated profoundly. They have left the results of their labours a rich legacy to us. We have the printing press. We have our own *Magazine* : a record of the Lord's work in our Churches. Thus we are kept in touch with one another. We are stimulated by our union ; we are not isolated units labouring alone. The intelligence soon reaches us how the kingdom of our Lord is progressing, both far and near. We rejoice in its success ; we mourn over its decline ; we unitedly pray for its increase and prosperity. Thus a holy bond of brotherhood is cemented, not only in our beloved Association, but with all the Churches of His grace in every land.

Another sign of progress is in the number of young and promising

men, who are springing up in our Churches, whom God is calling out to preach the Gospel. In the apostles' days there were Apollos, Timothy, and others ; so we see now. The Holy Spirit is saying, " Separate this and that man for the work of the ministry." May God bless our younger brethren ; make them to endure hardness, as good soldiers of Jesus Christ. They will be tested and tried. The blasts of error are on every hand. May they stand firm as the storm rages round them, taking root more deeply in the eternal truths of God's Word. They will not meet with popular applause, or get large emoluments in our Churches, but they will have the consciousness of their Master's approbation. This is of more value than a fashionable congregation, and a large stipend, purchased at the cost of trimming the Bible to please the tastes of men. Holding the views of our faith and order, lovingly, faithfully, firmly, my dear young brethren, you may defy the whole world to prove your creed or practice erroneous.

I should like to close with saying we see progress in the noble band of Sunday-school teachers and scholars we have in connection with our Churches. The children were not neglected in the early Church, but our schools are of comparatively modern date. May this institution flourish more abundantly, and many more pass from the school into the Church. May every Church encourage their teachers. Their labours are arduous and self-denying. They sow the seed which oftentimes others reap ; but ultimately the sower and the reaper shall rejoice together. May all the institutions in connection with our Churches be healthy, vigorous, and progressive. May pastors, deacons, members, all be encouraged to go forward in every good word and work. Heaven is our haven ; " The flowing tide is with us ; " Christ is our Captain ; the Book of God our chart ; " Progress " is our watchword ; the harbour is sure. Oh ! Holy Spirit, send us this day, and right onward, a prosperous gale !

FOOTSTEPS OF THE FLOCK.

By M. A. J.

Divine upholding.—Isa. xli. 10.

FROM the cross to the crown is to many of the Lord's family a long distance—years of toil, trial, deep and anxious thought : many exercises of mind and heart. The world is hostile to our creed, and cold to our best wishes. The world is no friend to the disciples of Christ. Hence what conflicts, battles, are constantly fought in the old beaten path ! The world, flesh and devil, the new creature and spirit stand in array, and there are times when the conflict is most severe. How comforting the words before us—the sweet promises they contain, the constant help they ensure to those who are bound to that land where there is no night ; where they need neither sun nor candle, for the Lamb in the midst of the throne is the light thereof.

The preservation of the saints is a delightful and soul-profitable meditation ; it is full of suggestions, abounds in encouragements, and affords unmeasured security to all elect vessels of infinite mercy, and, I add, superabounding grace. We would not shut our eyes to certain thoughts that obviously appear. If the doctrine of preservation exists,

there must also exist a needs be for its existence. This the believer knows full well, that the path is often one of trial and sorrow; and that if he ventures forth upon his journey at his "own charges," he will miserably fail in all such unwise and incautious endeavours.

"I will uphold thee," so says the King immortal and invisible. The words come from Him whose arm fixed the stars in their courses and guides the planets in theirs; that same arm is stretched out to protect and preserve "the weakest believer which hangs upon Him." "My sheep," says the glorious Redeemer, whose garments were dyed in blood, "shall never perish." Let us think for a moment! These are the words of Him who has all power in heaven and earth. "They shall never perish." O blessed truth, spoken to each member of the household, and what do they suggest? That Omnipotence must be vanquished before they can be destroyed, either by the seductions of fraud, or the assaults of violence. Should you ask what security we have of enduring to the end, and continuing faithful until death? The very same that establishes the heavens. I ask can these be overthrown or hurled into confusion? Then may the true child of God draw back unto perdition. Again I ask, Can the sun be dislodged from his sphere and rush lawlessly through the sky? Then, and then only, can the faith of God's elect be overthrown finally. Have we not the faithfulness of our covenant keeping God engaged on our behalf? Does He not keep the feet of His saints? Has He not graven them upon the palms of His hands? Have we not the promises of that God who cannot lie to rest upon? Has He not said it, and shall He not do it? "I will never leave thee nor forsake thee." Be of good courage, ye faint-hearted, rely more upon God, and less upon yourselves.

Do we not *under-estimate* the work of grace within us? Even the Gospel minister is *rather* guilty of this. He too often describes grace in the soul as a glimmering spark, or as being languid. As to corruptions, they are spoken of as overflowing, and threaten total extinction to the poor creature, glimmering spark and all. Do we not forget that God has undertaken to cherish the *dim* smoking flax? Is it not true that many waters cannot quench it, nor floods drown? Would that we could bear in mind that Almighty goodness stands engaged to raise the fire, to feed the flame, till it beam forth a lamp of immortal glory before the throne on high.

From what we have said, surely we may reasonably conclude that although there are storms, waves, and winds to battle with in this time state, yet God is greater than all, and He will *uphold* us. "He will never suffer the righteous to be moved." May we not with as much confidence as Job say the "Righteous shall hold on his way?" Under no circumstances can God lose one of His saints. So that we believe with stronger faith than ever that "the Lord will perfect that which concerneth me." Blessed be His name! We can feelingly say:—

" More happy, but not more secure,
Are His glorified spirits in heaven."

"Fear not, I will be with thee, I will uphold thee." In the strength of this sweet word we set up our banners—we go forth with renewed hope, with strong faith and with increased confidence.

CONCERNING THE MISERY OF JERUSALEM.

BY J. T. BOVELL, *Native of West India.*

NEHEMIAH WAS a man subject to much prayer. "And it came to pass, as I was in the palace, that Hanani, one of my brethren, came, he and certain men of Judah and I asked them concerning the Jews that had escaped which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and prayed before the God of heaven." At this time he was a cup bearer to Artaxerxes the king. Then the king said unto him, "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart." Then I was very sore afraid, and said unto the king, Let the king live for ever, why should not my countenance be sad when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request. So I prayed to the God of heaven. And I said unto the king, If it pleases the king, and if thy servant has found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my father's sepulchres, that I may build it."

There is always something about the children of God that is not to be hid. The sealed letter which he received from the king was not the end of his trouble, for he was soon attacked by his three enemies, Sanballat, Tobia, and Geshem, for they said, "What is this thing that ye do? Will ye rebel against the king?" Then answered I them, and said unto them, The God of heaven, *He* will prosper us; therefore we His servants will arise and build, but ye have no portion, nor right, nor memorial, in Jerusalem." Often Christians are mocked for the truth's sake; it is so now even from those that profess Christianity. I remember once, my old pastor, John Andrews, as we were on our way to Waldringfield, he said to me, "Brother Bovell, the man that comes into the Church, with Strict and Particular principles on his lips, and then can be turned about never was taught by the Spirit of God." Nehemiah was not to be moved although his three enemies said, "If a fox go up he shall even break down their stone wall;" but little did they know about God's promises in chap. ix. 13, "Though camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgment and true laws, good statutes and commandments" (Neh. ix. 13).

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—VIII.

BY SAMUEL BANKS.

HISTORIC FACTS (*continued*).

AUGUSTINE of Hippo (referred to in the last paper) must not be confounded with Augustine the Roman missioner to this country; our remarks have to do with the latter this month.

Whatever the exact date of the introduction of Christianity into Britain may have been, it is absolutely certain that it was not introduced here by Rome's Ambassador, Augustine. Many Christian Churches had been in existence in this island long before he came.

When Augustine arrived on our shores, in A.D. 596, and commenced his mission in Kent, he found numerous exponents, both in teaching and life, of Primitive Christianity. Christian communities (or monasteries as they are termed in ecclesiastical history) had already been founded as centres of Gospel light and culture and for study of the Scriptures.

Augustine sought to bring the early Christians of our islands—together with his own Saxon converts—under the yoke of Rome, and establish Papal systems and rule.

One matter in which this Roman missionary was most strenuously opposed was infant baptism. Mark this : he at no time speaks of Christian baptism as neglected, but only of a *custom* of baptism which does not meet with his approval. He sought to introduce and enforce the Roman innovation of *infant* baptism, which, please note, he could not have done had it already prevailed ! His unscriptural purpose (after his death) was accomplished, but not with Christian weapons, for ere long laws were enacted making the neglect of infant baptism a penal offence (somewhat as the neglect of infant vaccination is now made).

Augustine desired ecclesiastical authority over our British Christians. His convert, King Ethelbert, suggested and arranged a conference with some of their leading teachers. Nothing came of it. A second conference was convened, at which a large number of Welsh Christians were present, who had been counselled by what sign they might know whether Augustine was a meek and holy man : "Permit Austin and his attendants to enter first. If, on *your* entrance he should at once rise to receive you, he is a servant of Christ ; but if he should still remain sitting, you cannot so account him." Augustine showed no such signs of courtesy and humility, but sat stiffly in his chair of state when the Welsh Christians entered, and at once proceeded to the business of the conference, which broke up abruptly, Augustine's parting shot being—"Well, well, if you will not have my blessing, and be brethren, you shall have my curse and the Saxon's sword ;" which threat (though not in Augustine's lifetime) was terribly executed.

To the embassy of this Roman missionary, then, are we indebted for the aforesaid unknown practice in our native land of infant baptism (by infants, I mean, of course, unconscious and non-participating babes ; not children of sufficiently responsible age, who could make intelligent profession of their faith).

"Woe be to him that doth not keep
From Romish wolves his sheep
With staff and weapon strong"

was the warning sung shortly after the commencement of Augustine's campaign ; and bitterly was that woe fulfilled for all England.

The Anglo-Saxon Church was distinctly Romish, and it was long before any trace of the Baptist element again occurred in public records ; though it is certain that the Waldenses (some of whom held Baptist sentiments) abounded in England in the time of William the Conqueror !

Orpington, March, 1897.

SUNSET RAYS.

BY A GARDEN LABOURER.

"But they constrained Him, saying, Abide with us, for it is towards evening and the day is far spent, and He went in tarry with them."—Luke xxiv. 29.

OH, my soul ! look up to Jesus in humble supplication that He will abide with you, especially as the day of the sojourn of thy body on earth is now far spent ; it is evening time with thee, and Jesus will never say thee nay, for in His love and grace and faithfulness, He at evening time will shew thee light. He will abide with thee in the parting hour, and thou shalt abide with Him in heaven for ever. The heart burus now for Jesus, then it shall rest in His glorious light. Hallelujah ! Amen.

Light for Learners.

Short Explanations of Scripture Names.

By E. MITCHELL.

"Is not this the Christ?"—John iv. 29.

THIS pointed application of a pregnant sermon, delivered by a peculiar preacher, contains the precious name on which we wish to dwell in this paper. We have seen that John, in writing of the Deity of our Lord, designates Him the *Word*. We have noted likewise His human name *Jesus*, given Him by the angel Gabriel at God's command before His conception. Now we bring under attention His official name—the *Christ*: Greek, "*Christos*—anointed; *Septuagint*" (ancient Greek translation of the Old Testament) "for Messiah" (Hebrew), "a term applied to every one anointed with the holy oil, chiefly to the High Priest (Lev. iv. 3, 5, 16, vi. 15). On the ground of Dan. ix. 25 and Psa. ii. 2 it is used in the Targums to designate the expected Saviour as the anointed of God, to be the King and Redeemer of His people. . . . In our Lord's time it was customary to speak of the *Christ* (hence in Gospels and Acts it has the article almost invariably). Afterwards the appellation became a proper name, and therefore in the Epistles the article is omitted as the rule."*

The Christ is the Lord's anointed. In Him the three offices of Prophet, Priest, and King are combined. This name signifies His divine ordination to these offices. "Christ glorified not Himself to be made an High Priest; but He that said unto Him: Thou art My Son, to-day have I begotten Thee." "He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a Priest upon His throne, and the counsel of peace shall be between them both." Under the Mosaic dispensation the kingly and priestly offices were ever kept separate. Uzziah found this to his cost when he intruded on the priestly office, and was smitten with leprosy. Melchizedek, king of Salem and priest of the Most High God, was in this the type of the Lord's Christ, having both offices combined in his person, and being without predecessor or successor in office, standing as it were alone. The anointing appears also to imply the bestowment of all necessary qualifications for the right discharge of the offices, the anointing oil being an emblem of the Holy Spirit's grace. As Peter says, "God anointed Jesus of Nazareth with the Holy Ghost and with power." Hence on His entering upon His public ministry by baptism the heavens were rent, "and the Holy Ghost descended in a bodily shape like a dove upon Him." The Baptist,

* Bullinger's *Lexicon and Concordance to the English and Greek New Testament.*

who witnessed this event and heard God's voice declare, "This is My beloved Son, in whom I am well pleased," bears witness that "God giveth not the Spirit by measure unto Him." His human nature was thus fully qualified by the plenary bestowment of the Spirit for the right discharge of His onerous offices. We behold Him the Anointed, the Appointed, and every way qualified Priest-King of Zion. Whoso rejects Christ as Priest rejects the counsel of God against himself. "Every soul which will not hear this Prophet shall be destroyed from among the people." And all who bow not before the anointed King of Zion must perish from the way, even though His anger be kindled but a little, so great is He, and so insignificant His greatest enemies. "Blessed are all they that put their trust in Him." His people say, "Because of the savour of Thy good ointments Thy name is as ointment poured forth, therefore do the virgins love Thee." Reader, what say'st thine heart? what think ye of Christ?

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

JESUS CHRIST the same yesterday, and to-day, and for ever.—*Paul*.

IF the Lord removes an Elijah, Elisha is not far away.—*John Kingsford*.

GOD is more honoured by Christ's obedience than dishonoured by our disobedience.—*Hawker*.

A SENSE of hunger will often keep a man awake, when fulness would lull him to sleep.—*Evans*.

BE more desirous of inward help and deliverance than the removal of God's hand, when He lays affliction upon you.—*Chapman*.

THERE is not a soul, but, if God were to let them see the holiness of the law, it would either drive them to despair, or else to Christ.—*Romaine*.

NO dungeon so close that can keep out the rays of Christ's love from His beloved prisoners. The world can no more take away this light than it can give it.—*Leighton*.

PHILIP HENRY, on his thirtieth birthday, said, "So old, and no older was Alexander when he had conquered the great world; but I have not yet subdued that little world—*myself*."

I EXPECT nothing else but just to go off alone here some night or some day. But it's all one to poor Nancy, for Jesus says in de blessed Book, "I'll come and take you to Myself, dat where I am, dere ye may be also," an' I believe Him. Oh, I was once mis'able, but now I have foun' res' for my poor soul in Jesus. I'se not afraid to be alone.—*Poor Nancy*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

TWENTY-SIXTH ANNUAL GATHERING.

"Jesus, away from earth I fly,
And with Thy Church unite;
Thy saints shall be my company,
Thy presence my delight."

"So it was" on Tuesday, March 9, when the committee and delegates of this Association began to muster. As one after another arrived and Christian, brotherly greetings were exchanged, the sad and sorrowful spirit was lifted, for awhile, a little above the things which daily tend to drag the mind to where the grand old doctor was, when he said, "Look!"

"Look! how we grovel here below,
Fond of these trifling toys."

But, the brotherly grip of the hand, "the Lord bless you," the honest, cheerful smile, the "How are you?" the "glad to see you," and so on, that the otherwise hard heart gradually softened and we silently dropped down in a quiet corner, out of the draught, a position so well suited to one who has got into the twelfth of Ecclesiastes, and Fawcett's sweet words stole over the mind,

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

which proved to be the basis of the spiritual services of the day.

The Metropolitan Association has been the means of accomplishing unity among the Churches, and has also been the means of effecting temporal help to needy pastors and Churches.

As a God of nature, the Almighty granted us a glorious day; the early morning was a little crisp and frosty, but the sun shone forth from its place in the material heavens, and tended to lift the mind upwards.

Arriving at "Mount Zion" by 9.30, among the first to bid all comers welcome, were our venerable brother Mr. C. Wilson, Mr. Milwood, Mr. C. C. Harris, Mr. Thomas, of Watford, &c. A good staff of ladies (like Martha) were exceedingly busy in preparing for the needs of the outer man of nearly 200 hungry sinners.

At 10 o'clock a Committee meeting was held to make arrangements for the day's business and service. At 10.30 the executive entered the noble sanctuary, and were warmly greeted by the large body of delegates already present.

MR. E. MITCHELL,

the President, took the chair and announced the hymn, commencing—

"How pleased and bless'd was I
To hear the people cry,
Come let us seek our God to-day,"

read Psa. cxxii., and brother Parnell offered prayer. The President gave a

hearty welcome to all, and was pleased to see so large a number present.

The minutes of the last half-yearly meeting, together with the various accounts, and annual reports of the Association and Sunday-school Committee, were unanimously adopted.

The Chairman presented Mr. G. Turner (assistant hon. sec.), on his retirement from office after seven years' service, with a silver tea service and platter. Brother Turner, in a most simple, yet truly eloquent and spiritual address, acknowledged the gift, observing, "I am not worthy of such kindness." A vote of thanks was also unanimously passed for "the able manner in which he had discharged his office."

Brother E. Mitchell, in retiring from office, introduced brother E. White as President, and brother T. Jones as Vice-President for 1897-8.

A few other matters were attended to, some of minor importance, and the Doxology and prayer brought the morning meeting to a close—the sitting lasting till 1.30.

THE AFTERNOON MEETING

commenced at 2.30, the President in the chair. After singing and reading, prayer was offered by brother Cattell. Addresses were delivered by brethren G. W. Thomas (Watford) on "Union," Isaac Ballard (Farnboro') on "Gideon's Trumpet," facetiously observing how "some people like to blow their own trumpet," Pastors A. J. Ward (Laxfield), and Abner Morling (Hadleigh), representing the Suffolk and Norfolk Association, dwelt on "One Accord," and "Faithfulness." Pastor J. W. Humphreys (West Ham) on "Faith."

Brethren G. Turner, and F. T. Newman read the statistics from the Associated Churches.

Brother Parnell proposed, and brother J. E. Flegg seconded, a resolution protesting against the Ecclesiastical Endowment Bill, falsely called an "Education Bill." The resolution was warmly spoken to by brethren I. Ballard, E. Mitchell, D. Lawrence, J. Box, E. White, S. Burrows, and others, and it was further resolved that a copy of this protest be sent to Sir W. Harcourt.

About 400 took tea, all being attended to in a most admirable way by the ladies and officers of the Church. At

THE EVENING MEETING.

Mr. E. White, again presiding, announced a hymn. Brother Waite read Psalm ciii, and brother T. Jones offered prayer.

A resolution expressing loyalty and congratulation to "the Queen" on her Diamond Jubilee, was moved by brother Sears and seconded by brother Cornwell, and a verse of the National Anthem sung.

The senior secretary, brother J. Box, read the substance of the Report for the past year, which speaks of 65 Churches being in Association; 198 baptisms (23 more than last year); 73 deaths, including pastors Cooler and Shepherd, and deacon Gray, of Stratford.

The members of the associated Churches number 4,069, an increase of 95. Seven Churches without Sunday-school, having no accommodation; teachers 647, an increase of 17; scholars 7,176, increase 302. The services of itinerating ministers much appreciated by Churches without pastors. Maternal, Dorcas, Sick, Tract and other Societies localised *Cheering Words*, leaflets, open-air preaching, and other excellent movements for the advancement of the Saviour's kingdom are in full operation. A building has been purchased at Erith to construct into a chapel; new school premises have been erected for Chadwell-street Sunday-school; ground at rear of Courland-grove chapel, to enlarge Sunday-school, has been obtained; Lessness Heath have secured chapel and chapel house; the old cause at Bexley Heath have purchased the freehold; the cause at Ponders End have had a bequest which has much cheered them. The General Fund, through an increase, has rendered help to ten Churches, and others have been aided. The Loan Fund has now a capital of £2,500, nearly all of which is in use among the Churches free of interest. Pleasing testimonies, showing increasing interest and appreciation in the E. V. & G. H., are continually coming to hand; the sales are well maintained and furnish a source of income to our Loan Fund.

This is a synopsis of the annual Report, a copy of which can be obtained post free for one stamp from either of the secretaries.

SUNDAY SCHOOL REPORT

speaks of much usefulness, and is hopeful of being still more so in the future; are desirous of publishing a suitable catechism for use among the Churches; an addition to the committee of brethren Marsh, Davies and Smith, have proved valuable. Brother Copeland has proved a very excellent, hard-working secretary to this Committee.

At this stage of the meeting, Mr. E. Mitchell proposed a vote of thanks to the ladies, deacons and officers of "Hill-street," for the ample and excellent way in which they had catered for so large a number, and their kindness in entertaining the Association.

All the preliminaries being over, the meeting now settled down to listen to the president's address, which will be found on another page, also to the papers read by brother Copeland on "The Adaptation of the Gospel to the Needs of Sinners," and brother Beecher on "The Office of the Holy Spirit in Salvation,"

These papers will be given in May and June.

The hymns used were from Hymn Sheet No. 15, by Messrs. R. Banks and Son, a most valuable selection of hymns for such gatherings.

Evening collection to General Fund over £27.

SHEFFIELD. — Zion, Barrack-lane, Renovation Fund. "Shrove Tuesday," which retains more of a holiday aspect in the North than in the South, was an enjoyable day to the Church of Christ meeting here. An excellent tea was served by the ladies; fifty-eight friends sat down to the tables. The evening meeting was presided over by Mr. Wm. Day; he struck a good string of the harp of praise by referring to the goodness of Divine Providence as shown in bringing His scattered people into communion with each other. The secretary, Mr. H. Jones, gave a short history of the Church since the circumstances which led to its formation. Some of the friends became acquainted with each other at a Church mission-room, through desires to be useful in God's service and faithful to His Word. They afterwards met for divine service at brother Taylor's home and later on at the mission-room in Channing-street. Here they were formed into a Church by pastors Thomas Jones and David Smith on August Bank Holiday, 1893. A baptismal service was held in the afternoon of that day. Since '93 good progress and several additions had been made, although earthly shadows and misunderstandings had sometimes arisen. Barrack-lane had been chosen in '94 as being nearest the city. Several friends who visited at different times had noticed the absence of useful articles, such as a clock, &c., and kindly sent them on. The editor of the E.V.G.H. had helped by forwarding 200 free copies of that ever welcome magazine. The Church and congregation had great cause for praise and prayerful hope. Pastor J. H. Snow and Mr. Alfred Price gave experimental addresses. Mr. J. Taylor spoke of the goodness of the Lord in the past and hope and faith in the future. Ten friends were present from Thurlstone and twelve from Masbro'. "Grace, 'tis a charming sound," was the theme of the hymn, which brought an enjoyable meeting to a close. Mrs. Ayliff, Mrs. and Miss Turner, Mrs. Marriott, and Mrs. H. Jones kindly officiated at the tea-tables. On the preceding Sunday sermons had been preached by pastor J. H. Snow, of Masbro', and our very kind friend and helper, Mr. J. Booth, pastor-elect of Bradford. Mr. Isaac Smith, of Halifax, cheered the cause by sending £1 towards the fund which, in all, amounted to about £3 5s. — Z. H.

HOUNSLOW (ZOAR).—The Sabbath-school anniversary was held on Sunday afternoon, February 21. Brother James Curtis, the pastor, presided, and gave a very suitable address. There were some recitations given and hymns sung, after which about 140 books as rewards were given, and on the following Wednesday tea was provided for the children, and in reply to invitations to the mothers, several responded, who, together with other friends, filled every available space. At the evening service we were thoroughly filled up. Brother Curtis again presided, and the address he gave was well received. A report of the past year was given by the secretary, and a report of the Band of Hope, Sewing and Clothing Club both proved very satisfactory. This was followed by eleven scholars receiving a star medal for the best attendance and cleanest star card. Eighteen recitations were given and hymns sung. Three addresses were given by Messrs. I. R. Wakelin, Vine, and Newman. All passed off exceedingly well, and a very pleasant, happy evening was the result, and we hope may prove as bread cast upon the waters.

TOLLINGTON-PARK, N. (ZOAR-SUNDAY-SCHOOL).—Services in connection with the nineteenth anniversary of the above school were held on Sunday, Feb. 28, when Mr. Baldwin preached morning and evening, and in the afternoon presided at a gathering of scholars, teachers, and friends, on which occasion essays by several scholars were read and recitations given. Mr. Cooper opened with prayer, and Mr. Thorn, the superintendent, made a few remarks. On the following Tuesday a meeting was also held, preceded by a tea for the scholars. The chair was occupied by Mr. Thorn. A hymn was sung, and Mr. W. Colard prayed. Psalm xxxiv. was read. A report by the secretary showed an improvement in our financial position. Mr. Mayhew, who moved the adoption of the report, said he was pleased to be present, not only as an old Sunday-school scholar and a Sunday-school teacher, but because he felt a special interest in our school. Mr. H. D. Sandell, who formerly conducted the Bible-class, followed, and in speaking of the report, which was seconded by him, commended the scholars for their contributions to the Strict Baptist Mission, last year's subscriptions amounting to over £6. The subject of his address was "Confession and Forgiveness," based upon 1 John i. 9. "If we confess our sins," &c. He referred to the solemn confession of the prodigal and showed the necessity of acknowledging our sins to God, who alone had power to forgive them, and the way whereby forgiveness came. The numerous prizes were then distributed by Mr. Sandell. A short

speech from Mr. Thorn to thank the brethren and friends brought a happy meeting to a close. One of the teachers kindly supplied sweets and oranges for the scholars.—ARTHUR SANDELL, Hon. Secretary.

SWANSCOMBE.—The annual meeting of this little cause was held on Thursday, Feb. 18th, under cheering circumstances. Brother Shaw, of Bond-street, Brighton, preached in the afternoon a profitable sermon based on the words, "I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Tea was provided for the friends, and afterwards brother Shaw presided at the evening meeting, and referred to the building fund which was started a year ago, and had reached the sum of £50. They were negotiating for a plot of land, which they hoped very soon to secure. Our brother expressed his desire that soon a Church might be formed, and hoped that some brethren might be led by the Spirit in the way Christ commands. Brother Brown, in the same strain, exhorted them to obedience in following the Lord, and spoke from Rom. iv. 16. Brother Waller, of Wood-green, also spoke encouragingly and dwelt upon the question in the Song of Solomon. "Who is this that cometh up from the wilderness, leaning upon her Beloved?" First, her condition; second, position; third, attitude. The writer was called on to pass a few remarks, and he sought to encourage the friends in prayer to Him, hoping soon a Church would be formed, and that they might realize the truth of the promise. "Certainly I will be with thee." The chairman closed the meeting by prayer.—ONE WHO WAS THERE.

BOW (MOUNT ZION).—The 18th anniversary was held on January 17th and 18th, when Mr. Jones, of New-cross, preached an excellent sermon in the afternoon to a good company of friends of truth. The evening meeting was very ably presided over by Mr. F. J. Catchpole, and brethren Margerum, Lovelock, Watts, Holden, Jones, and W. H. Lee, the pastor, gave addresses, and we had a special good time in eternal things. The chairman helped us very liberally with his speech and purse; the friends also did their best. We thank God and take courage.—W. H. LEE, Pastor.

DOVER, PENTSIDE.—A social gathering, of a very bright and encouraging character, was held here on March 3rd. The Sabbath school children and friends sat down to a well-spread table at 5.30. The meeting commenced at 7 p.m. by singing, "Kindred in Christ." Brother Carpenter engaged in prayer. Suitable hymns for school,

Church, and people were sung heartily, these being interspersed by addresses from brethren Dale, Scott, Carpenter, and T. Knott. Brother Dale spoke on (i.) A word to the Church, and its relation to the Sunday-school; (ii.) To the teachers; (iii.) The scholars: on Jesus' love, exhorting them to bring other children with them to the school. Brother Scott spoke on Book of Nature, in a very instructive manner, shewing the obedience of the smallest flower and the largest tree to the rule of God, thus bringing out the wonderful wisdom of our God in nature. This impressed us with the lesson of obedience to God as His children, and the beauty there is in Christ as the Rose of Sharon. Brother Carpenter addressed us in his happy way and manner, bringing us to the subject of Prayer and Love. Love each other for Christ's sake, and pray for prosperity in the school and Church. Brother T. Knott gave us very encouraging words on Thankfulness, closing his address with words of exhortation to secret disciples to come forth boldly for Christ: also to seeking souls, which I pray may be blessed to them. Our meeting closed by singing 940, Denham's. All present felt that it was good to be there, and expressed their hope that the blessings received on this occasion may be but the few droppings of the shower of blessings which is to come. God grant it, and to Him be all the glory, now and evermore.—W. A. D.

Our Australian Column.

OPENING OF NEW CHAPEL AT RYDE.

TOWARDS the close of the year 1896, a new chapel was opened at Ryde, Parramatta River. Pastors James Hicks, F. Beedel and Mr. J. Spurway preached on the occasion. Forty years ago services in connection with the Particular Baptists were conducted by pastor J. Hicks, in an old schoolroom. After a few years they built a stone chapel; this getting dilapidated, a new one more central is now opened, pastor J. Hicks and Mr. Spurway taking alternate Sundays. The building is neat, well-ventilated and seated—the seats from the old chapel, being made of cedar, are re-polished and good as new. Cost £254. There is a debt of £94, which the friends expect soon to clear off.

AGED PILGRIMS' HOMES.

Sister M'Cure, of Melbourne, takes a lively interest in the Aged Pilgrims' Homes recently opened. Several ladies have made garments and sold them, giving the proceeds towards extinguishing the debt of £50 on the two first homes. Mrs. Littleton, of Ballarat, has rendered good help in the movement. Miss M'Cure's address is 3, Harrison-crescent, Hawthorne, Melbourne.

PARRAMATTA ASYLUM.

December 22, 1896, the usual monthly visit was paid to this Asylum, where there are 1,200 aged, infirm and destitute men. We preached the Gospel to them and delivered a number of magazines and truthful tracts. Brother Bellingham is a good helper here, and the Lord is blessing his labours.

BRISBANE.

Tuesday, Jan. 12, the friends at Jireh held their New Year's meeting, which proved to be a spiritually profitable occasion. During 1896, six members have been translated to the home above, and others have moved away. There are some six before the Church, so His cause is going on.

"Till Christ the Lord shall come again,
It must go on, Amen, Amen"

BRIGHTON (EBENEZER SCHOOLS, RICHMOND-STREET).—The second of the season's winter treats was held on February 17th, and proved even more successful than the first, more than 300 scholars, teachers, and friends being present. Mr. S. Gray, pastor, presided, and short addresses were delivered by Messrs. Brooks, Gray, Gurr, Olliver, Room, and Webb. Recitations were given by the scholars, and several anthems rendered by the Psalmody class, Mr. E. Room conducting, and Miss Crowhurst presiding at the harmonium. At the close, Mr. S. Botting, superintendent, thanked the friends for their services, and announced that the scholars' contributions on the previous Sunday to the Indian Famine Fund amounted to £2 3s. 3d., which had been added to the chapel collection, making a total of over £10. A happy gathering fittingly closed with the doxology, each scholar receiving a bun and orange on leaving.—T. A. G.

NEW CROSS (ZION).—Before announcing his text on Lord's-day morning (21st), our pastor made special reference to the departure of brother J. L. Meeres, by paying an high tribute of praise to his memory, concluding his remarks by relating the following timely anecdote:—"Mr. McLaren and Mr. Gustart were ministers of Tolbooth Church, Edinburgh. When Mr. M. was dying, Mr. G. paid him a visit, and put the question to him, 'What are you doing, brother?' 'Doing! I will tell you what I am doing, brother. I am gathering together all my prayers, all my sermons, all my good deeds, all my evil deeds, and I am going to throw them all overboard, and swim to glory on the plank of free grace.'" This exactly describes the feeling and experience of the esteemed pastor and venerable minister of Jesus Christ. This expresses the substance of a conversation with our late brother a few days before he reached the home on high.

A GREAT AND GOOD DAY AT CHADWELL-STREET.

Opening the New School Premises, &c.

It is with great pleasure and gratitude to God that we record the opening services of the new premises, 71, White Lion-street, erected for the accommodation of the Sunday-school belonging to Mount Zion chapel, Chadwell-street, Clerkenwell, on Thursday, February 18, 1897. The doors were thrown open one hour previous to the commencement of service in order to give visitors the privilege of looking over the building, and a great number availed themselves of the opportunity. The building, furniture, &c., cost about £2,000, and to the praise and honour and glory of God, it was opened

FREE OF DEBT.

Among the early arrivals we noticed Messrs. Pallet and Palmer (Waltham Abbey); Ayling and Stradbrook (Mayford, Surrey); Sharpe (A.P.F.S.); Reeves, Franklin (Staines); Beecher (Shouldham-street); Sears (Clapham-junction); Marsh (Stratford); Hodges, Sawyer, Abbott, Fricker, Smith, Applegate and J. W. B. (deacons, Chadwell-street). Messrs. Nunn and Webb acted as stewards, and found accommodation for over 300 in the main hall and infants' class-room, which forms a gallery. Our Chadwell-street correspondent has supplied the following particulars:—

On Lord's-day, February 14, we celebrated the 25th anniversary of our beloved Sunday-school. Our pastor preached to the young people in the morning from "Whoso trusteth in the Lord, happy is he" (Prov. xvi. 20), which the older ones felt to be very profitable. In the afternoon Mr. H. T. Chilvers (a former member of the Bible-class, and for a short time teacher) addressed the children in an instructive and spiritual manner from "Lord, help me." The children sang special hymns on both occasions. In the evening our pastor preached from "Lord, open his eyes that he may see."

On Thursday afternoon, February 18, we opened

OUR NEW SCHOOL.

The weather was lovely, attendance good, and a spirit of thankfulness pervaded the whole service. We commenced by singing,

"Oh consecrate, dear Saviour,
This house prepared for Thee."

Mr. Mitchell, our pastor, read Psalm cxviii., and brother Hodges (senior deacon) was sweetly led to lay the day's proceedings before the Lord, and seek His gracious blessing.

MR. MITCHELL

bade all the friends welcome who had gathered with us to offer the tribute of praise and prayer to God. Many diffi-

culties had obstructed our path, but by the good hand of our God upon us, all had been overcome, and we met to praise the Father of lights from whom every good and perfect gift comes down, and to earnestly pray that in that new building many precious souls might be born for God, and for eternal glory.

MR. BEECHER,

of Shouldham-street, then prayed that the Lord would hallow the place as He did the sanctuary of old, and though no cloud of incense rose, and no bright beams of glory dazzled and awed us, yet that spiritually He would manifest the glory of His grace.

MR. BUSH,

of the Surrey Tabernacle, said, our first desire was to raise a note of praise to God for all His goodness, for the building, for all connected with it, for the beautiful day He had given us for its opening, and for the sunshine of His presence with us.

This house had been built for the glory of God and the salvation of souls, and now with the prophet we prayed, "O Lord, save Thy people, the remnant of Israel." God has purposed to do this, as we see in the context; He has loved them with an everlasting love. He has promised to gather them, and this should be the stimulus to us in all our efforts. Jesus said, "Suffer the children to come unto Me," and we might well rejoice that amid all the vice, idolatry, and error that abound, so many were instructed in our Sabbath-schools.

The hymn, "Go labour on, spend, and be spent," was sung, and

MR. BOX,

of Soho, observed, God said to us, "Go work to-day in My vineyard;" His providence gave us this work to do. He knew it was fraught with difficulty, it was hard in London to find a site at all, and ground was very dear. Brother Mitchell had said the very best use had been made of it here, and there was not a spare half-inch anywhere. Well there were no spare half-inches in God's purposes, they were all full of grace. He heartily wished us God-speed in the highest and best use which we could continuously make of the bright and cheery edifice.

"Onward, fellow-teachers," was sung, and

MR. C. C. HARRIS,

of Dorset-square, addressed us from "Let us not be weary in well-doing." He said he had been for nearly forty years connected with Sabbath-school work, and it was often connected with trouble and anxiety, but *don't lose heart*, that was how the text might be rendered. Do good, and do good well; sow the precious seed; there was a grand object in view and a grand reward promised, which in due season should be received.

MR. FOREMAN

used to say. It was hard work to go sowing the seed in the country with a strong wind blowing in the sower's face, but the reaping time will come and all the true sowers will rejoice together at the last. Pastors may reap what teachers sow, and, as in many other matters, humble work has to be done by some for the general good of the whole; but might we patiently labour, praying always but never fainting. And might we hear the Master's "Well done," even here amid all our failures and disappointments, and enter fully into His joy at last.

MR. MITCHELL

thought it was well that most of our pastors had been teachers first. He himself had passed through a Sunday-school as scholar, teacher, and for one day superintendent, removed in providence the next week to a distant place, but that one day he had had given to him one precious soul. Teachers might labour in the dark, but long afterwards the seed sown in the mind springs up to life eternal.

During the afternoon prayer was offered by brethren W. Pallett and Palmer (Waltham Abbey), Ayling and Stradbrook (Mayford, Surrey). At the close of the meeting the friends wended their way to Chadwell-street, where tea was waiting and well served under the able superintendence of Mrs. Mitchell and Mrs. Mote.

THE EVENING MEETING

commenced by singing Cowper's sweet hymn, "Jesus, where'er Thy people meet," &c.

The President read Psalm cxxvii. Prayer was offered by Mr. Voysey, and our pastor,

MR. MITCHELL.

said the present was an unique occasion, such as we had never had before, combining the opening of our new building and the anniversary of the formation of our Sunday-school itself. He had been wondering what part he himself had taken in the work that had been done, and for the life of him he couldn't quite tell, only he had thought of the incident in 2 Kings vi. where the sons of the prophets wishing to enlarge their dwelling place went forward to cut down timber and build, and asked Elisha to go with them. And he went with them at their request. So he had gone with the people, and had tried to help them in that way. And now they rejoiced together that the site which a while ago was like a waste howling wilderness was like the Garden of Eden now, aye, and better than that, he trusted that many a heavenly plant would be raised and nourished there. And now we pray, *Lord go with us, for without Thee all would be in vain.*

MR. GEE,

the secretary, read the Annual Report. After "God bless our Sunday-school" had been sung,

MR. COPELAND

moved the adoption of the Report, and gave a masterly and spiritual address from Ezek. xxxvi. 25—28, which we should like to give entire, but space forbids.

MR. CARR,

deacon of the Surrey Tabernacle, very heartily seconded the adoption of the report and delivered with much energy and spiritual fervour an address on "The Revelation of Jesus Christ" (Rev. i. 1). This is the object of our teachers. There are a few old curiosity people who still object to Sunday-schools. He met one the other day, and he (Mr. C.) asked him why he objected to them.

"Well," said he, "They are not needed now, as they were 20 or 30 years ago, when children couldn't read."

"Ah, my dear friend," said Mr. C., "that shows you know nothing about the matter! Not needed, indeed! when we see error spreading on every hand! We need them to proclaim to the children the truths of the glorious Gospel, and we long and pray that Jesus may be revealed unto them."

I used once to be afraid to study the Book of Revelation, but one day the third verse was made very sweet to me, and since then I have loved to read it and found that Jesus Christ is differently presented to the way He appears in the Gospels. There He appears in His humiliation, here in His glory. There the Man of sorrows crowned with thorns, but here the King of kings wearing many a diadem. And yet He is Jesus Christ, the same yesterday, to-day, and for ever. And we would join the song of praise to Him (vers. 5 and 6), and ascribe all glory, dominion, and power to our blessed Lord and Saviour.

MR. TOM COLE,

the originator and collector of the Building Fund, gave a most cheering and stimulating address, tracing the fund from its commencement to the present time. I had faith to know the new school would be opened free of debt—it is so! no praise to the creature—all praise is due to our ever adorable Lord.

At the conclusion of brother Cole's "red hot" speech, "Praise God from whom all blessings flow," was sung, followed by a hymn written by one of the earliest teachers, which will be given next month.

MR. MARSH

felt it "a rare treat" to be at these meetings, and with the most fervent Wesleyan he could say, "Glory be to God." Mr. M. gave a most spiritual address from "Instead of thy fathers shall be thy children."

This never-to-be-forgotten service closed with prayer and praise.

WOOLWICH (ENON).—On Feb. 25, the Annual Meeting of the Church and congregation took place. After tea Mr. A. Boulden presided in his usual happy manner. Mr. Mountford invoked the divine blessing, and our brother, Mr. W. H. Abrahams, gave his third lecture on "Favourite Hymns, Their Authors, and Their Histories," in aid of the Aged Pilgrims' Friend Society. The chairman, after thanking Mr. Abrahams for his most interesting lecture, pleaded on behalf of the A.P.F.S., with which Society he said he had been closely connected, for years, and so had the cause at heart. He assured us every penny was wisely and prudently distributed to most deserving recipients. Our pastor, Mr. E. White, after a few salutary remarks closed the meeting with prayer. Collection £5.—W. C.

SURREY TABERACLE.—Another year has rolled round, and many momentous subjects have ingrossed the attentions of men, and among them the completion of the seventh volume of the *Surrey Tabernacle Witness*, and the friends at this honoured sanctuary held a high day in commemoration of this event on Wednesday, Feb. 17, a day long to be remembered of praise and prayer unto our covenant God, praise for His past mercies and help, and prayer for a continuance of the same. The services were held afternoon and evening. In the afternoon our much-loved pastor and editor was helped to preach a most blessed sermon from Acts xxii. 24, "To testify the Gospel of the grace of God," after which a goodly company sat down to tea in the large vestry, and several of our ministerial brethren encouraged us by their company. The editor presided at the evening meeting, which commenced with singing hymn 315, "How sweet to leave the world awhile!" Brother Davey read the 19th Psalm and brother Green sweetly implored the divine blessing, and the chairman in a few but well-chosen words introduced the subject of the meeting. The report of the *Witness* Committee was then read by the secretary, Mr. Battersby, which will be published in an early number of the *Witness*, and the adoption and printing of the same was moved by brother Watson, who also spoke from Heb. x. 23, "He is faithful that promised." This motion, having been seconded by brother Carr, was carried unanimously. Two friends who act as salesmen at the Tabernacle doors, brethren Dobson and Paine, then addressed the meeting from "their place" in the body of the chapel, and spoke well of what the Lord was doing by the *Witness*. Our brother W. Stringer then,

nothing backward, spoke some good words from 1 Pet. i. 5, "Who are kept by the power of God." Then followed brother Crowhurst, who gave us some information which made our hearts glad (get ready to sing "Praise God from whom all blessings flow"), "*Ninety thousand WITNESSES circulated in seven years.*" Well might our brother take up the words of the prophet (Isa. xlvi. 20), "With a voice of singing declare ye," and declare them as cheering words to Israel. Brother Bush followed, and recommended a free circulation of the *Witness* in the neighbourhood of the Tabernacle and inclosed an inset announcing the services and containing an invitation to attend, and then spoke from Jer. xxxi. 10, "Lord, save Thy people." Brother Stockwell followed, and gave an echo to brother Bush, and said he could organise a good and willing band of distributors, and then delivered a few thoughts from Deut. xxxi. 6, "He will not leave thee, nor forsake thee." After him came our solid brother Riddle, who followed in the track of the two last speakers, and spoke from Ephes. ii. 20, "Built upon the foundation of the apostles and prophets." Brother Gray came next, spoke of the blessing the *Witness* had been made to many, and read an extract of a letter he had received, and then took a text (2 Tim. ii. 7), "Consider what I say," and counselled his friends to consider well what they had heard that evening. Brother Rundell, though last, was not least among the speakers, and advocated the good advice already given, and quoted Acts xxii. 15, "Thou shalt be His witness unto all men." The pastor, in a few words, thanked speakers and friends. Hymn 799 was sung, and prayer and benediction closed this cheering and God-honouring meeting. Collections were made, the people giving liberally, and, if any friends are willing to help in the free distribution of the *Witness*, the editor and committee will thankfully receive their contributions.—G. F. G.

CHESTER (EBENEZER).—A week of Gospel services, preceded by a week of prayer, has been held (from Jan. 25 to Feb. 5, 1897), in the Lecture Hall, Hoole, the branch mission of the above Church. Notwithstanding the inclement weather that prevailed during the whole week of services, each meeting evidenced an increased interest, in that the hall was well filled with earnest listeners to the old, old story, of redeeming love. Brother J. Wilcock discoursed from the following texts: Col. iii. 11; 1 John v. 11, 12; Amos iv. 12; Rom. viii. 31; Gal. vi. 7; and John viii. 12. Similar services have also been held in "Ebenezer," from Feb. 25 to March 5, when the same brother was

helped in opening up the following Scriptures—Luke xiii. 6—9; Heb. ii. 9 (The Crowned Christ); 2 Cor. v. 19; Rom. i. 16; Matt. xxvii. 22; and Jer. xii. 5. We trust that a gracious work has been wrought in many hearts. Several, through the preached Word, have been made to see themselves sinners before God, and being convinced that dying in such a state they must eternally perish, have been enabled "by grace, through faith" to lay hold of the hope set before us in the Gospel. The Lord has graciously looked upon sinners with the eye of love and compassion, enabling them to look upon Him with the eye of faith. Saints have obtained a less opinion of themselves, and feeling a greater need of Christ have been helped to a fuller and richer experience of His love and faithfulness. "O magnify the Lord with me, and let us exalt His name together," for "He hath done all things well," and of Him, and Him alone, will we make mention, for He is "all our salvation and all our desire."—W. P.

BETHNAL-GREEN (HOPE).—The anniversary services in connection with the Sunday-school were held on Sunday, February 28, when pastor J. Clark preached both morning and evening, and addressed the scholars and friends in the afternoon. Each discourse was both profitable and encouraging, especially were the officers and teachers encouraged to go forward. On the following Tuesday, March 2, a tea and public meeting was held, when brother Geo. Youdan, of Limehouse, presided. The chairman having read Psa. xxxiv., called upon brother Holland, who fervently led us to the throne of grace. He then called upon the superintendent to read the report, which showed that the school was in a flourishing condition, there being more scholars on the books than at any previous time—viz., 160, with average afternoon attendance of 130, and a morning service well attended. We number only 11 teachers, but all are staunch and earnest and faithful in the work. We are praying the Lord to send us more labourers into this portion of His vineyard. The balance-sheet showed a small amount in hand. Brother Copeland moved the adoption of the report, and very suitably addressed the children upon the word wisdom. Brother Flegg, of Park-ridings, seconded the adoption of the report, and spoke some encouraging words to the teachers. Brother Elsey addressed the children upon stone-gathering, comparing natural stones with living stones. Brother J. Clark gave a few words of advice to teachers and scholars. Suitable hymns from brother Winters' Hymn-book were sung. A vote of thanks to the chairman, ministerial brethren, and all the friends

who had helped to make this one of our best of Sunday-school anniversaries. The collections amounted to over £7, for which we are thankful. Our worthy chairman introduced some very savoury and helpful remarks between each address. The meeting closed with singing "God be with you till we meet again" and the benediction.—J. R. W.

NEW NORTH ROAD (SALEM, WILTON-SQUARE).—On Wednesday, February 3rd, a social gathering of past and present teachers and scholars, Church members, &c., was held. At the tea given (free of charge) in the school-room some 250 were present, which filled the room, who were, however, quickly and willingly served by a band of ever ready helpers. At the evening meeting our beloved brother E. H. Britton (one of the deacons) took the chair, and announced hymn 792 (Denham's). Brother M. E. Green read Psa. lxxv., and brother Gurney engaged in prayer. The Chairman expressed his great pleasure at being present, and meeting so many friends. He also desired to introduce Mr. M. E. Green to the meeting, who was a stranger to some of them, but he hoped that he (Mr. G.) would be amongst them many years, "working for the Master." Brother Harris (deacon) was indeed happy in seeing so many faces whom he had known for many years. He had been a member of Salem nearly 40 years. Recalling the early days of the Church with feelings of joy, said this was one of the most cheering meetings he had ever attended; hoped again to see the place filled; and read some verses, which he had specially prepared for this occasion. Mr. Edward Flack, school secretary, said the school was opened on October 31st, 1858. On that day, 60 scholars were enrolled and 40 more the following Sunday, and from then till now the school had been a success, and urged any old scholars, who had left the chapel in times past, to again attend, assuring them the same old Gospel was preached. Mr. E. L. Styles, an old superintendent for many years, was pleased to be there to speak to old friends. He had been pleased at many meetings there, but had never seen so good a meeting as the present. In concluding he gave a word of encouragement to Mr. Green, whom he hoped would become their pastor, and prayed that he might be spared to labour there successfully for many years. Mr. Dunkley (a former deacon) said he had been associated with the chapel from its earliest time, and went on to review the past years, &c. Mr. E. E. Cattell said this was a time of calling out the reserves, and though only a small number comparatively, we can gather together in strength. Let us take

courage for the future. He hoped to come more than he had done; he was living some distance away. Mr. W. J. Watson (superintendent) had been connected with Salem over 23 years; he came to London a young man alone, but could that night raise another "Ebenezer." Mr. M. E. Green was much pleased to be present at such an important meeting; to many he was a stranger, having been here only four months; to become better acquainted they must meet oftener, and would be glad to see them on Lord's-days, Monday and Thursday evenings. To the praise and glory of God he could say they were not without evidence of the Word being blessed to many. Mr. J. J. Smith asked God's blessing on the meeting. Vote of thanks to chairman, and meeting closed by singing, "God be with you till we meet again."—AN EYE-WITNESS.

IPSWICH (BETHESDA).—A meeting of the members of the Church, preceded by a tea, was held on Wednesday evening, March 10th, 1897, when matters of interest were brought forward; and speeches by several brethren present helped to make a very pleasant and enjoyable time, the keynote of each being the goodness and mercy of God in keeping us together in peace. The pastor, Mr. Kern, read portions of Scripture, making remarks suitable to each, urging on all to do what lay in their power to help on the good work of the extension of Christ's kingdom. A sermon by our pastor (which had been printed by a friend free of charge) was referred to as having been well received and made a blessing, and a hope expressed that ere long tidings may reach us of further good. Appropriate hymns were sung at intervals, prayers offered, friendly sentiments exchanged. A goodly feeling pervaded the meeting, and was closed by singing that grand old hymn, "Jesus, I love thy charming name," and prayer by the pastor.

PLYMOUTH.—The sixty-ninth anniversary services were held on Lord's-day, February 14th. Good congregations listened with much apparent pleasure and attention to our beloved pastor, Mr. E. M. Bacon, who preached at both services from the words in Rom. i. 16, the subject being divided into five heads—Origin, Use, Manifestation, Power, and Glory of the "Gospel of Christ." On the following Tuesday an excellent company sat down to tea in the Odd-fellows' Hall (adjoining the chapel), the tables being presided over by ladies of the congregation, afterwards adjourning to the chapel, where a large gathering assembled, and the presence and power of the Lord was blessedly experienced and felt, the pastor presiding, supported by deacons Bomyer, Bright, Loosemore,

and Wingate; pastors Trotman (Ebenezer, Stonehouse), Knowles (Portland chapel); Messrs. Francis (Exeter), Lillicrop, Lee, and Toler gave encouraging and soul-lifting addresses. The choir, conducted by Mr. Thos. Wingate, and Mr. Calbraith, organist, as on the previous Lord's-day, leading us in singing out of Denham's Selection some of the sacred songs of Zion. The total amount realised after paying all expenses is £14 14s., which goes to liquidating the cost of new windows lately put in the chapel. To our faithful God we desire to render praise.—ALFRED WINGATE, *Secretary*.

NEW CROSS (ZION).—The twenty-ninth annual meeting of the Tract and Benevolent Society was held on Tuesday, February 2nd. A very satisfactory report and balance sheet were presented and adopted. I. C. Johnson, Esq., J.P., who presided, gave an interesting address upon the "Second coming of Christ," and appropriate addresses were given by pastors Reynolds, Thomas, and Marsh.

MEOPHAM, KENT.—On Wednesday, February 17th, the annual recitation meeting was held at the Baptist Chapel. A free tea was served to all the scholars. A nice company of parents, teachers, and friends afterwards took tea. At the evening meeting the chapel and gallery were crowded, the people numbering about 300. The weather being very favourable, we were pleased to see several friends from neighbouring villages. An anthem being sung by teachers and friends, entitled "The earth is the Lord's," made a good beginning to our meeting. Afterwards Mr. Martin, our dear superintendent, gave a satisfactory report. The children followed with recitations, interspersed with hymns suitable for the occasion. During the evening upwards of 100 rewards were given away, some of merit, others for punctuality; and three Bibles were given to those who had attended the school a certain number of times, after attaining the age of 15. The anthem, "Awake, put on thy strength," was followed by more recitations, and then the well-known anthem, "Jerusalem, my glorious home," closed our happy meeting. One verse of "God be with you till we meet again" was sung as the congregation was dispersing. Grateful thanks are due to our kind friend Mr. John Coombes, who so ably assisted the children in learning the hymns. We had a truly happy evening, and believe the seal of the Master's approbation rested on the efforts put forth. Three different portions of Scripture were recited by the children, and has not the Master said, "My Word shall not return unto

Me void," etc. May we still enjoy much of the Master's presence, and continue in His work so long as He shall enable us, is the prayer of—W. J.

Aged Pilgrims' Corner.

THE close of the financial year on March 31st, shews a large increase in the number of Pensioners and expenditure in Pensions, 1,424 recipients now having permanent and regular relief to the extent of £10,500 per annum.

Additional support is greatly needed. Those friends who do not at present subscribe could not do better than commence subscriptions of 7s., 10s., or 14s. per annum in commemoration of Her Majesty's Diamond Jubilee. A substantial addition to the funds of the Institution would be an excellent Memorial of the sixtieth year of a reign fraught with so many blessings.

Leaflets of various kinds, and some interesting Booklets and Reports will be gladly sent to any friends who can make good use of them. Apply to the Office, 83, Finsbury Pavement, E.C.

Tickets for the 90th Annual Meeting, to be held (D.V.) at the Mansion House, on Monday evening, May 3rd, can be obtained at the Office, or of the Committee. The Dean of Norwich, Mr. Sinden, Mr. M. J. Tryon, Mr. Collingridge, and other friends will be among the speakers. (See full notice in advertisements).

The Camberwell Asylum Anniversary will be held on Thursday, June 10th. Mr. Lush will preach in the afternoon, and Mr. A. C. Preston will preside over the evening meeting. Messrs. Bradbury, Dolbey, and other friends will speak.

The Hornsey Rise Asylum Anniversary and Sale of Work will be held on Friday, July 2nd, when sermons will be preached by the Rev. D. L. Johnson, M.A. (Rector of Peldon), and Mr. J. W. Wren (of Bedford). The ladies will be glad of the gifts of suitable articles for the Sale.

Past and Passing Events.

Dacre-park Sunday-school prize distribution, Tuesday, March 2nd. Mr. Stanton (Little Alie-street), presided, and addresses were delivered by brethren E. White, Lynn, and Abrahams. 20 books were given as prizes and 53 hymns. Attendance good. It was a very enjoyable meeting.

Dover.—Mr. W. A. Dale is supplying at "Pentside" with a view to the pastorate.

The Education Bill.—We draw our

readers attention to an article in our wrapper columns, on this subject. We endorse the sentiment contained therein, and hope all who can, will use their influence to repeal this evil measure.

Waltham Abbey.—Mr. W. E. Palmer, late of Dover, has accepted the pastorate at Ebenezer, Waltham Abbey.

Our brother, G. W. Thomas, has been seeking a little quiet and rest at Brighton, which God has blessed, so that he is enabled to plod on again in the Lord's service.

Margate.—Sunday-school commenced three years ago with three children; it now numbers about 100 and "still increasing."

Somersham.—Our good brother Ranson is still plodding on here; congregations encouraging; a great many young people, especially at the week evening services. May the Lord bless the Word to the ingathering of precious souls.—HOPEFUL.

Bradford, Yorks.—Mr. J. Booth is chosen pastor of the cause of truth in this town.

Queensland.—A colporteur who travels through the country is distributing the E. V. & G. H. "We" (says our correspondent) "take an increasing interest in it, and read every word." We want to raise a Fund to enable us to send out more.

Little Stonham.—Brother Shadrach Ling has consented to take the oversight of the Church here.

Possesses a wonderful retentive memory, and is ever ready with chapter and verse. On one occasion while riding with him he quoted Romans viii "No condemnation." "No separation!" "Praise the Lord." His tongue is as the pen of a ready writer. God bless friend Cook.

Deceased.—The relict of the late Joseph Brand, of Bungay, passed through the pearly gates and entered the golden city, at 2.30 on the morning of the 19th February. "Jesus wept," so do we, while we are sorrowful she is triumphant.—J. D. BOWTELL.

Whittlesea.—Our brother J. T. Peters says in reference to his statement on page 77, last month—in editorial note, "the statement was not read but related. It is calculated to give a wrong impression to the mind of the reader, there being a vast difference between reading a prepared manuscript, and in felt dependence upon God the Holy Ghost, the Divine Remembrancer, to relate what the Lord hath done for our soul."

Marriage.

COSSEY—GREGORY.—On March 17, at "Salem," Hayes, by Mr. R. E. Sears, Francis Edward Cossey (pastor of "Salem"), to Sarah Tillyer Gregory, of Hillingdon. This being the first wedding in the chapel, the bride was presented with a Bible.

BERRY—GRICE.—Jan. 26th, 1897, at the Odd Fellows Temple, Sydney, by Mr. A. R. Fremlin, Edward James Berry, to Ruth Brunton, youngest daughter of the late B. T. Grice, of Harwich, and granddaughter of John Nichols, editor of "Zion's Trumpet."

Gone Home.

EBENEZER DANIEL ATTERWELL. The Lord calls some of His children home early in life, but never before they are prepared by Him to leave the world. The above was one of these. At the early age of 26 years, he, on the 26th October last, after a painful illness, entered into rest. Born of godly parents he, from his childhood, received instruction in the letter of the Word, and was as a lad for some years a scholar in Lynton-road Sunday-school, Bermondsey. That the Lord worked the work of grace in his heart was manifest, although the time when that work begun was known only to the Lord, but whilst the operations of the Holy Ghost in his soul were secret they were none the less effectual. Brought to feel himself to be a great sinner he was led to realise that Jesus Christ is the great Saviour of sinners and to put his trust in Him alone. It was in Guy's hospital, after undergoing two operations, that his happy spirit took its flight. On the night before his departure he seemed as though he had already entered the glory world, observing, on three separate occasions, to his mother, who stood by his bedside, "It's beautiful!" referring to that which he apparently had revealed to his soul. In the midst of his pain and suffering the grand hymn, "Dear Refuge of my weary soul," was very precious to him, and almost at the last he was in such a happy frame of mind as to endeavour to try and sing, but his body was not able to bear the strain, and shortly afterwards the Lord took him to sing with the redeemed on high. While the hearts of his parents are rent by their bereavement, they know that their loss is his eternal gain.

EMMA ANDREWS, my dear wife, entered into rest on Lord's-day, February 28, aged 62, after a long and painful affliction. She was called by grace under the ministry of Mr. Lillycrop at Windsor, when about 26 years of age, and was baptized by him in the year 1862, and remained an honourable member there till 1890, when we joined the Church at Staines. She was a dear

lover of Zion, and whenever the doors of the sanctuary were opened she loved to be there, and could sing,

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

She was a bright and happy Christian: It was her privilege to enjoy much of the blessed assurance of her union with Christ. She knew in whom she believed, and, like the Apostle Paul, felt assured that nothing could separate her from the love of God. Many precious promises were sweetly applied to her soul while passing through the furnace: "Thine eye shall see the King in His beauty," &c., and "Fear not, I have redeemed thee, Thou art mine." She assured me many times that Jesus was with her, and said, "We shall soon meet again;" and when she could not speak she pointed upwards as a token of His presence. About three weeks before her departure she told me that beautiful hymn commencing, "Come, ye that love the Lord," had been on her mind all day, and she sang as well as she could two verses, viz.:

"The hill of Zion yields

A thousand sacred sweets:

Before we reach the heavenly fields,

Or walk the golden streets.

Then let your songs abound,

And every tear be dry:

We are marching through Emanuel's land
To fairer worlds on high."

Her remains were laid to rest in the Egham Cemetery on March 3 by Mr. Jarman, her late pastor. Her favourite hymn was sung at the funeral, "Awake, my soul, in joyful lays," &c. She will be greatly missed in the Church and in the home circle.—H. ANDREWS.

MRS. ANN COLLINS, of "Elim," Limehouse, died in the Lord, on January 11th after a few days illness, in the 63rd year of her age, and on January 18th was interred in Bow Cemetery by her pastor, Mr. Holden. She was a quiet, consistent member, a lover of God's house, and an attendant at the prayer meetings, and found the Gospel as preached by Mr. Holden a great support and comfort to her. Three days before her death, though in great pain, she said to her daughter, "I cannot tell you what a precious time I have had with my Lord, I know I am not far from home, and

"When I appear in yonder cloud,

With all the favoured throng,

Then shall I sing more sweet more loud

And Christ shall be my song."

From this time she repeated many precious portions of Scripture, and lines of choice hymns, feeling that she was "on the Rock of Ages founded," and that she should soon bid adieu to sin, pain and sorrow, saying, "Come, Lord Jesus, come quickly, let me to Thy throne arise," and after bidding her daughters to be of good cheer, and to cast their care on the Lord, her soul ascended to heaven.

MRS. ELIZABETH OSBORN, also of

"Elim," Limehouse, was called from earth to heaven on February 6th, when nearing the 78th year of her age, and was interred at Ilford Cemetery, on February 11th, by her pastor, Mr. Holden, four of the deacons joining in the cortege. She was, when well enough, a regular attendant at the means of grace and a generous supporter of the cause, and of every fund in connection with it. All her life she was a fearer and a hoper, never realizing sufficient assurance to become a member, yet all who knew her were sure her name was in the Lamb's book of life. Sometime before her death, Mr. Holden in trying to cheer her quoted the words, "At eventide it shall be light," and they seem to have rested upon her mind, for a few days before her death, she sent for him late at night and said, "I felt I must send for you to tell you that the Light is come," and from that time she had no more doubts nor fears, but was able to rejoice in God her Saviour, and with a calm resignation bid adieu to all below, to be for ever with her Lord. These are separations, but not real losses, for

"The Church on earth and Church above
But one communion make,"

and we would not, if we could, withhold from our dear Redeemer the trophies of His grace, nor retain them from beholding His glory. But we are human, and we sorrow, but not as those who have no hope.—GEO. TURNER.

HENRY DAY.—The Church of God worshipping at Salem chapel, Wilton-square, New North-road, N., has again been visited by death, and lost one of its honoured members by the removal of the above beloved brother. When the departed was first brought to know and love the Lord he was amongst the General Baptists. His soul being made alive by the quickening power of the Holy Ghost he began to hunger for spiritual food, but found not that which his soul longed for, and what was worse, knew not where to find it. In the end of the year 1856 his devoted wife, who is still living to mourn her loss, noticed bills posted about the neighbourhood that one, Mr. W. Flack, was preaching at Dorchester Hall. She (Mrs. D.) went to hear him, and from the report she took home, was soon followed by our departed brother, whose soul fed upon the precious word. Finding what his soul needed our brother continued to attend the ministry of Mr. Flack, and on the first Lord's-day in March, 1857, he was received into the Church as one of her members, having previously borne testimony to the work of grace upon his soul. After a time the Church removed to Salem, Wilton-square; and in the year 1861 he was called to fill the office of deacon, which he honourably discharged until 1865, when he resigned the office, but continued in membership

until he was called up higher. The summons came on Lord's-day morning, January 3rd, 1897, so that for nearly 40 years in connection with this Church by Divine grace he witnessed a good confession, and down to the last, when able, he was found in the house of God. We have seen him sometimes almost exhausted and strengthless when he has taken his seat, having endured most agonizing pain in his journey to the courts of the Lord's house. We committed the body to its mother earth at Abney-park Cemetery, on Thursday, January 7th, in hope of the glorious resurrection at the last great day. May our last end be like his. So prays—M. E. GREEN.

JAMES HAZELL.—The Church at Orford-hill, Norwich, have met with a great loss in the death of our beloved brother and deacon, James Hazell. Our brother was baptized in November, 1864, by John Corbitt, who was then pastor. Our brother had attended with us some years previously, but, like many other timid ones, held back for fear of bringing dishonour upon the cause of Christ. In his Church life he was an exemplary Christian, regular and punctual; a man of few words, but of a most kind and tender disposition, fearing to do or say anything to wound the feelings of others. He was for many years connected with our Sunday-school as teacher. In January, 1881, he was unanimously chosen deacon, which office he honourably filled till called away on the 11th of February, 1897. For nearly three years past his dear wife has been heavily afflicted with paralysis, from which she only partially recovered, and has gradually become thoroughly helpless, and scarcely able to speak. Our brother during this time was her constant attendant and nurse. For some time past our brother shewed signs of breaking up, having been partially paralysed, but in the midst of all his affliction the cause of God was dear to him. When asked by our pastor, Mr. Gill (who frequently visited him) how it was with him in soul matters, he said:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
On Christ the solid Rock I stand,
All other ground is sinking sand."

No murmuring ever escaped his lips; he retained his consciousness till a few minutes before his departure, when he bade those who were standing around "Good-bye." In a few minutes he was gone to be for ever with the Lord. He was interred in the Rosary Cemetery on Tuesday, February 16th. A number of friends and members of the Church attended. Our pastor, Mr. Gill, conducted the service, and gave a very suitable and solemn address to his three sons and friends.—R. H.



THE LATE MR. FREDERICK PEARCE.

(See page 138.)

Believing Unto Salvation.

BY E. MITCHELL.

“Them that believe to the saving of the soul.”—Heb. x. 39.

THE passage at the head of this paper is placed there as a motto, rather than as a text to be expounded. It will be conceded on all hands that faith is an important subject, connected as it is with the saving of the immortal soul. Yet very different views prevail among professing Christians concerning the nature, place, acts, and effects of faith. These differences seem to make it desirable to have a clear understanding of the subject drawn from the Scriptures of truth. To render assistance to any who may be exercised thereon is the aim of the writer, to which end he implores the gracious assistance of the Holy Spirit for himself in writing, and His powerful blessing to attend what may be written.

The more part of so-called evangelical preachers present faith as a duty to be performed by those who hear the Gospel in order to their

salvation, whilst damnation is denounced as the penalty of non-compliance with this so-called condition of salvation. It is admitted there are many shades of opinion among those who preach duty-faith, varying from the rank Arminian up to the moderate Calvinist, but all agree in testifying that it is the duty of all who hear the Gospel to believe in it to the saving of their souls. This is consistent in those who believe in universal redemption, but appears to be wholly out of joint with the scheme of particular redemption.

We readily admit that to believe in God is a natural obligation resting on all rational creatures. To believe in God, His wisdom, goodness, truth, power, and dominion was obligatory with our first parents, and only as believing could they give unto their Creator the glory due to His Name. We know, too, that sin entered the world by the door of unbelief. Satan's first temptation contained an insinuation against, changed, as the temptation developed, into a direct attack upon the truth, goodness, and authority of God. As soon as Eve ceased to believe in her Creator her defence was gone, and her overthrow certain. Her unbelief was of the basest kind, the essence of wickedness, and the fruitful parent of all sin. The obligation to believe in God remains in all its force, notwithstanding that, as the result of the fall, unbelief prevails in the minds of all men.

The faith by which as an instrument God saves His people is not, however, identical with this natural faith, originally possessed by our first parents, and obligatory on their posterity. If the principle is the same, which cannot be proved, certainly the object and end of these faiths are vastly different. Here we may remark, that of necessity, faith must have an object, and is ever connected with an end. Adam's faith had God as his Creator as its object, with a special reference to the forbidden fruit, and for its end to retain the favour of God by personal and perfect obedience to His commands. The faith by which a sinner is saved, has for its object God in Christ reconciling sinners unto Himself, not imputing their trespasses unto them; having "made Him to be sin for us, who knew no sin: that we might be made the righteousness of God in Him." The end of spiritual faith is also quite opposite to that of natural faith; it is entirely to renounce all our own works, and to rest in what the Lord Jesus Christ has done for salvation. Can anyone be so blind as not to perceive the difference between Adam's natural faith, and the spiritual faith of a quickened soul? The object and ends are totally different.

Spiritual faith is the appointed means by which God brings salvation home to the hearts of His people; they believe to the saving of their souls. This order is employed that salvation may be seen to be all of grace, and effectually secured to all His chosen. "Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed" (Rom iv. 16). "Saving faith" is not a *duty* discharged by man, but is the *gift* of God. "By grace are ye saved through faith: and that not of yourselves; it is the gift of God" (Eph. ii. 8). A little consideration suffices to show that this must be the case if sinners are to be saved at all. The faith that Adam possessed prior to his fall, he had received from God in his creation, and forfeited by his sin. Since the fall all men have been born under the power of unbelief and carnal enmity against God. No one is so foolish as to suppose Adam could

have created himself in the image of God; yet that were no more impossible than for a lapsed creature to create in himself the holy principle of faith by which he is enabled to trust, to love, and serve God. The new creation is certainly not less a work of Almighty power than the old creation. A spiritual faith is the effect of spiritual life communicated by the Holy Ghost. We cannot act before we live. This is as true in the spiritual as in the natural sphere.

The common method of urging faith as a duty upon all who hear the Gospel is attended with many evil effects. It ignores the work of the Holy Spirit in quickening the soul, forming faith in the heart, and bringing it into living act and exercise, and thereby robs Him of the glory due to His Name. It also turns the Gospel into law, changing indeed the condition, but retaining the legal spirit. Men are to be saved by doing their *duty*, only the duty is not to keep the law, but to believe in Jesus Christ. This subverts the whole principle of grace, and teaches men to regard their faith, rather than the Lord Jesus Christ as their Saviour. Again it puffs up mere natural men with the idea of their own free-will power, and it is to be feared has deceived thousands. They are to believe, and have the power to believe; they exercise that power and believe, but it is not to the salvation of the soul. There are thousands who thus believe, and yet will be damned, if grace prevent not. Distressed sinners, too, are not unfrequently needlessly tortured as they are pressed to do what they have no power to perform, and threatened with damnation for not exercising a principle which they do not possess.

God's Gospel is His own unfailing remedy exactly adapted to the condition of those He has determined to save. He was perfectly acquainted with the dire condition into which sin would bring His people, and has left nothing for them to do—no missing link for them to supply. It is true that faith is necessary to salvation, and that believing is the act of the creature. But acts spring from principles, as fruit results from the living fruit-bearing principle in the tree. The principle of faith is the product of the Holy Ghost in the soul, and the power that brings it into exercise is from Him likewise. Faith is not, properly speaking, a condition of salvation, but rather a part of salvation. It is only found where He has implanted it, and where he has wrought it in the heart, the subject thereof will infallibly "believe to the saving of the soul." For God to have left faith to the fancied free-will power of creatures dead in trespasses and sins, would have been to have defeated His own purposes of grace towards them, and to have secured the utter ruin of the whole human family. But He has not dealt thus with us. His salvation really saves, and never misses the end for which it was designed. The faith we need in order to believe to the saving of the soul, is His gracious gift, wrought within us by the Holy Spirit, as all His saved ones can experimentally testify. Yes—

"Faith, 'tis a precious grace,
Where'er it is bestowed,
It boasts of a celestial birth,
And is the gift of God."

Faith is produced by the Gospel. "Faith cometh by hearing, and hearing by the Word of God." The Gospel is to be preached to all. The Holy Spirit employs it in gathering the elect. While the preaching is common to all, the power by which men believe is restricted to those whom God chose before the foundation of the world to be the recipients

of His saving benefits. These are infallibly brought to believe in the Lord Jesus Christ, and their faith is the proof of their election, and evidence of their interest in God's salvation (1 Thess. i. 4, 5, and 2 Thess. 13. 14). True faith always asks for Jesus, delights to hear Him exalted, and claims nothing as its own. It is ever accompanied with a deep sense of unworthiness, and self-renunciation; while it relies upon, and rejoices in the Lord Jesus Christ. True faith greatly varies in its degrees. It may rise to the height of full assurance, or sink very low, beset with many tremblings and fears. But the weakest is as safe as the strongest believer, the saving power is in the great Object of faith, and not in the faith itself. The weakest believer has an all-sufficient Saviour, able to save him to the uttermost, and the strongest can have no more. He believes to the saving of the soul who from his heart can say—

“A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus, and my all.”

Reader, dost thou believe to the saving of thy soul?

OUR PORTRAIT GALLERY.—No. V.

THE LATE MR. FREDERICK PEARCE.

ON page 86 of the March number of the E. V. & G. H. for the present year our readers will find a brief sketch of Mr. F. Pearce, whose portrait we give this month. Deceased was

A WILTSHIRE VETERAN,

a man of God grown old in the service of his Lord and Master, who had employed him for many years to carry Gospel messages to sinner and to saint, in which he neither courted the smiles nor feared the frowns of man or woman. Mr. Pearce never presumed to be what is generally known as “a great man,” but, being brought up in the school of Christ, equipped by the Holy Spirit, called to the ministry, he was made willing to tell of those things he had handled, tasted and felt of the good word of life, and was instrumental in

“Bidding the saints be glad,
And making sinners sad,
While humble souls rejoiced with fear.”

He was well-known and highly respected in Wilts, Northants, Staffs, Berks and other places.

He preached the Gospel for 54 years, and entered into rest, December 3rd, 1896, aged 77. His mortal remains were consigned to the dark grave in the neat little cemetery at Trowbridge, close by where dear old John Warburton is buried. The funeral service was conducted in the cemetery chapel, Mr. J. Huntley reading suitable portions of the Word of God, and offering prayer. Mr. E. Carr delivering a most solemn and beautiful address. We then wended our way to the grave, which was surrounded by sympathizing friends from Zion and Hilperton and Bradford, his dear, esteemed friend Mrs. Gore and Mr. Lee from Aldershot being amongst the mourners. Mr. Carr delivered a few words, and closed the touching service by pronouncing the benediction.

Your loving Brother, J. HUNTLEY.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. V.

OXEN AND ASSES.

THE first named animals were called "clean" in the Mosaic law because they, like the sheep, have divided hoofs, and "chew the cud," or "ruminate." They were used of old to carry burdens, and also for food and sacrifice. The Ark of God, which He had allowed the Philistines to take in battle because the Israelites had done evil, was returned in a cart drawn by two cows, who were offered in sacrifice when their divinely-directed journey was ended (1 Sam. vi.). Elisha was ploughing with twelve pairs of oxen, when Elijah called him to be his successor in the prophetic office.

The oxen that trod out the corn were not to be muzzled, in order that they might be able to eat while they worked, and both oxen and asses were to be included in the rest of the Sabbath day.

On the day of Atonement, in the autumn of every year, the High Priest of Israel had to offer a bullock as the sin-offering of himself and his family; its blood was sprinkled upon and before the mercy-seat, and its carcase afterwards burnt outside the camp. A bullock was also to be the national offering, when the people generally had sinned through ignorance of the law of God, and then twelve elders, representing the twelve tribes of Israel, laid their hands upon the bullock's head, while they confessed their sin, and the blood of the slain beast was to be taken into the holy place, *outside* the veil which hid the *Most Holy Place* from view, and the altar of incense and its surroundings were to be sprinkled with it, while the altar at the door of the tabernacle was to receive all the atoning blood. Then, too, there was the "clean" or cleansing water, which was prepared by the ashes of a red heifer, which had been slain, and then burnt along with cedar wood, hyssop, and scarlet material, and these ashes, carefully laid away, made a ceremonial purification for those who by touching the dead, or in some other way had become defiled, and must not thus enter upon the service of God. (Comp. Ezek. xxxvi. 25, and Numb. xix). And in many other parts of Scripture bullocks and kine are spoken of. But on one memorable occasion we find idolatry associated with them, when Aaron made the golden calf, and the people bowed down before it, thus making sin out of the image of the sin-offering, and incurring God's deep displeasure thereby.

An interesting little incident showing how exact God's Word is, and how often those who know it well are able to put to silence the ignorance of the worldly wise, might be related here. A country blacksmith who preached the Gospel, was introduced by a duke to some young men from Cambridge University, and they asked him whether the golden calf was a *heifer* or a *bull*, to which they received an immediate answer in the Psalmist's words, "They changed their glory into the similitude of an *ox* that eateth grass" (Psa. cvi. 20).

Our second subject is the Ass, and although that was reckoned an unclean animal, suited for neither food nor sacrifice, both oxen and asses served to reprove the sin and folly of the Israelites in their forgetfulness of their God. "The ox knoweth his owner, and the ass his

master's crib, but Israel doth not know, My people do not consider" (Isa. i. 3).

The Eastern ass was larger and more beautiful than our own poor and often ill-treated little servant, and was ridden by persons of wealth and influence, so that the riding of Jesus upon the colt denoted rather the peace of His rule than His humility and poverty; the *horse* would have represented warlike propensities, but He was the Prince of Peace.

And among all the animals of the Bible, the Ass was the only one that was ever at any time gifted with the power of articulate speech, when "Balaam's ass speaking with man's mouth, reprov'd the madness of the prophet."

Thus, both in the Old and the New Testament, a special honour was put upon the gentle and sure-footed creature, so often found in close companionship with man, both the grand and influential who rode on the white or silver grey asses, and the humbler people also. Oxen and asses were not allowed to plough together (Deut. xxii. 10); and the connection of the feet of the ox and the ass with the seed in Isa. xxxii. 20, refers to seed sown in the flooded ground, which was afterwards trodden into the soil by various animals that were employed for the purpose.

In oxen, therefore, we see a picture both of toil and of sacrifice and are reminded of that precious blood which takes away for ever all the guilt of those who trust in that glorious Redeemer who is eternally mighty to save.

And as we think of the colt of which Jesus "had need," it may well make us desire to be used also by the same dear Saviour, and be consecrated to Him, and being delivered from the love and power of sin, may we each be "sanctified and meet for the Master's use, and prepared unto every good work."

What an honour to be made use of by Him!

I will conclude with a riddle I composed some years ago about our unjustly-despised friend the ass, hoping that all my young readers will always treat all animals with kindness and consideration:—

"I'm dumb, yet once I spoke surprising things;
Tho' mean was needed by the King of kings;
And though accounted stupid—strange to tell,
Was thought by God more wise than Israel,
For they forgot what I remembered well!"

May we all by grace be made wise unto salvation. Amen.

CHRIST is all with God, He is all to God, and He is all from God. We have no acceptance but in Him, we only come to God by Him, and receive all from God through Him. He is all in redemption, all in satisfaction, reconciliation, justification, union and communion, in regeneration and sanctification, in pardon, peace, and in all glorification. Christ is the Foundation on which we are built, the Fountain in which we are washed, the Bread of life on which we are fed, and the Water of life of which we drink. In a word, He is our Life, our Light, our Strength; and He is made everything to our souls that we need. He is the power of God. Christ is the great Repository of sacred truth and of all grace; and Christ is the great Outlet or conduit Pipe of all that grace and goodness we receive from God also. Thus is the glory of the Son of God revealed.—*B. Keach.*

THE ADAPTATION OF THE GOSPEL TO THE NEEDS OF SINNERS.

*An Address delivered at the Annual Meeting of the Metropolitan Association
of Strict Baptist Churches, March 9th, 1897,*

BY PASTOR JOSEPH COPELAND.

THERE are two words in this subject to which I wish to draw attention, viz., "*Sinners and Gospel.*"

The word sinner is used almost always in the Bible to designate unregenerate persons, not believers. Believers may sin, but they are not therefore to have this term applied to them. James iv. 8 and 20, seem to be exceptions; and Paul calls the incestuous brother of the Corinthian Church, "that wicked person." This is very unusual, and supposes a serious fall from the truth of the Gospel. It is very fitting that believers should not be called sinners, for they are justified before God; sin is not imputed to them; they are in Christ, and in Him are complete and accepted. Their bodies are the temples of the Holy Ghost, and the temple of God is holy. They are holy ones. A sinner is one who is dead in trespasses and sins, one whose mind, under the sway of the flesh, is both carnal and enmity against God; whose understanding is darkened, and who is without will or power to turn unto God; who, having broken God's law, is condemned, and under the curse of that law. All men, according to the Scriptures, are sinners: "All have sinned, and come short of the glory of God." "There is none righteous, no, not one." To such the Gospel is to be preached. To sinners, *as sinners*, and to all of them. "Go ye," says the Master, "into all the world, and preach the Gospel to EVERY creature." If I preach the Gospel to "*character*" only, do I preach the Gospel to every creature? Surely not. For all men are not *sensible* sinners, only some are such, and *some* can never be *all*. But I am commissioned to preach the Gospel to EVERY creature. Some of us have felt a difficulty in fulfilling the Saviour's commission without contradicting or overshadowing the doctrines of free grace, which are so dear to us. That difficulty vanished when we drank into the apostolic way of preaching the Gospel to the unconverted, especially Paul's sermon at Antioch, in Pisidia, recorded in Acts xiii. There Paul preached forgiveness, through Jesus Christ, to all present, without restraint, but he shewed justification to be the blessing of those only who believe. This sermon is well worthy of the most careful reading of all who feel any embarrassment in presenting the Gospel freely to sinners.

The familiar and sweet word, Gospel, is usually understood to mean good news, the equivalent of *god-spell*. Some make it mean God's teaching. The Gospel is the best of all messages, replete with the highest teaching. It has been pointed out that the LXX. uniformly renders the Hebrew word *beshorah*, a joyful message, by the Greek word *evangelion*, Gospel. The Gospel is "the joyful sound," and blessed are they who know it. The term sometimes denotes any one of the four narratives, respectively, of Matthew, Mark, Luke, and John. It also stands for the whole of the Christian revelation, its ordinances, precepts, and blessings. It also *sometimes* indicates the blessings only. In this last sense I understand the word as it is used in my subject.

Among these blessings is that very distinctive one, the gift of the Holy Spirit. The Gospel by John includes the promise of the Spirit,

and without the Spirit the Gospel is not perfect. The ministration of the law was the ministration of "the letter which killeth;" the ministration of the Gospel is the ministration of the Spirit "which giveth life." The Gospel without the Spirit is a corpse, and powerless. Without the Spirit the Gospel would not be adapted to the need of sinners. They need life; the Spirit only can give it. That is all I am going to say about the Spirit, but I think my subject required me to say this much.

The adaptation of the Gospel may be argued from its origin. It is the "Gospel of God." To say that the Gospel is not adapted to the needs of sinners to whom it is sent, would be to impeach the wisdom of God. Also it may be argued from the matter of the Gospel. It is the Gospel of a Person, and what pertains to Him. It is the Gospel concerning His (God's) Son. It tells of a Saviour from sin, than which nothing can be better suited to sinners. But I may illustrate the subject by showing some of the needs of sinners, and how those needs are met in the Gospel.

And, first, sinners need mercy, and the Gospel reveals Divine mercy. "Cursed," is the awful declaration of God, "is everyone that continueth not in all things which are written in the book of the law to do them." "The soul that sinneth, it shall die." "The wicked shall be turned into hell, with all nations that forget God." If God will not have mercy, but will deal with the sinner in mere justice, then there is no hope for him; he must know experimentally the awful meaning of those Scriptures just quoted. The need for mercy every awakened sinner is made to feel; hence the cry, "God be merciful to me a sinner." Such can adopt the lines of Fawcett :

"With melting heart and weeping eyes,
My guilty soul for mercy cries;
What shall I do, or whither flee,
To escape the vengeance due to me?"

When under the burden of sin and fearing the vengeance so justly due to me, my soul cried in effect :

"Mercy, good Lord, mercy I seek;
This is the total sum;
For mercy, Lord, is all my suit;
O let Thy mercy come."

That which every sinner needs and the burdened sinner craves, the Gospel reveals. Therein God says, "I will have mercy." Welcome proclamation, worthy to be written in letters of gold. Not less comforting are the words, "He delighteth in mercy." From His mercy flow pardon and life. As it is written, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage." "He retaineth not His anger for ever, because He delighteth in mercy;" and, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." And again: "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)." God, who is rich in mercy, hath quickened us, and so saved us. Agreeably to this, Paul writes to Titus: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Had God not willed to have mercy, there would have been no Saviour. Jesus is mercy's provision for sinners. Jesus'

coming, doing, and dying, did not make God merciful, but they are the fruit of His mercy. The cross did not render Him merciful, but justice opened there the channel through which mercy might come to us justly. Through the Atonement God can be just, and yet shew mercy. How unutterable is the love of God, that when He could not, because holy, shew mercy to sinners at the expense of justice, "He spared not His only Son, but freely delivered Him up," that mercy might reign over sin.

I may be allowed here to remark that the ministration of mercy is *sovereign and free*. In the nature of things this must be so. No criminal can claim mercy. He may sue for it, but claim it he may not. Justice he has a right to, but not to mercy. If mercy is shown to him he receives a favour, and favour we show to whom we will. God reveals His mercy as sovereign and free, both with respect to the act itself and its objects, when He says, "I will have mercy on whom I will have mercy." How strangely the sinner's heart moves which knows the dispensation of mercy to be sovereign, and discovers that the boon has been dispensed to himself.

I pass on to notice, secondly, that the sinner needs a complete salvation, one depending neither in whole nor part upon himself. He is utterly lost, and needs to be wholly saved. As a man bound hand and foot and cast into a deep pit, cannot save himself from his miserable condition, so neither can a sinner save himself from his woful thralldom; or as a dead man cannot raise himself to life, so neither can a sinner, dead in sin, quicken his own soul. No, the sinner needs to be saved, and salvation belongs unto the Lord. Jesus only can save. Salvation is a complete deliverance from sin and all its effects, and an introduction to the presence and fellowship of God. We are looking for this completed salvation at "the appearing of Jesus Christ," when "He shall come a second time without sin unto salvation." But believers are saved here, and their salvation consists mainly in justification and life.

The sinner needs justification. It is obvious that, being a sinner, a transgressor of the law, he is condemned by that law, and unless in some way he can be justified before God, the curse in breaking that law must inevitably come upon him. Every awakened sinner is enlightened, more or less, and becomes acquainted with this fact. Now the Gospel shows that God can justify the ungodly, that He can "be just, and the justifier of him that believeth in Jesus." It also shows on what ground He can justify a sinner, and yet be just. That ground is the blood of Jesus Christ, the perfect obedience of Jesus unto death, "even the death of the cross." The Atonement thus effected, at once satisfies the claims of Divine justice, and the requirements of the Spirit-enlightened conscience which apprehends it by faith. The Gospel also teaches that the sinner is "justified by faith, without works." The sensible sinner says, "I can do nothing towards my salvation; I am helpless." The Gospel responds, and God requires nothing. And what is more, the faith it prescribes it produces: "Faith cometh by hearing, and hearing by the Word of God."

Justification is "the justification of life." Every justified sinner has the right to live, because Jesus died for him. He does not live by sufferance, but by divinely bestowed right. Every sinner needs life, life in the soul here, and eternal life in the world to come.

Unless quickened by the Spirit, he will live and die and perish in sin. And by the Fall we are all spiritually dead : " By one man sin entered into the world, and death by sin : and so death passed upon all men, for all have sinned." This death incapacitates us for God's fellowship, and for His service. " How can two walk together except they be agreed ?" The vessels that God will use are those which are cleansed and made meet for His use. Our need is life, without which we can never enter into the kingdom of God. This need is met in the Gospel. There God bears witness that " He hath given us life, and that this life is in His Son," and, " whosoever hath the Son hath life, and so hath the witness in himself." " The gift of God is eternal life through Jesus Christ our Lord."

This life God puts into His Word. The Word is likened to seed, and seed has life in it, the embryo plant. When the Word comes in the Spirit, it is life and power. The Spirit is ever the life of God and the power of God. " The words which I," said Jesus, " speak unto you, they are spirit and they are life." " Thou," said Peter, " hast the words of eternal life." And Paul writes thus to Corinth : " For though ye have ten thousand instructors in Christ, yet have ye not many fathers : for in Christ Jesus I have begotten you through the Gospel." The word father determines the meaning of *egennēsa*, as used by Paul, to be " begotten," as rendered in our Authorised Version. And John vii. 38, may help us to understand how ministers may be said to beget spiritually : " Out of his belly shall flow rivers of living water. This spake He of the Spirit, which they that believed on Him should receive." The Gospel proclaims eternal life as the gift of God, and to all ordained unto life, it brings life. As by His word Jesus raised Lazarus from the dead, so by His word does He raise dead souls. What a sinner needs, to put it in other words, is a Gospel that will save him ; not one that merely tells of God's salvation, but one that saves ; and " the Gospel is the power of God unto salvation to everyone that believeth." " It pleased God by the foolishness of preaching to save them that believe." " Unto us which are saved it is the power of God." See how this Gospel was God's power unto the salvation of the Thessalonians (1 Thes. i. 5—10).

I think I have said sufficient to show that the Gospel is adapted to the needs of sinners. What practical result should this have ? Should it not stir us up to cause, as far as possible, every creature to hear that Gospel ? Shall we have a Gospel just suited to the needs of sinners, and hide it in a napkin ? Shall we sing, " Fly abroad, thou mighty Gospel," and neither be its wings, nor give it wings ? We glory in the truth that the Lord will have His own ; but it would be an abuse of truth so to regard this important fact as to make this an impediment to executing the Saviour's commission, " to preach the Gospel to every creature." It should rather be an incentive, we knowing that our labour cannot be vain in the Lord ; but that the elect shall obtain the salvation unto which they were appointed. It is the Gospel men need, the whole Gospel ; not a mutilated Gospel, but the Gospel of the grace of God, clothed with the Spirit. This Gospel we believe we have, and we hold it as sacred treasure. Will it do us any harm to hold it forth and sound it out more in the future than we have in the past ? Let poor insolvents know, even to earth's remotest bounds, that " the year of jubilee is come." May God help us in this work.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

Confidence and its reward.—Heb. x. 35.

SO those sturdy Hebrew Christians had, to some extent, realised the force of our Lord's words, "through much tribulation." They and all other pilgrims prove that the "right way" is often one of affliction, trial, and sometimes persecution. How instructive and helpful are the records of the past! Of all present-day publications there are few books more helpful, invigorating and stimulating than those which chronicle the events and stirring incidents of Church history. The early chapters are records of sad suffering, of heroic conduct, and unrivalled faith; in all this we have a noble example of self-sacrifice, loyalty to truth, and deep devotion to the cause of Divine truth. Such a revelation of rich faith, devotion, and true spiritual heroism is portrayed in the chapter before us. You have the trials, hardships on one hand, to which the followers of Christ were exposed,—the anxious desire of the Apostle to minister words of hope and inspiration, anxious that the infant Church should grow stronger in faith, and stronger in confidence.

How could this very desirable end be gained? First by careful remembrance of the past; *i.e.*, the past experience which was treasured up and stored away in their memories and hearts. Past endurance; the things suffered could not be obliterated! Reflection was essentially necessary, and it was pre-eminently beneficial, too, because the recollection of the trial would bring to mind the deliverance. The looking back, the *re-reading* of one's history is profitable; *e.g.*: In the early days of a man's religious life, he is full of joy, love, hope, and can bear much, suffer much, and do much more than in after years. In the palmy days of a new-found life, liberty, and spiritual power," these Hebrews "endured a great fight of afflictions." These afflictions lead us to follow the directions given by the writer of this Epistle.

They were "*made a gazing-stock.*" This word signifies to be made a public spectacle, as malefactors in a theatre, where thousands assembled to gaze upon the intense sufferings inflicted upon Christians. Indeed, Christians were, in those dark, cruel days, exposed to wild beasts, and thus put to public disgrace and open shame by all manner of defamation and reproaches. Others were beaten in the synagogues and judgment halls; all these things had befel those who had embraced the new faith. They were "*reproached*" by the world, wrongly accused, and censured, and treated with indignity and contempt—in a word, they were looked upon as the "off-scouring of the world." They also suffered for associating with those who were also passing through adverse circumstances. However, this did not deter them from showing their sympathy in a very practical manner. "For ye had compassion on me in my bonds." Paul knew what this meant, he being well acquainted with what the believing Hebrews suffered in the first persecution, for he had an active hand in it; but now seeking to promote the faith which he had once destroyed, he can fully sympathize with these brethren in their sufferings. The one lesson which impresses itself upon our minds is that suffering links into closer bonds of union and affection. How fully this is shown in the case before us, for in the midst of all their own

personal adversities, they found opportunity to minister to the needs of the Apostle. Does this not show how deeply interested in the cause these Christians were? Does it not beautifully set forth the unity of heart amongst them? "Ye had compassion on me;"—"Ye suffered *with me*."

They *suffered the spoiling of their goods* for the Gospel's sake. They had not only suffered in their character and persons, but also the loss of their substance, which was violently wrested from them by their rapacious persecutors. Thus they suffered unrighteous treatment at the hands of Jews and Romans. It may be asked—Why enumerate these sad scenes? Certainly not to discourage, but rather to remind them how well they were supported under their trials. How wonderfully in the past has that oft-repeated text been verified in the experience of the saints—"My grace is sufficient for thee." So in the case of these Hebrews, amidst all their privations and sufferings, they had been divinely supported; and now the Apostle reminds them of this cheering fact, and from this he leads their thoughts to the more "enduring substance," by which he no doubt meant the heaven of rest, joy and peace.

The *effect of this teaching* upon the Hebrew Christians is most forcibly set forth, so that a more convincing proof we need not trouble to find. They "took *joyfully* the spoiling of your goods." Not reluctantly, but joyfully; and why? Because they knew in themselves, or were fully persuaded in their minds, by the promise of God, by the earnest of the Spirit in their hearts, that "an enduring substance" awaited them. The lively faith and hope of this made them cheerfully suffer loss of all worldly goods rather than deny their Lord, or relinquish faith in the Apostle's doctrine. Thus the "calling" of past experiences confirms faith, brightens hope, and inspires confidence. It is from these encouraging considerations the Apostle exhorts them to "cast not away, therefore, your confidence, which hath great recompense of reward." This confidence and reward we must leave until next month (D.V.).

SOLOMON'S PRAYER.

BY J. J. SAMPSON.

"Hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this holy place: and hear Thou in heaven Thy dwelling-place: and when Thou hearest, forgive."—1 Kings viii. 30.

SOLOMON had finished the temple, according to the fashion showed him by God, through the aid of builders, to whom God had given wisdom to do the work according to His design; for it was important that this temple should be, in every detail, according to the purpose of God, the religion and worship with which it was associated both having God as their Author. When Moses reared the tabernacle he had this injunction: "See that thou make all things according to the pattern showed thee in the mount."

This temple was most magnificent within and without, but it is not my intention to write a description of the temple, but rather to endeavour to view it as the place toward which all the Israelites looked when in prayer, no matter where they were found. Solomon gives us the reason

for this, inasmuch as he reminds us that God had said He would put His name there, and God had before told His people that He would meet with them and commune with them from above the mercy-seat, from between the two cherubims, which are upon the ark of the covenant; hence we find the Psalmist expressing himself in language such as this before God: "I will worship toward Thy holy temple." Daniel, when in captivity, prayed toward Jerusalem, giving thanks before his God. Jonah exclaimed in his imprisonment, "Yet will I look again toward Thy holy temple;" and there was indeed a reason why they should all look toward God's holy temple, for it was His dwelling-place among them; it was the place where He was pleased to receive the atonement made year after year for the sins of His people; whence He was pleased to dispense His blessings of forgiveness and reconciliation from time to time, which made it particularly sacred to the Jewish nation.

The whole of God's dealings with His chosen nation were, however, types of what He would do for His chosen people—His spiritual Israel, and very blessedly does this set forth Him who is the true mercy-seat, who is the true ark of the covenant, having in Himself the fulfilled law, and who is the Oracle of God; for if God was pleased to commune with Israel from the mercy-seat in the tabernacle and temple, how much more does He commune with us, His people, by Christ Jesus? Is He not the Word, giving expression to the thoughts of God to us, whose thoughts toward us are of peace and not of evil, to give us an expected end? "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." He is indeed the Word of God. See again from the pen of another inspired apostle: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Hereby perceive we the love of God, because He laid down His life for us;" and if Christ was the Word of God to us, and the expression of the great love "wherewith the Father loved us, even when we were dead in sins," He is emphatically the One through whom alone we can come to God, and through whom alone we can look for every needed blessing, for is He not the anointed High Priest of His people, is He not the express image of God the Father, is He not He of whom it is recorded that in Him is all fulness, all fulness of grace, all fulness of every supply for every need, all fulness of every blessing? Yea, He is all and in all.

Then we have no need now to look toward Jerusalem that was, for long since has God ceased to have a special throne there; long, long ago did the Holy Spirit speak of the taking away of the old covenant, with its sacrifices of bulls and goats, with its divinely appointed ritual, with its ark of the testimony and splendid mercy-seat; telling us that it was only a figure for the time then present, setting forth and shadowing the coming of Him who is the High Priest of good things to come, by a greater and more perfect tabernacle, and who by His own blood has entered into the holy place not made with hands, having obtained eternal redemption for us. In Him the Father has blessed all His children with all spiritual blessings in heavenly places; shall not this therefore cause us to look up to Him for all blessings?

Are there not some who are longing for one in whom to confide with respect to their feelings of sin within, one to whom they can look for relief from themselves, and one who is able to save them from the curse

of the law? "Look unto ME, and be ye saved, all ye ends of the earth, for I am God, and none else, and beside ME no Saviour," says Jesus, the Word of God. God enable you, dear sinner, to look toward His holy Oracle. Some are in doubt as to whether Jesus will save them, whether they are among the number for whom Christ died. Let His own glorious invitation to Himself be sufficient for you, dear doubting soul: "Him that cometh unto ME, I will in no wise cast out." Yes, you may come to Him, for you are a needy one, you are a longing one, you are a willing one, having been made willing according to His marvellous power. Let not Satan hinder you, then, by turning preacher on the doctrine of particular redemption; let it suffice that you feel your need and you are coming to the Saviour, and you shall prove the truth of the promise, and faithfulness of Him who promised. Many there are who, as their love grows cold, as the warmth of the first love wears off, endeavour to find the assurance of their hope in themselves, and of their interest in Christ in their frames and feelings. May God give us grace to desist from this, and by the power of His Spirit draw us to Him, of whom it is written, "Ye are complete in Him." God help us who are in this condition to consider Him, to know that salvation is of the Lord from first to last, for we do not grow in grace by looking at ourselves, but by the knowledge of Him.

Solomon, however, in his prayer remembered the children of Israel in every phase of life, and prayed that when they prayed toward this holy place, that God would hear and answer, and in following their history we see how necessary was his petition. He speaks of their being smitten down before their enemies. And does not the child of God know something of the enemy and his power? Yet, when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and is not Jesus exactly suited to this, for has He not suffered, being tempted, which gives Him the ability to succour them who are tempted?

Some may be tried in a providential manner; there may be no rain as it were, which would cause the heart to fail at the prospect before them, yet the voice of God comes graciously calling such to Himself, "casting all your care upon Him, for He careth for you," yea, there must be in this a looking to Him, who is the Creator and Preserver of men.

There may be no rain spiritually, and it may be through the same cause as the staying of rain mentioned by Solomon in his prayer, for we are still prone to wander, none having arrived at perfection in the flesh; thus there may be no blessing attending the means of grace, giving to the soul a barrenness and unfruitfulness; even then may we be led to look unto Him with the prayer used by the Psalmist, "Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit," for He is the Healer of His people, He is the Giver of all good, through Him the Word is as the dew and rain, giving revival and fruitfulness.

Solomon goes on to speak of the people being carried into the enemies' land, and of God causing them to go into captivity, saying, "Yet, if they bethink themselves in the land whither they were carried captives, and repent, and make supplications unto Thee in the land of them that carried them captives, saying, We have sinned and have done perversely, we have committed wickedness, and so return unto Thee with all their heart and with all their soul, in the land of their enemies which led them

away captive, and pray unto Thee toward their land which Thou gavest unto their fathers, the city which Thou hast chosen and the house which I have built for Thy name; then hear Thou their prayer and their supplication in heaven Thy dwelling-place, and maintain their cause and forgive Thy people that have sinned against Thee, and all their transgressions wherein they have transgressed against Thee, and give them compassion before them who carried them away captive that they may have compassion on them, for they be Thy people and Thine inheritance, which Thou broughtest forth out of Egypt, from the midst of the furnace of iron; that Thine eyes may be open unto the supplication of Thy servant, and unto the supplication of Thy people Israel, to hearken unto them in all that they call unto Thee." And how exactly suited was this to the Jews themselves; how they must have thanked God and taken courage as this word in all its meaning dawned upon them at the end of their seventy years in captivity, when God in His mercy opened their eyes to to see their sin, and gave them strength to confess it, and gave them the sought for compassion in the eyes of their captivators; for proof, see the prayer of Nehemiah, who pleaded before God for them, using the greatest of all pleas, "They are Thy people, w hom Thou hast redeemed."

Have we, however, no spiritual parallel? I cannot think of the record of God's dealings with His chosen people and their dealings with Him, apart from considering and looking upon all as pictures, types of His dealings with His spiritual people and their dealings with Him. Their falls are beacons standing out in clear daylight to us, the people of God. Did not the apostle Paul use them as such in his epistle to the Hebrews? For instance, when speaking of rest, he showed how many of them did not enter into rest, because of unbelief. And so do we fail of the rest in the Gospel by the same God-dishonouring unbelief; so also there is a need for this prayer among the children of God.

It seems strange that there should ever be a turning away from Him, who has treated us so well, who has manifested His love to us, who has blessed us in the manner in which He has; it is, however, painfully true there has been and is, backsliding. "Let him that thinketh he standeth, take heed lest he fall." We have a grievous example in Peter; who would have thought that he, above all the rest, would have so fearfully fallen? Yet he did, and got right into the enemies' camp, a captive forgetful of all His mercies, unmindful of Him who was enduring such trials for him.

I have re-written a portion of Solomon's prayer, but a greater than Solomon is here. Did you not hear the ring of the Saviour's voice? Did He not say to Peter, "Simon, Satan hath desired to have thee, that he may sift thee as wheat, but I have prayed for thee that thy faith fail not?" O tender, compassionate, everliving High Priest, Thou art "the same yesterday, to-day, and for ever." Thine intercession is all-prevailing to-day for the poor backslider away in the world, in the enemies' camp, in, as it were, the devil's power; grant that they may be led to feel the captivity, give them a longing after Thyself, grant that their cry may ascend to Thee, that their eyes may be open toward Thee; say unto them, "Return unto the Lord thy God, take with you words and turn to the Lord, say unto Him, Take away all iniquity and receive us graciously;" and may they hear Thee saying in reply, "I will heal thy backsliding, I will love thee freely, for Mine anger is turned away from thee."

There is hope for thee, poor backsliding soul, Jesus is interceding

for thee. His love to thee is unabated, yea, He has graven thee upon the palms of His hands, thy walls are continually before Him; therefore, forsake the evil way and unrighteous thoughts and return unto the Lord thy God, and He will have mercy upon thee, and to our God, for He will abundantly pardon.

THE LATE MRS. MARTHA PRICE,
A BRISBANE BIBLE WOMAN.

Communicated by PASTOR J. KINGSFORD, of *Jireh Strict Baptist Church, Brisbane.*

MRS. MARTHA PRICE (formerly Mrs. Chambers, having been twice married) was called by grace in early life. The following is copied from the fly-leaf of her Testament; she writes concerning herself:—

Martha Chambers received at the Lord's hands forgiveness for all her sins. The love of God IS shed abroad in her heart. He hath graciously imparted to her a new heart and

A NEW LIFE,

May 17, 1847. Passed through the ordinance of Believer's Baptism on Tuesday, June 29, 1852, by Mr. Thomas Stringer, of Gravesend.

"Take my heart and set it on fire."

When Mr. Stringer left Gravesend she sat under the ministry of Mr. Wall, and subsequently Mr. Shepherd. Removing to Liverpool, she attended the ministry of Mr. Lockhart.

Deceased arrived in Queensland about twelve years since, but, not finding for some time a Particular Baptist Church, she felt very lonely. A friend directed her to "*Jireh*," which she at once made her home. She was a devout lover of truth. She had ears to hear, and was firm and faithful to the principles she had espoused; was also an active member of the Church, leading the mothers' prayer-meeting, also conducting cottage prayer-meetings attended by *poor* friends in the neighbourhood. But health began to tell, and she had sorrowfully to relinquish the work. The folks attending these meetings raised a penny subscription, and purchased and presented her with a beautiful bound copy of "*Farrar's Life of the Apostle Paul*," in which was inscribed:

"From a few friends, to their dear sister in Christ, Mrs. Price, being a token of their love towards her as a leader of the Cottage Meetings, held under the auspices of the Women's Christian Temperance Union, Fortitude-valley, Brisbane, September 26, 1896."

Mrs. Price was also a weekly visitor at the General Hospital, and which she attended fifty-three times during the year, closing: "In my first visit, after much prayer, God the Holy Spirit blessed the message to a young woman who was in great soul-trouble. Nor was this a solitary instance of God's acknowledgment of her work, for there were several others to whom her instrumentality had been a blessing. To God be all the praise."

Towards the close of November her health began to visibly fail, and she was conscious the end was drawing near. The following was written by her in the prospect of dissolution:

"It is very precious to be able by the Eye of Faith to look beyond the grave, and there behold our loving Jesus enthroned in glory at the right hand of God, that He is there as our Advocate and Representative, pleading for us as one having authority (John xvii. 24).

"Oh, happy hour! Oh, blest abode!
I shall be near and like my God."

On December 23rd, 1896, she passed away from us to join the Church triumphant.

"Grace all the work shall crown."

Her remains were interred in the Toowong Cemetery on Dec. 24th, pastor Kingsford officiating, whose text for the funeral sermon was, "For now we see through a glass darkly, but then face to face." It was her privilege to see two of her daughters and a son-in-law baptized, who are useful members of the Church at "*Jireh*."



THE LATE MR. J. L. MEERES.

THE striking likeness of our departed brother given above appeared in our January issue for 1888. For the edification of our younger readers and correspondents we reproduce it, with a brief sketch summarised from the same number.

Mr. Meeres received serious impressions in a Sunday-school when only six years of age. To use his own words, "Here the Lord made first impressions on my soul, giving me to feel my lost state as a sinner." After this he was left to indulge in sin for a time. Being in the providence of God removed to Canterbury, he was led to attend the ministry of Mr. Blomfield, a minister of the "Countess of Huntingdon's" order, which was made a great blessing to him. Eventually he returned to London; settled down at the East-end; became associated with some who attended the "Mariners' Church" in Wellclose-square. In course of time he, with others, opened a room in Ratcliffe Highway for preaching to sailors on a Sunday afternoon. Here he was first induced to speak in the Lord's name. About the year 1845, he was invited to speak to a few friends in Bermondsey, who, after hearing him for some months, took the chapel in New Church-street, where a Strict Communion Church was formed, and on June 22nd, 1847, was ordained pastor, and remained with them till the summons came on Lord's-day, March 14th, 1897.

Most of his early associates in the ministry, among whom were Messrs. Francis, Fenton, Fenelon, Foreman, Hamblin, Hazelton, J. A. Jones, Moyll, Jeffrey, Moody Murrell, E. Mote, Milner, Castleden, Carpenter, Coomb, Curtis, Newborn, Anderson, Box (senr.) have long

since crossed "The stream—The narrow stream of death." Brother J. L. Meeres has now joined them in singing the one song "Unto Him," &c.

THE FUNERAL

Took place on Saturday, March 20, at Nunhead Cemetery, in the presence of a large concourse of friends from all parts of the metropolis, and distant parts. The funeral cortege consisted of an open car drawn by four horses, and eight pair-horse carriages, most of the latter being filled with members of the Church. At the direct request of the deceased there were no flowers. The chief mourners were as follows:—Mr. John Drabble, Mr. James Drabble, Mr. James Drabble, jun., Mr. Willingale, Mr. A. Steele, Mr. Hall (former assistant to Mr. Meeres), Mr. Barney (one of the deacons), Mr. Day and Mr. Waite.

The service at Nunhead Cemetery was fixed for 4.30 p.m., but long before this hour, large numbers of persons had assembled, and several hundreds were present when the cortege reached the chapel. Among the ministers noticed, were the Messrs. T. B. Dale, of Lynton-road, Bermondsey, T. Jones (New Cross), E. White (Woolwich), J. Mead (Nunhead), James and G. W. Clark (Peckham), and J. Box (secretary of the Baptist Association), T. Carr, T. Green, and J. M. Rundell (Surrey Tabernacle), John W. Banks and others from Chadwell-street, C. Burt Banks, *City Press*, &c. Friends and residents from Bermondsey included Dr. Pridmore, Mr. John Sindall, Mr. Wood, Mr. F. Shaw, and Mr. Henry Hall. The coffin having been placed in the chapel, the building, including the gallery, was soon crowded by deceased's friends. That service was of the simplest and yet most impressive character. The 231st hymn in Denham's selection, commencing—

" My hope is built on nothing less
Than Jesu's blood and righteousness,"

was sung with deep feeling by those assembled, the hymn being given out verse by verse by Mr. Hall, who also conducted the first portion of the service.

MR. ALBERT STEELE

then ascended the pulpit, and with a voice full of emotion said, that though a place like that witnessed the sorrow of those who came to it, those now present need not give way to such sorrow, for they knew that they were about to consign to his last resting place one of the Lord's dead. God had an interest in that dust, and had promised to take care of it. They could not wish him back again, for he had been looking out for that very hour with anticipation, and it were cruel to wish him back. In the words of the Psalmist they might say, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." They were grateful for the life he had lived, and for his testimony all through the long years to the grace which had saved him. Such a life was a powerful testimony to the power of God in all his relationships to them—as a man, a brother beloved, a Christian, and a minister. He was

INDEED A MAN,

not a very big one as they all knew, but he was scrupulous in all his doings, and there had never been a breath against his reputation. His word was never a cloak to hide his thought. How sympathetic he was to all with whom he came in contact, especially to the household of faith. He might give a word of reproof where it was needed, but the wants of others always touched him, and he was ever ready to relieve them. His modesty was such that they knew he would say, "Give God the praise. As for me, I am but a sinner."

His life was a long one, and a large portion of his 86 years had been devoted to his Lord and Master's service. How he loved to tell what grace had done for him—that wondrous grace which destroys while it creates, and casts out while it puts in! He was always delighted to commend that grace

to others, and to tell them that what it had done for him it could also do for them. What he might have been but for this saving grace none could say. They were not concerned with that negative view, but with the positive. Grace had made him an upright man, a sincere Christian, a minister beloved, and had saved him through the blood of the Lamb.

He was a minister of the Gospel before many of those present saw the light. Christ was his theme ever and always, and

HIS BIG HEART YEARNED

for the salvation of sinners. He (the speaker) knew there were now present seals to his ministry. His words had gone like arrows to many hearts. Then he was true to the doctrines of the denomination to which they belonged. He never kept back a whit of the whole counsel of God, and maintained that profession for 50 years. He had gone to his home relying on the truths he had so long preached. With him they were parting with the last link of worthy men like Hazleton, Anderson, Foreman, and others.

He had died in a green old age, and his presence had been called for by the Saviour who loved him. To talk thus about him suited their purpose, but they knew it would not be so welcome to him. The voice, if it could come from that coffin, would say, "Talk not of good things about me, my ministry, or my sermons. Away with them all as rags! My one desire has only been to win Christ." Pointing to the coffin he said: "That is not our brother there. We shall committ hose remains to the dust, but his spirit is not there; it has gone to the home above. He

ENDS HIS EARTHLY LIFE,

but to be for ever with the Lord. Ah, for ever with the Lord! Perhaps you caught the tones of his voice as I uttered those words, which he loved to dwell upon.

"Not only was his death a message to his fellow believers, but to those present who were not God's there came the words—'Mark the perfect man, and behold the upright, for the end of that man is peace.' There must be something in that religion which sustained him for 80 years. He found cleansing, peace, and pardon, and may you also. I point you to his Jesus. May these last moments be sanctified to all."

AT THE GRAVE.

The long procession of mourners then followed the coffin from the chapel to the graveside, which is close to the pathway turning to the left past the front of the chapel, and is almost in a line with the chapel. Here the last offices were conducted by Mr. Steele. First came the hymn:—"How sweet the name of Jesus sounds."

Mr. John Box, of Soho, delivered a brief address, in the course of which he also referred to the deceased as being the last link between them and the ancients they knew as children. They were laying to rest a warrior who had held front rank in their day. His silver trumpet had fallen from his grasp, but it had been replaced with the golden trumpet and palm branch. He had always had the confidence of those who knew him, and had had the distinction of being one of the earlier presidents of the Metropolitan Association of Strict Baptist Churches, a position which he held for three years. God be thanked for such men. He recalled the face and form of Mr. Meeres 36 years ago, when he (the speaker) as one of the younger ministers carried messages to him. He recalled the dark hair, the penetrating eye, and the resounding voice of the man who had been so great a lover of the truth, and so valiant a wielder of the sword.

The closing sentences of the burial service were then given by Mr. Steele, and the final prayer and Benediction were offered by Mr. Thos. Jones, of Zion, New Cross. The assembly lingered for some time around the open grave, reluctant to lose sight of the remains of one who had evidently been a faithful, personal friend, teacher and pastor to them.

THE LATE MR. ENOCH TONKS, OF WILLENHALL.

THE messenger of death has once more entered our circle of Christian fellowship and called to his rest and reward the ransomed soul of our dear senior deacon, Mr. Enoch Tonks, early on Sunday morning, March 14th, 1897. The call came within two hours after he had completed his 70th year.

Our brother was born of humble parents at Willenhall, Staffs., March 13th, 1827. For twenty-two years he lived a stranger to God and the blessings of His grace. In the year 1849 the cholera raged to an alarming extent in this locality; and while many flocked to the house of God, only to desert it again when the epidemic subsided, some were awakened to a deep sense of their sin and ruin and the need of a Saviour. Our brother was among this favoured few. With a mind already impressed by the solemnity of the time, he attended the services at the Baptist Chapel, Little London, Willenhall. The pastor, Mr. E. Jones, chose for his text on this occasion, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." This proved to be the arrow of the Lord to our brother which brought him as a humble suppliant to sue for the mercy of God. Leaving the chapel, he desired his wife to walk home without him, his object being to find a secluded spot where he could pour out his prayer before the Lord. He has frequently pointed out to me the spot, in the field opposite my window, where he first drew the vital breath. He was much encouraged under the ministry of Mr. Jones, but it was under a sermon by my late father-in-law, Mr. S. Cozens, who succeeded Mr. Jones in the pastorate, that he realised his full and complete acceptance in Christ. He was baptized by Mr. Cozens in May, 1853, and from that date was a faithful follower of the Lamb, and for many years a trusted, beloved and useful deacon. On the last day in October, 1896, he had a paralytic seizure which somewhat affected his speech. From this he partly recovered so as to be able to pray in public twice or thrice, but his strength gradually failed. After consulting his doctor, he went to Matlock on February 22nd, hoping the change and the baths might facilitate his recovery. This, however, was not to be, for on Sunday, March 7th, he had another severe attack. His son and daughter-in-law, being with him at the time, resolved that, if possible, they would bring him home on the Monday, and were able to do so; but, after retiring the same night, he never rose from his bed again.

During the six days after that he lingered in the flesh, he was highly favoured with peace of mind. Just for a small moment a cloud seemed to pass over him, and he said, "Refuge fails me; no man cares for my soul." I remarked, "But you have hope;" and he said, "Yes." Then I quoted a favourite passage: "Which hope we have as an anchor of the soul, both *sure* and *steadfast*, and which entereth into that within the veil." At once the darkness passed away, and he said:—

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

Many hymns which he repeated showed that his faith was firmly fixed on the Saviour's atoning sacrifice, among them the following:—

"My soul looks back to see
The burdens Thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

Believing, we rejoice,
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His bleeding love."

He was also calmly anticipating the rest he was so soon to enter. Going unobserved to his bedside one afternoon I saw his lips moving, and, his articulation being affected, I placed my ear near to his mouth, when I heard him slowing saying,

"Sweet fields beyond the swelling flood."

As he paused, I continued:

"Stand dressed in living green;"

and he finished the verse:

"So to the Jews old Canaan stood,
While Jordan rolled between."

In the evening he wished us to sing :

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

With difficulty I did so, and then prayed. He also prayed very sweetly for himself, his family, me, my wife and family, and the Church. At another time he was saying:

"One there is above all others,
Well deserves the name of friend;
His is love beyond a brother's,
Costly, free, and knows no end.
They who once His kindness prove,
Find it everlasting love."

On another occasion he said he was going to leave us, but there was a beautiful place prepared for him. In my prayer, when leaving him for the night I quoted Toplady's lines:—

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

One of his dear ones told me that after I left he repeated the words himself with very much feeling. So he remained looking and longing for the "Homeland" until the pearly gates were opened and he went up to the throne of God and the Lamb.

We committed his mortal remains to their quiet resting-place in the chapel burial-ground on Thursday, March 18th, when very many sorrowing friends and his employés showed tokens of highest respect. The writer conducted a memorial service, on Sunday evening, March 28th, preaching from the words, "Blessed are the dead which die in the Lord from henceforth."

The following resolution passed by the Church and recorded in the minutes will show the esteem in which he was held by his brethren and sisters in the Lord:—

"At this our first Communion Service, after the death of our senior deacon, the late Mr. Enoch Tonks, on Sunday, March 14th, 1897. we take the opportunity to express our deep sense of the loss we have sustained in his removed from our midst. We remember, with gratitude to our covenant God and Father, his simple trust in the merits of our Lord and Saviour Jesus Christ, his consistent Christian life, his love and service for this Church, his prayers for the peace and prosperity of Zion, and his joy and triumph in the Redeemer in the article of death. At the same time we tender our sincere sympathy to his bereaved family, and pray that God may support them in this time of their trial, and guide them by His grace to the same rest which their father has now attained."

GEORGE BANKS.

BAPTISTS—WHAT ABOUT THEM?

*Serial Papers on Baptist History, Principles, Practices, Churches,
and Men.—IX.*

BY SAMUEL BANKS.

HISTORIC FACTS (*continued*).

HISTORY has so many gaps. There are so many *lines left out*, which, though they may present themselves to the mind's eye of the careful reader, he must refrain from giving voice to, since a narrator of accredited facts must avoid stating *negative* as *positive* evidence, however forcefully it may appeal to *him* as convincing. For instance, where persons or assemblies are said to have *denied* the usefulness or Scripturalness of *Infant* baptism it does not always (or necessarily) follow that we may claim them as Baptists—that is, those who

immersed believers on confession of repentance toward God and faith in our Lord Jesus Christ. Many

WALDENSES,

Albigenses, and others, opposed infant baptism with all their might, ridiculing it as an unmeaning ceremony to be classed with the worship of images, prayers for the dead, purgatory, and so on; yet, as a whole, they knew little, if anything, of believers' baptism. The baptism of babes, enforced by the civil power everywhere, had well nigh driven true baptism from nominal Christian countries—so that these persecuted saints of God (like some few whom we have in our midst now)—had come to look upon baptism as a *spiritual* matter only, and neglected its *literal* observance altogether. Let these remarks be continually borne in mind.

Last month I concluded with a reference to the time of William the Conqueror. I must now take a leap through the darkness of the following days of nearly a century. In the reign of

HENRY II.

we get a glimpse of the Baptist element again. *Again* I say, though our opponents declare that "this heresy (*sic.*) made its *first appearance* in England *then.*"

Some refugee Waldenses were found preaching the Gospel here, having fled from the fierce persecutions to which they were subjected in their native lands. Probably, disciples of Arnold of Brescia also found their way to this country, hoping thereby to secure asylum from their cruel persecutors. As to the Waldenses, their leader, Gerard, and his companions were arrested, and tried at Oxford on a charge of heresy. Amongst the many perversions of the Gospel of Christ to which this faithful band was strongly opposed was that of infant baptism,—the baptism of infants they resolutely rejected. They pleaded that the Scriptures only were their rule of life. Being found guilty of incorrigible heresy, Henry II. ordered their foreheads to be branded with a red-hot iron; they were whipped through the streets of the city, their clothes cut off at the girdles, and turned into the open fields, all persons forbidden to give them food or shelter. This was in the depth of winter; every one of them perished with hunger and cold.

So much for the king who opposed the power of the *State* to that of the *Church* in the person of Thomas à Becket!

Again, secular history gives no help in our special research; but here is a gap which may well be filled in with the declaration of Scripture—"My Word shall not return unto Me void." By faithful, earnest men, it had been preached, and in many a humble heart was treasured.

Then came

WYCLIFFE,

who—from Oxford, the seat of learning, and from his pulpit at Lutterworth—gave to England its richest boon—a Bible in the mother-tongue, and by his teaching promulgated the pure Gospel of God. Thus the long smouldering embers of the light of truth broke with living force through the darkness of the realm, for throughout its length and breadth—in the hearts of many unlearned men and women, too poor and too simple for historic note—that Gospel and that truth had already been treasured, so that when the fuller light of the *written* Word in English was diffused their hearts welcomed and rejoiced in the *knowledge* of salvation.

Orpington, April, 1897.

LATE MR. MEERES.—On Sunday evening, March 21, the funeral sermon for Mr. Meeres was preached by Mr. A. Steele, from, "But My servant Caleb, because he had another Spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went" (Num. xiv. 24). Noticing, I.—The servant. II.—His Master. III.—The good character. IV.—The new situation.

Light for Learners.

Short Explanations of Scripture Names.

BY E. MITCHELL.

"They shall call His name Emmanuel."—Matt. i. 23.

We can scarcely leave the names of our glorious Lord and Redeemer, without touching upon His name, "Emmanuel." It does not appear that He was ever, in the days of His flesh, called by this name, but He is known by it to all His people. He is "God with us," and as we know Him by this name, we put our trust in Him. The angel had informed Joseph of the miraculous conception, and commanded him to call Him "JESUS, for He shall save His people from their sins." Matthew, in giving the account, says, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us.'" On the angel's interpretation of the name Jesus, "He shall save His people from their sins," says an able writer, "It will be observed that, in the words of the angel, explaining the purport of the name, allusion is especially made only to that part of the word which means 'Saviour.' This may serve to impress upon our minds the fact that, as is expressed by His human name, so actually in His human nature, our Lord is the Saviour of mankind; that His manifestation as a real man among men is for our salvation. For His humanity was essential to atonement by sacrifice; since only in the human nature could He suffer and die. His own personal action in effecting our salvation is, therefore, more plainly intimated than if the full interpretation of the name had been given, 'the Lord (or Jehovah) shall save His people from their sins.' But it is remarkable that, as a comment explanatory of this announcement of the angel, and evidently as its parallel, or equivalent, the Evangelist adduces the words of the prophet, when foretelling the birth of the Messiah, 'They shall call His name Emmanuel, which, being interpreted, is God with us.' Here we find the idea introduced, which makes up the full significance of the word Jesus, or Jehoshua, 'Jehovah (is) Saviour.' He who is with us, to save His people from their sins, is God."

Since the incarnation, "God is with us," in our nature, in a manner in which He was not with us previously. "This name, *Emmanuel*, contains an implied contrast between the presence of God, as exhibited in Christ, with every other kind of presence which was manifested to the ancient people before

His coming.* Our Lord is called "Emmanuel," when He appears in our flesh to atone for our sins by the sacrifice of Himself, and to become actually the Saviour. "The first thing we ought to consider in this name is the Divine Majesty of Christ, so as to yield to Him the reverence which is due to the only and eternal God. But we must not, at the same time, forget the fruit which God intended that we should collect and receive from this name. For whenever we contemplate the one person of Christ as God-man, we ought to hold it for certain that, if we are united to Christ by faith, we possess God."† O wondrous, glorious, and blessed name! *Emmanuel*, God with us, joined to us in bonds that can never be sundered! Let us adore, wonder, and praise.

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

WHO shall separate us from the love of Christ?—*Paul*.

LEARN by grace to mix faith in all that concerns thy soul.—*Hawker*.

IN prayer it is necessary to know what sends us to the mercy-seat.—*S. T. Belcher*.

THE Holy Ghost breathes life into the soul; then it is concerned about its state.—*Gospel Magazine*.

HUMILITY is the Christian's greatest honour; the higher men climb, the farthest they are from Heaven.—*Burrows*.

GOD gives grace in cases wherein He doth not give comfort, and so He is the God of all grace in a far larger extent than of all comfort. Yea, and He often gives most grace when not comfort.—*Gospel Magazine*.

FROM the commencement of my illness to the present time my peace has been like a river, and the words of my Saviour have been verified to me: "Peace I leave with you; my peace I give unto you."—*Mrs. Mason*.

WEEP not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will, through the mediation of His blessed Son, receive me, though a sinner, where I hope we ere long shall meet to sing the new song, and remain everlastingly happy.—*John Bunyan*.

"THE first month." The beginning of their years (the Israelites) is henceforth to be dated from their going out of Egypt. Intimating thereby that the beginning of our years (or of life) is to be dated from our call out of Egypt. We never truly begin to live till we begin to move towards Canaan.—*Berridge*.

* Wilkinson. † Cvalin.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CHEERFUL AND HOPEFUL, AT
CHESHAM. WELCOME TO MR.
WM. HY. EVANS.

APRIL 1st, 1897, will be long remembered as a red-letter day in connection with the Strict Baptist cause at Chesham, when Mr. William Hy. Evans was publicly welcomed to the pastorate. If we are rightly informed, the Church has been pastorless about 20 years, and the cause has got very low, but with prayer and faith in God, there are now hopes of a revival. The names of Messrs. S. K. Bland, Newtown, and Parsons, former pastors here are still fragrant in the hearts of many.

The following from the *Chesham Examiner*, summarises the services of the day.

"The pastorate of the Chesham Townfield Baptist Chapel having been accepted by Mr. W. H. Evans (of Rattlesden, Suffolk), a series of services were held on Thursday, April 1st, to bid him welcome. The first gathering took place in the afternoon, when there was a crowded congregation in the chapel, including many from a distance. Mr. E. Mitchell, of London, preached upon the subject of 'A glorious title—An honourable relationship—The Christian's business' (Acts xvi. 17).

Mr. L. H. Colls, of Tring, afterwards gave an able address upon 'Active Christian Unity necessary for Spiritual Growth,' handling the subject with great ability, and offering much food for reflection and guidance. Public tea was afterwards provided, the chapel and schoolroom being crowded.

At six o'clock there was a meeting in the chapel, presided over by Mr. F. Butcher, of Tring. There was again a large congregation, friends coming from far and near, many other churches being represented. The service opened with singing, after which Mr. Wood (Berkhamsted), read Psalm ciii, and a friend from London engaged in prayer.

The chairman in his opening remarks, referred to the present occasion as a link in the history of the Church and their lives, and mentioned the names of honoured pastors and deacons who had borne the burden and heat of the day here in times past, remarking that though the cause had had its vicissitudes they had reason to thank God and take courage. He urged that the glory of God should be the motive of pastor and people, and expressed a hope that this auspicious occasion would be followed by God's blessing, and evidence that He had called Mr. Evans to labour amongst them.

After another hymn Mr. J. Morling, of High Wycombe, gave an address divided under the heads of 'Prayer,

peace, and prosperity' (Psalm cxii). Then,

Mr. Evans gave his inaugural address, which he prefaced by tendering the thanks of his people to the Chairman—the member of an honoured family so prominently connected with the Nonconformity of Buckinghamshire—for being with them. Proceeding Mr. Evans said he was a Strict and Particular Baptist, not through education and training, but by Divine tuition and the deep conviction that by those doctrines and practices they were following the simple teaching of God's Holy Word. They had been his stay during 45 years, and were dearer to him than ever. At the same time, he held those views with Christian charity and courtesy to others, and should be most happy to co-operate with other brethren in work that did not involve the sacrifice of his principles. He thanked Mr. L. G. Carter and other Nonconformists for their presence that evening and said he wished to acknowledge that he had received a courteous and kind letter from Mr. W. B. Taylor. Mr. Evans spoke of his early conversion and incidentally mentioned that he was baptized by Mr. Newborn, a former minister at Chesham. Mr. Evans also addressed some words of counsel to the Church and congregation, and urged each to strive for the benefit of others, all working for the well-being of the cause, the glory of God and the salvation of souls. Finally he exhorted them to 'Adorn the doctrines of Lord Jesus Christ.'

"The Chairman having acknowledged the minister's kind remarks and thanks, the meeting was shortly afterwards brought to a close."

It was very cheering to see so many present, friends coming in from Watford, Tring, Berkhamstead, Amersham, Aylesbury, High Wycombe, Wooburn Green, London, and other places.

It was a good day, the Lord's gracious presence was realised. To His name be all the glory.—NEMO.

THE OLDEST CHAPEL IN POPLAR.

BETHEL STRICT BAPTIST CHAPEL.

TUESDAY, March 23rd, was a day of rejoicing at this, the oldest chapel in Poplar—which has hitherto been held as a copyhold from the Lord of the Manor of Stepney at the nominal rental of sixpence per annum, but subject to a fine of £70 or £80 at the death of the tenant on the rolls, or at the expiration of 40 years. The death of such tenant having recently occurred, and the fine having to be paid, it was deemed advisable to apply for enfranchisement,

the result being the Lord of the Manor met the officers of the Church in a very liberal spirit, and in consideration of the amount of the fine granted the enfranchisement for the additional sum of £43, making a total (exclusive of solicitor's fees) of £118 8s. 4d. Towards this amount Mr. F. Hitchman, an old friend of the cause, promised to give the odd money on condition that the £100 could be raised, and that amount having been guaranteed by five friends connected with the Church, Mr. Hitchman's promise was redeemed by a cheque, and

THE ENFRANCHISEMENT IS AN ACCOMPLISHED FACT.

It was consequent on this that on Tuesday an enthusiastic meeting was held to commemorate the event. Pastor Cornwell, of Brixton Tabernacle, preached in the afternoon; tea was then partaken of and a public meeting subsequently held, presided over by Mr. H. Clarke. Congratulatory addresses were given by pastors Holden, Lee, Cornwell, Bond, Belcher, Parnell, West, and Mr. J. W. Banks, Editor EARTHEN VESSEL.—Several anthems were well rendered by the choir, under the conductorship of Mr. J. Phillips, and a happy and profitable meeting was brought to a close by singing the Doxology, the Benediction being pronounced by Mr. H. F. Noyes, pastor of the Church.

We understand that all seats are, like the building, free, and a hearty welcome will be given to all who may be led to worship with them.—*Local Paper.*

RECIPROCIITY AT HOMERTON ROW.

ON Lord's-day, March 28th, and Tuesday the 30th, we celebrated the sixth anniversary of the pastorate of our esteemed brother S. T. Belcher. Our pastor preached in the morning, and Mr. E. White, of Woolwich, in the evening. Mr. E. Mitchell preached on the Tuesday afternoon. A goodly number sat down to tea, after which a public meeting was held, at which our brother J. Barmore presided. Brother A. Harrington, of Watford, sought the Divine presence and blessing. The meeting was addressed by brethren F. C. Holden, E. Marsh, E. Mitchell, J. Parnell, J. Clark, and J. Everett on "Unto us a child is born" &c. (Isa. ix. 6). The brethren spoke well to their subjects, and were listened to with much pleasure and profit. The collections were good, and testified to the esteem in which our pastor is held. We bless the Lord for peace and prosperity. During the evening our pastor, in the name of the Church and congregation, presented to each of the senior deacons a very handsome and useful copy of the Bible. To our brother J. Barmore "for

faithful and valuable services as deacon and treasurer for a period of 38 years," and to our brother J. Haines "for services as deacon and secretary for a period of 44 years." Our pastor also presented to our brother G. Dawson a copy of Denham's Selection, and a "Bristol tune book" in appreciation of 20 years service as leader of the singing, for which the recipients gave grateful and hearty thanks. Our very enjoyable and profitable meeting was concluded by singing "Home sweet home," 740 Denham's, to the old, sweet tune.

CROWLE, DONCASTER.—The Lord is moving at the present, very mightily, in this time-honoured Church, and has been doing so for some time past. Our Pastor, W. Rowton-Parker, had the joy of baptising five dear sisters in Christ, on March 24th, and of receiving them into the fellowship of the Church—at the table of the Lord,—on Sunday April 4th. Six more are now before the Church, all of them very manifestly the subjects of Divine grace, their testimony being more than usually clear and conclusive. A number of others are also under deep conviction. A mighty influence attends the preaching of the old fashioned Gospel of sovereign grace, and love, and the old truths are working new wonders. No new methods are adopted, no excitement prevails, except that which comes of the mighty movings of the Holy Ghost. The work is solemn, solid, steady, and manifestly of God, and not of man. To Him be all the glory, for to Him alone it belongs.

READING (PROVIDENCE).—For a period of eleven years, the Church meeting at "Providence" has been under the pastoral oversight of Mr. W. H. Rose. We are thankful to record that a large measure of the Divine blessing has been realised under the ministry of the Word. There has been for some time past a growing conviction in the mind of the pastor that his work here was finished, and that God's will indicated a removal. The deacons have on more than one occasion encouraged him to remain, but at a special Church meeting, held April 12th, the pastor tendered his letter of resignation, which was couched in terms of Christian affection, sympathy and good will. The resignation (to take effect after Lord's-day, July 4th), was accepted by the Church with great regret in the same spirit that it was tendered, with expressions of thanksgiving to God for the many tokens of His favour during the period of our pastor's labours amongst us. The Church desires to bear testimony to the consistency of life and walk, fidelity to truth and earnest devotion to his work, which has characterised

their pastor and gained for him, not only the love and esteem of those amongst whom he laboured, but of a wide circle of friends in the town at large. It is the earnest hope of the Church that the Lord may open for him some other sphere of usefulness, where his labours may be abundantly blessed, and to which he will be followed by the best wishes, and earnest prayers of the Church at "Providence." Signed on behalf of the Church,

A. MARTIN,	} Deacons.
C. VIZE,	
C. MONTAGUE,	
W. WELMAN, JUNR.,	
R. WELLS,	

BLOOMSBURY (KEPPEL-STREET).—Services commemorating second anniversary of the pastorate of Mr. H. T. Chilvers, commenced on Lord's-day, March 14th, when the pastor preached morning and evening. Tuesday, 16th, pastor E. Mitchell preached in the afternoon, on the excellency of God's goodness to His chosen people. Tea being served, the evening meeting commenced, presided over by Mr. W. Abbott, of Chadwell-street. Brother Cooper, of Soho, sought God's blessing, and addresses of a spiritual and experimental character were delivered by brethren O. S. Dolbey (Surrey Tabernacle), E. Marsh (Stratford), J. Box (Soho), Beecher (Shouldham-street), and E. Mitchell (Chadwell-street). Brother Thomas wired his inability to be present. We thank the many friends who visited us on this occasion; their countenance and help much appreciated. Collections on Tuesday for pastor, £20. Hymns from hymn sheet No. 19, by Messrs. R. Banks and Son. The verse from No. 2 hymn on the sheet came with much sweetness to many—

"Glory to Thee for strength withheld,
For want and weakness known;
And fear that sends me to Thyself
For what is most my own.
I have a heritage of joy
That yet I must not see;
The hand that bled to make it mine,
Is keeping it for me."

A. P.

TOTTENHAM.—PRESENTATION.—A tea and public meeting was held on Thursday, March 25, at Ebenezer Baptist Chapel, Napier-road, Philip-lane, when a testimonial was presented to Mr. Thomas House, pastor, as a token of appreciation of his twelve years' labours. Mr. George Savage presided over the meeting, and, after reading the Scriptures, made some very appropriate remarks. Mr. Gladwin, of Great Alie-street Chapel, prayed, and gave a short address relative to the occasion. Messrs. Gentle, Day, and Nash, also addressed the meeting. Mr. Bartholomew, deacon, presented a purse containing

£14 13s. 3d., to the pastor, who thanked the friends for their liberality towards him. The Sunday-school children contributed towards the testimonial. A widow gave three nice books. Friends said they enjoyed the meeting, though they were sorry to part with their minister. Farewell sermons were preached the following Lord's-day from Acts xx. 2 and 2 Cor. xiii. 11.

WHITE CHAPEL (COMMERCIAL-STREET PARTICULAR BAPTIST CHAPEL).—The annual meeting of the above Church was held on January 26th, 1897. A sermon was preached in the afternoon by Mr. Mitchell, of Chadwell-street, after which about 50 sat down to tea. A public meeting was held in the chapel at 6.30, presided over by Mr. F. T. Newman. The meeting was opened by singing, "Come, let us join our cheerful song," &c. Brother House led us to the throne of grace in prayer, and the chairman read Eph. ii. The Church secretary followed with the report for the past year. He said:—

Mr. Chairman, and dear Christian Friends, —It is my privilege and pleasure to give you the following brief report. It is not in our power to report great progress, but the Church gratefully acknowledges the good hand of God in His dealings with us during the past year, who has been pleased to add unto us seven by baptism and three by transfer, and others are coming forward, giving us sweet evidence that "the Lord of hosts is with us," and while we acknowledge His goodness in the past, we would humbly ask the continuance of the same favours in the future, and by His grace we will praise Him. The Church also acknowledges the good hand of God in fulfilment of His promise in providing His Church with a pastor, a man after God's own heart; and we humbly pray that his ministry will be continually and abundantly blessed to the building up of His saints in their most holy faith, and to the conversion of precious souls. Our financial position has somewhat improved during the past year, but there is, however, we regret to say, a deficiency on the year's accounts of about £15 as against £23 the preceding year. The sympathy of friends is earnestly desired to enable the officers to clear off the debt. Let us then, dear friends, take courage and press forward toward the mark of our high calling in Jesus Christ, and to His name be all praise and glory.

Mr. White, of Woolwich, gave an address, founding his remarks on "The preaching of Jesus Christ and the revelation of the mystery of the Gospel." Mr. Mitchell, addressing the meeting, stated that when present a year ago he addressed Mr. Othen as a member of his Church, but now he had become the pastor of the Church, and speaking for his friends at Chadwell-street wished him God-speed. During the singing of hymn, "Hark, my soul, it is the Lord," a collection was taken, and which, with special subscriptions, amounted to over

£10. Addresses followed by brethren Cornwell, Sears, and Othen (pastor). The chairman closed the meeting with prayer.—E. CUDMORE, *Church Secretary*.

NEW NORTH ROAD (SALEM, WILTON-SQUARE).—On Friday evening, March 5th, an interesting service was held to unveil the tablet erected in the chapel to the memory of the late pastor (W. Flack). The service commenced at 7.30. Brother W. E. Thomsett, of Reading, occupied the chair, and spoke of his long acquaintance, &c., with the deceased. Brother James Clark followed with an address on—(1) What he was as a Christian man; (2) What he was as a minister; (3) The memory of such men is blessed. Brethren Britton and Harris (deacons) took part, who also drew down the sheet from the tablet. Brethren J. J. Smith and G. Elnaugh also spoke.

CLAPHAM (REBOOTH, BEDFORD-ROAD).—The fortieth anniversary was held on Tuesday, March 16. Our brother, Mr. E. Marsh, of Stratford, was led to preach from, "For our God is a consuming fire" (Heb. xii. 29), setting forth the nature of God's character, shewing His justice, His mercy, and His righteousness, and pointing the believer to Jesus. The preacher also set forth the strains of love, joy, peace, and eternal glory proceeding from the precious Mediator. The evening meeting was well attended, presided over by brother J. M. Rundell, of the Surrey Tabernacle. Brother C. H. Fuller petitioned the throne of grace, and the chairman then read the 145th Psalm, "I will extol Thee, my God, O King," which was the keynote of the meeting, acknowledging the goodness of God towards us as a Church and people the past "forty years," stating that, although we have had many trials and afflictions, yet upheld and supported by His almighty arm. Our brother referred to the many times he had preached for us, and felt a loving interest in the cause, and would say with Isaiah of old, "Thou hast wrought all our works in us," and trusted we should have many more Ebenezers to raise to His unsparing goodness and praise His great name. Our pastor (Mr. W. Waite) made a few remarks on God's goodness towards him personally, and desired to say that it was no small mercy for the Church to be kept, "Firm in the truth for forty years." Mr. W. H. Lee gave remarks on the words, "Stand fast therefore in the liberty wherewith Christ has made us free;" Mr. Thos. Carr on "The grace of our Lord Jesus Christ;" Mr. James Clark on the words, "Thou shalt remember all the way which the Lord thy God led thee this forty years in the wilderness;" Mr. J. Copeland on "Let

there be light, and there was light;" and Mr. G. F. Gray on the words, "He led them forth by the right way." Brother H. Mundy, the treasurer, gave thanks to the chairman and brethren from the Surrey Tabernacle for their kindness from time to time in their ministrations, as also financially, to which the chairman suitably replied. Thus the celebration of our fortieth anniversary closed with, "Praise God from whom all blessings flow." The collections realised over £8. JOSEPH ARNOLD.

GREAT YARMOUTH (YORK-ROAD SUNDAY-SCHOOL).—The twenty-first anniversary of the above school was held on Sunday and Monday, March 21 and 22. Sermons were preached morning and evening, and an address delivered in the afternoon of the 21st by brother Sapey, of Claxton. On the 22nd a tea and public meeting was held, the pastor, J. Muskett, presiding; the Word was read, and brother Wharton, of Beccles, sought the Divine blessing. Brother G. J. Reeder, the school secretary, read the report for the past year, which showed that some former scholars had left the town, and one had been taken away by death, but their places had been filled up by new scholars, and the financial account was so far satisfactory that all demands had been met, although there was no balance in hand. The pastor then gave the prizes to a goodly number of the scholars for attendance and good conduct, after which brother Reeder presented a testimonial to our worthy superintendent, Miss Pain, consisting of a handsome electro-plated teapot and a framed address, as follows:—

BELOVED SUPERINTENDENT.—The teachers past and present of York-road Baptist Sunday-school beg your acceptance of this address and teapot as a token of our sincere regard for your labour of love amongst us for 21 years, 16 of which you have been superintendent, trusting you will be spared to work for many more years in the beloved employ and enjoy much of the presence of Him who said, "Suffer little children to come unto Me." Signed, on behalf of the teachers—G. J. REEDER, Secretary, March 22, 1897. Great Yarmouth.

Brother Bedingfield, of Beccles, addressed the meeting on "Contrasts: The Babe and the Old Man, the Sweep and the Snow," drawing some practical lessons therefrom. Brother Sapey made some good remarks upon the testimonial and Sunday-school work. Special hymns were sung on the Monday evening, Miss Latten presiding at the harmonium. Collections at all the services realised £2 1s. 1d. Thanks were returned by the pastor, and the children sang "God be with you till we meet again." Thus ended a very pleasant and profitable anniversary. A letter of

sympathy and congratulation from brother Marsh, of Gurney-road was read to the meeting.—J. M.

A GOOD SUGGESTION: STRICT BAPTISTS AND THE JUBILEE YEAR.

DEAR BROTHER BANKS,—The following letter from brother Sargent contains an excellent suggestion. Personally, I have not the time to take up the matter, but shall be glad if you will insert it in next issue of the E. V. and G. H. If some energetic brother or brethren will take the matter up, much might be done to lighten the burden under which not a few of our Churches groan. Yours fraternally.

E. MITCHELL.

25, Calabria-road, Highbury, N.
April 14, 1897.

MR. EDWARD MITCHELL.—Dear Sir,—Meeting some friends on Monday, and the conversation reverting to the Jubilee Year, and the large funds now being collected for the Indian Famine and the Hospitals, I thought what a good opportunity the Strict Baptists would have this year of raising a Jubilee Fund for clearing off debts on the chapels of the denomination, and which press so heavily on a great many causes. My idea was voted good, and they gave me the promise of £2 towards the said fund. Should you be willing to take the matter up and advertise it, I feel sure it would be a success, trusting you will pardon me troubling you, but know of no one to whom I could better refer it.

Hoping to have your favourable consideration.

I remain, dear sir,
Yours faithfully,
ARTHUR SARGENT.

302, Roman-road, North Bow.
April 8, 1897.

P.S.—Would send on cheque for £3 as soon as you pleased.

[As the London Strict Baptist Ministers' Association is a well-established body of good repute, we suggest they should be formed into a special committee, together with a few other pastors and men of standing in the denomination as the *modus operandi* for carrying out the above.—J. W. B.]

CHEERING WORDS FROM CANADA.

MR. A. J. WARD.—A dear friend of mine in Guelph, Canada, niece of the late Mrs. Pead, member, I believe, of your Church, sends me two GOSPEL HERALDS. In one there is an account of the Church and school in Laxfield. I feel interested in them, as my dear husband was one of the twenty-nine that formed the second Church in that place.

He has gone to the Church above two years last July. His age was 83 on July 25. He never united with any other Church. He lived and died a Christian. Almost his last words were, "I have a desire to depart and be with Christ, which is far better."

Mr. Tottman was pastor when he was a member. He travelled very much. Six times he and I crossed the ocean. Laxfield was his native place. I was delighted to see in the "Portrait Gallery" your account of God's dealings with yourself. I felt glad that God had sent you to that Church where my dear husband once stood a member. May God bless your labours. May many poor sinners be brought to see themselves as such and led to cry with the publican, "God be merciful to me a sinner." I, his wife, am 88 years old, and I hope to join him in praising God, for His mercy endureth for ever.

Most respectfully yours,
M. A. HUBBARD.

Union Dale, Wakefield P.O., Iley County,
Kansas, U.S.A.

DACRE PARK.—Pastor J. H. Lynn's 3rd anniversary, Lord's-day, March 23rd. Mr. Lynn delivered a discourse in the morning from "Even as the Son of Man came not to be ministered unto but to minister" (Matt. xx, 28). In the evening brother John Box preached from "For this is the will of God in Christ Jesus concerning you" (1 Thess. v. 18). Services were continued on Tuesday, when Mr. Colls, of Tring, spoke from Acts iii. 13. Tea was served in the school-room, followed by a public meeting, presided over by G. F. Gray, Esq., of the Surrey Tabernacle, who introduced the service of the evening by a sound Gospel address, which was much enjoyed. Addresses were delivered by brethren Box, Colls, White, and Lynn. Brother Piper, of Eltham, and others took part. Collections £7 10s.—C. W. S.

LITTLE LONDON (WILLENHALL).—On Lord's-day, March 21st, we were favoured to celebrate the 105th anniversary of the Church worshipping in the above sanctuary. Our esteemed brother, pastor A. E. Realf, of Leicester, preached two excellent sermons, which were much enjoyed by the people. He also gave an interesting address to the Sunday-school children in the afternoon. Our friends are hoping it will not be the last time they shall have the privilege of hearing brother Realf. The collections amounted to £10 12s.—GEORGE BANKS, Pastor.

STREATHAM COMMON (PROVIDENCE, HAMBRO-ROAD).—We were favoured with beautiful weather on the occasion of our spring meeting, March 30th. Mr. E. Marsh was with us in the after-

noon, and our hearts were cheered and lifted above time things, and surroundings, as he spoke of the perfect gift of God to His people. About fifty took tea together, kindly attended to by our lady friends. In the evening, Mr. Styles took the chair in the place of Mr. Cooper, who was prevented being with us through an accident. Mr. Styles made some choice remarks on Psalm cxv. Mr. Copeland followed with an address founded on ver. 15 of same Psalm. Mr. Cornwell dwelt on 1 Sam. xxx. 6, and Mr. Dadswell gave a spirited exposition of Matt. xviii. 20. Our friend and brother, Mr. Horton, gave goodly words from Prov. viii. 34. We had a thorough good day, for which we desire to praise the Lord, who hath been mindful of us according to His promise. Collections £23. "What hath God wrought."—C. RUSSELL.

PULHAM - ST. MARY. — Brother Stannard, of Beccles, who has preached the Word for us at intervals during the past two years, has accepted the unanimous invitation of the Church to "supply" during the next three months, with a view to the future pastorate; with this, we as a Church, wish to add our hearty thanks to those brethren who have preached the Word of Life to us since the decease of our late pastor, G. B. Dearle.—Yours in Christ, T. F. HUBBARD, Church Secretary.

MEOPHAM.—The annual meeting of the Strict Baptist Benefit Society was held here on Tuesday, April 13th. The members met at three to transact business; at five o'clock a good tea was provided. The evening service commenced at 6.30, when our dear brother, Mr. Beecher, of Shouldham-street, preached from the words, "Bear ye one another's burdens, and so fulfil the law of Christ." He spoke of His character as Burden-bearer and the sympathiser, also the helper of the needy, which was very suitable to the occasion. The Lord helped both His servant to preach and His people to hear. Our heart's desire is that the Master's blessing may rest on it.—W. T.

Our Australian Column.

Mrs. Jane England—Trowbridge—John Warburton—Baptism—Darkness—Deliverance—Departure.

OUR deceased sister England was a native of the county of Wiltshire, having been born not far from Trowbridge. She was called by grace, when about 17 years of age (during a severe illness); the thunders of Sinai terrified her, and she found she was a lost sinner, deserving eternal punishment. She made many fleshly promises of being good and

obedient, if the Lord would only spare her life, but when recovered of her sickness, this goodness soon passed away, though the terrors of God's wrath against her sins bound her in chains. She was then a hearer at a Strict Baptist Church, presided over by a gracious minister, sound in the faith, near Trowbridge, and at a week evening service one of the deacons conducted the meeting, and gave a short address from the words, "I will bring the blind by a way that they knew not," &c., which was so blessed as to set her soul at liberty, and she found "joy and peace in believing." This Church, however, fell into the hands of another preacher, whom she could not hear, and by the kind directing care of the Lord, she became a worshipper at the late famous John Warburton's, Trowbridge, and very soon joined that Church by baptism, her aged father being immersed at the same time with her. After her marriage with Mr. Gideon England, she continued a consistent member of "Zion," until, in the early fifties, she and her husband came to this colony. It is not necessary to follow her footsteps till her death; she had to travel the path of tribulation, the common lot of all the Lord's chosen ones, her greatest trouble, when unable to hear the Gospel proclaimed. For many years she and her husband were in Sydney, Mr. E. being for some time a deacon at Castlereagh-street. Not long before our sister's death, she applied for membership at the Strict Baptist Church assembling at the Temple, Elizabeth-street, Sydney, under the ministry of brother Fremlin. Our sister was joyfully welcomed, being well known to nearly every member of this Church, and she often gave her pastor a cheering testimony of hearing to profit.

For some weeks before her death her mind became very clouded and her evidences dark, yet the Lord had not forsaken her. He proved His faithfulness, by giving her a bright shining quite at the last, after her voice had failed, causing joy to her dear husband, and to friends at her bedside, her countenance displaying that inward peace the world can neither give nor take away. She gently breathed her last on Jan. 8th, 1897, aged 69, and was buried at the Necropolis, Rookwood, there waiting the redemption morn.

Brother Fremlin preached a funeral sermon the following Lord's-day from, "There remaineth, therefore, a rest for the people of God," giving an outline of the Lord's dealings with our deceased sister, and it was felt to be a very solemn time. May the Lord in His mercy fill quickly the gap made by death, and prove himself to be a God of comfort to the bereaved ones. Our God whom we try to serve out here, is "the same yesterday, to-day, and for ever," and the same

in every place throughout the world. He knoweth them that are His.

FREDERICK MUDIE,

March 15th, 1897.

SYDNEY.

We are still pressing on in the fear of the Lord at "The Temple." Congregations keep up, much love to brother Fremlin, our pastor, is manifested. Recently a testimonial of over £8 was presented to him; it was got up by our young friends, and took our pastor quite by surprise, who, with evident emotion, thanked the Lord and the friends for their kind and continued expressions of love. To God be all the praise.—F. M.

Aged Pilgrims' Corner.

ON April 8th, Mr. and Mrs. W. J. Parks kindly gave the inmates of the Camberwell Asylum a tea; a large number of personal friends were also present, and everyone appreciated the hospitality of the treasurer. At the evening meeting excellent addresses were given by Messrs. Bradbury, Hayles, Dolbey, Savage, T. Carr, G. F. Gray, W. J. Martin, and A. Boulden.

On April 13th special services were held at Grove Chapel, Camberwell, in connection with the Auxiliary there, which was instituted sixty-two years ago. Sermons were preached by Mr. Bradbury, the pastor, Mr. T. Lawson, and the Secretary of the Society, much interest being manifested in the institution.

On May 13th a sermon will (D.V.) be preached in St. Mary Aldermary Church, Queen Victoria-street, E.C., at 7.30, by Mr. J. Ormiston, Rector of St. Mary-le-Port, Bristol, and editor of the *Gospel Magazine*. It is but seldom that London friends have an opportunity of hearing Mr. Ormiston, so a large attendance is anticipated on Thursday evening.

The *Quarterly Record* for April is an interesting number, containing two illustrated articles and a variety of information upon the Society's work. Copies will be sent on application at the office.

The Society's balance-sheet for the year ending March 31st, shows an expenditure in pensions of £10,460 per annum. A large increase of new subscriptions is needed, and non-subscribing friends are asked to commemorate Her Majesty's Diamond Jubilee by becoming contributors of 7s., 10s., or 14s. per annum.

Past and Passing Events.

Brother Dent.—"Our brother, Mr. Jabez Dent, having preached before the

Church (Hope, Bethnal Green), with acceptance, we can recommend him to the Churches of our Denomination as a truthful supply.

Signed on behalf of the Church,

JAMES CLARK, Minister,
JNO. STOCKDALE, } Deacons.
W. THEOBALD, }

Wellingboro.—It was a grand sight to see our brother Marsh once again in our midst on Lord's-day, March 21st. Congregations excellent. Old friends rallied and said, "It was good to be there."

Walthamstow.—Sunday-school flourishing; Saturday evening Bible class successful; addresses instructive and profitable. The chapel is clean and looks nice; new iron platform railing surmounted by a

Mahogany rail, and with a mahogany reading desk and panel this makes a great improvement in the appearance of the chapel. Our friend, Mr. Harold Cooper, gave us the iron railing, which was specially cast, and

One of our deacons gave the polished mahogany work, so that we only had to pay for the cost of fixing. One of the members has kindly paid the cost of two incandescent lights in front of platform. May the Lord's blessing rest upon what has been done to His honour and glory, and for the pleasure and benefit of His family.—H. T. C.

Finchley.—The Church meeting at the Baptist Chapel, Station-road, have agreed to withdraw from meeting as a Church at the said chapel from April 4th, 1897, and has no connection with the management or any responsibility in any matters connected with the chapel from that date. We

Would refer any inquirers to Mr. Thomas, of Watford, who has lately resigned the oversight of this Church. Trusting you will kindly do this for us, we remain, yours respectfully.

Signed on behalf of the Church,
J. HYDE,
W. S. BRACEY.

Portsmouth.—A sister, formerly a member at Hedge End, Botley, but removed here in providence, dropped in at "Rehoboth," Lake-road, the other night; brother Cudmore's testimony was blest to her soul, and she has cast in her lot with us, and said—

"Here would I find a settled rest,
While others go and come,
No more a stranger or a guest,
But like a child at home."

This makes four added this year.

We are encouraged and looking up to our faithful God in Christ to still work in our midst; we seek His honour and glory and good of souls.

* * *

Uxbridge.—The first anniversary of "Mount Zion Chapel Open Air Mission," was held on Thursday, March 25th, in the chapel at Chadwell-street. Mr. E. Mitchell, the pastor and president of the mission, was in the chair. Brother Ridley, hon. sec., read an encouraging report, and spiritual and instructive addresses were given by brethren Bush, Licence, and Marsh. The Mission will (D.V.) commence their sixth year of work as early in May as possible.

Gone Home.

FROM ELIM'S VALLEY TO HEAVEN ABOVE.

"Elim." Limehouse, has again been visited by death, and the following three dear friends taken from us to their everlasting rest.

I. MRS. MARY ANN ANDREWS, age 68, on March 16th, who, with her late husband, James Andrews, in their young days resided at Lowestoft, and on Lord's-days she used to walk to Beccles and back (nine miles each way) to hear the Word of Truth. It was in their house the late Mr. C. Masterman preached his first sermon. Subsequently they came to London and sat with pleasure and profit under the late Mr. T. Stringer, at Stepney, but on the formation of the Limehouse Cause in 1870, they both became members. They afterwards joined Stepney under the late Mr. T. Stead, and, later on "Bethel," Poplar, under Mr. Noyes. In August last Mr. Andrews died in the faith, his hope being built on the blood and righteousness of Christ. At the commencement of this year Mrs. Andrews rejoined us at Limehouse, but being much afflicted, it was evident she would not be spared to us long, and she gradually got weaker, but she felt that underneath her were the everlasting arms, and when near her death she said, "He is all my salvation and all my desire," also—

"Thou, O Christ, art all I want,
More than all in Thee I find."

She was not left comfortless, but was graciously sustained in her hope in God unto the end. Her body was committed to the grave near her late husband, in the Woodgrange Park Cemetery by Mr. Holden.

II. MR. ROBERT SCOTT, age 74, on March 26th, after a long and painful illness. He was interred by Mr. Holden, at Ilford Cemetery, on the 31st. He had been a member with us from the formation of the Church, and for some years took an active part in it.

He was a humble Christian, lying low at the foot of the Cross, feeling—

"There was nothing in him to merit esteem.
Or give the Creator delight,"

and he seldom was enabled with joy to draw water out of the wells of salvation, yet he rested on the sure foundation, and would say, "By the grace of God I am what I am." He was very firm in the truth, and would contend earnestly for the faith once delivered to the saints. The words Mr. Holden preached from after his funeral were most applicable to him, viz., "He knew the grace of God in truth." We shall miss him, but we cannot but thank God that he is relieved from all his pains and sorrows, and without a cloud overshadowing his soul he is rejoicing in the presence of his Lord to go no more out for ever.

III. MR. ISAAC J. WANSTALL, on March 30th, in the 73rd year of his age, after only two days' serious illness. He was interred at Bow Cemetery by Mr. Holden on April 7th, many friends being present. He was not a member with us, but a beloved brother, a regular attendant, a lover of the truth, a good supporter of the cause, and a great friend to the poor. Mr. Holden's ministry was much blessed to him, especially when dwelling upon the substitution of Christ. He was well versed in the Scriptures, which were his daily spiritual food and comfort. He was a cheerful Christian, and was able to converse with his devoted wife on the best things to the last, when, in a calm, peaceful, reliant hope in God he entered into rest.

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

GEO. TURNER.

MR. JOSEPH DORLING, many years a member of the Surrey Tabernacle, was somewhat suddenly summoned to his home above on Thursday, March 18th, 1897. Mr. Hill, his son-in-law, says, "He was only bad about half-an-hour; it was truly sudden death, sudden glory: we are sure it was his gain though our loss." His mortal remains were committed to the grave on Thursday, March 25th, in Nunhead Cemetery, by his pastor, Mr. Dolbey, in sure and certain hope of resurrection unto life eternal.—H. HILL.

[Our departed brother was baptised by the late C. W. Banks, about fifty years since. His Christianity took a practical form in helping the poor and needy.—J. W. B.]

FRANCES HARRIET MARSHALL (the beloved wife of Mr. T. Marshall, deacon of "Ebenezer," Fulham) fell asleep in Jesus, on Feb. 14, 1897. Our departed sister was called under the ministry of

the late Mr. Williamson, of Addison-park, and when that Church was dissolved, she willingly with her husband consented to set apart a portion of their house at Hammersmith, for the preaching of the Gospel. This continued until the number increased so that a larger place had to be obtained. Our dear sister was indeed a true lover of a free and sovereign grace Gospel, nothing suited her so well as salvation without money and without price; she retained this attachment to the last and found sweet comfort and support in her last moments. Her sufferings for several months were very keen, but dying grace was given in the dying hour, so that her mind was peacefully stayed on Jesus; thus she departed leaning on the arm of her Beloved. The service held in "Ebenezer" chapel, on Feb. 21, was opened by singing her favourite hymn (396, Stevens' Selection). The pastor read and briefly commented upon 1 Thess. iv., after which brother Brown supplicated at the throne of grace on behalf of the bereaved, and the Church. We committed her mortal remains to their last resting-place at Kensal Green. A portion of 1 Cor. xv., with a few appropriate remarks, prayer by brother Fowler, and singing of hymn 590, brought the solemn service to a close. Many friends were present to pay a tribute of Christian love and sympathy. We felt that we could truly say—

"Rest now, blest soul, thy sorrows keen are
 Over,
 The thorny path thy feet shall tread no
 The scene of conflict passed, for ever gone
 Are all thy fears—the victory is won.

A crown of righteousness to thee is given
 The right to dwell among the saints in
 heaven;
 Adorned with beauty, comeliness divine,
 And in God's presence evermore to shine."

—H. D. SANDELL.

MRS. SARAH ROBINSON, my dear mother, was born at Dorling, April 1, 1821, and when 1½ years old she had smallpox very badly. She was blind for some time, and her sufferings were so great that her mother prayed for her death; but, as she often said to me the Lord had work for to do, so she was spared. When she was about 5 years of age, she was playing with other children near some water, and fell in, but was rescued. When about 14 she was very much concerned about her soul, and her feelings were expressed in the hymn—

"Here, Lord, my soul convicted stands
 Of breaking all Thy ten commands," &c.

This continued for some time, and her distress was so great that she was afraid to sleep for fear she should wake in hell. But her deliverance came one night. There was a beautiful light filling her room, and her trouble was all gone. Her mother noticed the dif-

ference in her countenance. She was brought to be baptized and join the Church at Brockham, Surrey, through hearing a sermon by Mr. Forman on the words, "Behold, the eyes of the Lord are upon those that fear Him." She enjoyed the ministry of Mr. Biddle, the pastor, and often talked about those happy days. Father and mother were married on December 25, 1847; they were much encouraged about this time by a sermon preached by their pastor from "It may be that the Lord will work for us." They had many trials, but the Lord delivered them out of them all. They were both living epistles of the Gospel, which they loved, and were loved by many. In 1857 a Church was formed in their house of six, they being two of the six, and in 1858 the chapel was built in Station-road, Redhill, Mr. Hatton being the first pastor. In 1869 they were removed to Brighton, and in March, 1871, joined the Church, Richmond-street, and enjoyed the love and esteem of both its pastors and friends. My dear mother often spoke of conflict within during her latter days. She very often read Psa. cvii. and Rom. vii. Once, on my saying how I had enjoyed Rom. viii., she said, "That's my chapter; I have eaten it." The last two years she lived with her married daughter at Portslade. She was much afflicted. She was taken for death on October 23, and died on October 26, 1896, fourteen years after dear father, which she very much wished to do. I saw her one night when very ill, but could not say much. A few evenings afterwards I saw her, and she looked so happy! I said, "How happy you look, mother!" She said, "I am." I gave her several messages from the friends at "Ebenezer," and told her of our family gathering, and repeated Psa. cxvii. She replied, "I wish I could have been there." Peace be within her walls. Mr. Gray, our pastor, buried her in Portslade Cemetery. She was the mother of eight children, five of whom preceded her to heaven. May the rest follow. Amen.—R. ROBINSON.

HEPHZIBAH BETTS fell asleep in Jesus on Lord's-day, February 14th, 1897, aged 66 years. She was for many years a constant hearer and good supporter of the late James Wells at the Surrey Tabernacle, and I have often heard her say that her grief at his (James Wells') death was, or appeared, greater than when the Lord took her dear husband, and left her a widow with seven children. When John B. McCure came to Rehoboth, Pimlico, she came to worship there, and continued to do so as long as she could get out. Her language was, "Oh, that I knew where I might find Him!" She lived in the 23rd of Job, but died in the sweet consolation recorded in the 12th of Isaiah.

—S. W. B.



MR. EBENEZER BEECHER, SHOULDHAM STREET, LONDON.

(See page 170.)

An Ardent Desire.

BY E. MITCHELL.

“Let Him kiss me with the kisses of His mouth : for Thy love is better than wine.”—Song i. 2.

IN any but an inspired writing the opening of this book would lay the writer open to the charge of egotism. He claims the highest honour for his composition—“the Song of songs,” that is, the chief of all songs, as the “Holy of holies” means the holiest of all. But there is no egotism here, it deserves its title, no other song can compare with it. The subject matter is the love of Christ to His Church, and the Church’s love to Christ. This is presented under the figure of a Bridegroom and Bride—a figure frequently employed in the Scriptures. The most delightful truths are presented here in the most beautiful allegorical dressing, which

has ever made this book a favourite with the most spiritually-minded believers. Its penman, Solomon, inherited his father's gift of song—he wrote 1,005 songs (1 Kings iv. 32); but this, written under Divine inspiration, alone survives.

It is the voice of the Church which opens the dialogue, and begins the song with an impassioned outburst—"Let Him kiss me with the kisses of His mouth." We must not suppose from this that her love was prior to His—"We love Him because He first loved us." Our love is but of yesterday, while His love is from eternity. Nor must we think that her love is more ardent than His—His love passeth knowledge, and all the love of all the saints combined is but as a spark to the sun, when compared with His. Nor can we infer that she is more desirous of His company than He is of hers. It is His Spirit that fans the spark into a flame in our hearts, and causes our desire for communion to burst out in impassioned utterances—"When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek." It is the working of His grace in the hearts of His people that produces the language of our text.

The words are spoken of her beloved Lord, though she does not name Him. This is common when the heart is full, and the soul wholly engrossed with an object. So Mary addresses Him whom she supposed to be the gardener, "Sir, if thou have borne *Him* hence, tell me where thou hast laid Him, and I will take Him away." There was at that time but one *Him* in all the world to Mary; He filled up the whole sphere of her thought, desire, and vision. So with the Church here, as also in chap. iii. 3, "Saw ye *Him* whom my soul loveth?" It is well when our hearts are engrossed with thoughts of and desires after the Lord Jesus Christ, so that He alone attracts and charms us. Alas, 'tis far otherwise with us too often! yet there is none that can for a moment compare with Him, who is "the chiefest among ten thousand," and the "altogether lovely" One.

We notice THE IMPASSIONED CRY, "Let Him kiss me with the kisses of His mouth." Some understand this to express *the Church's longing desire for the incarnation of her Lord*. This was as it were the kissing—embracing—of our nature, and was ardently longed for, as expressed in chap. viii. 1, "O that Thou wert as my brother, that sucked the breasts of my mother! when I should find Thee without, I would kiss Thee; yea, I should not be despised." In chap. ii. 8. the Church appears to have had some foreview of His coming, as she exclaims, "The voice of my Beloved! behold He cometh leaping upon the mountains, skipping upon the hills." That wonderful and delightful event has come to pass. Our Lord is now one with us, and has united us to Him, but still we long for repeated experiences of His love to our souls, and desire the kisses of His mouth.

"Let Him embrace my soul, and prove
Mine int'rest in His heav'nly love;
The voice that tells me, 'Thou art Mine,'
Exceeds the blessings of the vine."

He who has once "tasted that the Lord is gracious" will long for fresh and further manifestations of His love and favour.

We interpret the mouth of Christ to be His Word. "His lips are like lilies, dropping sweet smelling myrrh;" "His mouth is most sweet."

The most blessed words, glorious truths, and precious promises fell from His lips. Applications of His Word by the Spirit's powerful grace are the kisses of His mouth. How sweet and delightful these are only those know who experience them! The kisses of His mouth are significant. There is the kiss which *betokens reconciliation*. Thus Esau with Jacob. "Esau ran to meet him, and embraced him, and fell on his neck and kissed him." That kiss declared the past was buried, the estrangement over, and brotherly kindness again restored. So our Jesus with a word removes the strangeness which sometimes arises in our minds; a kiss dispels our fears, and assures us, notwithstanding our ill-treatment, His love remains unaltered and unabated. There is, too, *the kiss of pardon*. When the prodigal, under the urging of need, and drawn by the remembrance of the plenty existing in his father's house, returned with confession of his sin and folly, he was met with a kiss, which assured him that all was completely forgiven. Pardoned sinners are at a loss which most to admire, the fact of forgiveness, or the gracious manner in which it is bestowed—the kiss which attends and attests its reality and completeness. That God forgives such crimes arouses wonder, surprise, and gratitude of the liveliest description, but that He seals forgiveness with a kiss, enhances the marvel, and intensifies the gratitude.

"What shall we pay our heavenly King
For grace so vast as this?
He brings our pardon to our eyes,
And seals it with a kiss."

A kiss is also a *token of favour*. Absalom, after the murder of Amnon, was pardoned by David, and allowed to return to Jerusalem, where he dwelt two years before he was allowed to see the king's face, but when admitted into his presence David kissed him; this betokened that he was again in favour with the king. We, too, at times appear debarred from the King's presence, His face is hidden from us, and though we know we are pardoned, we cannot be content without an experience of the light of His countenance; we want the kiss which assures us of His favour. "Let Him kiss me with the kisses of His mouth," is the cry of our hearts. A kiss is a *pledge of love*. Let Thy love be shed abroad in my heart by the Holy Ghost, is the interpretation of this prayer. Love is the mainspring of real religion. God's love is the source of every blessing we enjoy, and every act of true obedience springs from the constraining influence of Christ's love in our hearts. Love is at once "the desire of union, the bond of union, and the bliss of union." "Let me enjoy this love; let Him kiss me with the kisses of His mouth, and I shall be truly blest."

"Larger communion let me prove
With Thee, blest Object of my love;
But O! for this no pow'r have I,
My strength is at Thy feet to lie."

We observe THE INSTRUCTIVE COMPARISON. "Thy love is better than wine." This must refer to the effects of Christ's love as experienced by the believer. *Wine is sweet, but Christ's love is sweeter far*. In chap. vii. 9, we read, "The roof of thy mouth like the best wine for my Beloved, that goeth down sweetly, causing the lips of those that are asleep to speak." But no wine can compare for sweetness with the love of God; it infinitely excels all earth's dainties.

“O love divine, how sweet thou art,
 When shall I find my longing heart
 All taken up by thee?
 O, make me pant and thirst to prove,
 The greatness of redeeming love,
 The love of Christ to me!”

Wine cheers heavy hearts, but not as Christ's love cheers. “Give . . . wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more” (Prov. xxxi. 6, 7). “And wine that maketh glad the heart of man” (Psa. civ. 15). No wine can cheer like the love of Christ, nor make glad the heart as His love makes glad. No cheerful feasts can equal those spent in His house, or at His table, when He reveals Himself to His waiting people, and lets them taste His love.

“The op'ning heav'ns around me shine
 With beams of sacred bliss,
 While Jesus shows His heart is mine,
 And whispers, 'I am His.'”

Wine exhilarates, but Jesus' love refines and elevates. “Be not drunk with wine, wherein is excess, but be filled with the Spirit” (Eph. v. 18). There is a holy exhilaration produced by Christ's love that far excels what wine can give. “Thy love is better than wine,” sweeter far than the sweetest juice of the grape; it cheers, where wine fails to lift the sadness and the gloom, makes glad after a higher order than the gladness of the natural feast; it purifies and elevates the soul above all sensual pleasures, affording tastes of heaven ere we walk the golden streets; it never injures, however deep we drink, while wine is oft a mocker, and has deceived and wounded many. Kindle in our souls more ardent desires after Thyself, gracious Lord, and let the lip of Thy Word meet the lip of our desire and prayer! Kiss us with the kisses of Thy mouth; let us drink the wine of Thy love, and thus be weaned from all sublunary joys!

OUR PORTRAIT GALLERY.—No. VI.

MR. EBENEZER BEECHER, SHOULDHAM-STREET, LONDON.

MY DEAR BROTHER,—In response to your request for a sketch of my life, I may say, that although born of believing parents on November 9th, 1837, and trained by them according to their ideas of propriety, it became evident in my case that, “that which is born of the flesh is flesh,” and although I was preserved from going to a great length in open profanity, I had no manifest spiritual life until I was over 21 years of age; still, there were three distinct events earlier than that, which I now know to be the work of the Holy Spirit. But in the summer of 1859, an answer given to a question propounded by me, was the means of opening my eyes, and sending me home to spend a sleepless night in prayer, for until then I had not really prayed, and since then I have not left off. I had always been brought up to attend a Strict Baptist Chapel, but inconsistency in some of the people disgusted me, and on coming out of my apprenticeship I went to the Church of England and was baptized into that communion in 1860. I was a devout churchman until 1874, and for all those years tried to find peace

of mind and spiritual food in the services, and not finding it in my own parish, I went in search of it to all the Churches round, but found it not. In the course of my wanderings, I saw over a valley one Lord's day morning the roof of Borough Green Chapel, and asked my companion if he knew what it was. Receiving an affirmative reply, I said, "I will go there next Sunday," and went accordingly. It was the first Lord's-day in June, 1874; the Lord met me there that day, and constrained me to continue to go there, and so blessed the richly instructive ministry of the Pastor, Mr. R. H. Huxham, that I began to grow and get strong in knowledge and faith, and on one never-to-be-forgotten Lord's-day morning was set at happy liberty by the words, "Having made peace through the blood of His cross," and feeling constrained to testify my gratitude and love to Jesus, I was baptized in April, 1875, was chosen deacon in March, 1876, and in August of the same year was thrust into the pulpit in my own home by my pastor. I soon received invitations from neighbouring Churches, and continued to be almost continually engaged in serving them as a supply until 1889. In September of that year the Church worshipping at Shouldham-street invited me to serve them six months with a view to the pastorate, commencing with December. This I accepted, and having served three months, I received and accepted a unanimous invitation to the pastoral office to commence with April, 1890, and "having obtained help of God," have continued to work there with some signs of Divine blessing and acceptance with the people, and have spent seven as happy years of service at Shouldham-street as ever I expect to have this side of heaven, for which, among thousands of other mercies received, I owe an infinite debt of gratitude to my God and Father in Christ Jesus my Lord, and hope, while I live, to be enabled to—

"Tell to sinners round,
What a dear Saviour I have found,
To point to His redeeming blood,
And say, 'Behold the way to God.'"

Yours very sincerely,

EBENEZER BEECHER.

130, Maygrove-road, West Hampstead, N.W., May 5, 1897.

THE OFFICE OF THE HOLY SPIRIT IN SALVATION.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 9th, 1897,

BY PASTOR EBENEZER BEECHER.

ONE article of our creed as Strict Baptists and Associated Churches is, "I believe in the Holy Ghost" as a Person of the Holy Trinity in Unity, who abides in the Church on earth, to carry out the covenant purposes of Jehovah, in the salvation of countless numbers of the race of Adam, who have fallen in and with him from the position in which he stood as created by his Maker, capable of holding communion with Him, and rejoicing in such companionship.

This sacred Person indwells all the saints as the glorifier of the Lord Jesus Christ. All He has ever done in the past, or will do in the future, is designed to compass that end. The Lord Jesus Christ said of Him, "He shall glorify Me, for He shall receive of Mine, and shall shew it

unto you" (John xvi. 14), and all Christian experience in all ages has proved the gracious truth of the assertion, and every true Christian of the present age is realising, in greater or lesser measure, the blessedness of it, and it will, doubtless, continue to be the experience of the Church until time shall be no more, for, He will "abide with you for ever."

I have no hope of exhaustively dealing with this great subject, in the time at my disposal, but will try to set forth a few of the very many ways in which the Holy Spirit fulfils His office in the great work of salvation, and

First, He quickens the dead, and all are spiritually dead until He quickens them. This He achieves without any instrument whatever. He sheds the love of God abroad in the heart, producing life that can never die, and the life thus produced, is Christ living in the believer, who, by this operation, becomes the temple of the Holy Ghost, who indwells every quickened soul as the *abiding life*. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you, and shall be in you" (John xiv. 16, 17); and this life is capable of receiving Divine communications, and of holding "fellowship with the Father, and with His Son Jesus Christ," and consequent growth in grace, and spiritual knowledge, and fruitfulness in every good work.

Secondly. The Holy Spirit also undertakes the education of every believer in the Lord Jesus Christ. Many and varied are the necessary lessons, but the work is carried on step by step, until the standard set up by eternal love is attained, for "He shall teach you *all things*," and "guide you into *all truth*." He, therefore, teaches the sinner his need, ignorance, sinfulness, helplessness, barrenness, and bankruptcy, in order to make room for the display of the riches of grace as manifested in the Lord Jesus Christ, in whom is laid up an adequate supply for all the needs of the Church, in all ages. By the opening up of the Scriptures He makes souls "wise unto salvation," He imparts the knowledge of the power of the atoning blood of Jesus to put away all sin, and reveals Him as the Helper of the helpless, the Healer of the sick and wounded, and the Friend of sinners. He sets forth in precious simplicity and sweetness, the vital union of the Lord Jesus Christ as the Vine, with His disciples as the branches, so that they realise the fruits of repentance, faith, hope, and love, and all accompanying graces as the manifest result thereof, and so displays the rich endowments of eternal love for the payment of all their debts, that they no longer fear the creditor, but rejoice in the Surety who has cancelled their bankruptcy, and set them free. And makes known the Fatherly love of God in all the discipline of life, so that they are enabled to consent to it, as well as submit, and finally rejoice in the "peaceable fruits of righteousness." He also unfolds the "exceeding great and precious promises" as the expression of everlasting love fixed upon them from "before the foundation of the world," so that they are enabled to rely upon them, and find their interest in them secured, and the fulfilment of them assured in the mediation of the Lord Jesus Christ, and displays His intercession as the reigning High Priest above, as the ground and warrant of holy confidence in God, and ensures grace sufficient to produce a conduct and conversation becoming "the Gospel of Christ" in all His pupils.

Thirdly. The Holy Spirit is also an Intercessor. He "maketh intercession for us with groanings that cannot be uttered," and "according to the will of God." Is not all the prayer of our prayers the intercession of the Holy Spirit in us? Certainly it is, "for we know not what we should pray for as we ought."

Fourthly. The Holy Spirit is also a Witness, true, powerful, conclusive; He is "the Spirit of truth." The witness He bears must, therefore, be true, whether in the written Scriptures, the Gospel, or Christian experience, and "a true witness delivereth souls." He witnesses in the Scriptures concerning the Lord Jesus Christ in the "law of Moses," in the types and shadows of the Levitical dispensation. How blessedly and forcibly is the forgiveness of sin set forth on the offering of the appointed sacrifice, and the sprinkling of the atoning blood, by which sin was expiated, the sinner cleansed, and set free from guilt and judgment. He witnesses in the prophetic descriptions of grace and mercy to the sinning and rebellious Israelites, in the fulfilling of covenant engagements "for His name's sake," and He witnesses "in the Psalms" as the sufferings, death, and resurrection of the Lord Jesus Christ is vividly portrayed; while He witnesses in the New Testament, shewing the beauty and glory of the Old, in the life, works, and words of the Lord Jesus Christ and His Apostles. He witnesses in the Gospel of the past and present days, as poor sinners lost and ruined in themselves, are "delivered from the power of darkness, and translated into the kingdom of God's dear Son," by the plain and simple proclamation of the truth concerning the Lord Jesus Christ and His relation to, and reception of sinners, as He seals the testimony by bringing His own gift of faith into living exercise, so as to receive the Word as the Word of God, and realise its effectual working in the heart and life; and He witnesses in the experience of the saints, causing them to "know the joyful sound," to walk in the light of God's countenance, to rejoice in His holy name, and be fruitful in every good work. The witness He bears is powerful in its operation and influence; it silences every accusation from every foe, whether directed against the Lord Jesus Christ, or His redeemed people, every doubt or fear in the heart, and every argument against the Scriptures, however skilful or subtle they may be, or bold and wide may be their promulgation, and conclusively proves to the satisfaction of every grace-taught soul, the eternal and everlasting love of the Father the grace of the Lord Jesus Christ, the efficacy of His great atonement, the fully justifying nature of His righteousness as imputed to the sinner, and the unalterable provisions of the everlasting covenant of grace, assuring the final perseverance of every redeemed soul unto perfect conformity to the image of the Lord Jesus Christ, and eternal glorification with Him.

Fifthly. The Holy Spirit is the Remembrancer (literally a recorder), and it is written, "I will put My laws in their minds, and write them in their hearts." But I prefer to think of Him in this part of my subject as thus aiding us. We are so apt to forget those things that God has said to us; or done for us, and some of them have again and again to be repeated, so slow are we to believe and appropriate His words and works, for our own benefit. It is only by repeated teaching that some lessons can be learnt by us, they seem to impress our minds very forcibly and sweetly, and we hope to retain them for future use and comfort, but alas,

they are gone beyond our recall, we try to remember them in vain: and sometimes spend hours in fruitless toiling thought, and prove how utterly helpless we are. When, lo, we are very agreeably and blessedly surprised, by vivid and real reminding of some word of grace, and love, apparently written specially for the peculiar position in which we are placed, or some past experience of gracious interposition, brought sweetly back to memory, taking us out of ourselves, and enabling us to cast our care and burden on the Lord, and to be conscious that "He careth for" us, and rejoicingly to sing:—

"His love in times past, forbids me to think,
He'll leave me at last, in trouble to sink.
Each sweet Ebenezer I have in review,
Confirms His good pleasure to help me quite through."

And when we think of the thousands of the Lord's dear people who need the gracious effect of this part of the office of the Holy Spirit at any particular time, it is sweet to know that He "remaineth among" us, and that He is not "straitened," but that His "words do good to them that walk uprightly."

Sixthly. But I feel that of all parts of the office of the Holy Spirit in salvation, that of the Comforter, does most commend itself to our attention, and meditation. It is by this endearing name and office that the Lord Jesus Christ introduced Him to His disciples when He was about to leave them, and in this the Holy Spirit magnifies His office, He is able to comfort in any or every condition in which any of the children of God can possibly be. They may be afflicted, mocked, or persecuted like holy Job, or find themselves in the condition so graphically described by the prophet Habakkuk, "Although the fig tree shall not blossom, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls" (Hab. iii. 17), or be in the depths of the sea like rebellious Jonah, or be driven to desperation like the Philippian jailor, or be shipwrecked prisoners as was Paul on his journey to Rome, yet no case is too hard for Him. "He knoweth our frame, He remembereth that we are dust," and "When the enemy (be he who or what he may) shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

He comforts by the exercise of the grace of hope; this may be very feeble sometimes as far as the experience or enjoyment of it is concerned, but it is immortal, and in the trying season of soul trouble under the conviction of sin, against a holy and good God, never fails to preserve from despair. The "sorrows of death" may compass, the "pains of hell" get hold, and press very heavily, but the Holy Spirit displays the atoning sacrifice of the Lord Jesus Christ, and the sinner is by Him directed to look thereto, and heaven-born hope exclaims, "Who can tell whether God will be gracious to me?" and real comfort is felt, which is greatly increased as the Holy Spirit seals home the gracious truth, "Christ Jesus came into the world to save sinners," and brings faith into gracious exercise upon His person and work, takes away the burden, and gives peace, rest, and joy in the consciousness of eternal union with Him. He comforts by stimulating in us the grace of holy desire after communion with God; but for this we should never really pray, or express thanksgiving for mercies received, or cast our cares upon Him

as one ever caring for us, and this comfort is sweet beyond description. He comforts in the public worship of the sanctuary, the preaching of the Gospel, the observance of the ordinances of baptism, and the supper of the Lord, as He draws the affections towards, and fixes them upon the Lord Jesus Christ, and makes Him to be esteemed as "the chiefest among ten thousand" and the "altogether lovely." He comforts in all afflictive providences, as He reveals the fact that they are sent in love, as fatherly correctives to produce the "fruits of righteousness," to purge away the dross, to make us "sick of self, and fond of Him," to manifest His unchanging love to us, and our undying relationship to Him. He comforts in persecution, reminding us that in this we have fellowship with the Lord Jesus Christ, and the saints of all ages, and that, "if we suffer, we shall also reign with Him." He comforts in the prospect of dissolution, by pointing to Him "who hath abolished death, and hath brought life and immortality to light through the Gospel," and "opened the kingdom of heaven to all believers." He comforts also in the truth of the resurrection of the body, "that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself," and He comforts in the anticipation of the joyful welcome from the great white throne, "Enter thou into the joy of thy Lord," and of joining for ever in the perfect worship and praise of that glorious home,

" Where we shall see His face,
And never, never sin;
But from the riches of His grace,
Drink endless pleasures in."

And, "Lo, these are parts of His (the Holy Spirit's) ways, but how little a portion is known of Him." May He richly exercise His office in us all, that we may sweetly realise in our remaining days in this life the beautiful words of the poet:—

" Our blest Redeemer, ere he breathed
His tender, last farewell,
A Guide, a Comforter bequeathed,
With us to dwell.
He came sweet influence to impart,
A gracious, willing guest,
Where He prepares a humble heart,
Wherein to rest.

And His that gentle voice we hear,
Soft as the breath of even,
That checks each thought, that calms
And speaks of heaven. [each fear.
And every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone.

" Spirit of purity and grace,
Our weakness, pitying, see,
O make our hearts Thy dwelling-place,
And worthier Thee." Amen.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

Confidence and its reward.—Heb. x. 35.

IF my friend, the reader, will turn to page 145 (last month's E. V. and G. H.), and read over what the writer said, he will then be prepared to follow what we may now say. We have in the passage under consideration the idea of a *gracious treasure*, "Your confidence." It is a well-known fact that when divine grace commences its powerful operations upon the heart, it produces and inspires confidence in the spiritual

verities of eternal truth: hence believers are frequently represented as soldiers, and are especially exhorted to "endure hardness as good soldiers of Jesus Christ." Does not this exhortation imply that we need confidence in our Captain, and the service in which we are engaged?

The confidence is the treasure *common* to all believers. It is not the peculiar, or special gift bestowed upon a few of the redeemed, but is the rightful inheritance of all called out of darkness into marvellous light. We have already seen that this gift of confidence was enjoyed by the Church to whom this epistle was addressed. They had evidently shown in previous engagements, their fortitude in trial, that they had every confidence in their Divine Leader, His laws, and the recompense of a full, glorious, and eternal reward at the end of conflict and trial.

Not to discourage the timid we may observe here, that not all to whom this confidence belongs fully realize the fact. As long as we are in "this tabernacle," we shall be subjects of change, the creatures of circumstances; these outside things will greatly interfere with the mind, for there is a close affinity and tender sympathy existing now as in the days of the Psalmist. His "Why art thou cast down, O my soul?" will be applicable to saints in all ages. Some are mighty when all is well, their sky clear, their path smooth: sails full of wind and their ship sailing full speed towards the "desired haven." But alas! when this is reversed, troubles overtake, hope faileth, the harp out of tune, the songs cease; under these experiences it is most difficult to exercise confidence. Yet we venture to say that this is what the Church needs to-day. We want a full unshaken confidence in the Gospel; then there would be less of those superficial innovations in our midst. The very fact that we have adopted so many societies, and carnal weapons, emphatically prove that we have lost confidence in the means devised by infinite wisdom. "My Word shall accomplish." Not my word supplemented by human auxiliaries.

What an unspeakable satisfaction to one's mind to be able to rest in undisturbed confidence in God, in Jesus Christ, in the Spirit, word of life, grace of hope, and the unfailing promises of Jehovah. Such men do not grovel in the mud, or spend their time in gathering straw and chaff of "sacred concerts," but rather "know whom they believe," and therefore they walk with firm steps, and like Abraham, can yield obedience to Divine commands however trying they may be.

Our text supplies a *necessary caution*. "Cast not away, therefore, your confidence." Is this confidence in danger? We know that we are not out of the reach of harm, and that it is necessary for every Christian to "take heed," and constantly to pray, "Hold up my goings." This confidence is in danger from the enemy. It is at our confidence in God the arch-enemy directs his artillery; not always the huge battering rams of hell, but the subtle arts of vile insinuations are employed, in attacking reason, and working upon the natural feelings of the heart, thus trying to undermine our confidence.

We may add the fact, that the influence of the world tends to shake our confidence. There was a time when a wide separation between the Church and world existed. But it is to be greatly feared that that separation is greatly *narrowed*. Many of the Churches have opened their doors for the world to come in. The world has entered and shorn the Church of its primitive purity and of its beautiful adornments. Truth has been set aside. Holy laws winked at. In old time it was

said, "Be not unequally yoked together." Who regards this wise exhortation? Members of Churches marry worldly people, and do it regardless of consequences. How timely this caution, "Cast not away your confidence."

The apostle earnestly exhorts all Christians who value this precious blessing, and who feel anxious to retain it, not to forsake the means of grace; but to use every opportunity presenting itself to gather strength, remembering that confidence needs constant nourishment so that it may increase.

The powerful inducement held out to us in our text, "Which hath great recompense of reward." This is personal. Moses had personal interest in the recompense of reward. Paul looked toward the prize of his high calling. "Be thou faithful unto death," applies to every follower of Jesus. This reward is twofold. It can be enjoyed now in this present life—"Godliness hath promise of the life that now is." All the riches, joys and pleasures are not *laid up* but are bestowed upon us now, here, to-day.

Of course, the full and perfect enjoyment is to come. The heaven of rest is sure, the reward is certain, the crown shall be given, and the glory shall be revealed, and abundant entrance shall be given into those eternal "pleasures which are at God's right hand for evermore." Press on, my friend, with all the energy of thy soul: and do not under any possible circumstance, present or future, "cast away the confidence" you have in the Divine revelation of God. Rest assured that victory and glory will be yours. So be it.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. VI.

CHANGEFUL CREATURES.

ALL creatures change in many ways; nothing and no one is unchangeable except the great Creator, and He changes not.

But some creatures change more than others, and it is of some of the *very* variable ones that I want to say a little now.

There is the chameleon, that curious little thing you have no doubt heard of, that can change its colour in a wonderful way. The poem I learned when a child represents two travellers disputing about its colour, one declaring it to be *blue*, and the other insisting it was *green*: appealing to a man whom they met, he assured them it was *black*, and when, to settle the dispute, he brought it out before them, it was found by the astonished trio to be *white*.

The change of colour is due to the peculiar skin of the creature, which sometimes becomes almost transparent, and so looks like the things that surround it, and it seems also that its *nerves* and feelings of pleasure or anger also help to produce the various tints which at different times it displays.

But it seems to remind us of those uncertain, fickle people who are "everything by turns and nothing long," and who change with circumstances—all warmth and brightness when friends are happy and

prosperous, and turning altogether in times of darkness and sorrow ; but a true friend loveth at all times, and the day of adversity brings out the love of the real brother.

The Vicar of Bray, who lived in the days of Henry VIII., during the short reigns of Edward VI. and Mary, and through part of Elizabeth's time, was a religious chameleon, Papist or Protestant, according to circumstances ; and when twitted with his inconsistency, declared himself true to his principles, which meant that he should live and die Vicar of Bray !

I hope none of my readers will imitate him. If we are wrong let us seek to be put right ; but may we neither be " carried about with every wind of doctrine " nor seek to please men, but may our one aim be to be right in God's sight, and be faithful to the end.

The next changeeful creature I was thinking of is called the ptarmigan, a kind of grouse found in the rocky, barren mountains of Scotland, and other hilly places. This bird, like the willow-grouse, is covered with dark-coloured feathers in the summer ; in the autumn, when the ground is covered with mosses and other gray-tinted vegetation, its colour becomes grey likewise ; and in winter, when the snow is abundant everywhere, the bird is arrayed in snow-white feathers, thus enabling it at all seasons to escape observation, and it is said you might walk through a whole covey of ptarmigans without knowing that one was near you, except they were on the wing, so that neither prying hawks or more dangerous men can very easily discover them. This change of plumage is evidently intended by the Creator for the bird's protection ; and as all this is providentially arranged for it, I think we may take this interesting creature as a picture of God's hidden ones—believers who have lived and been protected in dangerous and troubled times by His own special providence.

The Scotch Covenanters, when they met to worship God and were surprised by their persecutors, often escaped under cover of the thick mist, which would suddenly overspread the hills and baffle their pursuers.

Obadiah feared the Lord greatly ; he hid and fed a hundred prophets when the king and queen thought to have destroyed them all, and yet for years he lived in the household of Ahab, preserved by the hand of his God. So too, when Elijah seemed all alone as the servant of the true God in Israel, the Lord assured him that seven thousand of the people were still faithful, and none of them had partaken in the general apostasy of the nation.

We might think, too, " of the saints in Cæsar's household," whose salutation Paul sent to the Philippian Church—how were they sheltered from the cruel rage of the tyrant Nero, who enjoyed the martyrdom of Christians as a gala show ? Surely the Lord hid them by His protecting providence, as Jesus, passing through the midst of His murderous enemies, safely went His way (Luke iv. 30), nor could they take Him until " His hour was come."

" Man is immortal till his work is done ;" and though enemies may throng the path, none shall devour while He guards His defenceless ones, for

" Not a single shaft can hit
Till the God of love sees fit."

(To be continued.)

“SO HAVE I LOVED YOU.”

BY PASTOR W. ROWTON-PARKER, CROWLE, DONCASTER.

THE chosen of the Lord, in whose spirit grace has wrought, cannot doubt the Saviour's declarations of love to them, though they be hard set to know the reason why, and can only account for it by the sovereignty of His love, and the riches of His grace. There is not a moment in our lives in which that sovereignty and grace are not made manifest. Every blessing we possess leads us to the cross, the scene of His matchless love and noblest victory, and this impels us to look up to the throne on which He sits in benign and gracious supremacy.

The Church is filled and fragrant with His changeless love; it drops as sweet-smelling myrrh upon “the handles of the lock.” This precious truth, spoken home to the heart of the child of grace by the lips of Him whose heart is the home of love, gives life and liberty and joy. His birth, His baptism, His agony, His death and burial, are all unmistakeable evidences of His love. Every act of His life, every purpose and plan, are imbued with love. The babe on His mother's knee; the boy in the temple; the man receiving the descending Spirit direct from heaven at His baptism in the Jordan, and in the wilderness wrestling with the tempter; the victim scourged and crucified; the corpse wrapped in linen and spices—are all so many features of a picture on which the eye of a grace-taught soul never tires to look, while the heart bounds with joy, and the lips exclaim in rapture, “Herein is love,” sovereign and free as the air we breathe and the life we live.

“As My Father hath loved Me, SO HAVE I LOVED YOU.” Oh, wondrous grace! Can it be possible that Thou hast so loved me, O precious Lord! Yea, “I have loved thee!” though thou wert as uncomely as the grave, “I have loved thee;” or vile as hell I will lift thee up and make thee meet for heaven—will present thee faultless before the throne. Oh, what majestic love! What mysterious grace! Stand in awe, O my soul, wonder and adore!

“As.” “So.” “As My Father hath loved Me, so have I loved you.” The Father's love to His son, is eternal love, therefore Jesus' love to His redeemed people is eternal. Consider this, O ye trembling saints, thy Saviour's love can never know an end, or suffer abatement, or in anywise fail of its fulness.

The Father's love to the Son is infinite love, and therefore Jesus' love to thee, O thou tempest-tossed child of grace, is infinite too. It far exceeds thy utmost needs, touches thee at every point of thy being, shields thee in times of danger, comforts thee in times of sorrow, sweetens the bitter and gilds the gloom of life, and will ere long bring thee to glory everlasting.

Art thou discomfited, O child of God? remember thy Lord. His love is infinite! The sands of the sea-shore might be numbered, the stars of the heavens might be counted—the astounding computation might be accomplished, but the depth and height and length and breadth of thy Lord's great love, could never be told. It exceeds all human powers and possibilities—it is infinite love.

It is unchangeable love. As He is self-existent, and subject to no power or influence outside of Himself, there can be no cause for change. His exhaustless love cannot be worn out by our failures, nor hindered by

our proneness to unbelief, but He is of one mind and purpose, and change has no power with Him. His love has no caprices, it will not cool, cannot rise higher: it glows with a quenchless ardour; it is an infinite and everlasting love. Can any true-born child of grace, then, ever perish, when encircled by such a love? No, never! Impossible!

Then let every believing soul look up and press onward in holy confidence, till the gates of pearl spring open, the goal is won, and rest attained.

“O love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me!”

UNCHANGING LOVE.

BY W. E. PIPER.

“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us.”—Rom. viii. 35—37.

THIS is a vast and wonderful subject. Good men have thought upon it; and the sacred writers have employed every possible figure from the realm of nature to illustrate it, but have failed to set forth all its depth and sweetness.

Having spoken of the manifestations of this love in the past in eternity and time, the apostle calls our attention to its abiding character. Even a mother's love may grow cold, or may be unable to protect her child; but who shall separate us from the love of Christ? or place us where He cannot be our helper? Hence we have

I.—CHRIST'S LOVE TESTED.

1.—*The manner of this testing.* A number of ways are mentioned: *Tribulation*, or pressure, as of the tribulum, with which the Romans threshed their corn; *Distress*, or want of room, as of the Israelites by the Red Sea; *Persecution*, or a persistent following, as of the bare by the hounds; *famine and nakedness*; *Peril*, that is, a calamity which does not necessarily come to pass, but threatens to do so, and so fills us with anxiety; and the *sword*. All these things befall the Christian in circumstances and in his soul's experience, and so put his Saviour's love to the test.

2.—*The Certainty of this testing:* “As it is written, ‘For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.’” In the forty-fourth Psalm, whence this passage is taken, the Psalmist is describing a time of captivity, in which the Israelites were being persecuted for their worship of Jehovah. Martyrdoms, saith he, are so numerous, and so frequent, that we are like sheep who are being slaughtered in great numbers all day long, in preparation for some religious festival. Now, says the Apostle, even as those Old Testament saints suffered, so must we: the serpent's enmity never changes. We may not suffer physical death for the truth's sake, yet in spirit we shall have continually to suffer, as it were, the agonies of a dying man. “I

die daily" (1 Cor. xv. 31). "We are always delivered unto death for Jesus' sake" (2 Cor. iv. 11).

II.—CHRIST'S LOVE TRIUMPHANT. "Nay, in all these things we are more than conquerors through Him that loved us." He who loved us at the first still stands by us, and enables us to triumph over all such circumstances.

1.—*The Time of this Triumph.* "We are more than conquerors, not merely *shall be*. It is present as well as future. A sense of our Saviour's love enables us to resist every temptation, and makes us cheerful in the midst of most sorrowful circumstances.

"I fear no foe: with Thee at hand to bless,
Ills have no weight, and tears no bitterness."

2.—*The Degree of this Triumph.* "We are *more* than conquerors." Through Him that loved us, we gain by the strife, rather than otherwise. With our Saviour sensibly near us, we are not only patient in tribulation, we rejoice in the same, like Paul and Silas in the prison cell. Our souls are purified from easily besetting sins, we become more confident in our God, more courageous in the fight of faith.

Hence, the Saviour's love is unchanging, and unchangeable, and every timid saint may join with confidence in the anthem with which the chapter closes: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor death, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A GRATEFUL REVIEW OF THE LORD'S GOODNESS AND MERCY.

"Oh, how I love Thy Word."

WHAT a freshness there is about the Word of God. It is like fresh gathered fruit with all the bloom on it. I remember liking to climb up into a plum tree to pluck the beautiful fruit that grew on it in my father's garden; it was very luscious and enjoyable. So it is sweet and enjoyable in a spiritual sense, to climb up into the tree of life planted in the field of revelation and pluck the still more precious fruit that grows there.

The first cluster of ripe fruit dropped into the mouth of my faith was this, "The secret of the Lord is with them that fear Him, and He will shew them His covenant." Lord, do shew it me. For five years I prayed, "Lord, shew it me," with sharp law work, fear of hell, many hopes and fears lest I should die unenlightened and unsaved.

At length, another sweet basket of fruit was brought me by one of the King's servants, with this inscription, "For Christ is the end of the law for righteousness to every one that believeth."

The fruits were peace, pardon, liberty, and justification, so that I could well understand our friend Berridge, who sings:—

"Upon this tree grows precious fruit,
Fresh blooming all the year,
Which every famished soul will suit,
And drooping spirits cheer."

What a fulness there is in the Word of God. Twenty-three years ago, I took my first text, "Let us now go to Bethlehem and see this thing which is come to pass." I am still going there. Yes,

"I have been there, and still would go,
'Tis like a little heaven below."

For there I see the tiny babe and the Infinite God, helplessness linked with almightiness. The human and the Divine:—the sinner's future Substitute and

God my Saviour. I have often got to the bottom of my barrel of meal, and said, "I shall never preach again." But again, the Lord has come with text and sermon.

Sometimes that hollow-eyed, pale-faced messenger, pain, has brought me my message. At another time, it has come through an agent, whose name is "Providential Interposition." But the Word never fails, its fulness is inexhaustible. "God is able to make all grace abound." But, a good brother whispers in my ear, "We must have aids to preaching, helps, suggestive reading, keys to unlock the Word." Certainly, brother, by all means avail yourself of all helps that come in your way; more than that, go after them, bring them in, study them closely, and prayerfully. But what if there should be a famine, not of books but of *time*. What then, my friend? I praise and bless God, He can make His holy Word sufficient for the ministry.

I am a student, and love study, but, through bad health, and extreme pressure of business, I could only study the Bible. For seven years I have gone forth with the Bible only and the Spirit for my Teacher. I have wept over it, prayed over it, and sung over it, as I discovered Jesus therein, and I could say:—

"I love Thy Scriptures, filled so full
Of Thy most precious blood,
Thy name and travail of Thy soul,
My dearest Lord and God."

One hundred and fifty Churches have called me to preach for them over and over again, and I have marvelled that a simple meditation upon the Word of God could be so acceptable, and still new doors open to me. Plainly then it is, "Not by might, nor by power, but by My Spirit, saith the Lord."

Go on, dear tried brother preacher, keep in close fellowship with Jesus, for that is the golden key which opens Gospel mysteries, and the oil of the Spirit shall make it turn easily.

Now we have a little more time, we will think hard, study hard, write hard, and work hard, but should we be again, like Gad, crouching down beneath two burdens, we will not be dismayed, but raise the glad song:—

"With God, we shall do valiantly."

JOSEPH MAYHEW, A.S.O.J.C.

BAPTISTS—WHAT ABOUT THEM?

*Serial Papers on Baptist History, Principles, Practices, Churches,
and Men.—X.*

BY SAMUEL BANKS.

HISTORIC FACTS (*continued*).

IF Wycliffe and his immediate followers were not Baptists (and some claim that they were), many of those whom their teaching led back to the first principles of the New Testament became Baptists; some of whom were burnt as heretics, some executed as traitors, while others were both executed and burnt—burnt as heretics to "the Church," and hanged as traitors to the King whom that "Church" governed.

THE LOLLARDS.

At Hill Cliffe, near Warrington, in Cheshire, is one of the most ancient chapels still existing. It was hidden amongst the woods, and so constructed that the worshippers had half-a-dozen secret ways of escape. When the chapel was enlarged and modernised in 1841, a huge stone baptistery was discovered in digging for the foundations. The inscriptions on some of the tombstones in the chapel graveyard bear dates of Wycliffe's time. Their presence lends extreme probability to the belief that the conventicle, with its baptistery, was built by and for the Lollards, some of whose "Christian Brethren" (as they styled themselves) were undoubtedly Baptists.

It is certain that many who suffered persecution in England at the time of the REFORMATION held Baptist principles. And let me here remark, that as regards the governing power of the realm, the Reformation of

HENRY THE EIGHTH

should not be so called. It brought no freedom, civil or religious, to the Church of Christ; there was simply *a change of tyranny*, from that of Rome to that of the English Sovereign.

A proclamation of Henry VIII. ordered the departure of Baptists from this country—the penalty of refusal was death. And these universally persecuted Christians were alone excluded from benefitting by the “Act of Grace,” passed in 1538. Referring to the Baptists, in his “Lent Sermons,” Latimer said that “very many,” at the period under review, “had been arrested and convicted of this heresy.” (?)

Alas, that the memory of such men as Ridley and Cranmer, who themselves died for their faith, should be stained by the death of Anne Askew and Jane Boucher, both of whom were Baptists, and suffered under the Secret Commission, or *Protestant Inquisition*, established in the reign of

EDWARD THE SIXTH

for the “rooting out of the noxious weeds of heresy;” in other words, to scatter and exterminate the Baptist communities then flourishing in Kent, as the history of the Churches at Faversham, Eythorne, and Ashford, plainly show.

“Who is a brave man, who?
He who dares defend the right,
When right is miscalled wrong;
He who shrinks not from the fight
When weak contend with strong;
Who, fearing God, fears none beside,
And dares do right whate'er betide:
This man hath courage true!”

Orpington, May, 1897.

THE CROSS EXCHANGED FOR THE CROWN.

THE LATE MISS HICKMOTT.—Elgar, the beloved daughter of Thomas William and Emily Hickmott, fell asleep in Jesus at 30, Star-hill, Rochester, on April 8th, aged 23 years, after a long and painful illness. She had kept her bed for seven months, during which time her sufferings were great, and the enemy tried her sorely, so much so that she doubted if she were a child of God, but from her conversation and the letters she had written, proved that Christ had begun the good work in her heart which He would carry on until it was perfect. How appropriate the words of the poet are:

“When Satan's temptations come home to my heart,
And he says, ‘In the Lord I've no portion or part,
My Refuge seems lost, and it forces the cry,
Lead me to the Rock that is higher than I.”

Our aged friend and brother Casse, of Enon, Chatham, where our departed one was brought up and worshipped until she was laid aside through this affliction, visited her every Friday evening, says it would fill a volume if he were to note down some of the many words he spoke, and dear Elgar's replies thereto; however, he states the dear, blessed and tender Shepherd—the kind and good Physician was present, and he feels persuaded that by the Holy Spirit's power and His sweet sealing of the precious words of His grace upon their hearts, the sick chamber has been a very Bethesda (the house of mercy), the house of feasting to them both, and he has gone away with the blessed assurance that Jesus Himself had been with them.

“When Christ by faith is present
The sinner's troubles cease:
His ways are truly pleasant,
And all His paths are peace.”

The last evening he saw her, they spent a most blessed time in communion with Jesus, when Mr. Casse was led to speak from the words, "She answered, it is well" (2 Kings iv. 26).

We have lost a dear sister, her parents a beloved daughter, and the Church an active and zealous Christian worker, she having been a teacher in the Sabbath-school, and for nearly ten years presided at the harmonium, but our loss is her eternal gain, therefore we would not grieve. For the last thirty-six hours of her life she coughed incessantly, and (when able) kept repeating these words: "He will come and will not tarry, He will not fail me." "At eventime it shall be light." Father had asked her to wave her hand if all was well at the last, as she could not tell us; this she did, and smiling sweetly passed away.

Several ministerial brethren took a great interest in our loved one, and wrote words of comfort to her, among whom may be mentioned Messrs. Burrows, Bush, Chisnall, Evans, Gentle, Jones, Langford, Marsh, Mitchell, and Voysey, who also sent kind letters of sympathy and condolence to the bereaved parents when the sad, yet grand news reached them. Our beloved brother Chisnall has for some time past sent her a sermonette every week, which have been comforting and profitable to her; they were usually read by her dear father, but on one occasion when I was home, and read the one for the 21st of Feb., she seemed greatly cheered, the text being, "Now therefore arise and go forth and speak comfortably unto Thy servants" (2 Sam. xix. 7).

In compliance with our loved one's wish, our much esteemed and beloved brother Gentle, officiated at her interment, which took place on Friday, April 16, at St. Margaret's Cemetery, where a large number of friends (old and young) were gathered together. On account of other engagements which prevented our dear brother Chisnall being at the funeral, to show his love and sympathy with the bereaved parents, he paid them a visit the day previous. The service in the chapel and at the grave was most impressive. "The Sands of Time," &c., was sung by the scholars at the grave-side, and "Abide with Me," &c., in the chapel. Our dear brother Gentle was led to speak very affectionately and encouragingly to those around. We indeed have abundant cause for thankfulness that our dear one is now at rest, free from all pain and sorrow, at home with Jesus, her precious Saviour, where she sees His face without a cloud between,

"And from the rivers of His grace,
Drinks endless pleasures in!"

May we all be found ready when our time comes; so prays her sister,
MABEL.

THE LATE MATHEW CANNINGS.

"LIFT not thou the wailing voice,
Weep not, 'tis a Christian dieth;—
Up, where blessed saints rejoice,
Ransomed now thy spirit fieth:
High in Heaven's own light he dwelleth,
Full the song of triumph swelleth;
Freed from earth and earthly failing,
Lift for him no voice of wailing."

No! we will not, for we doubt not he has entered into his rest. It is his gain. Called by grace about the year 1870, under the ministry of Mr. Chipchase, he followed his Lord in baptism on the last Lord's-day evening in January, 1872, and was received into the Church at Forest-lane, Stratford, with whom he continued in honourable membership, and for about twenty years an active deacon until the Master called him home on Saturday morning, May 8th, 1897.

Our dear brother had long been a great sufferer, often confined to his house for weeks together with asthma and bronchitis. His end, however, was sudden and unexpected at last. Heavy trouble, added to his physical weakness, completely broke him down, and he said to the writer a week before his death, "Oh, I am so tired and weary, I long to be gone." We little thought he was so near home. On the Lord's-day previous to his departure, he filled his

accustomed seat in the sanctuary and carried round the cup at the table, saying at the close, "There! I do not think I shall do it again."

Our brother always took a deep interest in the young, for a long time, when able, helping in the Sunday-school and Bible-classes, and was one of the promoters of the Thursday evening meetings for young people. How earnestly would he plead for a blessing on the Word, and with what heart-wrestling he pleaded for those near and dear in the home circle many can bear witness. The voice is hushed, but the vision of the wrestling saint broken down in weakness will not soon fade from our eyes.

On Thursday, May 14th, the body was carried into the chapel, where we held a solemn service before going to the cemetery to lay the ransomed dust to rest until the voice of the Beloved awakes the sleeper on the resurrection morn—when "this corruptible shall put on incorruption, and this mortal put on immortality." Both in the chapel and at the grave a large gathering of people assembled to pay the last tribute of respect to one who had dwelt among them so long.

Many will keenly feel his loss, even those who most rejoice in his gain.

The bereaved family. The Lord graciously support and comfort the stricken widow and four children. The vacant chair in the home circle will ever have its own voice to these dear ones. How many a cry from thence went up to his Lord that each might be followers of a precious Christ, and numbered with His redeemed.

The bereaved Church, with pastor and deacons, have lost a brother beloved and one with whom we took sweet counsel by the way. We have had but three short years of labour together, and this is the third deacon called from our ranks. What cause for heart searching—closer cleaving together, and faithfulness to Him whom we serve. Lord, sanctify it to each member of the body, earnestly prays the stricken pastor,

E. MARSH.

Gurney-road Chapel, Stratford.

THE LATE MR. WILLIAM MILLER

Fell asleep in Jesus, April 27th, 1897. He had suffered long from a very painful disease which fretted away his strong constitution. During his illness it was my pleasure to visit him often, and although I frequently found him suffering excruciating pain, I never once heard him murmur. Complaining was kept far from him. Indeed, God made His grace to abound towards him. Sometimes he would say, "I seem to have nothing to ask for, but everything to praise God for." In times of darkness and conflict with the adversary, he would fall back upon God's promises to him, especially these: "I will see you again," and "I will never leave thee nor forsake thee," &c. While he lay upon his bed of pain, the Lord was pleased to apply one or two Scriptures powerfully to his mind, which proved a great support and comfort to him. On the morning of the day of his release, thinking him too low to bear my usual ministrations, I was about to bid him farewell, when he said "Won't you pray?" I offered a brief prayer. He gave three very earnest Amens. I kissed his forehead. At ten o'clock that night his spirit had gone to be at home with the Lord, after a sojourn here of 80 years. "Blessed are the dead which die in the Lord." On May 1st, his redeemed body was interred in Croydon Cemetery, and on the following Sunday evening, his pastor preached from Rev. xxii. 3—5 (the 5th verse was a great favourite of our departed brother), and made some reference to the departed. His widow, who was more than devoted to him during the whole of his illness, mourns with calm resignation to the will of her Father, the loss of a loved and loving husband.

J. COPELAND.

How constant is God's friendship! He loves with an everlasting love and to the end.—*Howe*.

Light for Learners.

Short Explanations of Scripture Names

BY E. MITCHELL.

"I am Jehovah, that is My name."—Isa. xlii. 8.

WE enter with trembling upon the task of writing upon this most sacred name of our God. We have no claim to scholarship, but as we write for those of our readers who are but learners, and do not possess the works written by scholars, we shall try to give them what appear to us to be the reliable results arrived at, so far as our judgment takes us with the material at our disposal, trusting that some of our readers may receive a measure of light from our effort. Jehovah, or as it is sometimes written, Jah, is the name of God most frequently used in the Old Testament. With a few exceptions it is represented, not rendered, in our version by the word Lord, printed in small capitals. It would be impossible to render it in English, as we have no word capable of expressing its meaning, but many have thought it would have been better to have given us the original word, as many passages lose much of their meaning from the word Lord being substituted for Jehovah. How different does the passage at the head of this paper read when the proper name is retained. "I am the Lord, that is My name," is much less emphatic than "I am Jehovah, that is My name." There have been Lords many, but there has never been but one Jehovah: the whole force of the passage turns upon the meaning of this august name. Jehovah is the name that expresses God's Being. He is the "I Am," the one sole self-existent Being. Bengel sees in the original word past, present, and future. Learned Hebraists since his day have questioned his interpretation, yet it cannot be doubted that John in the Revelation expresses this when he speaks of "Him which is, and which was, and which is to come." This is God's name, Jehovah, expressed by periphrasis, there being no one word in the Greek capable of expressing the full significance of this glorious name of Being, the "I Am," the Eternal, the self-existent One. "From the idea of *undervived* and *independent existence*, which seems to be the root idea in this Divine name, follows at once that of *independent* and *uncontrolled will* and *action*. As God's Being is undervived, so His will is uncontrolled. All other beings flow from Him, so all other wills must bend to His. It may not always seem so: it may rather seem as if the reverse of this were sometimes true. Doubtless in Moses' day the will of Pharaoh seemed to be the great power in Egypt. But God revealed Himself as Jehovah,

the self-existent, the supreme and sovereign will, and Pharaoh—what proved he then? Man that is a worm, and a son of man that is a worm. With the idea of undervived existence are also closely allied those of *eternity* and *unchangedness*. He who has in Himself the cause of His being can never cease to be, and He cannot change.* This glorious Jehovah is the covenant God of His people. In Him let them trust and rejoice; to Him be ever subject with profound humility, and render constant worship and adoration.

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

YOU are not to be saved by your acts of faith, but by the object of your faith.—*Anon.*

OUR lot is to live in an age of *reason*, in which many have lost their *senses*.—*Jenner.*

REMEMBER the word unto Thy servant upon which Thou hast caused me to hope.—*David.*

HE is no true believer to whom sin is not the greatest burden, sorrow, and trouble.—*Flavel.*

"SURELY," says the believer, "never sinner wanted Christ more, never sinner deserved Him less than I."—*Romaine.*

THE true Christian possesses a secret he can neither keep to himself nor communicate to others.—*James Wells.*

THE earth is our workhouse, but heaven is our storehouse. This is a place to run in, and that is a place to rest in.—*Seeker.*

"BLESSED are the poor in spirit."—They were utterly emptied, and the grace appearing in them was this emptiness and poverty of spirit.—*Goodwin.*

I SHOULDN'T dare to tell my people what tears I shed over them in this chair. They talk about hearing me to profit. Pooh! I wish they would come to hear wet-eyed. I have had both hells and heavens in this room about my ministry, and the people don't know half of what it costs me.—*Francis Covell.*

"KEPT (garrisoned) by the power of God." This divine garrison not only shows the safety of the elect, but how they are preserved. For the use of a garrison is to repel outward assaults, and inward commotions to rebel. And the faith whereby we are preserved is also preserved in us by the power of God and the intercession of Christ.—*Berridge.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Good Friday and Easter Services.

ALDEBURGH

(A branch chapel of the Aldringham Church). Services were held here on Easter Monday, when a good number assembled in the afternoon to hear Mr. Morling, of Hadleigh, who preached a good sermon from Zech. x. 12, "And I will strengthen them in the Lord. And they shall walk up and down in His name, saith the Lord." Truly we did feel, many of us, to be strengthened in the Lord, as our brother delivered a very encouraging discourse. Things which filled our hearts with joy. Over sixty sat down to tea, after which a public meeting was held. Our esteemed brother, S. K. Bland, of Ipswich, presided, who gave us an account of the past history of the chapel, as he has known it for many years. Brethren A. Knell and Morling also gave addresses, making our hearts to exclaim, "Master, it is good for us to be here." It was a time we feel that will long be remembered. The chapel has been renovated and cleaned, for which collections were made, and have proved to be sufficient to pay expenses of the same. To the Lord we do desire to give all the praise. We hope friends from London visiting this ancient watering place during the Summer months will come and worship with us. We are hoping and praying that it may be the will of the Lord to revive and bless His truth in this place.—J. S. OXBORROW.

BERKHAMPTSTEAD.

On Easter Monday, numerous friends gathered to listen to Mr. Barnes as he spoke of the Holy Spirit's influence working in the hearts of sinners and making them feel their need of the saving grace and mercy of God. Our hearts were cheered and we again press on in hope.

BEXLEY HEATH.

On Easter Sunday and Monday, the third anniversary of the pastorate of Mr. E. W. Flegg, was celebrated. Owing to the illness of the pastor, the pulpit was occupied by Mr. Gouldsmith, morning and evening, who was helped and evidently very much at home in speaking in the Master's name. On Monday, Mr. John Box preached an excellent sermon from Rom. viii. 9, which was listened to with attention by the good company gathered. The evening meeting was presided over by Mr. G. F. Gray. The pastor was permitted to ride to the chapel and sit there during the latter part of the afternoon service and remain during the evening, but to take no part. A report was read by Mr. Heward, which

showed there had been progress, and the Lord's presence and blessing enjoyed. The pastor had been sustained in his work, and several had been added to the Church. The Church and congregation had decided to carry out various alterations and improvements, which were to be commenced at once (these being the last services for the time being in the chapel), the friends meanwhile meeting in the Assembly Rooms. The cost of these improvements will be £250, towards which they have £50 and £66 more promised. The pastor will be pleased to acknowledge any donation towards this sum. The chairman expressed his pleasure at being present and seeing Mr. E. W. Flegg (pastor) present, after which he made a few remarks on Psa. cxxxii. 6. This was followed by addresses from brethren Sears, Beecher, Pounds, and J. E. Flegg. After singing "God be with you till we meet again," the meeting was closed; the general feeling being it had been good to be there.—A VISITOR.

BRIGHTON (SALEM BOND-STREET).

The anniversary of the Good Samaritan, Dorcas, and Tract Societies, was, as usual, celebrated on Easter Monday, when the committee were well encouraged by the attendance of a goodly number of friends. The happy gathering commenced with a tea in the school-room at 5.30, after which it took the form of a public meeting in the chapel, when the president, Mr. F. Shaw, took the chair at 7. After prayer and praise to God, the 58th annual report was presented, in which it was shown that the average number of tracts circulated through the year was 6,800. Several cases of sickness had been visited and relieved as funds would permit, and thirty garments had been made by the lady workers, and given to the poor. Mr. H. J. Cole, who moved the adoption of the report, also addressed the meeting, being followed by Messrs. Crowter and Vickery. At the close a collection was taken in aid of the funds of the three societies represented.

BROADSTAIRS

Baptist Church 107th anniversary took place on Easter Monday. A goodly number of friends were present. Tea was provided in the school-room. A very enjoyable service was held in the chapel; excellent addresses were given by Mr. Denniss, Mr. Bloy, Mr. Voysey and Mr. Miller, which were much appreciated. A collection was taken and given to the pastor. Many thanks to our Trueine Jehovah.—J. W. C.

CAMDEN HIGH SCHOOLS.

We had a considerable number of friends to our afternoon service on Good Friday, when Mr. P. Reynolds gave us an excellent discourse. Tea was pro-

vided for the many friends who had come from far and near to wish us well. In the evening a public meeting was held, at which F. Newman, Esq., very kindly and ably presided. Several ministerial brethren delivered exceptionally good addresses. Friends responded liberally to the collections, and all spent a most enjoyable day.—P. H.

CAMDEN TOWN, AVENUE.

On Easter Monday, the usual services were held, when Mr. H. Gruber preached two excellent discourses, which were much appreciated, congregations good; as the result of the collections, we were able to hand over, to our late pastor (Mr. Burbridge), the sum of £11.—A. G. ABLETT, *Secretary*.

CLAXTON, NORFOLK.

The fourth anniversary of Mr. T. L. Sapey's pastorate was held on Easter Monday. Brother Ward, of Laxfield, preached an excellent sermon in the afternoon from John ii. 5. There was no mamby-pamby sentimentalism in the sermon, but bold and manly utterances, by which our brother shewed the responsibility of the living child of God to keep the commandments of Jesus. One can only pray that believers may be found so doing. Brethren Muskett, Gill, Fairhurst, and Ward took part in the public meeting in the evening. About 130 sat down to tea, the cost of which was more than covered by trays collected by the ladies' committee. The total proceeds compare favourably with previous years, the whole of which is handed over to the pastor, who desires to thank all the friends, who, he is sure, have in this matter earned the commendation, "They have done what they could."

CRICKET HILL, YATELEY.

The little cause of truth worshipping here celebrated their annual spring meeting, on Easter Monday, April 19th. Mr. W. H. Rose, of Providence, Reading, was enabled to deliver two excellent Gospel Sermons. In the afternoon the text was Leviticus xxvii. 25, observing that all things in olden times were weighed by the shekel of the sanctuary; it is the same now. By God's shekel we are to understand it is the Lord Jesus Christ. Knowing this we are to make our estimation, *i.e.*, (1) of self, (2) of sin, (3) of salvation, (4) of our Saviour, (5) of the Holy Word. These estimations were not to be of our own weight, but "according to the shekel of the sanctuary." This shows, after we have been brought to this standard, (1) it will cause us to "examine our estimation, (2) lead to "prayerful estimation" and (3) a "thorough estimation." In the evening brother Rose went to the other end of the Book and found rich pastures in the characters of "The Lamb," noticing:—1. The Wrath of the Lamb (Rev. vi. 16). 2. The Blood of the Lamb (Rev. vii. 14). 3. The Song of the

Lamb (Rev. xv. 3). 4. The Marriage of the Lamb (Rev. xix. 7). 5. Lamb's Book of Life (Rev. xxi. 27). It was, indeed, a time of refreshing to the trembling ones, the rejoicing ones, yea, to all, as the Master said, who have "ears to hear." Many hearts were made glad and felt assured their names were in the Lamb's Book of Life. We were very pleased to see our old pastor (brother J. Stevens) with us again, who preached on the Sunday and kindly assisted by giving out the hymns (Gadsby's) on this occasion; his selection proved his love to the old truths he used to minister to us. God bless our aged brother, and may the truths he has sown broadcast prove a constant companion to him in his declining days. Brethren Welman, junr., and Holloway were with us. The weather was favourable, and a good number came together. Tea was served to about 80; collections very good. We thank friends, who came from Hartley-row, Fleet, Swallowfield, and Reading, to help and cheer us. We are a small cause, but not too small for the notice of our ever precious Lord. Death has taken some away, but the Lord has filled up their places by sending in others. To His name be all the praise for ever. Amen.—H. J. PARKER.

CROWLE, DONCASTER.

On Good Friday, a lecture was delivered in the above church, by Mr. J. F. Porteous, of Doncaster, on "Bishop Hannington, his eventful life and tragic death." The building was crowded in every part, and the lecture, which was exceedingly instructive and helpful, was listened to, throughout, with manifest interest. Mr. James Gibson occupied the chair, supported by the pastor, Mr. W. Rowton-Parker. Miss Hewson presided at the harmonium. In the afternoon of the same day, a public tea was provided in the school-room, when the tables were crowded with guests a second time; good cheer and real enjoyment prevailed. The provisions for the tea, which were very abundant, were the generous gifts of many friends, and this left the entire proceeds of tea and collection free to the Church funds.

FOREST GATE (CLAREMONT, 32, DAMES ROAD).

On Good Friday, special services were held here, when a sermon was preached at 3.15 p.m. by Mr. James Clark, of Hope Chapel, Bethnal-green, founded on Ezek. xxxiv. 29. Our brother came up laden with the best treasures of the Gospel, and was helped with freedom and power to speak of the great Plant of Renown, to the delight and edification of a chapel full of earnest listeners. At 5 o'clock, a goodly number sat down to tea, which was so well and satisfactorily managed that everyone seemed to enjoy themselves. Evening meeting at 6.30. Mr. Turner presided, and read Isa. liii.

When friend Howlett had sought the divine blessing, the chairman gave a very neat and encouraging address. The pastor, after stating that though the cause was low, they had peace, &c., spoke from Heb. iii. 1. Brother Lovelock, emphatic as ever, told a little of the travail of the Redeemer's soul (Isa. liii. 11). Brother Flory was very animated on "The living, the living to praise Thee." Brother Watts was very graphic on Phil. 15. After which brother Clark told us a little more about the Plant of Renown. A better meeting we never had; many said that it was good to be there. The place was well filled at both services, and the meetings will not soon be forgot. "Praise God from whom all blessings flow."—A. J. M.

FLEET, HANTS.

Second anniversary services were held Easter Tuesday, April 20th. Our good friend and brother Oldfield, of Godmanchester, preached on the occasion. Service commenced at 2.30 p.m., our pastor, Mr. Medhurst, gave out the hymn "When saint to saint in days of old," &c. (911 Gadsby); reading the Word and prayer, followed and Mr. Oldfield delivered a sound, solid, experimental discourse from the words in Psalm xli. 5. It was a real soul-refreshing time. Tea was served and while we partook of God's providential mercies we likewise "Talked of all He did and said and suffered for us here below." Mr. Oldfield's subject for the evening sermon was, "The Lord will perfect that which concerneth me," &c. It was a most blessed time to our poor hungry souls; encouraged by His gracious presence we press on. To God be all the glory. God bless the dear friends who came far and near to nourish, comfort and help on the infant cause at Fleet. Collections, £14 ls. 3d., has enabled us to pay for the transfer of the premises and trust deeds, which, we are thankful to say, clears off entirely all encumbrance, so that we shall not have anything of that sort to worry us. Our chief desire is to see the work of the Lord prosper. We closed our second anniversary by singing, "Praise God from whom all blessings flow."—J. WHITE.

HALESWORTH.

The fifth anniversary of the pastorate of Mr. H. B. Berry was held on Good Friday. In the afternoon, our good brother Lockwood, from the Cransford Church, preached. We never had the privilege of hearing him before, but he did exalt his Master; he told of His sufferings, death, resurrection, and ascension into glory, basing his remarks upon the words of the apostle, "The sufferings of Christ and the glory that should follow." Tea was provided in the chapel, when a goodly number sat down.

The evening meeting commenced with singing,

"Come ye that love the Lord,
And let your joys be known."

After reading and prayer, our pastor gave an address, and then our brother Sheldrake, who is always a welcome visitor, dwelt very sweetly upon the transactions of Calvary, and the glory resulting therefrom. Brother Lockwood followed with some good and wise counsel, dwelt upon the ministry of the Word, its exhortations and injunctions.

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

brought another happy season to a close.
—C. G. GREEN.

IPSWICH (ZOAR).

Special services were held on Good Friday. Two sermons by Mr. Marsh, of London. A good congregation assembled in the afternoon to listen while the preacher proclaimed the power and efficacy of the precious blood of Christ, gathering his remarks from Heb. xii. 24, "Ye are come to the blood of sprinkling." Over 130 enjoyed a pleasant hour around the tea-table. A large congregation assembled in the evening and heard with spiritual profit and evident pleasure, the Gospel plan of salvation from the words, "Thus the Lord saved Israel that day" (Exod. xiv. 30). Our beloved pastor gave out grand old hymns. Our very highly esteemed brother was blessed with freedom, the Word came with unction and power. A precious Saviour was exalted, His people blessed, the ungodly warned and pointed to the only Saviour. And Israel's God shall have the praise.—H. BALDWIN.

KENNINGHALL.

On Good Friday afternoon a public tea meeting was held in the Baptist Chapel, Kenninghall. The tea-makers were Mrs. J. Long, Miss Potter, Mrs. Snelling, Mrs. Mapes, Miss Snelling, Miss Susan Clarke, Miss Mary Ann Mitson, and Mrs. Clarke. A public meeting was held afterwards, and Mr. Coulson (Walsham-le-Willows) presided. Addresses were given by pastor Knell and Mr. Nevitt, of Attleborough; Miss Ethel Snelling presided at the harmonium.

LAXFIELD.

On Good Friday special services were held in connection with the renovation of the chapel. In the afternoon brother R. E. Sears, of Clapham, preached to a good congregation from Heb. i. 1-3, which was listened to with pleasure and profit. About 350 sat down to tea. In the evening our beloved pastor read Psa. cxxxii. Brother Rumsby, of Stradbroke, led us in prayer, after which our friend Mr. E. R. Goldspink gave an address and laid the plan of alteration before the meeting, stating the cost would be £300. Then followed addresses from

brethren Debnam, of Horham, and R. E. Sears. Brother Crane (deacon) spoke a few words, asking the congregation whether they were willing for the plan to be carried out as explained by Mr. Goldspink. On a show of hands it was found to be agreeable. Several kind friends promised to help us, therefore it was agreed that the money should be collected and the work proceeded with as soon as possible. Mr. Ward, Pastor's Lodge, Laxfield, and Mr. E. R. Goldspink, Wilby Hall, Eye, will be pleased to receive help from any friends interested in the cause of God at Laxfield. May the Lord abundantly bless the effort made to repair His house, and send us now prosperity, is the prayer of many who were there.—R. J. GRAYSTON, Secretary.

LEICESTER (PROVIDENCE).

On Good Friday the annual tea and public meeting at the close of the winter session of the Young People's Society was well attended. Anthems were sung, recitations given, and addresses by the pastor, members, and friends, also by Mr. H. Appleton, late of Guildford. The report was read by the hon. sec., Mr. T. W. Batty, and hearty votes of thanks were given to the ladies who managed the tea, to Mr. Bantam, Miss Rhodes, and the president.—A. E. REALFF.

MAIDSTONE.

A very interesting service took place at Providence Chapel on Easter Sunday afternoon. Addresses were given by the superintendent and several teachers, and Mr. A. B. Hall (on behalf of the Sabbath-school) presented to Miss E. J. Brown a very costly cruet-stand and a valuable timepiece, and on Mr. E. Wagon's behalf presented her with a splendid medicine chest on the occasion of her leaving the school, she having been a very useful teacher, and also ably presided at the harmonium, and a member of the Church; earnest prayer was offered on her behalf. On the following day (Easter Monday) Mr. A. B. Hall united her in marriage to Mr. H. Denmee, the son of the former pastor there. The chapel was well filled with sympathetic friends, and suitable hymns were sung at the service.

OLD BRENTFORD.

We held our 78th anniversary services on Easter Monday, when we were favoured with beautiful weather. The morning service was opened by singing "Now begin the heavenly theme" (94, Gadsby's), after which we were favoured with a very savoury discourse by brother E. Mitchell from Isa. xlii. 16. Dinner being served, the afternoon service was commenced by brother Beer announcing the grand old hymn, "Now to the Lord a noble song," which was sung with energy. Mr. Holden, of Limehouse, was then wonderfully

helped to preach from Isa. xii. 3, "Therefore with joy shall ye draw water out of the wells of salvation." A goodly number sat down to tea, and at the conclusion adjourned to the chapel and began the evening meeting by singing, "Grace, 'tis a charming sound," to the tune "Cranbrook," after which Mr. W. J. Styles preached from Ephes. iii. 10—(1) The celestial spectators brought before us, "principalities and powers;" (2) The object of their contemplation, "the Church;" (3) The period indicated, "now;" (4) The Divine attribute displayed, "the manifold wisdom of God." The services of the day were brought to a close by singing Hymn 476, "Oh, the delights, the heavenly joys," and the benediction. Many felt it good to be there, for the Lord's presence was realised and enjoyed throughout the day, and our earnest prayer is that His divine blessing may richly rest upon these services, so that in after days it may be seen that the good seed was *not* sown in vain. The congregations were good, and we were much encouraged by the presence of so many sympathising friends from other Churches. We rejoice to say that our God is still blessing the Word preached by our pastor (R. Mutimer), and confirming it by signs following, so that we thank God and take courage. To Him be all the glory.—LITTLE FAITH.

OLD BUCKENHAM.

On Good Friday afternoon pastor W. Gill, of Orford-hill, Norwich, preached an excellent sermon to a large congregation. The meeting was augmented by a waggon-load of friends from Wymondham, and there were persons present from all neighbouring parishes. A public tea was provided, and about 120 persons sat down. Mrs. Dunham, Mrs. J. Frost, Mrs. Chapman, Mrs. Dawson, and Messrs. J. Frost, W. Chapman, H. Barker, and deacons were kept busy for a considerable time. In the evening a public meeting was held, and the chapel was filled. The pastor, Mr. Dunham, presided, Mr. Quantrell (Wymondham) led devotional exercises, and brethren W. H. Berry (Kenninghall), Mildred (of the City Mission, Norwich), and pastor W. Gill gave addresses. The choir rendered some bright hymns, and Mr. R. Bowles presided at the harmonium. The services comprised one of the best Good Friday meetings ever held at Old Buckenham, and the collections were very considerable.

PIMLICO (CARMEL).

The 67th anniversary of the Church was held on Good Friday. In the afternoon pastor W. J. Styles, of Wandsworth, delivered by the help of the Divine Spirit a discourse from Psa. xxviii. 1, which was much appreciated, and the means of blessing to many. A

goodly number partook of the tea provided in the schoolroom, after which a public meeting was held, our pastor J. Kingston presiding. Brethren Flower and Mayhew very ably addressed the meeting, their speeches being well adapted to the occasion. God be praised for this happy meeting much enjoyed by all.—W. H.

PORTSMOUTH.

On Friday, April 16th, at Rehoboth, Lake-road, the children of the Sunday-school were entertained. In the afternoon an address was given by Mr. G. Spratt, the superintendent. The children, at the close, had refreshments given them. Tea was served at 5. At 6.45 our pastor, Mr. O. H. Cudmore, delivered an able discourse from the words, "Behold the Man." Suitable hymns were sung and a collection taken for our building fund, just started.—JOHN S. JORDAN, Sec.

RYARSH, KENT.

On Good Friday we were enabled to hold special services. Our brother and old friend, Mr. E. Beecher, of Shouldham-street, London, was helped to speak from Gal. ii. 20 and Tit. ii. 14. We had good meetings, and were much cheered by the presence of friends and their support. Our brother J. Jull, of Cambridge, has usually visited us at this time, but through ill-health was unable, so many wishes were expressed for his recovery.—G. PATTERSON, Jun.

ST. ALBANS (BETHEL).

A glad day indeed we had on Easter Monday. Mr. P. Reynolds came to us as usual, and brought many friends. The hearty singing of God's praises and the sweet Gospel notes sweetly blended together, making it a day of joy to many. We had the usual full chapel, and through the kindness of those and other dear sympathising friends we entirely cleared off the debt of the building. We are devoutly thankful to God who thus humbles us with His lovingkindness, and pray that Satan may never mar our worship of Him in this pleasant sanctuary.

STEPNEY.

We were favoured by the mercy of our covenant God, to commemorate the 54th anniversary of our Sabbath-school, at Rehoboth, Easter Sunday, April 18th. Our pastor preached with much liberty; the word was seasonable and refreshing. The morning text was, "Who was delivered for our offences, and was raised again for our justification." The evening discourse was from "A seed shall serve him, it shall be accounted to the Lord for a generation." The teachers and scholars assembled in the chapel in the afternoon, and greatly enjoyed an address by our pastor from, "Intreat now the face of the Lord thy God." Truly it was a Sabbath well spent.

Easter Monday afternoon we were again favoured to hear our brother Mr. E. Mitchell. It is usual for him on these occasions to address himself more particularly to the young. His discourse upon "the happiness of those who trust in the Lord," was listened to with marked attention by the older friends as well as the young. Tea was served to scholars and friends, who re-assembled at 6.30. Mr. George Turner, presiding, announced a hymn, and then read Psa. lxxviii. and Mr. Lovelock earnestly sought the Lord's blessing. The chairman made a very appropriate speech on the Scriptural authority for teaching the young God's Word. Addressing the parents, he reminded them of the personal responsibility resting upon them to train up their children in the nurture and admonition of the Lord, exhorting them not to entirely leave the Scriptural education of their offspring to the teachers of the Sabbath-school. He then addressed the young in a kind and parental manner, admonishing them in the fear of God to attend to the instruction given them. Mr. Hayter Scrivener, superintendent, was then asked to read his report, the summary of which showed the work had been well sustained, there being 185 scholars in good attendance, which is an increase of one on the previous year. Teachers and officers eleven, same as last year. Mr. E. Mitchell followed with a very encouraging address, remarking: "I like to come to Stepney Sunday-school meetings, because they are real Sunday-school meetings." He confirmed the chairman's opening remarks by saying, "Our God has told us we are to teach our children. I am told sometimes that the parents roll their responsibility upon the teachers, but they cannot get rid of their responsibility. Our duty is plain; we are to train our children up in the knowledge of the truth," and referred to efforts now made to get hold of the young. Mr. H. F. Noyes dilated on the same theme, speaking from Song of Solomon i. 7. He said: "We are to feed the young with the sincere milk of the word. We are safe in teaching the Word of God, because it is all true. It must not be questioned, it must not be criticized. It is safe, because it tells me just what I want to know, in any and every circumstance in which I may be placed." Our pastor delivered a short address upon "I will bless thee. Mr. F. C. Holden prefaced his remarks by saying, "I come here to-night because I am in hearty sympathy with those who teach the young. I believe it is a very wholesome thing for children to have a natural fear for God. 'Thou God seeest me.' But oh! we do want to see the children partakers of something beyond that. I rejoice to be here because I know that the teaching in the Sabbath-school is in harmony with the truth dear to

my heart." During these services the children heartily sang their hymns of praise composed for the occasion by the Superintendent. At the close of these services we could say, "Lord, it is good for us to be here."—**HATER SCRIVENER.**

SUDBURY (EBENEZER).

On Good Friday the friends were favoured to meet in this time-honoured sanctuary to hear two soul-refreshing sermons by Mr. S. B. Stocker, in the afternoon from Zech. xii. 10, and in the evening from Psalm cxxv. 1, 2. Our brother Collar was with us, and took part in the evening service. At 5 o'clock about 60 partook of tea; a happy, profitable and enjoyable time was realised. There had not been so much love in the place for years. We trust it is but the beginning of days that the Lord may bless abundantly this section of His Zion and satisfy His living ones with heavenly supplies, that peace, harmony, and love may have an abiding place in our midst. We felt constrained to say—

My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Saviour reigns."

—H. WELLS.

TOLLINGTON PARK, N., ZOAR.

Special services were held on Easter Monday, April 19th, when Mr. C. Cornwell, of Brixton, preached in the afternoon, from Isa. xxvi. 1, "In that day shall this song be sung in the land of Judah." &c., and many gained spiritual comfort and edification from his interesting discourse. Tea having been served, the public meeting took place, at which Mr. Cornwell kindly presided. After the opening hymn, Mr. Mitson pleaded for Divine blessing and guidance. Mr. T. Baldwin then addressed from 2 Cor. iii. 6, "Able ministers of the New Testament," &c., touching upon the qualifications and experiences of the servants of God. Mr. J. Mayhew, after a few introductory remarks, spoke upon the words of Christ, "I am come a light into the world," &c. (John xii. 46), and showed the necessity of Divine enlightenment, its certainty and comfort to the children of God. Mr. H. D. Sandell, for many years deacon with brother Thorn, addressed the meeting from Num. xxiii. 9, "Lo, the people shall dwell alone," &c., and traced the distinguishing characteristics of the "people of God," dwelling alone with regard to their effectual calling and teaching, their experience of the truth, and their enjoyment of the love of God. Mr. G. W. Thomas, of Watford, dwelt briefly upon the three-fold foundation of the Church of Christ, the incarnation, death and resurrection of our Lord, basing his remarks upon Dan. ix. 24, "To finish the transgression," &c. Our able chairman concluded with some pithy remarks, and the meeting was

closed with the doxology and prayer.—**ARTHUR SANDELL.**

WOOD GREEN.

On Good Friday, at Park Ridings Baptist Chapel, special services were held in connection with the fourth anniversary of Mr. J. E. Flegg's pastorate. A solemn and impressive sermon was preached in the afternoon by pastor E. White, from the words, "Behold the Man" (Zech. vi. 12). Tea was served at 5. The evening meeting opened by singing, "Come, Thou Fount of every blessing." The pastor, Mr. J. E. Flegg, presided. Brother Hawkins sought God's blessing, and the 103rd Psalm was read. Before calling on his brethren to address the meeting, brother J. Flegg expressed the great pleasure he felt at being present, feeling doubtful a day or so before whether he should be well enough. The language of his heart, he said, was, "Bless the Lord, O my soul." In much weakness had been the preaching of the past year, yet the Lord had not once forsaken him. With deep gratitude and devout thankfulness he stood astonished at the blessing that attends his feeble endeavours. Brother Copeland, who was far from well, said he could sympathize with brother Flegg in his weakness. His instructive and weighty remarks were based on the words in Deut. xi. 18, "Therefore shall ye lay up these My words in your heart and in your soul." Brother Steele, of Soho, expressed pleasure in seeing the pastor once more restored, and dwelt upon the words in 2 Thess. ii. 3, "Your faith groweth exceedingly." Pastor Philip Reynolds gave an excellent address from the words, "Whom do men say that I, the Son of Man, am?" also, "Whom do ye say that I am?" Pastor H. D. Sandell, of Fulham, spoke from the words, "Consider Him" (Heb. xii. 3). Undoubtedly, the services of the day may be said to have begun with Christ and ended with Christ—all in answer to prayer—for a few brethren met at 8 o'clock to supplicate the throne of the heavenly grace, and thus we have another testimony to the power and blessedness of prayer. The chairman closed the meeting by prayer.

WANDSWORTH COMMON (CHATHAM-ROAD).

The second anniversary of the opening of this place of worship was held on Easter Sunday and Monday. On Lord's-day morning, Mr. J. H. Lynn preached from Rom. vi. 4, dwelling very blessedly on the clause, "The glory of the Father." Mr. S. T. Belcher preached in the evening from the portion, Rom. vii. 4. There were good congregations and the Word was much enjoyed. The service on Monday afternoon commenced with the hymn,

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

Dan. ix. was read, and the hymn, "Come, let us join our cheerful songs," was sung. The sermon was preached by Mr. G. W. Thomas, who took for his text, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity," &c. After explaining the connection in which the text stood, he pointed out that the coming of the Messiah was prophesied, and His great work was to overthrow evil. He showed that Christ's work was on behalf of needy sinners, and that He finished or shut the transgression of His people, and on the cross made an end of sin so that it could never again be brought against the child of God. He further made reconciliation. The emblem of this was the mercy-seat covering the ark, within which was the law. Christ covered and fulfilled the law for us, and by the Holy Spirit's power we are reconciled to God. A bountiful tea was provided, and was well served by many willing helpers. The evening service opened by singing, "Come, Thou fount of every blessing." Mr. W. Kern preached a very powerful and experimental sermon from the words, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" He divided his subject as follows—The Lord is my parental light, my sacrificial light, and my gracious light. The Lord is my glorious salvation. This salvation springs from the Father's love, comes through the brother's blood, and by the Spirit's power. Whom shall I fear? What can crush when an Almighty Hand covers the head?

"They that in the Lord confide
And shelter in His wounded side,
Shall see the danger overpast,
Stand every storm and live at last."

Mr. S. Frost thanked the friends for their presence and help. He said that the anniversary collections had been devoted to the reduction of the debt on the chapel. They had desired to raise £100 towards this purpose during the year, and he was glad to announce that the total sum raised had been £125. After singing "Jerusalem, my glorious home," the congregation joined in the hymn, "Abide with me," Mr. Kern pronounced the benediction, and the meeting concluded with the doxology. There were large congregations, and the services much enjoyed, affording great encouragement to those who are labouring in the building up of this new cause.—FRED. W. KEVAN.

BRIXTON TABERNACLE.— Anniversary services of the opening of the chapel were held on May 9th and 11th. On Sunday (the 9th) sermons were preached morning and evening by

our beloved pastor, Mr. C. Cornwell. Attendance and collections were good. On Tuesday (the 11th) a sermon was preached by our esteemed brother, Mr. Mitchell, in the afternoon. A public meeting was held in the evening at 6.30. Our dear brother Mr. Abbott being unavoidably absent on business, Mr. Mitchell kindly took the chair, and opened the meeting by singing and prayer by the pastor. After some introductory remarks, the chairman called the pastor, Mr. C. Cornwell, who stated that it was the 13th anniversary of the opening of the chapel; the cost of erection was £4,000; the debt at present was £725, and a wish was expressed that the sum of £225 should be paid off that evening. Brethren Dadswell, Copeland, and Carr followed with sound experimental addresses. The chairman then called upon Mr. Cornwell to state the amount collected and result of collecting, which amounted to £225 10s. We can but exclaim, "What hath God wrought?"—R. GUILLE.

FOUR GOOD DAYS AT CHESTER AND HOOLE.

ANNIVERSARY OF EBENEZER CHAPEL.

Pastor—WM. POOVEY.

BLESSED and helpful services in connection with the 20th anniversary have been held.

On Sunday, April 11th, two sermons were preached by pastor W. Jenkins (Buckley) from Luke xxiii. 33 and Song of Sol. ii. 4. A service was also held at the Branch Mission, Hoole, when the same brother preached from 1 Sam. x. 26. Each sermon was characterised by simplicity and earnestness, and were truly Christ-exalting discourses. In the morning the theme was "Christ the Crucified;" in the afternoon, "Christ the King;" and in the evening, "Christ the Conqueror." At the close of the evening service the Lord's Supper was observed, when a goodly number "discerning the Lord's body" "in the breaking of bread" found it good to be there, and also proved that, in keeping His word, there is great reward. The close of the day found many saying:

"I have been there, and still would go,
'Twas like a little heaven below."

On Tuesday evening (13th) the pastor conducted a special meeting in connection with the Young People's Society. The theme was "Christian Brotherhood," based on 1 John iii. 14-18. Brother Green and brother Mackenzie gave instructive and practical addresses.

On Thursday evening (15th) a united prayer-meeting was held. As one after another of our brethren poured out their hearts to God, we felt it good to be there, and that it is no vain thing to "wait upon the Lord."

On Friday (16th) the anniversary tea

was held. Ninety of the members and friends assembled at 5 p.m. and partook of tea. At 6.30 a public meeting was held, presided over by Mr. W. Mackenzie, the senior deacon. After praise, brother Reynolds and brother Gregory led us to the throne of grace.

Mr. Mackenzie referred to the work of the past year, stating that, in addition to the ordinary services, over 6,000 visits had been made by the pastor and deaconesses to the homes of the people; that 15,000 tracts had been distributed; and that over 200 open-air services had been conducted. Then followed an interesting account of the work done by Miss E. M. Blackmore (deaconess), and one could not help but feel that her personal visits, conversations, and labours of love with the sick, the sinning and the suffering must have been a blessing to many.

The pastor afterwards addressed the gathering from Josh. iii. 4, reminding them that, as we entered upon the unknown future, we had a living, all-conquering Christ as our Leader and Captain, whose presence was a living, bright reality. The hymn, "God be with you," was then sung, prayer offered, and with glowing emotions to the God of all grace for His manifold mercies we separated, saying in our hearts:

"If our fellowship below in Jesus be so sweet,

What heights of rapture shall we know
When round His throne we meet."

The financial results have also been most gratifying, amounting to £50. Surely the Lord hath been gracious to us. To Him therefore, who alone is worthy, be all praise, and glory, and honour, and dominion, and power for ever.

W. P.

A GRAND DAY, GOOD GIFTS, AND A GRACIOUS SEASON AT GRAVESEND.

BY OUR LOCAL CORRESPONDENT.

The good people at Zoar, Gravesend, had a grand day on Wednesday, the 21st. They called it their spring meeting. Mr. E. Marsh, of Stratford, preached an instructive sermon in the afternoon on the lovingkindness of the Lord. Tea was provided at five, of which a large party partook.

In the evening a public meeting was held, at which our aged friend, Mr. I. C. Johnson, presided. After some remarks on the beauties of spring, with its green leaves and white blossoms, as contrasted with the season of winter illustrative of the various phases of Christian experience, he introduced the open secret that the pastor (Mr. Guy) was about to take the next day to himself a wife—a lady who is the daughter of parents who were members of the Church for many years; she was also a

member, and had attended the services from her earliest childhood.

The chairman said that the members of the Church and congregation could not let the occasion pass without giving the pastor some memento of the interesting circumstance; so the wives of the four deacons solicited subscriptions for the purpose of presenting him with a very handsome massive clock of superior make. Now, as the subscription amounted to considerably more than the cost of the timepiece, the chairman had the pleasure in a formal way to present the clock, accompanied with a cheque for £15, the balance of money received. The chairman then called Mr. E. Scott, the superintendent of the Sunday-school, who in a neat speech (which elicited applause) presented the pastor with a very nice easy chair as a gift by the Sunday-school teachers and children.

Mr. Guy then acknowledged with much feeling the kind-heartedness of the friends that had prompted such a demonstration of it. Brethren Belcher, Beddow, and Copeland, and also the pastor delivered suitable addresses. Hymns were sung at intervals. The service concluded by singing the doxology and pronouncing the benediction.

The friends crowded round the table on the platform to examine the clock and to sit in the chair, and seemed not to be in a hurry to leave the chapel. May the Lord be pleased to bless the proceedings of the day, which is one to be long remembered.

Our Local Correspondent also sends the following interesting account of the marriage of Mr. Guy and Miss Taylor:—

On Thursday, April 22nd, at noon, a wedding took place at Zoar Chapel, Gravesend. The newly-married couple were Mr. C. Guy (the pastor of the Church) and Miss Elizabeth Taylor, a member of the Church, and had attended the services at Zoar from her earliest childhood, having been taken there by her parents, Mr. and Mrs. Geo. Taylor, who had been valued members of the Church for many years, but have since passed away. The marriage ceremony was conducted by Mr. Philip Reynolds in a very solemn and impressive manner. His prayer and subsequent address to the party were very edifying to the large concourse of friends who filled the chapel. Mr. Fowler, a particular friend of the bridegroom, attended, as his best man, and Mr. Geo. Taylor, brother of the bride, gave her away. Two nieces of the bride acted as bridesmaids. The happy pair, on leaving the chapel, were covered with a shower of confetti by the large concourse of people awaiting their exit. After the wedding break-

fast, they started on their wedding tour, first to Margate for a while-thence to Brighton. It is hoped the union will be abundantly blessed by domestic happiness and increased prosperity of the cause at Zoar.

LEICESTER (PROVIDENCE, NEWARKE-STREET).—On Lord's-day, April 25th, seven candidates were immersed upon their profession of faith and repentance, and on the following Sunday they received the right hand of fellowship, and sat down for the first time in their lives at the table of the Lord. The circumstance is somewhat phenomenal, and forms a contrast to the former additions to our membership. Then it was three persons in mature years. These are all young men and women; moreover, they are all from our young people's classes, and all children of existing members, one being a son of dear Isaac Wesley, recently transferred by the Great "Shepherd and Bishop of souls" to the Church triumphant above. This remarkable circumstance, so encouraging both to pastors and teachers, has caused quite a stirring of emotion among us. Some 400 or more persons came to hear the baptismal sermon, and to witness the administration of the solemn ordinance, and at the Communion Service, the parents of the new members being present, and a considerable number of spectators also, deep feeling was manifested. Some have, in affection and gratitude to God, termed it our "Easter lambing season." We are delighted to know that not a few others, both old and young, are "bleating round the fold," though just at present we are not enabled to make them see the way, but surely they shall yet be brought. We are thankful to record increased attendances upon the means of grace, both on the Lord's-day and at the week-night services, also rapt attention and deep interest in the Word preached. To our covenant God be all the praise.—A. E. REALFF.

WEST HAM-LANE.—The first anniversary services of pastor J. W. Humphreys were held on April 4th and 6th. On the 4th (Sunday) the pastor preached at 11 and 6.30, and there were good congregations on both occasions, the chapel in the evening being crowded. On the 6th (Tuesday) pastor E. Mitchell preached in the afternoon from Rev. ii. 20, "Be thou faithful unto death, and I will give thee a crown of life," and afterwards a good number sat down to tea. The meeting in the evening was, in the absence of Mr. H. Clark (Wandsworth), through indisposition, presided over by Mr. Mitchell. Brother Upsdale asked the divine blessing on the meeting. Pastor E. Mitchell, in his opening

remarks, spoke upon the unanimity that existed between Strict Baptist ministers, and expressed his pleasure in knowing that God was calling young men into the ministry. Mr. John Box addressed the meeting from 1 Thess. iii. 2, and spoke very impressively upon the threefold position of ministers as being ministers of God, pastor of the Church, and fellow-labourers. Mr. E. White dwelt upon the words, "That which cometh upon me daily, the care of all the Churches" (1 Cor. xi. 28), speaking very encouragingly upon the necessity of a pastor taking the care of his Church to the Great Shepherd in prayer. Mr. Holden referred very tenderly to the pastor's recognition a year previous, when he had the pleasure of joining hands, and spoke in an earnest and telling manner upon the words, "Let brotherly love continue." The only way of continuing brotherly love was to be faithful to those who were our brothers and sisters, faithful to those who were our pastors and deacons, and, above all, faithful to our Lord and Master Jesus Christ. Mr. Belcher followed, and, in a short address, spoke of the necessity of Church members encouraging their pastor by their attendance. The pastor then made a short statement, in which he said that the truths he had given as the basis of his belief on the occasion of his recognition and which he had preached during the year he still intended to preach, and he hoped that God would bless the cause in the coming year with still greater blessings than He had done in the past. A vote of thanks to the chairman and speakers was carried, and the doxology and benediction brought a very happy meeting to a close.

WANDSWORTH COMMON.—Chatham-road Sunday-school. The 2nd anniversary services of the above school, were held on Sunday, May 9th, when sermons were preached by Mr. Langford, who in the afternoon gave a short address to teachers and children, from the words, "Come, ye children, and hearken unto me," &c. The prizes for past year were also presented, by Mr. Frost (President). Special hymns and anthems were sung, and for the most part very well rendered. On Tuesday evening, 11th, the parents, children and teachers met at tea, following which a social gathering was held, the children, by recitations and singing, providing the entertainment. From the report submitted by Mr. Clark (superintendent), it was seen that during the year two scholars had been baptized, whilst the school had increased in numbers from 38 to 81. Thus with thankful hearts were bless our God for His great mercies to us in the past and trust Him for a continuance of the same in the future.

THE STRICT BAPTIST MISSION.

FOR some time past the friends and subscribers of the Strict Baptist Mission have been in a state of unrest as to the real condition of affairs in the mission field. This anxiety has been shared by the Committee, who have spent many hours in prayerful meditation and consultation. It has also been manifest for some months past that a crisis was approaching; that crisis has arrived. Neither the Executive or Committee have had the least desire to keep anything back from the public, but they could not speak till they had something definite to bring before them.

Two years or so ago when our brethren Hutchinson and Booth were accepted and appointed by the Committee to go out and superintend the Mission, we spoke very highly of them as men of character and principle, sound in the doctrines of the Gospel and New Testament Church Order. That opinion has been confirmed.

The statement below renders it unnecessary for us to go into detail. Suffice it to say, matters were such that they resigned their office.

Their resignation was received with sorrow and regret, and the Committee, after numerous long and tedious consultations, resolved to call a meeting of subscribers and delegates, which meeting was held at Soho chapel, Shaftesbury-avenue, on Friday evening, April 30th, when the body of the chapel was well filled. Mr. Box, the President, took the chair at 6 o'clock.

The meeting commenced by singing the verse, "Guide us, oh, Thou great Jehovah," &c. Mr. Box read Psa. cxxxiii. and Mr. Mitchell engaged in prayer. The President then read the following statement:—

TO SUBSCRIBERS TO THE STRICT BAPTIST MISSION.

DEAR CHRISTIAN FRIENDS,

Your Committee feel that, in the peculiar position of our beloved Mission, a brief and candid statement concerning it is due to you.

In order to make clear the present, we will first look at the past. About three years since, your Committee became anxious concerning the work, and, after much prayerful thought, availed themselves of our highly-esteemed brother Gray's willingness to go to India and Ceylon, as our Special Commissioner to investigate on the spot the actual condition of affairs.

For the execution of this onerous and highly-important task they were, and ever expect to be, deeply grateful to our brother, who left his family and his flock to serve our common Lord in that far-off land of difficulty and danger.

Our brother's stay on the field of operations was necessarily very short, but his visit was followed by the resignation of the superintendent and his son, and also clearly revealed the fact that European supervision is an essential of success, and that a more complete and thorough

knowledge of the natives and the work among them is the only reliable basis on which such supervision can be founded. It then became necessary to send out a brother from England to take charge of and to direct operations.

In answer to prayer, our brethren Hutchinson and Booth offered themselves as missionaries, and were sent on to the field.

After a stay of about six months (spent chiefly in acquiring a knowledge of the Society's agents and the Church members generally) our superintendent found a state of things serious enough to hasten his return to England, that he might confer personally with your Committee.

He laid before them a voluminous report which he summarised thus:—"Looking at the condition of the agents, members, and children, as revealed in the foregoing examinations, I cannot but regard our Mission as being very unsatisfactory both as regards religious teaching and evangelization. Whatever evangelistic or pastoral work the agents may do, it is clear that there is something radically wrong; for, even supposing both agents and members to be true Christians, the ignorance of both is shocking and (he adds) inexcusable."

The report was supplemented by the following suggestions:—"To maintain the Mission as it exists, but adopt such form of government as may be calculated to gradually improve it." This form of government includes "a policy of constant supervision, strict discipline, gradual purgation, and vigorous evangelization, combined with such re-organisation as may be found possible."

These suggestions, as the outcome of the report, were adopted by your Committee, and in order to their execution our superintendent returned to his work, carrying with him the confidence of his brethren. So much for the past.

This brings us to what may be called the present.

As soon as our superintendent began to act upon these suggestions, unexpected difficulties arose of so serious a nature as to induce him to write for confirmatory authority rather than act upon his own responsibility.

The deferring of this authority was taken by him to indicate a serious conflict between his opinion and that of the Committee. Under these circumstances, he felt compelled to resign, his colleague taking the same course.

After this, the Committee felt there was no alternative but to give every agent two months' notice, and for the time being suspend the work.

Subsequent meetings of your Committee have resulted in negotiations with Messrs. Hutchinson and Booth to start fresh work in the regions beyond. They have intimated their willingness to renew their connection with the Mission on certain conditions.

April, 1897.

A small minority on the Committee opposed to brethren Hutchinson and Booth rendered this meeting necessary; they (the Committee), therefore, decided that four or five should speak on each side.

After reading the above statement, Mr. Box called on Mr. Belcher to move his resolution, which is as follows:—

That this meeting of Subscribers and Delegates of the Strict Baptist Mission, placing as it does the utmost confidence in brethren Hutchinson and Booth, desires that if they can adapt themselves to any new sphere of Mission work, in such place or places as the Lord may direct, that they be requested to do so, and that we leave them entirely free as to their mode of procedure, so that they may act conjointly, or single-handed as circumstances may render advisable, and that this meeting pledges itself to render them all the co-operation by prayer and substance necessary to support them in such undertaking, and further, that relying as we do on their fidelity to the truth as it is in Jesus, and their integrity as Christian brethren, we leave them a free hand untrammelled by codes of rules, except that they furnish us monthly with such information as may be calculated to interest us and glorify our Lord Jesus Christ.

Mr. Belcher spoke to his proposition in a short, but forcible speech. This was seconded by Mr. W. Abbott.

An amendment amounting to a direct negative of the proposition was proposed by Mr. P. Reynolds and seconded by Mr. S. Gray.

Mr. Mitchell, Mr. Colls and Mr. Millwood spoke well to Mr. Belcher's resolution.

Mr. Briscoe, and Mr. Wakelin, spoke in favour of the amendment.

Considerable discussion followed. At five minutes to ten the original motion was put (the amendment having been previously negatived by a large majority) and carried with but few dissentients.

JOTTINGS FROM IPSWICH AND BLAKENHAM.

On Lord's-day, April 25th, Bethesda chapel, Ipswich, was well-filled, at all three services, and many of God's people were cheered and encouraged, as Mr. E. Mitchell "Held forth the Word of Life," in a grand, sublime manner. He blessed the large gatherings. Now will He bless the smaller ones? We have proved again and again that our God is faithful, and always keeps His Word.

At Blakenham, on May 9th, in the morning, our young brother Gorham preached to us with much acceptance from Rev. iii. 5. In the afternoon, Mr. W. H. Ranson, of Somersham, very kindly came over and preached to us a pathetic, Christ-exalting sermon from Luke vii. 13, 14. In the evening several assembled for worship. Brother Gorham was expected to preach, but could not attend. Service had not long commenced when a party from Crowfield came in, among them brother Dearing from Tunstal. We found "Man's extremity was God's opportunity." The Word preached by brother Dearing, cheered and encouraged us, we felt God had done great things for us. He had blest

us. We thank Him and take courage. As a Church our cry is, "Blessing others, oh, bless us with a large increase."

M. A. MOORE.

Our Australian Column.

Strict Baptist Directory: Times of Service (generally) as in England.

BALLARAT, Victoria, Providence, Yuille-street. Supplies.

Brisbane, Jireh. Pastor, J. Kingsford. Geelong, Hope, Saffron-street, Chilwell. Minister, W. T. Phelp.

Geelong, Mount Zion, Ryrie-street. Pastor, Samuel Day.

Lambton, Calvary. Pastor, D. Young. Melbourne, Ebenezer, Victoria Parade. Pastor, F. Fullard.

Newham, services every month at full moon. Brother Johnston.

Port Adelaide, South Australia. Pastor J. W. Bamber.

Prahran. Supply, Brother J. G. Flitton.

Preston.

Ryde, Parramatta River, Field of Mars. Pastor, James Hicks.

Sydney, Castlereagh-street. Pastor, F. Beedel.

Sydney, Temple, Elizabeth-street. Pastor, Mr. Fremlin.

At the special request of friends at home and abroad, we give the above.

Aged Pilgrims' Corner.

THE chief event of the month has been the 90th annual meeting of the Society, which was held on Monday evening, May 3, in the Egyptian Hall of the Mansion House. The spacious apartment was completely filled by the friends and subscribers, and the meeting was by general consent pronounced to have been the most successful yet held.

Upon the platform and in the hall were many well-known brethren, among them being Messrs. A. Boulden, G. F. Gray, T. Carr, E. Beecher, W. Abbott, J. W. Franklin, B. Wakelin, W. T. Millwood, R. Link, and C. E. Grimes. The excellent spirit and interest manifested testifies to the increasing hold of the Society upon the sympathies of our Free Grace Churches.

The speaking was much to the point, the advocates of the Society's claims being Alderman Sir J. Savory, Bart., M.P., the Dean of Norwich, Messrs. M. J. Tryon, W. Sinden, R. M. Thoruton, W. H. Collingridge, W. J. Parks, F. A. Bevan, J. Martin, and J. Townsend.

On May 13, the Rev. J. Ormiston preached a sermon on behalf of the Society, in the Church of St. Mary Aldermary, City, when many friends listened with profit to the words of this

gracious and unflinching Protestant leader.

We would draw our readers' attention to the arrangements for the forthcoming Asylums' Anniversaries, as advertised on the covers; it is hoped that the Royal Jubilee celebration will not impair the usual large attendance at these gatherings.

The pensions to the 1,420 recipients absorb £10,500 per annum, and the Homes £1,800. To meet these claims, the ordinary income is inadequate, and a special effort is being made to obtain a large number of new annual subscriptions of 7s., 10s., and 14s. Who will thus help the Lord's aged poor and fittingly commemorate the Royal Jubilee?

Past and Passing Events.

Chelmsford.—“Our brother Beech, who is 85 years of age, has never yet missed a Lord's-day service, and is frequently with us on week-evenings, although his residence is half-an-hour's walk from the chapel.”—S. WILLIS.

The principal feature in connection with our beloved denomination during May, was the great meeting of friends and subscribers to the Strict Baptist Mission, which lasted from 6 till 10, and was preceded by a committee meeting.

Our esteemed and aged friend and brother, I. C. Johnston, of Gravesend, preached at March, Cambs., Sunday, May 2; on Monday he took “snapshots” of the Strict Baptist Chapel, the General Baptist Chapel, the Wesleyan and Congregational; the residence of Mr. Northfield and portraits of his two children, returned home to Gravesend on Tuesday, preached at Zoar on Wednesday, and the following Sunday.

Accrington.—“Zion” Sunday-school anniversary, was held on Sunday, April 4th. Pastor David Smith, of Bilston, conducted the three services, all of which were well attended, the chapel being quite full afternoon and evening. Sister Churches in the town and neighbourhood were well represented. Collections amounted to £20 17s. 3½d. We noticed Charles Williams, the well-known General Baptist pastor of Accrington, among the afternoon congregation, and on the other side of the chapel Mr. Illingworth, who was supplying at “Salem.” A theological contrast.

Prittlewell.—Brother John Chandler says: “I hope the suggestion in May number, respecting a Jubilee Fund, will be carried out; and then, perhaps, such poor little ‘Providences’ as ours may come

in for a donation. We want about £45 to clear ours of debt. We hope to hold anniversary services in August, and trust, and in our poor way, pray, that the Lord will send us sufficient to considerably lower it, if not clear it off.”

Red-hill.—S. J. Wonham says:—“Through the kind help of friends, we have raised sufficient now towards our building fund. Not to require it published further, many thanks for the kind assistance you have so generously given.”

Walthamstow.—Still favoured and hopeful at “Zion.” Hitherto the Lord has set His seal, and we have been favoured to raise another Ebenezer to His praise—two more have been added to our number.

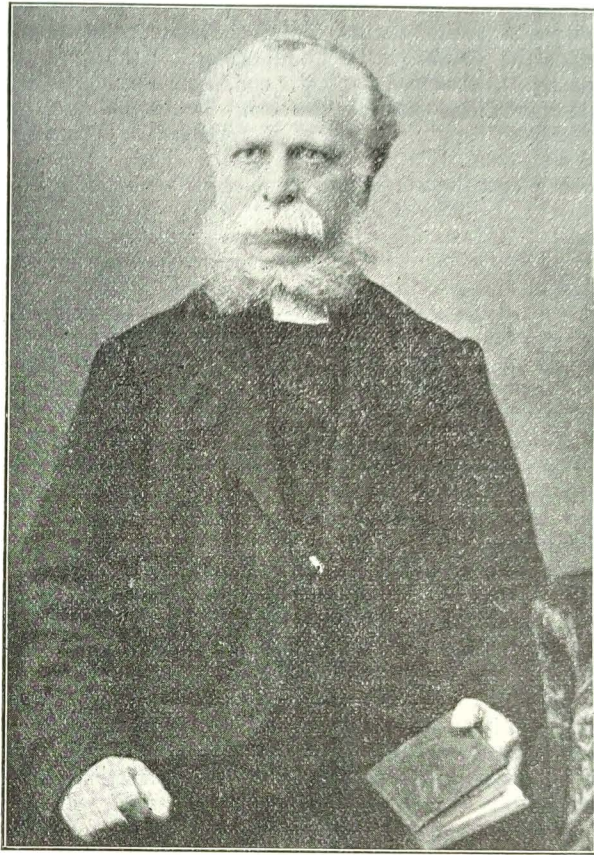
Stratford.—Our brother Ebenezer Marsh has his hands and heart full; just lost by death, senior deacon, Mr. Cannings and a sister, Mrs. Rainer; he is also interesting himself in the cause at Laxfield [see Advt.]. God strengthen his heart, hands, and head.

Devon.—Our brother, Mr. W. Trotman, for many years pastor of Stonehouse, has been compelled, through age and weakness, to resign his pastorate. We hope, however, in the strength of the Lord, he may now and again be favoured to speak in the Lord's name. Mr. T.'s note on cover.

Chester.—Pastor Poovey says:—“I should hail the day with gladness when all Churches holding the doctrine of ‘Free and Sovereign Grace’ will be able to affiliate into one Strict and Particular Baptist Union.”—Amen.

Gone Home.

EMMA JESSIE PHILLIPS entered the kingdom of heaven, March 20, 1897, at the age of 21. She was an early witness to “the truth as it is in Jesus,” through instruction received in the Sunday-school connected with the Surrey Tabernacle, and was kept by the grace of God in “the paths of righteousness for His name's sake,” to the end of her short pilgrimage “on this terrestrial ball.” Deceased was taken ill early in March, and although she suffered great pain, was patient and resigned. Her father said to her, “Are you afraid to die?” “Oh no,” she replied; “how sad it must be to come to a death-bed without hope. I am sorry to leave you, but long to be with Christ.” We sorrow, but not like those who have no hope. From her bereaved father and mother, fourth son of Joseph Philip, member of the late Mr. Savoury, Bond-street, Brighton.



PASTOR WILLIAM HENRY EVANS, CHESHAM.

(See page 202.)

Divine Deliberateness.

By E. MITCHELL.

“And therefore will the Lord wait that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you; for Jehovah is a God of judgment.”—Isa. xxx. 18

OUR text has an historical setting. Ahaz had called in the Assyrians to assist him against Syria and Israel. Tiglath-Pileser, in response to his appeal, brought an army against Syria, and captured Damascus, its capital. But this was of no real advantage, as Ahaz became tributary to the powerful Assyrian monarchs. Upon his death, Hezekiah, who succeeded him, threw off the Assyrian yoke, but, led by carnal counsellors, entered into an alliance with Egypt, the rival of the Assyrian. This

earnal policy was denounced, and its utter failure predicted, by Isaiah, together with the chastisement it would bring upon the land. Yet when the chastening had produced its proper end, there should be a deliverance wrought by which God would be glorified. The teaching of the text is for the people of God in all ages, as it reveals the divine method of procedure with them.

We gather from the words that GOD'S DEALINGS WITH HIS PEOPLE ARE GRACIOUS. He "waits that He may be *gracious* unto them." "He is the God of all grace." He announced Himself as "the Lord God, merciful and gracious," when He proclaimed His name to Moses, and all His dealings with them are of a gracious character. His covenant with His people is a covenant of grace, and He is ever "mindful of His covenant," and cannot deny His name, which is Himself. He purges His own wheat floor. "He is like a refiner's fire, and like fuller's soap." He "sifts the House of Israel, as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." *Grace is the spring of all His dealings*, and though He may even send them into captivity in Babylon for their sins, yet "thoughts of peace" are in His heart towards them, "and not of evil, to give them an expected end." "He is gracious," and "will be gracious."

We learn, too, that HIS DEALINGS ARE CHARACTERISED BY WISDOM. "He is a God of *judgment*." He "abounds toward us in all wisdom and prudence." Wisdom discovers itself in choosing a worthy end, and then adapting the means to the end. *God purposes to display His own glory in His dealings*. "And therefore He will be *exalted*, that He may have mercy upon you"—a revenue of praise is to accrue to His name. He will show Himself to be supreme in the sovereign displays of His grace and might; and in order to this He times His blessing, and waits till the right moment to show Himself gracious. *He seeks also the good of His people*. This end is frequently attained by correction. He chastens them that they may be "partakers of His holiness." The furnace removes the dross, and refines the gold. By the removal of Rachel, Joseph, and Benjamin, Jacob is cured of inordinate affection. The thorn in the flesh keeps Paul humble. Three days in the belly of the fish subdues Jonah's disobedience. Israel's captivity weans from idolatry. The process is conducted by infinite skill, and never fails to produce the desired end. There are no mistakes possible to our God—His own glory, and His people's good, are ever secured by His all-wise and ever-gracious dealings.

But the words imply that GOD IS DELIBERATE IN HIS DEALINGS—"Therefore will the Lord *wait*, that He may be gracious unto you." Haste, bustle, and confusion are signs of weakness. Our God is never in a hurry. His plans are all-embracing, and all the strings are in His hand, and all events completely under His control. He waited with Abraham until the altar was built, Isaac bound and placed thereon, and the knife in his father's hand, ready to plunge into his throat, before He showed Himself gracious. He waited till the four hundred years were accomplished, and Israel's state had become desperate, ere He appeared to deliver His people out of Egyptian bondage. He allowed Sennacherib to overrun and desolate Judah, and to threaten Jerusalem before He rose up, lifted up Himself, and showed Himself mighty to the destruction of the haughty tyrant, and deliverance of His people. He permitted

Haman to procure the decree for the annihilation of the Jews, and to fix the date for their destruction, and not until, having erected the gallows, Haman came to ask leave to hang Mordecai thereon did God interpose. He received the touching message from the distressed sisters—"Lord, he whom Thou lovest is sick," yet "abode two days in the place where He was." Truly, as His people oft experience, He waits, sometimes until they think it is too late, yet He ever waits that He may be gracious to them, and do them good in their latter end.

BY THIS METHOD OF DEALING MANY GRACIOUS ENDS ARE ANSWERED. We are practically taught *to recognise His sovereignty*. Our time is always ready for deliverance, but His time may tarry long. We are no sooner in the furnace than we cry to be taken out, but we must be taught that He is Lord, and His will supreme. We readily admit the doctrine of divine sovereignty, but require much teaching to learn it properly in its practical outworking in our lives. He waits that we may learn to say, "nevertheless not my will, but Thine be done." He is deliberate also *to exercise and try our graces*. The graces the Holy Spirit imparts are for use, and they must be tried. Left to ourselves patience would be laid up on a shelf, and allowed to rust from disuse, but God waits, and thereby tries our faith and brings patience into exercise. "The trying of your faith worketh patience." Both faith and patience are in high esteem with God, and in His dealings He will take care to try, discover, and develop them. 'Twas thus with Hezekiah, God waited, tried, and drew out his faith and patience ere deliverance came.

God waits until we are fit to receive the blessing. To put much money into the hands of an inexperienced youth is a dangerous thing. So always at once to answer our requests, and to appear for our deliverance would not really benefit us. We need to be humbled, and to be made sick of sin. God kept Jonah three days in, what he calls, "the belly of hell," not to exercise His own anger, but to cure him of his folly. To answer too soon would be to defeat His own design. But he waits sometimes that *His own power may be manifested in upholding under trial*. His strength is made perfect in our weakness. Abraham in himself was no stronger than other believers, but mighty grace strengthened him to go on those three day's journey, which, for the agony compressed into them, must have seemed like three years. So too, in Job's lengthened-out trial. "Though He slay me, yet will I trust in Him," exhibits what mighty grace can accomplish in a feeble worm to the admiration of angels. The waiting is also in order that *the blessing may be more appreciated*. "Easy come, easy go," is the way with fallen humanity. That which costs nothing is seldom highly valued, while that for which we toil and wait is usually greatly appreciated. When we readily obtain all we ask from God without having to wait and watch we commonly grow careless, while exercise and trial, by His blessing, serve to quicken us. The blessings we receive after many cries, with much watching, and long waiting for the answer are doubly precious to our souls.

But we must come to a close, or we shall exceed the limit allowed us, but cannot but remark that He waits *that He may bestow a richer blessing than that we have sought*. Was it not thus with Martha and Mary? The raising of Lazarus was a richer favour than his restoration to health without dying would have been. They learned to know their Lord better, saw His glory as they had not beheld it before, and had

their faith wondrously increased. The longer you wait the greater interest you will receive. There is no unwillingness in God to relieve your case—He waits, but it is to be gracious, and because He is gracious, too gracious to bestow the blessing until all is fully ripe. Be not cast down, tried believer, but as He waits to be gracious, so do you wait until He shall appear, for “blessed are all they that wait for Him.”

OUR PORTRAIT GALLERY.—No. VII.

PASTOR WM. HENRY EVANS, CHESHAM.

MY DEAR BROTHER,—After long delay I comply with your oft-repeated request, and send a brief outline of the way which the Lord has led me, a way in which there has been trials, losses, and sorrows, but, withal, goodness, mercy, and faithfulness, so great and constant that encourages hope to expect and faith to believe,

“That, after so much mercy past,
He'll not let me sink at last.”

I am the offspring of God-fearing parents; my father was called by grace under the ministry of the late W. Huntington, and was for many years deacon at Gower-street Chapel, when the Church there was in the old Independent connection, and under the pastoral care of the late Henry Fowler, with whom and my father there was a very sincere and intimate friendship. In that chapel I heard, as a child, the faithful preaching of W. Gadsby, J. Warburton, E. Blackstock, and many others; but those were days when but little thought was exercised or effort made for the spiritual benefit of the young, and truth compels me to say that, beyond the testimony of my father's godly life in his own home, I had no instruction given me in anything of a religious character. I knew there was a heaven and hell—that into the first the righteous would enter, and that the last would be the everlasting abode of the wicked. Nature's light told me I was not among the righteous, but I did not care, and the thought of dwelling in endless misery caused me no concern; I was dead, and could not feel; blind, and did not see.

But when about 10 years old, while hearing a book read, entitled “Little Henry and His Bearer,” I was convinced of my sinfulness, felt my awfully sad state, was concerned about my prospects for eternity, and longed for that change to take place in me without which I knew that hell must be my final portion; that conviction and these desires have never left me; they have varied in degree; but, though opposed by my own ruined nature, and seducing world, and tempting devil, they have never been uprooted, they have never died.

As years increased, I became more concerned, and longed that some of the good men who preached at Gower-street (for Mr. Fowler was now dead) and those I heard afterwards at Eden-street Chapel might have a something to say to me, and they did; for on one never-to-be-forgotten occasion W. Gadsby described my state and case as it was, it burnt up all my child-like creature-religion, and left me further off hope than ever. Under some others I had a little help. Mr. Easterbrook, I think, he came from Portsea, Mr. Cowper from near Brighton, and others, were at times to my young heart messengers from God of grace and mercy although at this date I cannot speak positively as to the exact way in which they helped me.

Two or three of such seasons deserve special notice. On one occasion the late R. Luckin gave me great help; in his sermon he made use of this expression, "The Lord's family will ever want grace; their constant cry will be, More grace, Lord, more grace." That was just what I wanted then, and just what I want now. On another occasion the late Mr. Grace was preaching at Regent-street, City-road, from the words, "He is the Rock, His work is perfect;" that was a blessed time, the memory is still sweet: I should like to have it over again. But the greatest help I ever had in these young days was under the preaching of the late Ed. Blackstock, at Gower-street. He was speaking from Psa. cvii., and, when he came to ver. 23—29, went so exactly into all the exercises of my soul that, by the time he spoke from ver. 30, I was there also, the storm had been turned into a calm, and I was glad because I was quiet.

But I pass over much of the same character, and now proceed to an eventful act which I took when I was about 17 or 18; it was separating myself from all the associations of my early life, in order that, as a stranger amongst strangers, I might worship God and hear His truth. Delivered entirely from influences that I knew were keeping me in bondage, with this object, I went to Bethesda Chapel, St. John's-row, St. Luke's; the Church there was then under the care of the late James Newborn. I went there for one object, the Lord sent me there for another. I intended to go in and out unknown to all, and His purpose was that there I should be brought into Gospel liberty and afterwards into public work in the Lord's kingdom. My arrangement was brought to nothing, His counsel was fulfilled and purpose established, while the writer can rejoice and say, "Bless the Lord, O my soul, and all that is within me bless His holy name." I had help under Mr. Newborn's ministry; but he had to leave his pulpit, and John Corbett had to take his place, and, under a sermon he preached from 1 Pet. v. 10, I had the first enjoyment of Gospel liberty; it laid a foundation in my soul for my hope that has never been swept away, and I firmly believe it never will; I felt sure that God was my portion, that heaven would be my home, and that through the covenant transactions of the Eternal Jehovah, Father, Son, and Spirit, I never should or could be lost; prayer was now turned into praise, and I could no more doubt of my interest in the everlasting love of God than I could before this believe that I had any part or lot in the matter. The Spirit was given as the Spirit of faith, and by these things I have been brought to hate the system of duty-faith. About twelve months afterwards I was baptized by Mr. Newborn and received as a member of the Church under his care.

My baptism and joining the Church was an act of faith, for by that time I had lost all my spiritual joy, darkness enveloped my mind, deadness seemed to possess my soul, while temptations fierce and many were cast into me by the adversary. But God's work stands, it will bear testing, and where He is pleased to give a good hope, neither sin, men, or Satan can destroy it. By the sanctifying grace of the Spirit these exercises have produced in me a tenderness and sympathy for the tempted and tried, so that I have been able to speak a word in season to the weary and burdened.

While in connection with this Church, I was induced to take a class in their Sunday-school, and, while still very young, was elected super-

intendent, although there were male teachers in the school old enough to be my father. In this office I continued till a change in my business engagements took me away: but my membership was retained till after Mr. Newborn's departure from the pastorate. Amongst the supplies that served the Church was William Flack, and his visit was greatly blessed to many, as well as myself. In the course of time, as no pastor had been found for the Church at Bethesda, and Mr. Flack's ministrations became more profitable to us, about thirty members seceded from there, and jointly took Dorchester Hall, Hoxton, my father-in-law (Mr. W. Clark) and Mr. G. Sawyer becoming legally responsible for the rent, although morally we each accepted and faithfully bore our respective share of the burden. This ended in our purchasing Salem Chapel, Wilton-square, Mr. Flack being the recognised pastor; and now I, who had sought out the Strict Baptists, that amongst them I might live unknown, found myself, without the least effort on my own part, deacon in a growing, flourishing Church, teacher on the Lord's-day of two classes, and on Monday evening of a very large class of young men and women; here God gave me great help and much success. Some of these young people have fought the fight and now possess the prize, others are still living, honourable members of Strict Baptist Churches.

The more I had of the Lord's service the more it was loved and longed for; and, finding that God was blessing my labours in the school and my visits as deacon amongst the sick, poor, and aged, the desire for a larger sphere grew up in my heart, but it was a perfect secret between the Lord and myself for a long period, as I firmly believed that God knew where to find me, and that, when I was wanted, then He would send for me. being determined that I would not put myself into the ministry, and that no man should do it for me.

Between Mr. Flack and me there was the most intimate, unreserved friendship. I knew his private sorrows, he my personal anxieties, and in course of time I gave him a hint in reference to my exercises concerning the ministry; he gave me good counsel, and, at the close of our first interview upon the matter, made use of these words: "I shall not ask God to make you a minister, but to guide and direct you Himself, so that, if you are to be one, it may be His owing doing." My reply was: "Thank you; that is exactly what I want."

In the May of 1861 I preached my first sermons in Enfield, in the morning, from Rev. i. 17, 18, and in the evening from Isa. xli. 19, 20. Very soon after this Mr. Flack and I were separated, and remained so for three or four years; but in the October of 1861 a good brother was taken ill, and sent on the Saturday asking me to supply for him at Bexley, which I did, and I look on this as my starting-point in the regular ministry of the Gospel. Since then I have preached in many parts of England, from Morley in Yorkshire to Brighton (North and South), from Yarmouth to Torquay (East and West), and, as pastor, have served the Churches in Bexley, Hounslow, Avenue (Camden Town), Courlandgrove (Clapham), Rattlesden, and now I am here in Chesham. In all of them God has blessed my labours; amongst them I have had dear friends, and from them had many acts of kindness. In none had I more happiness and found kinder friends than at Rattlesden; it was a sphere of labour that was indeed after my own heart, but I left because of a few who favoured the system of duty-faith, and my conscience tells me that I have done right.

If it is the Lord's will I should like my life to be spared a little longer, in order that I may serve His people here, who are firm in truth, Scriptural in the Church order; and when my work here is done, then, through the blood and righteousness of Christ, I hope to enter into heaven, there to abide as an everlasting monument of the sovereign love, irresistible power and abounding grace of the Triune Jehovah.

I am, dear brother, yours fraternally,

WILLIAM HY. EVANS.

Stanley-avenue, Chesham, May 5th, 1897.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. VII.

CHANGEFUL CREATURES.

(Continued from page 178.)

HE can send a host of angels like chariots of fire, and fiery horses and horsemen, as he did to Elisha, or make a poor, mean spider spin its web over His servant's hiding-place; but in both ways alike, or in any other way He pleases, He can and does cover His believing people with the shadow of His protecting wings.

And then I was thinking of the change that takes place in the stag, or male deer, when he sheds and again renews his horns or antlers in the spring of every year. In the early part of the year the last season's antlers fall off, and soon two little knobs covered with soft, warm, black, velvety skin rise on the animal's head, growing larger and taller and sprouting out in different directions, growing quickly with the warmer weather, until in about ten weeks they have reached the full size, and the "velvet" that protected them being no longer needed, dries up into a sort of parchment, and is soon rubbed off by the stag himself. And the change that takes place in his head-gear is repeated in the disposition of the creature itself. While his horns are growing he appears as soft as the "velvet" that covers them, timid and gentle in the extreme; but when his antlers are fully grown, he shews himself as strong and bold, and even as defiant, as he possibly can. Now all this has reminded me that since the "horn" is often used in Scripture as an emblem of strength and courage, God's servants have often manifested the same changefulness from strength to weakness, and from fear again to courage, which the horned and unhorned deer presents.

One day David the stripling can face the giant Goliath single-handed and gain the victory; another day he cries despairingly, "I shall one day perish by the hand of Saul."

Elijah, confronting all Baal's prophets and King Ahab at their head, was very different to Elijah the fugitive under the juniper tree, praying that he might die, and be rid of it all. And, on the other hand, what a contrast between Peter in the servants' hall, denying his Lord through fear, and Peter boldly saying to the whole Jewish council, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things that we have seen and heard;" and there, in the midst of them all, he declared that Jesus, whom they had crucified, to be the true Messiah, the anointed of God.

But the comparison soon became a *contrast* as I remembered Paul's saying, "When I am weak, then am I strong"; and I thought how Samson with his long hair could not be conquered, but when his locks were shorn became an easy prey to his enemies. Long hair and strong horns are widely different things, but in God's kingdom "the race is not to the swift, nor the battle to the strong." "Let him that thinketh he standeth take heed lest he fall;" but say to the weak and fearful ones, "Be strong, fear not." The truth is we are never so weak or so exposed to danger as when we think we can defend ourselves; and never so safe or so strong as when we simply cast ourselves upon the Lord with the heartfelt cry:

"ALL my trust on Thee is stayed;
ALL my help from Thee I bring.
Cover my defenceless head
With the shadow of Thy wing."

And the inspired words of a sweet anthem ring again in my ears: "Trust ye in the Lord, IN THE LORD for ever, for in the Lord Jehovah is everlasting strength."—THE ROCK OF AGES. May we flee unto Him to hide us, and prove Him to be our wisdom, strength, and righteousness, yea, our "All in all," now and evermore. AMEN.

There are two well-known passages, one in Psa. ciii. and the other in Isa. xl. that both speak of eagles and of renewing or changing one's strength, like those strong and high soaring creatures. The reference is to the time when the moulting season being ended, the eagle, like the birds generally, puts on new strength with new plumage, and seems younger and more vigorous than before. So God's people have their "times of refreshing" and His Church at large has times of weakness and depression, and then seasons of revival and blessing. Oh! that all who have tasted His love may be sweetly revived and strengthened, and that many, very many, who have never sought Him before may be led to seek and find Him now. "Revive Thy work, O Lord, in the midst of the years make known Thy power and glory," is a prayer as needful and appropriate now as when it first was offered. And God has promised to shew His own gracious might, and to give strength to all His people, and to all who ask Him, both young and old.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

Christ's exaltation.—Phil. ii. 9.

THE humiliation, the sufferings and death of Jesus Christ, are subjects that our pastors and ministers often discourse upon. The resurrection and ascension are prominently set forth; but the exaltation of our glorious Redeemer are not so fully exhibited as it should and ought to be. As, therefore, this delightful subject is so immediately connected with the experience of the ransomed flock, I shall say a few words to call forth the attention of our dear pastors, ministers and evangelists to the subject; that is all I can do. If I succeed in doing that I shall not have spent my time in vain.

Christ's exaltation, is above all exaltation, *i.e.*, super-eminently exalted as the Most High. This is set forth by inspired penmen. The very name given our Lord implies reality and majesty. The

exaltation of Christ *dated* from His rising from the tomb. His ascending into heaven, and *resuming* His seat at the right hand of God the Father. Here we should carefully note that it is not of His Godhead that we are speaking (for that could not be exalted), but as Mediator, "the Man Christ Jesus," in His human nature that is exalted, and received a name resplendant with majesty above all names known in heaven or earth.

Christ is exalted to be Lord, and as such "the name of the Lord Jesus was magnified." He is Lord in His own sovereign and undisputed right. That Lordship He exercises over all creation—all worlds. All power is invested in His hands, for He holds the keys to open the grave, the kingdom of glory, and death, and hell. "He opens and no man can shut." All created intelligencies shall ultimately bow before Him as King of kings, for "at the name of Jesus every knee shall bow." This I take to mean that all men shall be brought into subjection to Him.

Christ is the exalted Prince, "He is the Prince of the kings of the earth." His name is above the stars; it is high and lifted up—"a glorious high throne." Archangels and myriads of angels are His attendants, his servants, who serve Him in His temple.

While we thus write, how full of sweet encouragement to know that "Him hath God exalted with His right hand, to be a Prince and a Saviour." For ever blessed be His dear name, He saves from sin, wrath, and misery. Do we wonder at the praises of saints, or the hallelujahs of angels to the exalted King? O, to catch the sweet strains of that heavenly chorus, as they sing the new song, so expressive of their feeling—"Thou art worthy to take the book and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood."

Christ is exalted at the Father's right hand, as the grand attestation of God's approval of His finished work, man's eternal redemption, for, "This man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God." How conclusive is this sublime statement; does it not show how fully Jesus expiated sin, and satisfied all law's demands? Yes, He finished the entire work assigned Him to do in the covenant of grace. Hence the government of the Church, the upholding all things, and the controlling of all events are under His divine authority. This being so, we may rest assured that our exalted Lord will see to it that prosperous and adverse circumstances shall tend to the everlasting good of His chosen.

Are we not reminded of the deeply interesting fact that Christ is exalted as Saviour, King, Lord and Intercessor? He is my advocate, He is deeply interested in my case, *knows* it, and can, therefore, successfully plead the cause of His people. It is true that Jesus is exalted "far above all principality and power;" yet He has not forgotten this world, with its conflicts, toils, cares, and afflictions. Blessed be His name, He is not unmindful of His suffering followers; for our names, ay, and our needs, are written upon His breast. "We have not an high priest that cannot be touched," nay, but one who *is touched*, "with the feeling of our infirmities." Art thou, fellow-traveller, tried, tempted and burdened? Tell thy exalted Lord; He will help thee.

Let us bear in mind that Christ is exalted to take possession,

and to hold in readiness, "the kingdom prepared from before the foundation of the world." And, further, that He will continue to occupy His seat at the right hand of the Majesty on high until all His people are, by His Spirit's work, fitted, or made meet and worthy partakers of "that inheritance which is incorruptible, and undefiled, and that fadeth not away."

Such reflections as these should have a great influence upon our hearts, and such influence should lead us to exalt this glorious Being in all we do. The question may be asked, How can this be done? Let us earnestly seek to exalt Christ in our hearts, by believing, adoring and loving Him with "a pure heart fervently." Exalt Him by our lips; let us praise and magnify His name together. Then as our bodies are said to be the temple of the Holy Ghost, our tongues should be the organs producing sweet melody before the Lord; for in His temple doth everyone speak of His glory. Exalt Him in our lives, by holy living, by following the injunction of the apostle in "Presenting your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We sincerely trust that all who preach the glorious Gospel of divine grace, and all officers of our Churches, and all connected with the cause of God, will upon every opportunity endeavour to exalt Jesus, the Son of God, the Saviour of men, the Head of the Church, and the Friend of sinners. Let us seek His glory in all service, and not our own dignity. This shall we do providing we study to more fully understand this great text, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow." Hallelujah!

"Praise, my soul, the King of heaven,
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore His praises sing;
Alleluia!
Praise the everlasting King."

INSPIRATION.

BY W. HUDSON, ST. IVES, HUNTS.

INSPIRATION has been defined—"An influence of the Holy Spirit, exercised on the understanding, imagination, memories and mental powers of the sacred writers, by means of which they were qualified for communicating to the world, divine revelation or the knowledge of the will of God."

So we have the sacred volume in which is contained the revelation of God—the book or Bible that contains the sacred Scriptures: God's Holy Word.

Religion, which is an all-pervading sense of dependence and reverence to God, has its belief that all the Scriptures are given by inspiration of God: that is to say, "all parts of it are given by the Spirit of God" (2 Tim. iii. 16.) "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21).

Believers, whose faith is in the true and living God, say with the Psalmist:—"Oh how I love Thy law: it is my meditation all the day" (Psa. cxix. 97.) "I hate vain thoughts: but Thy law do I love" (Psa. cxix. 113).

The foundation of the faith of God's elect is built upon the divine inspiration of *all*, and every part of the Scriptures. It is essential—or in other words, important in the highest degree, that when we take the Bible in our hands to read, we believe it to be "the Word of God."

Certainly, inspiration of the Holy Scriptures of all truth, is a doctrine meekly submissive by the grace of God, to the testimony of the Scriptures. No doubt the so-called modern divines may be heard to represent it as being full of uncertainties and difficulties, but they who have desired to study it only by the light of God's Word, have been unable to perceive those difficulties, or to find those uncertainties.

There are persons who admit degrees of inspiration, or believe in partial authorship—as people do venture to say "one part of the Bible is from man, the other part from God," and mark what is its own language on the subject! "All Scripture is given by inspiration of God." It points to no exception. What right, then, can we have to make any, when itself admits none? Just because people tell us that if there are certain numbers of passages in the Scriptures which could not be written except under full inspiration, there are others for which it would have been enough for the author to have received some eminent gifts; and others which might have been composed, even by a very ordinary person.

Were some parts of the Bible without inspiration, no longer could it be truly said to be the whole Bible, that is, divinely inspired—no longer would it be throughout the Word of God. Reject this doctrine—that every word of the Bible is given by inspiration of God—and the result will be, our foundation of things taught, and principles laid down as true in the preaching of the Gospel, will lose their power, and without doubt there will be ignorance instead of knowledge, and a feeling will arise of being able to teach, rather than a feeling need to learn, and ask to be rightly taught to know and to do the will of God, by whatever instrumentality the Lord sees fit to use.

WHY CALL INSPIRATION A FOUNDATION DOCTRINE?

All true religion believes that Christ is the foundation of salvation, the rock on which His Church is built. So is the doctrine, "All Scripture is given by inspiration of God," the foundation of our faith, and "without faith it is impossible to please God." The Psalmist said:—"for Thou hast magnified Thy Word above all Thy name."

Divine inspiration is a doctrine which teaches us "the law of the Lord is perfect, and that all will come to pass, and be accomplished," that He has spoken, such as was said to Adam—"But of the tree of knowledge of good and evil, thou shalt not eat; for in the day thou eatest thereof thou shalt surely die."

Without the Inspirer, "God," and the inspired men of God (for so it seemed good to Him thus to communicate with mankind), we should have had no knowledge of the probation of man, of the nature of the ruin of the fall, and God's foreknowledge of it; the provision made for mankind, in the covenant, the divine attributes of God; the Trinity,

the works of Creation, Providence, Redemption, and Grace ; the three-one-God—Father, Son, and Holy Ghost ; everlasting love ; the sovereignty of God in the choice of His people ; His giving His law by Moses ; “but grace and truth came by Jesus Christ,” etc.

HOW THE INSPIRATION OF THE SCRIPTURES IS RECEIVED.

It is asserted, not explained, that what it offers to our faith, is the divinity of the book which the inspired men of God wrote. It is always God who speaks, who relates, who orders, or reveals by their mouth ; and who, in order to do this, employs their personality in different measures ; for the Spirit of God has been upon them (as it is written) and His word has been upon their tongue ; and though it be always the word of man (since they are always men who utter it), it is always, too, the Word of God, seeing that it is God who superintends, employs, and guides them. They give their narratives, their doctrines, or their commandments, not with the words of man’s wisdom, but with the words taught by the Holy Ghost.

How this work of divine inspiration has been accomplished in the men of God, we do not know. It is not necessary for us to know what passed in their hearts and minds. “Does our faith give us the assurance that the Bible comes from God ?” If so, as we receive the doctrine of the New Birth, and the sanctification of our soul by the Holy Ghost, and in this we have never known the means by which this is done ; so it is in regard to divine inspiration.

(To be continued.)

BAPTISTS—WHAT ABOUT THEM ?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XI.

BY SAMUEL BANKS.

HISTORIC FACTS (continued).

ALAS, poor MARY ! What an instrument of Satan was she ! During her reign of blood, all Protestants against Rome alike suffered keenest, unrelenting persecution.

But “Protestant” ELIZABETH—“Good Queen Bess”—how did our Baptist predecessors fare at her hands ?

Elizabeth hunted to the death those whom further enlightenment by the Word of God rendered morally incapable of submitting to *regal* jurisdiction in matters of religion. The edict at the close of her reign, exiling all Baptists, greatly reduced their numbers for awhile ; many, with their ministers, fled to Holland. Those who remained suffered cruel imprisonment, or death.

The late Archbishop of Canterbury (Dr. Benson) in the course of his sermon at Croydon, on the occasion of the Whitgift Grammar School Commemoration, eulogized his predecessor, the third Primate of the Protestant Church of England, speaking of his piety, his munificence, and, above all, of his “*religious tolerance*.”

One person in the congregation, unable to restrain himself, rose and said, “I protest against this celebration. Archbishop Whitgift was *not* a tolerant man ; he was an ecclesiastical tyrant.”

Let me rehearse a few well-known facts. Whitgift’s *character* we need not discuss ; his “*conduct*” it concerns us all to know something about when so high a dignitary of the realm as the late Archbishop Benson stated and omitted historical facts in such a way as to make it possible to call Whitgift *tolerant*.

The Archbishop said on the occasion to which I refer that "Whitgift opened the prisons, and paid the fines of his bitter Puritan foes." He did *not* say (which is also true) that Whitgift crowded those prisons and imposed those fines, which in a few rare cases were opened or remitted.

Whitgift (of whom Fletcher, in his "History of Independency," says "He was probably more feared and detested than any man of his day") was Chaplain to Queen Elizabeth, by whom he was charged, when he succeeded Grindel to the See of Canterbury, to hold a strait rein, to press the discipline of his church, and *recover his province to uniformity*.

Though a Protestant, he had, by a politic reticence, escaped persecution during Mary's reign; but his Cambridge career, after Elizabeth's accession, showed him well able to better even instructions of his royal mistress, when in power. He was already known to be a rigid conformist, intolerant of deviation from the forms and doctrines of the Established Church, either on the side of Romanism or of Puritanism.

His first act as Primate (in 1583) was to cause his bishops to suppress all meetings for worship in private houses where any attended beyond the members of the family. He then established the Court of High Commission, so called because it consisted mostly of Prelates. This was a terrible engine of oppression, for it was armed with most arbitrary power, and examined on oath those whom it arrested, while those who refused the oath were cast into jail *without trial*. So the London prisons were filled with early Nonconformists, where, as Neal says, "they died like rotten sheep." I quote from a petition to the Queen which some of these *untried* prisoners drew up in their despair:—"That which we crave for all is the liberty to die openly, or to live *openly* in the land of our nativity; if we deserve death, let us not be *closely* murdered—yea, starved to death with hunger, and cold, and stifled in loathsome prisons." But these men were Nonconformists—*many of them Baptists* (against whom Whitgift was particularly bitter in his animosity), and it was in vain for them to petition the Queen, whose spiritual adviser he was.

Roger Rippon died in Newgate. This is the inscription on his coffin—"This is the corpse of Roger Rippon, a servant of Christ, and Her Majesty's faithful subject, who is the last of sixteen or seventeen which that great enemy of God, the Archbishop of Canterbury, with his High Commissioners, have murdered in Newgate within these five years, manifestly for the testimony of Jesus Christ."

Shortly afterwards Barrow, Greenwood, and Penry were hanged; the prime instigator of the proceedings against them being Whitgift, whose name appeared first on Penry's death warrant.

He required all the clergy under his jurisdiction to subscribe to three articles, especially levelled at the principles of Puritans, many of whom held office in the Church of England, though not strictly conforming to its practices.

All non-subscribers were rigorously excluded from office. From the Star Chamber he procured a special edict under which all printing presses were suppressed except in London, Oxford, and Cambridge, and forbidding any book to be published without his licence and approval. For in his pursuit of conformity the Archbishop seemed, as Fletcher says, "to delight in bending the laws over to the side of persecution; and when no law existed which could be thus used, he either made, or sought to procure one."

His first important writing was his reply to Cartwright's "Admonitions to Parliament," in which he set forth the Anabaptistic, heretic, and treasonable tendency of all *Puritan* movements, and advised entire suppression of the same.

His last public utterance was at the Hampton Court Conference in 1603—the year before his death. On the *first* day of the "Conference" the King took council with *Churchmen only*, when all the points under discussion were virtually decided. Then for three days there was a mock hearing of the pleas and arguments of the Puritans, the learned Dr. Reynolds being their chief spokesman. They were brow-beaten, jeered at, silenced. Then James

summed up the proceedings with the words, "If this be all your party hath to say, I will make them conform themselves, or else I will harry them out of the land, or else do worse." Upon which "His Grace of Canterbury," Whitgift, exclaimed "that, undoubtedly his Majesty spake by the especial assistance of God's Spirit."

I can now leave my readers to judge for themselves of the *tolerance* of Whitgift, and the *goodness* of "Queen Bess."

Orpington, June, 1867.

TAKE HEED HOW YE HEAR.

A Few Thoughts on Hearing the Word.

BY H. PARKER.

"Take heed, therefore, how ye hear, for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" (Luke viii. 18).

THE more one reads the four Gospels, which give us an account of the life and ministry of the Lord Jesus Christ, the more the mind becomes impressed by the momentous truths they contain; often are we constrained to exclaim—"Never man spake like this man" (John vii. 46). If, for instance, we take the fifth and two following chapters according to Matthew, commonly called the Sermon on the Mount, we become deeply struck by the profound and discriminating doctrines contained in that notable discourse. No marvel—"When Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes" (Matt. vii. 28, 29).

At the commencement of the sermon, the dear Redeemer portrays the character of the true disciple, and speaks of the blessed effects those graces of the Spirit have on the life and walk of the true believer, "Ye are the salt of the earth." "Ye are the light of the world." Here I would remark, If we possess the light and life of God in the soul, there will be no need our making an ostentatious display of our religion; the light must shine forth, and perhaps it shines the brightest when we are unconscious of the same. When Jehovah, the Spirit, breaks the heart of a poor sinner the light will shine forth through the crannies thereof. "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (1 Cor. iv. 6). Our blessed Lord then proceeds to show the holiness, and majesty of the law, which God gave by the hand of Moses, that it not only affects our moral character, but that it also comes home to the thoughts and intents of the heart, so that however blameless we may be as touching the righteousness of the law, we cannot be justified thereby, "For by the deeds of the law shall no flesh be justified" (Rom. iii. 20). "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20). He then exhorts to prayer, and has graciously given us instructions as to the manner of praying. I think we should do well if we studied more closely each perition in that most excellent form of sound words commonly called the Lord's Prayer. One word more before we enter more particularly on our subject. "Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 13, 14). Here our blessed Lord set up the standard of all true and vital religion. If ever we get to heaven, we must enter the strait gate and walk in the narrow way, wherein we find few companions. "We must be born again" (John iii. 3-7). And we must enter in by the door of the sheepfold (John x. 7-9). Sorry am I to say, the bulk of the religion of the present day bears the marks of infatuation, enthusiasm, delusion, and madness.

Mr. Hart, a most penetrating judge of true and false religion, says—

"No big words of ready talkers, No dry doctrine will suffice, Broken hearts, and humble walkers These are dear in Jesu's eyes."	 	Tinkling sounds of disputation, Naked knowledge all are vain, Every soul that gains salvation, Must, and shall be, born again."
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The parable of the Sower, from which our subject is taken, contains some very solemn, searching, and discriminating truths. Perhaps no part of it is more solemn than the verse which stands at the head of our paper, "Take heed, therefore, how ye hear." This first clause we shall consider under seven particulars.

Firstly. Hear. Not with a captious, censorious spirit, but hear with a single eye to the glory of God. "If thine eye be single, thy whole body shall be full of light" (Matt. vi. 22). "Whatsoever ye do, do all to the glory of God" (1 Cor. x. 31).

Secondly. Hear earnestly and attentively. "We ought," says the apostle, "to give the more earnest heed to the things we have heard, lest at any time we should let them slip" (Heb. ii. 1). "Take heed unto thyself and unto the doctrine; continue in them" (1 Tim. iv. 16).

Thirdly. Hear with faith. The Gospel was first preached to the Israelites in the wilderness under various types, shadows and figures. But to some of them, to no profit, "not being mixed with faith in them that heard it" (Heb. iv. 2). "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17).

Fourthly. Hear wisely, or with wisdom. "Let the word of Christ dwell in you richly, and in all wisdom" (Col. iii. 16). Paul writing to Timothy, his son in the faith, says, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 15).

Fifthly. Hear with meekness. "Receive with meekness the ingrafted word, which is able to save your souls" (James i. 21). It was unto the meek Christ was sent to preach the Gospel, as it is written, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me, to preach good tidings unto the meek. He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. lxi. 1). Those are the most profitable hearers of the Word, who like the Thessalonians, "received the word in much affliction, and with joy of the Holy Ghost" (1 Thess. i. 6). Nothing but the afflictive and chastening hand of our God can produce in us that meek and quiet spirit, which in His sight, is of great price (1 Pet. iii. 4). That learned and excellent man of God—the late Mr. Walker, Vicar of Wymswold—was wont to say; we must be humbled before we are humble.

Sixthly. Hear practically. "Be ye doers of the word and not hearers only, deceiving your own selves" (James i. 22). "He that heareth and doeth not, is like a man that without a foundation, built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great" (Luke vi. 49). Those are the most fruitful and consequently the most spiritually-minded Christians, who live and walk in the precepts of God's most Holy Word, who love the Epistle of James as much as they love the Epistle of Paul to the Galatians and *vice-versa*.

"A barren tree that bears no fruit, Brings no great glory to its root,	 	When on the boughs, rich fruit we see, 'Tis then we cry a goodly tree!"
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The immortal Toplady, in one of his sermons, has a most beautiful passage which I cannot refrain from quoting, being so much to the point, of this part of our subject. Addressing his audience the good man says, "I wish every one of you, what I wish for myself—a clear head, a warm heart, and a holy life; a mind enlightened into a judicious knowledge, and perception of the Gospel doctrines, in all their purity, harmony, and extent. A heart warmed with the vital experience of grace, with the love of Christ and the consolations of His Spirit, from whence will infallibly proceed a life practically devoted to God, and a conversation adorned with every Christian and moral virtue."

(To be continued).

LATE MR. EDWARD WM. SYMS, OF THE SURREY TABERNACLE.

MR. EDWARD WM. SYMS, who had been a member of the Surrey Tabernacle for 51 years, and was also a Trustee of the Surrey Tabernacle Benefit Society, fell asleep in Jesus on Feb. 3rd, 1897, aged 70 years.

He was early brought to know the Lord, and was baptised by Mr. Isaac Hoadly, and joined the Church under his pastorate (somewhere near the Barbican) at the age of sixteen years. But in 1845, he became a member of the Surrey Tabernacle.

The Truth was very dear to him, and the grace of God enabled him to cleave unto it even to the end.

About sixteen months previous to his death he had a very severe illness. The doctor gave him up, but his time to depart had not yet come. Speaking to his dear partner, he said he often wondered why it was that the Lord allowed these things to happen to him, but now he could adopt the language of Manoah's wife, and see with her, that if the Lord had meant to destroy He would never have shown him these things. On one occasion he said he wondered how many more hours would roll to keep him from his God. His dear wife being near, said, "Are you longing to go?" when he said, "Yes." On being asked if he would like to be restored, he answered, for some reasons he would, but there were greater reasons why he would not, repeating the lines:

"Plagues and deaths around me fly," &c.

Pausing a little, he said,

"My soul would leave this heavy clay, At that transporting word ;	Run up with joy the shining way, To embrace my dearest Lord."
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Then was sweetly led into Phil. iii. 14, "I press toward the mark for the prize," &c., also 2 Tim. iv. 7, "I have fought a good fight, I have kept the faith," afterwards referring to the "City of habitation, whose Builder and Maker is God," doubtless thinking he would soon be there.

One Sunday he rallied a little and sang several hymns to his favourite tunes, among which are the following, from Wells' hymns:

(235) "Come let us join our cheerful songs."

(289) "How happy are the souls above,
From sin and sorrow free."

(383) "Jerusalem, my happy home."

(97) "Let Zion in her songs record,
The honours of her dying Lord
Triumphant over sin."

(371) "What was there in me that could merit esteem?"

Especially the lines:

"In heart, in lip, in life depraved,
Our theme shall be a sinner saved,
And praise *Redeeming Grace*."

Then more sweet portions of Scripture rolled into his soul, "Unto Him that loved us, and washed us from our sins in His own blood," also "And ye are complete in Him," &c. "These are they which came out of great tribulation," &c. The 23rd Psalm was also made very precious to him, he speaking of it as his cottage. After this, the Lord raised him up again, and he was enabled mostly to get to the house of God (where he delighted to be) till his death, which came very suddenly at last.

He retired to rest about 11 o'clock, after reading the Word of God, and Dr. Hawker's evening portion, closing with the words, "Lord increase my faith, and prepare me for the everlasting enjoyment of Thyself in glory, where faith shall be swallowed up in sight, and I shall see Thee as Thou art, and know even as I am known" (a most blessed testimony to depart with). About 12 o'clock he complained of a severe pain in his chest, which deprived him of the power of speech, and in twenty minutes he breathed his last, without being able to say anything to his dear wife and sorrowing children around him, and entered into that rest that remaineth for the people of God.

This memoir is written from particulars supplied by his eldest daughter, and the writer keenly feels the loss of a greatly valued and intimate friend of over 30 years' standing.

He was buried at Nunhead, a large number of the Surrey Tabernacle friends and others attending to pay their last respects to departed worth.

K. T.

THE LATE MRS. JANE RITSON, OF BILSTON.

THE Church at Broad-street, Bilston, has sustained a loss in the death of Mrs. Jane Ritson, who died on January 26th, in the 81st year of her age. She was interred according to her wish in the family grave in Bilston Cemetery, January 30th. Devout men carried her to her burial, which was preceded by a solemn service, conducted in the chapel by the pastor, David Smith, who preached a funeral sermon on the following Sunday evening, taking for his text Proverbs xxxi., part of the 31st verse. "Let her own works praise her in the gates." The preacher remarked how difficult it was to compress the history of a life of eighty years into a single discourse, a life marked with such strange, singular circumstances as was that of the deceased, many passages of which are stranger than fiction. Naturally our departed sister was strong in body, vigorous in mind, determined in will, affectionate in disposition. Spiritually, she was strong in faith, rich in experience, clear in doctrine, abounding in good works.

Among the things which praise her in the gates were:—Her vehement love to God's house, manifest in her constant attendance, her earnestness in worship, and liberal support; her loyalty to Christ and His truth, manifest in her fidelity for more than sixty years; her endeavour to inculcate it to servants, assistants and friends with whom she came in contact, and an ever readiness to give a reason of the hope within her; her affectionate regard for God's people. She hospitably entertained God's ministering servants, sympathised with the tried of God's family, and relieved the needy among them to the extent of her means. Her spiritual conversation showed a mind well instructed in the deep things of God. It was evidently her delight to speak about eternal things. Her godly conversation has been a blessing to many at Bethesda. Her unswerving adherence to Gospel ordinances was a remarkable characteristic of her life. A baptized believer herself for sixty-four years, a constant communicant at the Lord's table; a lover of the Lord's-day; no wonder she so firmly yet clearly sought to impress upon others the necessity of following in His ordinances so clearly laid down in the New Testament. Truly, "She being dead yet speaketh." Special funeral music included "Vital Spark;" suitable words set to "The Dead March in *Saul*" was solemnly sung under the leadership of Mr. W. Woolley.

SUDDEN DEATH OF MR. G. G. LAYTON, OF WHITTLESEA.

"God moves in a mysterious way."

OUR brother G. G. Layton was suddenly called to enter his eternal rest on Monday, May 3rd, under somewhat painful circumstances for loved ones left behind, at the comparative early age of 52 years.

The day previous had been a special season with our departed friend; we had been speaking in the morning of *God's uprightness* even in those mysterious deeps of providence, where all our thoughts are drowned, from Psa. xcii. 15, latter part. In the evening, from Psa. lxi. 8, the theme was the Christian's happy prospect, "*praising for ever*," quoting that oft-forgotten text, "Ye know not what a day or an hour may bring forth," pressing home the important question, "*Where will you spend eternity?*" mentioning, by way of illustration, the following incident which occurred some years ago:—

One Lord's-day evening we were singing,

"Should swift death this night overtake us,		May the morn in glory wake us,
And our couch become our tomb,		Clad in light and deathless bloom."

Among the singers was a young friend, in her usual health, who, before the next evening, had been plucked by death's resistless hand. Our late friend remained until last to tell me what a feast he had had, and how he wished he could take shorthand notes to aid his memory. Little did we then think that before the sun should set the following day he would have joined to swell the song, "Unto Him that loved us and washed us from our sins in *His own blood*" in the land where pain, parting, and death are unknown; yet so it was, for, while returning from Peterborough the next day with a heavily-laden van (our departed brother being carrier from Whittlesea to Peterborough), his horses took fright at the noise made by a passing bull and started off, and, in the attempt to check them,

he was pulled to the ground, the wheels passing over his shoulder and neck, the spine was dislocated in the region of the neck, death being instantaneous. He leaves a widow and five children to mourn the loss of a fond husband and loving father. Our late brother was baptized *here* rather more than twelve years ago by my predecessor, Mr. S. Willis, now of Chelmsford.

He was a most willing helper in the Sabbath-school, and, wherever he could be of any service, he was ever ready. His genial disposition won for him the general esteem of the public, which may be gathered from the fact that in this quiet town shops were closed and windows darkened, while from 500 to 1,000 persons were present at the grave.

On the following Lord's-day we addressed a crowded audience (many having assembled out of respect to deceased) from the words, "Ye sorrow not, even as others which have no hope" (1 Thess. iv. 13), noticing—(1) The necessity of a good hope; (2) The basis and beginning of a good hope; (3) The blessedness of a good hope. The evening congregation was also large; text, "Be still, and know that I am God. What I do thou knowest not now, thou shalt know hereafter"—(1) *Submission*; (2) *Sovereignty*; (3) *Mystery*; (4) *Mercy*. May God graciously sustain the widow and be a Father to the fatherless *is the writer's prayer*.

While officiating at the above funeral, another good friend, Mr. G. Scrivener, who for 24 years worshipped here, and who had been ill for some time, was taken worse with a slight stroke, and at the end of a week passed away at the age of 74, to be for ever with the Lord, leaving another widow to the special care of Him who declares Himself the Friend and Judge of the widow. We laid the ransomed dust to rest until the resurrection morn, and on Sunday morning, May 23rd, preached from his last words, "Yet He hath made with me an everlasting covenant," &c. (2 Sam. xxiii. 5).

Let my last words be like his, even covenant salvation. But while we have been called to pass through deep waters, the Lord has not left us, but continues to bless His Word and constrains His loved ones to follow in His commands. In the evening of the 23rd we baptized two followers of the Lamb, making twelve the Lord has added since we have been here. To God be all the praise.

JOHN T. PETERS.

Whittlesea.

THE PULPIT, THE PRESS, AND THE PEN.

"*When the Trees Bud*," by E. Judson Page (Baptist Tract and Book Society), 16, Gray's Inn-road, London, W.C. Price 1s. nett.

The subject of this is the re-union of Christians. With the principle of the work, as laid down in the preface, we are in accord. We give an extract: "*The Disunion of Christendom was wrought by departure from the permanent type set forth in the New Testament, itself the expression of the will and truth of the Master. Reunion can therefore only come by retracing our steps, and returning to the New Testament type.*" This is precisely our position, for which we have a direct word from the Lord. "Let them return unto thee; but return not thou unto them," said the Lord to Jeremiah. We wonder whether the writer is a "*Strict Communion Baptist*;" if not, we invite him to return to that permanent type, set forth, we think, with the utmost clearness, in the New Testament. The book is ably written, though we fear the writer is a trifle too optimistic. It is dangerous to one's reputation in these days to prophesy, unless you place the

event sufficiently far off. Here is an example. Writing of the Bill of the "Sacerdotal Education Bill of 1896," the writer says of the sacerdotalists: "They have not and will not take the position in 1897 they took in 1896." "Why not?" was asked. "Because they daren't. The attack of 1896 was driven back once for all. They have suffered one defeat, and they will suffer another, but the next defeat will be a rout." The Education Bill of 1897 scarcely bears out this prediction. There is much in the book with which we sympathise, but our spectacles are not of so rosy a tint as those the writer wears. We wish his forecasts may prove more correct than we fear they will.

"*Sermons: Wherewith*," by T. Bradbury, Publishing Committee, 45, Sistova-road, Balham, London, S.W. Price One Penny.

"*Mediation*," by C. Cornwell. R. Banks and Son, Racquet-court, Fleetstreet, London, E.C. Price One Penny.

Sterling truth by men of God, full of Gospel teaching.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SUFFOLK AND NORFOLK ASSOCIATION MEETINGS AT STOWMARKET, MAY 25TH AND 26TH.

FIRST DAY.

YEARS, seasons, and festivities, with all their pleasures, sorrows or joys come and go. Another series of happy services, have for ever passed away, with what result, God only knows. On Tuesday, May 25th, a large number assembled for worship in the Association tent. Special hymn sheets were provided.

After singing, reading, and prayer, the President for the year, brother Dixon, of Bradfield-St.-George, gave an excellent address from the words, "Things that are wanting."* Another hymn and Mr. S. K. Bland read an abstract of letters from the Churches.

The articles of the Association were not read as in previous years, the Secretary suggesting they should be taken as read.

Praise, reading, and prayer, brought this part of the service to a close.

Provision for body was made in the Town Hall, and thither a great many wended their way. Dinner being over, we again assembled in the tent for

THE AFTERNOON SERVICE.

After singing, Mr. R. Mutimer, of Old Brentford, read I John iii. Mr. I. R. Debnam, of Horham, prayed. Mr. E. White, of Enon, Woolwich, preached an excellent sermon from I Peter i. 23.

Singing and the Benediction closed this part of the service.

THE EVENING SERVICE.

A goodly number assembled, the vesper song was wafted upon the breeze. Mr. H. M. Winch, of Chatteris, read Ephes. i. and ii. Mr. Throssell, from Ramsey, Hunts, very earnestly implored the Divine blessing. Mr. Jones, of New Cross, delivered a Christ-exalting discourse while preaching from Ephes. ii. 19. A Hymn closed the first day's services.

Through the kindness of brother Saunders and his co-workers, all that needed beds were comfortably entertained for the night by hospitable Stowmarket friends.

SECOND DAY.

Wednesday morning dawns, and at 6 a.m. the delegates' prayer-meeting commences, when many old and young town and country people

"Shake off dull sloth and early rise
To pay their morning sacrifice."

As the songs of praise and petitions of the brethren ascended, many were constrained to say, "This is none other than the house of God, the very gate of heaven." At nine o'clock the ministers' prayer-meeting began, when there was scarcely a vacant seat, many having to

* This will be found on another page.

stand. Brethren Sapey (Claxton), Mutimer (Brentford), Fells (Beccles), and Dr. Bullenger (ex-clergyman of the Church of England) implored the Divine blessing.

AT THE MORNING SERVICE,

a hymn of praise was heartily sung to tune "Calcutta." Mr. Bland read Acts ii. Brother Northfield prayed. Mr. Glasgow then addressed us from Acts x. 43. At the close of this service Dr. Bullenger gave an excellent address advocating the need of sending forth pure versions of the Word of God. Dinner being over, we again assembled in the tent for

THE CONCLUDING SERVICE,

which commenced with singing, and Mr. Burrows, of Camden High Schools, London, read and prayed. Mr. Kern, of Ipswich, extolled Christ, and caused many hearts to rejoice while preaching from the words, "Salvation belongeth unto the Lord" (Psa. iii. 8).

A vote of congratulation to "The Queen" on her occupying the throne for 60 years was passed.

The large congregation then sang as heartily as ever.

"Blest be the tie that binds

Our hearts, in Christian love,"

to "Glasgow," and brother Saunders closed with prayer.

Numerous friends from London and other parts were present, among whom were brethren E. White, T. Jones. R. Mutimer, R. E. Sears, B. J. Northfield, J. N. Throssell, Mr. Hudson, F. S. Reynolds, H. M. Winch, M. E. Green, W. R. Burrows, Mr. Catchpole, F. B. Applegate, &c. (See "Past and Passing Events.")

May the Lord continue to bless the Association, is our humble prayer.

M. A. MOORE.

SUFFOLK AND NORFOLK HOME MISSIONARY SOCIETY.

LONDON ANNUAL MEETINGS.

THESE meetings were held on Tuesday, May 18th, at Providence Chapel, Highbury-place, through the kindness of the Church who, in addition to the putting of the chapel, &c., at the disposal of the Society for the occasion, gave it a hearty welcome.

At the afternoon service, pastor S. F. McKee, of Hollinwood, Lancashire, preached a spiritual and encouraging sermon from Heb. xiii. 7, dividing his subject thus,—(1) The men. (2) The exhortation, and (3) The apostolic injunction. The preacher's words were listened to with much appreciation. A very enjoyable tea was provided just after the service, and here was evident the interest that the Highbury friends, and especially the ladies, had taken in enter-

taining the Society. They were rewarded by having the schoolroom well-filled with guests.

The public meeting in the evening was ably presided over by I. R. Wakelin, Esq., who is a true friend of both branches of Missionary work. A report was read by the Secretary, who thanked the London Churches for contributing 40 per cent. of the income of the Society during the past year by collections and subscriptions; and for having given or for promising to give collections again this year. More *annual subscribers* (of 2s. 6d. and upwards) were earnestly asked for. He was glad to be able to record spiritual results, in the conversion of souls and the adding of these, after baptism, to the Churches of which the missionaries were pastors. Pastor E. White, of Woolwich, who had been a home missionary in Suffolk, very appropriately gave some of his experiences in the work, pointing out the real need of a larger sympathy with the workers. Short addresses followed from pastors S. F. McKee, H. T. Chilvers, and P. Reynolds, supporting the objects of the mission. The pastor of the Church, Mr. Reynolds, informed the meeting that he and the deacons had decided to defray the expenses of the tea, so that all tea money would go to augment the collection. This announcement was very warmly received, and a hearty vote of thanks accorded to the pastor, deacons, and the many willing helpers.

The evening gathering was not so large as we had expected, but there were at least three other public meetings that evening. However the proceeds amounted to £13 7s. 10d., so that the meeting was financially a success, and in advance of recent years. May the love of Christ still constrain us.

The General Secretary will be very glad to hear from friends who are willing to act as local secretaries of the mission, in the Churches with which they are connected. By this means a greater number in our congregations could be brought into sympathy with this good work. All information will be gladly given, if letters are addressed to D. BENNETT, 3, Beach-road, Lowestoft.

A LETTER BY THE LATE
JOHN SAVILL.

TO THE CHURCH OF THE LIVING GOD.—Grace, mercy, and peace be multiplied unto you. I have dotted down a few things before the dear Lord calls me unto Himself, as the doctor has told me that my heart is very bad, and that I might be called away at any time. The dear Lord has done great things for me whereof I am glad. I am going home through the everlasting love of my covenant keeping God. The 31st of Jeremiah and 3rd verse, was so blessed to me about 40 years ago; I was then living in Gravesend, West-street. Just as

I was getting up from my knees, the dear Lord dropped that Scripture into my heart. I told the dear wife that if my boat went to the bottom that my soul would go home into eternal glory. I never lost the sweetness and the happiness until Sunday night. I was in union with the Church of God, over which Thos. Stringer was pastor; he did not know how the dear Lord had been dealing with my soul, and, to my surprise, he gave out Jer. xxxi. 3.

The dear Lord has greatly blessed His Gospel to my soul, through the ministry of Thos. Stringer, and my dear old friend and brother, W. H. Lee, so that I am going home to be for ever with the Lord; there to praise Him, with a heart never to be out of order as long as eternal ages roll along. I can sing that blessed hymn:

“The Gospel a message of peace,
We oft by experience have felt,
It's filled with Immanuel's grace,
And sweeps away mountains of guilt.
O sweet revelation divine,
Delighted I heard its contents
All through it our Jesus doth shine,
A Lover of all His dear saints.”

The Lord bless all His dear children,
and all His faithful servants, that
preach His blessed truth.

Yours in covenant love,

JOHN SAVILL.

5, Glebe-road, Bow, E., Nov. 20, 1886.

NOTTING-HILL-GATE (BETHESDA).—Special services were held in connection with the 31st anniversary of formation of the Church and pastor's public welcome. On Sunday, April 4, two sermons by the pastor, H. E. Bond, morning and evening. On the following Tuesday, public meeting at 3 p.m. C. Wilson, Esq., was unable to be with us through illness; brother Beecher therefore kindly presided in his stead, and read Psalms xlvi, and xlviii. Letters were read explanatory of the absence of brethren Wilson and Boulton, both on account of ill-health. Prayer was offered by brother Woodrow, after which brother Holden addressed us, and gave some very weighty and profitable advice to pastor and Church. Brother Noyes engaged in prayer. Brother Chisnall made some encouraging remarks from Isa. xlvi. 4. Brother Morling, who, seated among the hearers, was then invited to the platform, and gave some very stimulating exhortations to all. Hymn and prayer brought a very pleasant, and we trust profitable afternoon meeting to a close. Tea was partaken of, and at 6.30 the chairman, brother R. E. Sears, opened the evening meeting by announcing the hymn, “How pleased and blest was I,” afterward reading Exod. iii. 11 to end. Brother Morling implored the divine blessing, and brother Oxborrow (deacon) said (amongst other cheering remarks), that in reference to the

Lord's gracious dealings in bringing brother Bond amongst us, he felt he was speaking the feelings of the Church; the Lord had heard our prayers and given us him in answer thereto, having manifestly blessed his labours during the brief time he had been amongst us. The financial statement also was very encouraging, having been enabled to meet all current expenses as well as having the pleasure of seeing the debt on the building gradually decreasing and getting beautifully less. After a few words from Mr. Bond, addresses were given by brethren Beecher, Copeland, Everett, Noyes, Parnell and Jones. It was indeed a good time, for we realized according to promise the Lord had been with us, and as we left His house we felt we had much reason to bless God and take courage.—H. A.

BRIGHTON (EBENEZER, RICHMOND-STREET).—The forty-sixth anniversary of the school was held on May 16th and 18th. On Sunday two sermons were preached by the pastor, Mr. S. Gray, who also gave an address in the afternoon. Special hymns were sung by the scholars at each service in an admirable manner, reflecting great credit on the conductor, Mr. E. Room, Miss Crowhurst presiding at the harmonium. Collections were taken on behalf of the school and amounted to £5 10s. 10d. On Tuesday a tea and public meeting took place; 184 children and friends were present at the tea, after which the public meeting was held. Mr. S. Gray presided, supported by pastor G. Virgo and Mr. M. Webb (Mighell-street), Mr. S. Botting, superintendent, with the officers and committee. The report gave the number of scholars as 324, with 31 teachers. During the year £11 18s. had been contributed by the scholars to the Missionary Fund, and £2 3s. 3d. to the Indian Famine Fund. The library had been thoroughly revised and nearly 300 new books added. A new harmonium had been purchased for the lower schoolroom, while the Society of Mutual Improvement which had been formed for the senior scholars had been very successful. One scholar and two former scholars had been added to the Church. All the funds had a balance in hand. Suitable addresses were given by the chairman, superintendent, and Mr. Webb. Recitations were given by seven scholars, two anthems rendered by the Psalmody class, and fifty of the principal prizes were presented. The chairman suitably acknowledged the services of Mr. E. Room, conductor of the singing, Miss Crowhurst, the accompanist, and all who had assisted in making the anniversary so successful. A collection in aid of the Scholars' Treat Fund amounted to £1 3s., all the collections

showing an increase on those of last year, while the attendance throughout was excellent. The remainder of the prizes were handed to the teachers the following Sunday, and included 32 Bibles and 9 chapel hymn-books (Gray's Hymnal), which the scholars had selected for their prize. On the following Sunday a large congregation was present, when the ordinance of believers' baptism was administered. An appropriate discourse was preached by Mr. S. Gray from 1 Cor. i. 12, "And I baptized also the household of Stephanus," considering—(1) The ordinance; (2) The candidates. The candidates numbered three, and included two members of the young women's Bible-class.—T. A. G.

SHEFFIELD.—The third Sunday-school anniversary of the Strict Baptist Chapel, Barrack-lane, was held on Sunday and Monday, April 4th and 5th. Special sermons were preached on Sunday by Messrs. Taylor and Snow. On Monday a public meeting was held, presided over by Mr. William Price. The chairman gave an address, which interested children and adults alike. He spoke of the healthfulness of practical Christian love in home and school, and related many incidents where success had followed the efforts of teachers who had prayerfully endeavoured to teach the children the ways of God. The secretary's report showed increased work accomplished, and suggested further effort. The children sang special hymns, under the able leadership of Mr. N. Johnson, and recited several excellent pieces. The meeting was addressed by Messrs. Taylor, A. Price, Jackson, Turner, and Jones, and closed with hearty votes of thanks to the chairman and to the ladies who kindly served the tea. The collections realised substantial amounts.—*Sheffield and Rotherham Independent.*

ASHFORD, KENT (EBENEZER SUNDAY-SCHOOL).—The second anniversary of the above school was held on Good Friday, April 16th, 1897. Owing to the inclemency of the weather, the number of friends present was not so large as we anticipated. In the afternoon special hymns were sung by the scholars. Recitations of portions of Scripture, hymns, and other suitable pieces were admirably said, and showed that great pains and interest had been taken by the reciters. The report showed that we were not quite so many in numbers, eight scholars having gone away from the neighbourhood. We had a small balance in hand, for which we desired to be thankful. Mr. Phillips (superintendent) gave a very suitable address. The prizes were distributed to forty-two scholars, seven of whom received extra prizes for having made every possible

mark during the year. The meeting closed with the benediction and doxology. The scholars then sat down with a good company of friends to tea, to which they did justice. On leaving the chapel each scholar received the usual bun and orange. In the evening a service was held, when Mr. Kemp, of Biddenden, preached from Exod. xii. 11. Thus ended another pleasant, and, we believe, profitable season with the young ones. We must say, "Surely goodness and mercy have followed us thus far in our school," and we believe that "He who has helped us hitherto will help us all our journey through." We much regretted the absence of some of our friends through sickness, and especially of our able secretary (Mr. R. Smith), who has rendered such valuable help since the opening of the school. But we hope to him and to the other absent friends the affliction has been amongst the "All things which work together for good."—ONE AMONGST THEM.

LEE (DACRE-PARK).—The forty-fifth Church anniversary services were held in the Baptist Chapel as follows: Sunday, May 23rd, special sermons in the morning by the pastor, in the evening by Mr. E. White, of Woolwich; Tuesday afternoon, sermon at 3.30 by E. Mitchell, public tea at 5.30 in the schoolroom, and public meeting at 6.30 in the chapel, presided over by Thos. Green, Esq., Surrey Tabernacle. The secretary (C. Wilson Sears) gave a report of the Church, and stirring addresses were delivered by brethren E. Mitchell, C. Guy, R. E. Sears, and J. H. Lynn. Brother I. C. Johnson, J.P., Gravesend, opened by prayer and brother West (Erith) closed with earnest entreaty for Divine blessing. The meetings were very encouraging to all interested. Collections amounted to £12. Attendance was good of friends from other Churches.

SOUTH HACKNEY.—A prayer-meeting is held on the afternoon of the second and fourth Sundays in the month at 58, Bandon-road, Victoria-park. May 9, the fifth year of its existence, was celebrated by a large gathering of friends, brother Poyton presiding, and prayer and addresses were made by brethren Morton, Bradbury, Pando, Whaley, Cleaver, Wiggins, Weekes, and Southam. Brother Poyton read Psalm cii. and commented thereon. The friends said it was good to be there, and felt that the Lord was in the place. Brother and sister Everett invited friends to take tea, free of cost. After tea that grand old hymn, "All hail the power of Jesus' name" (to the tune "Miles Lane"), was heartily sung. The meeting then separated, each going to their own place of worship.—GEORGE POYTON.

LIMEHOUSE (ELIM).—On Thursday, May 27th, the fourteenth anniversary of laying the memorial stones of this chapel was held. Mr. E. Mitchell preached a much-appreciated sermon on God's gracious goodness. Tea was served at 5 p.m., and the evening meeting commenced at 6.30, Mr. Faunch, of Ilford, very ably presiding. Mr. W. Webb offered prayer, and addresses were given by Messrs. R. E. Sears, C. Cornwell, J. Parnell, G. J. Baldwin, and the pastor, F. C. Holden. Messrs. E. Marsh and J. Elsey were expected to speak, but, to our regret, were ill and unable to be present. We were also disappointed in not having with us that father in Israel and friend of the Churches, Mr. C. Wilson, of Hill-street, to preside over the meeting; he, however, sent a very kind note, enclosing a substantial donation, for which a hearty vote of thanks was given and a desire expressed that he would be speedily restored to health and his useful life spared for years to come. Mr. R. E. Sears readily promised to convey the same to him. A cordial vote of thanks was also given to Mr. Faunch for so kindly presiding in Mr. Wilson's place. We then heartily sang Hymn 921—

"Once more before we part,
We'll bless the Saviour's name,"
and the chairman closed the meeting with earnest prayer.—GEO. TURNER.

IPSWICH (BETHESDA).—Mr. Mitchell, whom we were very pleased to have with us, preached sermons commemorating the 68th anniversary of the cause on Lord's-day, April 25th. He is so well known that it is almost unnecessary to say the truth was preached in all its simplicity and savoured much of the Master. In the afternoon the children were specially remembered, and their attention was riveted, whilst the preacher dilated on "A cup of cold water" and kindness receiving its own reward. A splendid congregation met in the evening to listen to a masterly discourse on "Jesus, the Lamb of God." The time passed too quickly for hearer, if not for preacher. We must believe a blessing will follow such services, when from beginning to end the motto is, "Crown Him, Lord of all." May our prayers be answered on behalf of those who are still in darkness and seeth no light, that they may have the fear of God within them before they pass away. On Lord's-day, May 2nd, four believers were immersed. Mr. Kern preached with power, comfort, and encouragement to those desirous of following the Lord. In the afternoon our pastor gave the right hand of fellowship to each in the name and on behalf of the Church. We are still looking for others to follow, and believe we shall soon sing, "Glad we see more children coming."

PONDER'S END.—At Eden Chapel, on Wednesday, May 19th, times of spiritual refreshing were experienced on the occasion of the fifth anniversary of the formation of the Church. Brother R. E. Sears discoursed to us sweetly and profitably in the afternoon from 1 John iii. 2. With clarion voice and fervid eloquence the preacher dilated upon the notes of harmony and of wonder, of love and condescension, of complacency and privilege observable in the text. The distinguishing doctrines of sovereign grace were lucidly expounded and emphasized to the gratification of our ears and hearts. The evening meeting was ably presided over by Mr. I. R. Wakelin, who cheered us all by his genial and encouraging words, and by the expression of his practical sympathy. Brother Gibbens delivered an earnest and practical address from the words of Paul, "For me to live is Christ" (Phil. i. 21). Brother Alfrey, of Putney-road, also briefly spoke upon the grand and cardinal points of our faith—namely the atonement and justifying righteousness of our glorious High Priest and Saviour. Brother J. W. Banks in hearty and homely phrase congratulated us upon the abounding goodness and faithfulness of God manifested toward the cause at Eden, and encouraged us to pray for and expect greater blessings in the future. Brother Palmer, of Ebenezer, Waltham Abbey, gave expression to some very savoury remarks based upon the words in Canticles ii. 16, which were well received and enjoyed. The pastor gave a succinct history of the cause, also of its finances and the present condition and prospects of the Lord's work among us. Congregations and collections alike were encouraging. Friends from Waltham, Winchmore-hill, Hornsey, and Tottenham were present to help us with their presence and assistance. To Jehovah Jesus be the whole of the glory.—A WELL-WISHER.

NEEDINGWORTH (ST. IVES, HUNTS).—On Tuesday, May 11th, the Church here celebrated its 105th anniversary. The writer was much helped of God in preaching two sermons, which were well received. We have good reason to hope, from the rapt attention accorded, as well as from sundry remarks which were afterwards made by different hearers, that it was by no means labour in vain. The services were well attended, tea-meeting also, although local circumstances rendered anything like a large gathering almost out of the question. The spacious chapel was, however, very fairly filled, especially in the evening, friends being present from Over, Earith, St. Ives, Swavesey, Chatteris, &c., including the ministerial brethren, Reynolds (Over), Haynes (St. Ives), Hudson and the pastor (A Baker).

The collections exceeded £8, and the occasion was felt to be one of joy and encouragement. The service of praise was hearty, and very cheering it was to meet and converse with so many affectionate and sympathizing friends from the sister Churches. We grieve, however, to learn that our causes in the county are not so flourishing as formerly, though there is still much to encourage both pastors and deacons. But the neighbourhood being entirely agricultural, and machinery coming more and more into requisition every year, as old friends depart to a better world, congregations are gradually diminishing, the young people being necessitated to seek employment at a distance. May the Lord, the great Head of the Church, graciously bless, preserve and prosper all His "little hills of Zion," and may He also guide and prosper our brother, Mr. A. Baker, who, we regret to hear, is leaving Needingworth.—A. E. REALFF, Leicester.

NORTHAMPTON.—The anniversary services of Providence commenced on Sunday, May 9th, 1897, when Mr. Burgess, of Wellingboro', preached two excellent sermons. In the afternoon, Mr. Burgess gave an address to the Sunday-school, which was much appreciated. The services were continued on the following Tuesday, when Mr. Wilmshurst, of Croydon, preached afternoon and evening. Tea was provided between the services; about sixty sat down. At the close we felt it good to be there: it was a day long to be remembered.—EBENEZER.

MAIDSTONE.—(PROVIDENCE, MOTE-ROAD).—On Wednesday, May 12th, we held our seventy-seventh anniversary, when two sermons were preached, afternoon by William Lush, of Marden, from Hosea vi. 1, "Come and let us return unto the Lord," &c. Evening by E. White, of Woolwich, from 1 Pet. iii. 18, "For Christ also hath once suffered for sins," &c. We had a goodly number of friends from other Churches to help our little cause in our low estate. If one may speak for others, I can say it was good to be there. This happy meeting was brought to a close by singing hymn 777 (Stevens'), "All hail the power of Jesu's name." Collection, £3 2s. The Lord's name be praised.—E. W.

WOOD-GREEN.—Special services were held at Park Ridings, on Whit Monday, in connection with the 9th anniversary of the formation of the Church. Pastor John Box, of Soho, London, preached in the afternoon a profitable sermon from the words, "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i. 22). The evening meeting, which proved to be a hallowed season,

was presided over by the pastor, Mr. J. E. Flegg. Brother W. F. Waller sought the divine blessing. The Secretary, brother J. P. Pickett, rendered his report of the year's work, which with all praise to our God, was a satisfactory one. It referred to the fact that God's blessing had rested upon them as a Church and people. Notwithstanding the anxiety of the pastor's ill-health, and the resignation of two deacons, the cause was still flourishing, nearly every sitting was let, and nine had been added to the Church, making 50 who had joined since brother J. Flegg had commenced his pastorate. The Tract Society was still doing its work. The Sunday-school was increasing, and some therein were enquiring their way to Zion. The open-air service also was about to commence again. Brethren Dadswell, Marsh Beecher, and E. W. Flegg, also addressed the meeting ably and profitably, brother E. W. Flegg being particularly led out from the words: "Rest in the Lord, and wait patiently for Him" (Psa. xxxvii. 7). The chairman feelingly referred to the forcible effect his own dear brother's address had had upon his heart, his text coming to him with such sweetness in answer to prayer. The proceeds of the meetings were devoted to the chapel debt, and as the pastor stated that he hoped when the collecting cards were all in, a substantial amount might be sent up to the M.A.S.B.C., to whom they still owed £130. Messrs. Robert Banks' Hymn Sheets were used, No. 19, and the 2nd hymn. "My heart is resting, O my God," was very much enjoyed and sung. The pastor closed this happy meeting by prayer.

"WHY SHE WAS HINDERED."

BRADFIELD-ST. GEORGE.—Dear Brother.—We had the pleasure of baptising two friends on Lord's-day, May 2, who have been blessed under the preaching of the Word—we expected three—a dear sister—but her husband very strongly opposed it, and for a week offered the greatest opposition, so that our sister felt she dare not decide; but blessed be God, the husband came to our mission hall, Hessett, on Easter Sunday evening and went home a broken hearted sinner. I noticed him at the service and was surprised to see him; he seems to have been struck down like Saul of Tarsus. Our dear sister says she can see now "Why she was hindered." My dear brother, Satan overshot his mark.—W. D.

IPSWICH (ZOAR).—The 56th anniversary was held on Lord's-day, May 16. Three sermons were preached by Mr. B. J. Northfield, in the morning from Isa. lv. 10, 11; in the afternoon, from 2 Kings x. 15, "Is thine heart right?" in the evening, from "Our God whom we serve is able," &c. (Dan. iii. 17). The glorious truths of the Gospel were proclaimed

with clearness, faithfulness, and power, and were greatly blessed and enjoyed. Our highly esteemed brother was cheered by seeing the chapel well-filled throughout the day, and at the close of the evening service expressed the pleasure he felt by seeing so many whom he had so long known, many old friends being present from Bethesda to encourage him and us, and share in the blessings of the day. May the Lord grant His servant a long day of usefulness in His service, is the earnest desire of many at Ipswich, and may He add His blessing.—H. BALDWIN.

LEWISHAM (COLLEGE-PARK).—Anniversary services were held on May 30, when Mr. G. F. Gray, of the Surrey Tabernacle, preached two sound Gospel sermons, which were much appreciated; morning, from Ezek. xxxiv. 29, "I will raise up for them a plant of renown." Evening, from Luke xxiv. 29, "Abide with us." Services continued June 1st. Mr. Chilvers, of Keppel-street, preaching in the afternoon from Luke viii. 46, "Somebody hath touched me," was much helped and many hearts present were touched. Tea was provided in the school-room, to which about 50 friends sat down, and in the evening a very encouraging meeting was presided over by our good friend, John Piggott, Esq., who gave us some excellent advice. Addresses were given by brethren Belcher, Chilvers, Cornwell and Hall. We much regretted the absence, through illness, of our brother Pounds, whom we trust our dear Lord will speedily restore and make strong to labour in His cause. Collections very small, but were much augmented by donations from our chairman and other kind friends of the cause. "Praise God from whom all blessings flow."—S. D. R.

WALTHAMSTOW.—On Whit-Sunday and Monday, it was our privilege to celebrate the 1st anniversary of the pastorate of Mr. G. Elnaugh. On Sunday, the pastor preached in the morning, and Mr. H. D. Sandell, of Fulham, occupied the pulpit in the evening. On Monday we were favoured with a visit from our esteemed brother J. Clarke, now supplying at Hope, Bethnal-green, his text was Luke xxiv. 50, 51. Truly it was a blessed time to our souls, as our brother was enabled to extol his precious Master. At 5 o'clock, our friends partook of tea, and at 6.30 our dear brother H. Cooper, of Soho, occupied the chair, and after reading the Word, called on brother Britton, of Salem, Wilton-square, to lead us to the throne of grace. Addresses followed by Mr. Mayhew, on "We see Jesus;" brother Green, of Salem, Wilton-square, on "The word of the Lord is not bound;" brother Gibbens, of Leyton, "I will go in the strength of the Lord;" brother Kingston, "The joy set

before them." It was our joy to welcome friends from causes far and near, and again we thank all for their kind love and sympathy and prayers, and feel that we can still sing "Blest be the tie that binds," &c. As we go forward we hope to still look upward till that time shall come when we all shall appear before His throne in joy. Collections £3 7s. 4d.—ONE WHO WAS THERE.

MARGATE (MOUNT EPHRAIM).—Third anniversary. Most successful services in connection with the above Sunday-school took place on Sunday and Monday, March 14 and 15. A well-filled chapel was seen on the Lord's-day, and at the tea on Monday the place was filled to overflowing; about 160 children and friends partook of a splendid and well-provided tea, after which the building soon filled, and although there is only sitting room for 160, there could not have been less than 220 persons present at the evening service, during which the recitations, interspersed with special hymns, were greatly enjoyed. H. J. Lawson, Esq., kindly and pleasantly presided, and his very suitable narrations will no doubt be long remembered by all present. The friends have now an ample proof of the great necessity of larger school-room accommodation, and these services will no doubt infuse fresh vigour to bring this project to a termination, which has now been in hand for some months.—**ROBERT PETTMAN.**

MR. W. E. PALMER'S WELCOME TO THE PASTORATE AT EBENEZER, WALTHAM ABBEY.

On Thursday, May 13th, the seventy-third anniversary of the formation of the church and pastor's welcome were celebrated. In the afternoon, Mr. E. Mitchell, pastor of Mount Zion Chapel, Chadwell-street, Clerkenwell, preached in lieu of Mr. E. Marsh, of Stratford, who was prevented from fulfilling his afternoon engagement. The sermon, which was most appropriate, was much appreciated. Tea being served a public-meeting was held, under the able presidency of John Piggott, Esq., of Bexley, who announced the hymn, "Kindred in Christ for His dear sake." After reading the Scriptures, Mr. A. Licence offered prayer, and the Chairman gave a very suitable opening address. The Secretary then gave the following brief review of God's guiding and preserving care of the Church during the past 73 years:—

Beloved Friends,—The Strict and Particular Baptist Church, whose anniversary we celebrate to-day was founded on the faith and order of the New Testament, on April 18th, 1824, and consisted of eleven baptised believers. One of their number, a Mr. John Thompson, who resided in the greenyard in this town, had his house licensed for preach-

ing and the word was proclaimed there for six months. At the expiration of this term the house proving too small for the attendance a building situate in Church-street was taken at a rental of £3 per annum. The said building was fitted up as a chapel to accommodate 100 persons at a cost of £110, towards which sum a Miss Dyer gave £40, the remainder being raised by voluntary contributions. The said Miss Dyer was a great benefactor to the cause. One who sought first the kingdom of God and the welfare of His Church on earth. Noble woman. She was one whose actions show her deep interest in the cause and seem to say, "We will not forget the House of our God."

In 1842 the Church became reduced by deaths and removals of five members, but the Lord graciously turned their captivity as the stream in the south and in that year 12 persons were added to the Church. In 1845 a new chapel was built on the site of the old one in Church-street by one of the congregation and let to the Church for £16 per annum.

Ebenezer chapel, only half of its present size, was built by Mr. John Woodbridge, and opened Sept. 22, 1868. Mr. Samuel Milner and Mr. John Hazleton preached the sermons. A Sunday-school was commenced Oct. 1, 1876, and on Oct. 20, same year, Mr. W. Winters was chosen pastor, a position he held for nearly 17 years, during which time the Lord blessed the ministry of His servant to many precious souls.

In course of time the first Ebenezer chapel proved to be too small to accommodate with comfort the growing needs of school and congregation, consequently great efforts were made by the friends to enlarge the chapel and erect a suitable school-room. After many difficulties this was accomplished and the present "Ebenezer" erected with school-room at rear in the year 1879, at a cost of upwards of £1,200 and was re-opened Nov. 26, of that year. The first sermons were preached by the late Mr. J. Hazleton and Mr. J. S. Anderson. A debt of £300 remained on the enlarged chapel. This sum was gradually reduced to £50, which amount was nobly presented by the pastor, Mr. Winters. Since the translation of that dear man of God in 1893, the Church has been supplied by various ministers until July of last year. Mr. W. E. Palmer having been invited for some of the dates vacant preached his first sermon here on July 23, 1896. After that our brother preached several times in August on Lord's-days and week evenings. On Sept. 3, a special Church meeting was held, earnest prayer was offered for Divine direction. When the subject of the ministry was brought forward, it soon became evident that Mr. Palmer's preaching had been blessed by God to the edification of many of those present. Several Lord's-days being

already booked for the remaining part of 1896, it was agreed to invite our brother for all vacant dates from Jan. 1 to March 31, 1897, with a view to the pastorate, which Mr. Palmer was led to accept.

On Feb. 28, of the present year a special meeting was called, when Mr. Palmer was invited to the pastorate, to which he (Mr. P.), after prayer and meditation, acceded.

Thus we are brought to the present time. The Church has passed through many and great difficulties during its 73 years existence, but notwithstanding all its trials, it has always remained firm in its adherence to the faith once delivered to the saints. May it ever continue so. The Lord abundantly bless the ministry of His servant whom we publicly welcome this evening, and to His holy name shall be all the glory. Amen.

Mr. W. E. Palmer, pastor elect, followed with a clear and interesting account of his call by grace, to the ministry and to Waltham Abbey. The hymn, "Lord, we welcome Thy dear servant" was then heartily sung. Appropriate addresses were delivered by Messrs. J. W. Banks, of Highbury; E. Marsh, of Stratford; and C. Hewitt, of Ponders End, interspersed with praise. The congregations were good and the collections very satisfactory, and amounted to £10 2s. 2d. The proceedings terminated with the singing of a hymn and the Benediction.

GRAVESEND (ZOAR CHAPEL).—Mr. C. Guy having completed the first year of his pastorate, the circumstance was celebrated with some eclat, on Wednesday, the 9th June, 1897, on which occasion Mr. P. Reynolds preached an excellent sermon in the afternoon. Tea was served in the school-room, after which a public meeting was held, presided over by Mr. John Piggott in his usual kind manner. After singing he read the 1st and 2nd chapters of Titus, and Mr. Piper, of Eltham, engaged in prayer. The chairman then called on the senior deacon, Mr. I. C. Johnson, to speak, which he did briefly, putting the pastor into the balance of the sanctuary with a favourable result, to see how far he as an elder corresponded with the instructions given to Titus in appointing ministers at Crete, and wishing for him a long and successful life in the good work to which God had called him. The chairman then more fully elaborated the subject of the epistle. After a hymn, Mr. Jones, of New Cross, spoke of helps and hindrances, founded on the circumstance of Abraham leaving the young men with the ass. Mr. E. White, of Woolwich, then spoke on the Mystery of Godliness in a very instructive manner. Another hymn, and Mr. P. Reynolds made a powerful

speech on the subject of Pleasing the Father. Jesus could say, "I always do those things that please Him." The time came when these brethren had to leave. Mr. Guy then reviewed his connection with the cause and especially that of his pastorate, and called on Mr. Piper, of Eltham, to address the meeting, which he did from Psalm xciv. 18, in a very instructive and experimental manner. The meeting closed by singing,

"All hail the power of Jesus' name," &c. and the Benediction. A collection was taken for the pastor.—OUR LOCAL CORRESPONDENT.

HARMONIOUS AND HOPEFUL AT HAPPY HORHAM.

THIS time and God-honoured Church held its annual members' meeting, Wednesday, May 12. A goodly number sat down to a well-prepared tea, led by Mrs. Chapman. At 6.45 the evening meeting was begun by our beloved pastor, Mr. J. R. Debnam, announcing the hymn, "Awake sweet gratitude and sing," reading Psa. ciii., and brother J. Harding, our elder deacon, seeking the Lord's blessing. Another hymn, and

Mr. Debnam gave his annual address and presented the Church report, making special reference to its long existence, now within two years of its centenary, and to the pleasing truth that it had known only five pastors—viz., Messrs. Manser, Harvey, and Galpine (these lived and died among them); Mr. Hoddy, who some 23 years since moved to the pastorate at Clare, is now waiting and longing for the blessed change. He (Mr. D.) had the honour and joy of being the fifth pastor of this Church, which at the first was founded upon New Testament principles, and had continued such in doctrine and practice unto this day. He desired gratefully to acknowledge the great goodness of a covenant-keeping God to him through the now nearly nineteen years of his pastorate among them. He felt and knew that only God by His sustaining grace, and the constant supplies from His ever inexhaustible fulness, could have enabled him to continue with them in life and continued work so long a time. To Him be all the praise. The address closed with the request that a spirit of prayer might be enjoyed by the Church, and that the Lord would still grant a continual ingathering of precious souls into this part of His Church such as are everlastingly saved.

The report showed that some had been removed by death and others in the order of God's providence, while on the other hand six had been led to cast in their lot with us during the year. The address and report were listened to with marked interest and pleasure. Another hymn and

The adoption of the report was moved by brother J. Chapman, who said he had known the last four pastors, and loved them for their work, and the good sound Gospel truths they preached, and prayed that their pastor might ever be enabled to proclaim among them as he had done the regenerating work of the Holy Spirit, and the Gospel of free and distinguishing grace.

Brother J. Knight seconded the report with feelings of joy and thankfulness to God; it was both true and good. He thanked God for all the past, and believed there were many blessings in store for us as a Church, also that a bright future laid before us. Mr. Knight said he had a duty to perform which was a very pleasing one, and turning to our dear pastor, in a few words of tender and loving address and thanking God for his long and useful pastorate among them, asked his kind acceptance of what he was requested to present in the name of the Church, with their heartfelt prayer that it might please the Lord to spare his life and continue him amongst them for many years to come. The present amounted to £6 5s.

Mr. Debnam, in the best possible way that he could, thanked the friends for this another practical expression of their love and esteem, but he felt quite unable to express his deep feelings of astonishment at their kindness when he remembered that only so recently they had sent to his stable a pony to convey him to and from his village stations, and on his visiting rounds to the people of his loving charge. Many such proofs of their love he had received, but this had met him with the greatest surprise. He hoped if it was the will of God that their desire for his long continuance and usefulness amongst them might be granted.

After another hymn of praise, good, sound, profitable addresses were given by brethren Harding, S. Hawes, and Snare, and a few words of cheer and Christian exhortation from brethren R. Hawes and A. Mutimer, with the singing of the good old hymn, "Blest be the tie that binds," and prayer by the pastor brought one of the happiest meetings to a close.

POULNER, NEAR RINGWOOD.—Anniversary services were held on Lord's-day, May 16th, when pastor John Davis, of Piddletrentlode, near Dorchester, preached morning and evening. On Monday, the 17th, tea was provided followed by a public-meeting, when the pastor (E. Diffey) presided. After singing, Mr. J. J. Diffey, of Christchurch, sought the Divine blessing. The pastor then gave the reports of the school and cause, which were encouraging. The Gospel of the grace of God had been proclaimed during the year and the Lord's people blessed; although we cannot

report large additions, as many churches do, yet the word is not preached in vain, and the promise is that "My word shall not return unto Me void," &c. &c. The Church numbers 17 members, 1 had been added during the year, 1 had gone to be with Christ who had been a faithful servant of God for over 50 years. The Sunday-school numbers 80, with 10 teachers, 8 of whom are members of the Church. The Band of Hope numbers 78 members. During the year £5 2s. 3d. had been raised for Foreign Missions, £1 11s. for Indian Famine, £17 1s. 3d. for expenses and other objects. Addresses followed the report from pastors John Davis, of Dorchester, W. G. Hailstone, of Poole, R. J. Peden, of Christchurch, M. C. Taylor, Ringwood, and other friends. Collections were made on behalf of the School Funds. On the following Thursday the scholars and teachers met for their annual treat in a field, kindly lent by Mr. Morgan, at Linford. A very pleasant and enjoyable time was spent. May the Lord still continue to bless the Word as preached and taught in this little house of prayer. Amen.—E. DIFFEY, Ringwood.

EAST HAM.—Seventh anniversary of Ebenezer, Red Post-lane, was held on May 4th, when Mr. W. Webb preached in the afternoon in the place of Mr. Holden, who was prevented from being present through indisposition. At the evening meeting, Mr. Symonds presided, read a portion of the Word, made some suitable remarks and referred to his connection with the cause from its commencement. Addresses were delivered by brethren Lovelock, Margerum and Flory. The blessing of the Lord was realised and our hearts were cheered. Mr. J. Piggott and other friends assisted in making a good collection. There is an increasing population springing up around "Ebenezer" and the friends have a little in hand towards erecting a chapel.—J. F.

BLAKENHAM, SUFFOLK.—Again has God blest this little Church with His manifested presence, through the preaching of the Word by His earnest, energetic, truth-loving servant, Mr. S. T. Belcher. On Whit-Sunday, June 6th, three sermons were preached to us, which were listened to with much pleasure, by Mr. Belcher. On Whit-Monday, June 7th (the day was cool and fine) we were cheered by a large gathering of friends from Crowfield, Somersham, Stowmarket, Ipswich, and many other places, so that our chapel was quite full with seats in the aisle. We listened with joy while Mr. Belcher preached to us a Christ-exalting, instructive sermon from Lam. iv. 2. A large number partook of tea. At the evening meeting Mr. Belcher, with his witty, genial manner, very ably pre-

sided. After singing, Mr. Brown, of Ipswich, sweetly led us to the throne of grace. Spiritual, profitable, and encouraging addresses were delivered by brethren W. H. Ranson, W. Kern, F. H. Gorham, E. Haddock, and H. F. Moore, with the president, S. T. Belcher. One verse of the hymn commencing, "All hail the power of Jesu's name," and the benediction brought these happy services to a close. We thank God and take courage. Brother Belcher has won for himself a very fragrant name in Suffolk. May the Lord reward his self-denying labours and his kindness to one of His small Churches in this part of Suffolk, is the sincere prayer of the Church and congregation at Blakenham.—M. A. MOORE.

FRESSINGFIELD.—Annual meetings in connection with the cause of truth here, were held May 11, when Mr. Sapey preached two sermons. The preacher spoke in the afternoon from, "Beautiful for situation." &c. (Psa. xlviii. 2). Our brother was enabled to open up the word to the comfort and edification of many, dwelling on "Mount Zion" in its various aspects, referring to its prominence, stability, surroundings, situations, solidity—a firm foundation to all believers in free and sovereign grace. Beautiful and perfect by the eternal purposes of God, hemmed in by everlasting love. Tea was served and enjoyed by upwards of 130. Mr. Sapey again preached in the evening, his subject being Gal. iv. 6. Mr. S. was led to speak very sweetly on the relationship, "Sons of God," and referred to some of the experiences of those adopted into the living family. There was meat for the strong and milk for babes. The meeting closed with the doxology. Collections good. We were privileged to hear Mr. Sapey the previous evening from the words, "Where two or three are gathered together," &c. Spiritual prayer-meetings are times of refreshing, and many felt it good to be present.—ONE WHO WAS THERE.

Past and Passing Events.

THE chief feature in the Denomination during the past month was the annual gatherings of the Suffolk and Norfolk Association of Strict Baptist Churches, a summary of which is given in another column. The gatherings were very large, a London visitor estimating the number on the second day "about 3,000." At the business meeting

It was agreed to invite the Churches at Horham, Otley, and Claxton, to join the Association, and the Association accepted the invitation to hold the annual meeting next year in Ipswich, and that brethren Dixon and Morling were to preach the Association sermons.

Brother Hazelton was appointed Moderator and brother Morling Vice-Moderator for the ensuing year. A vote of sympathy and thanks to brother Hitchcock, as treasurer, who retires through indisposition, was passed, and brother W. Ling (Ipswich) was appointed deputy. The

Indefatigable secretary, Mr. S. K. Bland, was, of course, re-elected. All the meetings were well attended, cordial, cheering, and re-assuring.

The Sunday-school Hymnal, compiled by W. Winters, continues to be well received, and schools in our Denomination, as they begin to know the book, hail it as "a long felt want." Some little difficulty has been experienced in regard to the peculiar metres; this is overcome by a paragraph inserted at the end of the preface in the second edition, which tells the reader where to find tunes for such, most of which are in the "Bristol."

Llanfairfechan.—Mr. G. W. Thomas says: "You will see that I am away again, and I mean to have an entire rest at that delightful place, 'Llanfairfechan,' the place for tired ministers of the Gospel, a quiet little place, with delightful mountain walks, as well as sea, and no crowd of mere pleasure seekers. I do wish some of our brethren could go. Man and wife for a fortnight, the whole expense, travelling included, £5 2s., and not another penny need be spent."

Strict Baptist Mission.—The new secretaries are:—
Correspondence:—Mr. Millwood, Edward House, Lisson-grove, N.W.
Finance:—Mr. H. Clark, 53, Bolingbroke-grove, Wandsworth-common, S.W.
Minute:—Mr. E. Marsh, 41, Borthwick-road, Stratford, E.

Rotherfield, Sussex.—Mr. Dickens, who has supplied "Providence" for some months, has accepted the invite to the pastorate.

Southill, Beds.—June 24, the 204th anniversary was held, when sermons were preached by Mr. Ashdown and Mr. Parish. Southill is memorable in the present century, by the highly esteemed, though translated, "young" John Warburton. Friends from Biggleswade, and other neighbouring towns and villages, sought their way to time-honoured Southill on this auspicious occasion.

Mount Bures.—Anniversary was held on Whit-Sunday and Monday; we had two good days. Brethren G. H. Smith and Appleby, of Mersea, were the preachers. About 120 took tea and our hearts were cheered.

Light for Learners.

Short Explanations of Scripture Names.

BY E. MITCHELL.

ALL names have meanings, and were originally descriptive of some quality or circumstance connected with the first individual that bare them, though afterwards very generally imposed without much, if any, regard to their original meaning; indeed many persons have no idea of the meaning of the names they bear. In this paper we commence our remarks on names given to different individuals of the human family in the Scriptures. We begin with the first man created and placed on the earth. In Gen. v. 2, we read, "Male and female created He them, and blessed them, and called their name *Adam*." This is clearly the name of all mankind, a common noun rather than a proper one. Some philologists argue that it is thus in all names, the proper derived from the common. There are two Hebrew words translated man in the first five chapters of Genesis. *Adam* and *ish*. The latter does not occur until chap. ii. 23, where it is used by *Adam*, and noted in the margin, and only thrice more until the 6th chap. With these exceptions it is the word *Adam* that is rendered *man* in every instance in the first five chapters of this book. It is, "God said, Let us make *Adam* in our image and after our likeness." . . . So God created *Adam* in His own image, in the image of God created He him; male and female created He them. And God blessed them." This explains the passage quoted, chap. v. 2. The name *Adam*, though general, is applied specifically to the first man, and we know him by none other. Its meaning is given as ruddy, or red. "This name is almost the same with the word that means earth, or ground" (*Adamah*) "and corresponds to the Latin *homo*, which belongs to the same root as *humus*, soil. It is expressive, therefore, of the material origin and constitution of the human being, and is evidently, in its primary use, a common noun, though borne by the first man as his proper name."* This name served to remind the first man of the lowly origin of his body, that, though beautifully fashioned and adorned, it was but painted earth, and would return to earth should he violate his Creator's command. The first man by God's own expressed will bearing the name of all mankind appears to show forth also his representative character, so wonderfully opened by the apostle Paul in Rom. v. and 1 Cor. xv. By our sin in the first *Adam* we were ruined, by the righteousness of the last *Adam* we are restored, and more than restored. Our connection with the first *Adam* is very manifest; can we as clearly trace our union with the last *Adam*?

* W. F. Wilkinson. M.A.

Our Australian Column.

MR. JAMES MOTE. Hon. Solicitor to the M.A.S.B.C. left Melbourne for home in May. "We have," says pastor F. Beedel, "been much pleased with his visit among us once more." He.

Mr. Mote, assisted at the funeral of a dear one in connection with good brother Hicks. Mr. Hicks is president of the Australian Association of S.B.C. We are hoping to give a portrait of

Mr. Hicks in our October issue—it is on the way. A gentleman said to him recently: "Mr. H., we used to consider you one of the leading Calvinistic ministers in Australia; where are you now—have you changed?" to which our brother quaintly replied, "I do not believe in a religion of change." Thank God for a few faithful men of God in the Antipodes.

Aged Pilgrims' Corner.

THE Sixty-second Anniversary of the Camberwell Asylum, was held on Thursday, June 10, when an unusually large number of friends gathered together to the encouragement of the Committee and to the cheer of the 42 aged inmates of this peaceful home.

Mr. Lush, of Marden, preached a truly helpful sermon in the afternoon from Psa. cvii. 30, "So He bringeth them unto their desired haven;" the glorious Gospel proclaimed was gladly received by pilgrims, young and old.

The evening meeting was presided over by Mr. D. C. Preston, J.P. After reading and prayer by Mr. W. B. Fisher, the Secretary gave a brief account of the Institution, and excellent addresses were delivered by Archdeacon Richardson and Messrs. Creasey, T. Carr, Rundell, Parks and Gray. The collections were satisfactory, and were for the Maintenance Fund of the Building.

A pleasing incident was the re-binding of the pulpit Bible, paid for by the inmates, as a spontaneous mark of their appreciation of the Home provided. Kindly reference was made to the valuable services of Miss Carr and the other lady visitors.

The annual elections took place on June 1st, at the Cannon-street Hotel, Mr. T. Green in the chair. The proceedings passed off very satisfactorily, 20 pensioners being elected to the £10 10s. pension, and 10 raised without election, being the oldest in age, 12 inmates for the Camberwell Asylum, 25 for the Hornsey Rise Asylum, and 6 for the Stamford-hill Home, were also elected.

New subscriptions and donations are much needed.

Gone Home.

RICHARD HINTON.—

"Asleep in Jesus, blessed sleep!

From which none ever wake to weep."

On January 29th this sleep fell on our friend and brother, Mr. Richard Hinton, of 149, York-road, Camden-road, at the age of 52. The departed in his youthful days attended Soho Sabbath-school as scholar, and afterwards as librarian, where doubtless the seeds were sown which in after years brought forth manifested fruit. It was while the writer was preaching at Southampton that the friendship with the deceased commenced which neither time or distance could sever. We ever found him a firm believer and a staunch upholder of the doctrines of grace, also a liberal supporter to the cause of God. It was not until he returned to London that he professed his faith in Jesus by baptism while attending Meyrick-road, Clapham Junction, being greatly blessed under the ministry of Mr. W. Moxham; and although only remaining with the people a few years before going to Australia, yet, during that time, the zeal and energy with which he worked caused him to be very much missed, both in the Church and school, especially by the scholars of his class, some of whom (I believe) have since been added to the Church, also by many of the members and congregation he was sincerely beloved, and who will not readily forget his genial, cheerful manner and hearty grip of the hand. About three years since he returned to England to again settle in his native land, but soon the word came, "This is not your rest; go up higher." After only a few days' illness the spirit returned to God, who gave it. On February 2nd, in Finchley Cemetery, his two friends and former pastors (Mr. Moxham and Mr. J. Parnell) committed all that was mortal to the earth, there to rest "Until the day break and the shadows flee away."

MR. JABEZ HOLMAN, of Priory-road, Tunbridge, was called home to his eternal rest on February 18th at the age of 56, he being the subject of ill-health and a weakly body for some years past; but recently the Lord laid His afflicting hand upon him more heavily, which terminated in the dissolution of his earthly tabernacle by tumorous cancers in various parts of the body, by which he was subjected to most acute and excruciating pains, which, by the grace of God, was borne with submission and resignation. He was a firm believer in the sovereign grace of God—salvation by grace through the complete and finished work wrought out by Jesus Christ; this was his constant theme of joy and rejoicing. He attended with his dear partner in life and family the preaching of a free-grace Gospel at

Zion Chapel, Primrose-hill, Tunbridge, Kent. It may be truly said of him that, as he received the Lord, so he sought to firmly hold fast that grace by the help of the Holy Spirit which was imparted unto him by God through Christ Jesus. I have known Mr. J. Holman for forty years, and have often held conversation with him respecting the love of God, the redemption of the Lord Jesus, and the work of the Holy Spirit; and, when dilating upon these all-important subjects, his heart and soul was all aglow. A few months before his departure he said that he did not think he should ever recover again. I said, "You have no other hope but the Lord Jesus for your soul's eternal salvation," and he said, "None whatever." During the few last weeks of his stay on earth, between the intervals of his pains of body, he gave expression that he should soon be present with Jesus. The 299th Hymn (Denham's Selection) was often upon his lips, and various others. He would repeat and try to sing Hymns 986, 989, 978, 725, and 877, also portions of the Word of God was comforting unto him. Thus he left these mortal shores for that peaceful haven and harbour of rest that remains for the children of God. He was buried at Tunbridge Cemetery by Mr. Penfold, minister of Zion Chapel, Tunbridge, on February 27th, 1897, surrounded by his bereaved and sorrowing wife and family, relatives and friends, awaiting the resurrection morn of the children of God.—H. BANFIELD, Hadlow.

ELIJAH SMITH, of Enfield, passed away on April 5th, after a very long and trying illness, in the 67th year of his age. It pleased God to convince him of his state as a sinner about thirty-five years since while living in Lambeth, and led him to hear that dear man, Mr. James Wells, of the Surrey Tabernacle, Borough-road, where he ultimately cast in his lot, saying, "This people shall be my people, and their God my God." He afterwards became the chapel-opener there, and remained amongst them until about thirteen years ago, when, on account of his wife's health, he removed to Norwood and united with the people meeting in Windmill-road, Croydon, under the pastorate of Mr. Horton. While there, he became so straitened in circumstances that he removed, about seven years since, to Enfield, where he believed Providence had opened a door for him, and which proved to be the case, and he then joined Providence Chapel, Winchmore-hill, attending there and Ponder's-end, Enfield, very regularly, and, being blessed with a good measure of health and strength, was enabled to walk many miles to hear the truth preached, also to the prayer-meeting, rarely missing, until the last year of

his life, when, from taking cold, bronchitis followed and developed into consumption. During his illness I generally saw him once a week, and found him, for the most part, comfortable in his mind, looking unto Jesus. His long illness and trying cough having reduced him to such weakness, he longed to be taken, feeling his safety in Christ. Being so regular at our prayer-meeting, we, as well as his widow and family, miss him much. As I was intimately acquainted with him before his call by grace (as well as since), I feel satisfied he is gone

"To endless bliss to dwell,
While I am left below
To struggle with the powers of hell,
Till Jesus bids me go."

He was interred in Enfield Cemetery on April 13th by Mr. Hewitt, pastor of Eden, Ponder's-end, when, according to his request, the hymn commencing, "Now let the feeble all be strong," was sung (322, Gadsby's). — THOS. ASH, Church-street, Enfield.

MRS. MARY SLARKE WATERER, 64 years the beloved wife of Mr. W. S. Waterer (for many years minister of the Gospel), fell asleep in Jesus, March 31, 1897, aged 85. The departed, during her closing days, was the subject of that conflict peculiarly characteristic of those taught by the Holy Spirit. Such expressions as these came from her lips:—"Oh, will it be all right with me at last?" "I feel so dark, so barren and lifeless, I cannot pray." A friend said to her, "He hath never said to the seed of Jacob, Seek ye My face in vain." She answered with emphasis, "No, never! no, never!" After a season of doubt, she quietly said:—

"The terrors of law and of God,
With me can have nothing to do;
My Saviour's obedience and blood,
Hide all my transgressions from view."

A short time before the end, looking at the dear partner of her joys and sorrows for so many years, she said, "Dear father, the time has come that we must part. Do pray that the dear Lord will take me home." Her tender care for her loved husband was shown to the last. The aged husband deeply feels this heavy loss—after a union of sixty-four years, blessed with close fellowship in Christ Jesus, but she is

"With Christ, which is far better."

On the memorial card are the lines:
"Things future, nor things that are now,
Not all things below nor above,
Can make Him His purpose forego,
Or sever my soul from His love."

JOHN JAMES AYLING was born at Southwick on December 4th, 1866, and grew up a very quiet and reserved young man, and in 1887, much against his friends' wish, he enlisted as a soldier in her Majesty's army, and in December, 1888, his regiment was ordered to India, and it was when in India that the Lord was pleased to lay him very low with a fever, and his life was despaired of; but,

whilst on this bed of affliction, the Lord was pleased to show to him his lost and ruined state as a sinner, and was brought earnestly to cry for mercy and pardon, which the dear Lord heard and answered, and spoke peace and pardon to his troubled soul. Shortly after this the Lord restored him, so that he was enabled to get up, but was never afterwards fit for active service, therefore he was sent home. In December, 1889, he was discharged from her Majesty's service, and in 1890 he came to Horsham, was baptized at Easter by Mr. G. W. Clark at Rehoboth Baptist Chapel, and in the same year was married. He was then working as a bricklayer, but in a short time had to give it up, as it was proved that he was in consumption, and he remained a great sufferer till he died on July 6th, 1896. These are his words which he spoke during his last illness, for the Saviour was very precious to him. A dear friend asking him how it was with him, he said, "Other refuge I have none." At another time he said to his dear wife, "Nothing but Jesus can do a helpless sinner good, and, oh! I am only waiting for Him to come and put His arms around me." His pains were so great that at one time he said, "Oh, my poor side! But I ought not to murmur, for He is so good to me." At another time he observed, "Oh, what are the sufferings compared to the glory that awaits us!" On Monday morning, his last day upon earth, a dear friend came in to see him, to say good-bye, and he looked up and said, "Good-bye."

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

After this he laid as if lost to all around; I believe that he was enjoying a sweet foretaste of the heavenly joys he was so soon to realise to the full. As we were watching by his bedside, thinking his end was near, he opened his eyes, and said, "I was so happy! I thought I was in heaven, jumping and dancing for joy." Just before this he had been praying for his brothers and sisters, when he said, "Tell them to meet me in heaven." Then he said, "Come, Lord Jesus, come quickly." After this a few words were spoken to his dear wife, and he then quietly passed away into that happy home of rest where he so longed to go. May our last end be like his.—A FRIEND.

FRANCES HARRIET MARSHALL, wife of Thomas Marshall, deacon of Ebenezer, Fulham, fell asleep in Jesus on Feb. 14, in her 48th year. Deceased was baptized by the late P. W. Williamson in 1882, and remained a consistent member till after his death and the disbanding of the Church, when she opened her house for the service of God, and in which the first sermon was preached in connection with our beloved Ebenezer, Fulham, she being one of the few that was banded

together forming the Church. Her end was peace. A day or two before her departure she said, "Do not weep for me. I have nothing to weep for; I am perfectly happy. Jesus is gathering His sheep, and why should He not?" And in answer to her brother, who said, "What a mercy to have a good hope!" she said, "Oh, what a mercy! So He giveth His beloved sleep." And while we mourn the loss of one we loved, yet we rejoice to know that she is for ever with the Lord. Our dear pastor, H. D. Sandell, committed her mortal remains to the silent grave in Kensal-green, and preached the funeral sermon from Prov. iv. 18, "The path of the just is as the shining light that shineth more and more unto the perfect day."—THOMAS MARSHALL, 13, Fleet-road, Hampstead.

ELIZA RAINER. Born April 9th, 1841. Died May 9th, 1897. eldest daughter of Edward and Eliza Pittock, late of Great Yarmouth. Only eleven months previous she was bereaved of her dear companion. She fell a victim to that fell disease cancer. Her suffering at times was intense, but she was greatly supported to the last under those words, "Fear thou not, I have redeemed thee; I have called thee by thy name, thou art Mine." Interred at West Ham Cemetery, May 15th, 1897.

EMMA HART, the beloved wife of the late Henry Hart, of Stowmarket and Barnsbury, passed away March 20th, 1897, to be for ever with the Lord. She was one who loved the Lord. His Word, His dear people, Denham's Hymn Book, E. V. & G. H. and G. S. My dear mother went in fear and bondage till within a fortnight of her death, when it pleased the Lord to speak peace to her troubled mind. It was good to hear her speak of the faithfulness of God, and commend her children to the Lord. Her mortal remains were laid to rest in Finchley Cemetery, in the presence of her children and grand-children, on March 24th, by Mr. C. J. Burrows.—M. W.

JOHN COMMANDER (Elim, Limehouse).—Death has again visited our spiritual circle and taken home an old and much-valued friend. I had walked and held spiritual fellowship and converse with him for over thirty-six years. He was called by grace and baptized at the old "Cave Adullam," Stepney, by the late John Webster, and has thus been kept in the ways of the covenant God of Israel for well nigh forty years. After a time he joined the Church under the pastoral care of that faithful man of God, Thomas Stringer, and was fellow-deacon with me there for some years. He loved the ministry of our dear brother Stringer, and many, many times have both our souls been graciously fed and blest under it, and the memory and ministry of our late brother

Stringer is still very green to me as a preacher of Jesus Christ. For many years past our brother Commander has been associated with us at Elim, and very sweetly enjoyed the gracious truths of the Gospel as preached by our beloved pastor, F. C. Holden, and often expressed to him how blessedly the Word was applied under his preaching. Our dear brother was firmly fixed in the great truths of the Word of God, and they in him, and nothing could move him away from the hope of the Gospel. Its truths were burnt into his soul by blessed experience, and he was enabled to live the Gospel he loved. He reached the good age of 74, was called home quietly and peaceably on Friday, May 7th, and on Saturday, May 15th, we committed his mortal remains to the silent tomb at Bow Cemetery, in sure and certain hope of the resurrection to eternal life through Jesus Christ our Lord. I have lost a beloved friend; he has gone home. I am following on to that blest place.—G. J. BALDWIN.

MRS DOBSON.—Mrs. Frances Eliza Dobson, wife of Mr. Isaac Dobson, formerly of Ramsey, Northamptonshire, but for many years a resident of Beresford-street, Walworth, passed away on Saturday, March 20th. Although she had been under a dark cloud for some years, her end was perfect peace. The body was conveyed to Ramsey, and the funeral service was conducted by Mr. Throssell and Mr. O. S. Dolbey, of the Surrey Tabernacle, friends attending from the surrounding neighbourhood, as well as from London.

A PRAYER FOR MOUNT ZION SUNDAY SCHOOL, CLERKENWELL.

GREAT Builder of the earth and sky,
And that eternal house on high,
Thy people's dwelling-place,
In Thy great name this house we raise,
O make it echo with the praise
Of Thy almighty grace.

The infants take beneath Thy care,
Preserve the youths from every snare,
And make them firm and true;
Like pillars may our lads become,
Our girls the corner-stones of home,
Useful and lovely too.

O raise them from the death of sin,
Implant Thy holy life within,
From Satan's bondage free.
Reveal Thyself, dear Lord, we pray,
Incline their hearts to own Thy sway,
And make them live to Thee.

Here let Thy Gospel's joyful sound
To many strangers all around,
Thy Word of life become;
Strangers no more to love Divine,
Give them to find with thee and Thine
Their sacred, happy home.

Revive Thy work, Lord, we implore,
On Church and school Thy Spirit pour,
Thy power, Thy truth, make known.
From this glad day more richly bless,
While we with grateful hearts confess
The praise is Thine alone.

H. S. L.



PASTOR H. J. WILEMAN, ST. ALBANS, HERTS.

(See page 234.)

Patience Encouraged.

BY E. MITCHELL.

“Blessed are all they that wait for Him.”—Isaiah xxx. 18.

LAST month we were considering “Divine Deliberateness,” as set forth in the beginning of the verse the latter part of which forms the subject for our consideration in this paper. The revelation of this divine method of procedure in the verse leads on naturally to the declaration that “blessed are all they that wait for Him.” Those that wait see “the end of the Lord, that the Lord is very pitiful, and of tender mercy :”—

“Who waits for Thy salvation, Lord,
Shall Thy salvation see.”

We have here A TRYING EXERCISE. Waiting is a difficult task, far harder than working. It is said that for soldiers to stand steady under fire without replying, waiting for the right moment when their commander shall order an advance, is a greater test of discipline and courage than charging the enemy in the face of a murderous discharge of artillery. So waiting for God, standing still awaiting His appearance and salvation, is one of the severest tests to which our faith is subjected. It is easy enough to wait when the matter is of no pressing importance, or no immediate danger is apprehended, but when the need is pressing, or danger imminent, then to wait patiently is no mean spiritual attainment. In difficult and dangerous circumstances, the mighty men among the host of God have felt the strain of waiting, and cried, "How long wilt Thou forget me, O Lord, for ever?" "Be pleased, O Lord, to deliver me; O Lord, make haste to help me."

Waiting has been defined as "*faith and patience lengthened out.*" It is the lengthening out that often makes the test so severe to us. We naturally desire speedy relief from trouble, and ready responses to our prayers, and when these are withheld we quickly despond. This opens a door to our great adversary, who is not slow to avail himself of the opportunity to insinuate doubts with respect to our interest, or inject vile and hard thoughts of God. Impatience is the daughter of unbelief, and mother of hard thoughts and murmurings, which, if permitted to have their course, issue in despondency and rebellion. How carefully we need to watch and pray against impatience, and how ardently should we desire and prize a spirit of sweet submissiveness to God's way and will that we may wait for His time of deliverance!

Long waiting for the realization of some promised good is trying work. Sometimes God is pleased to date His promises, as when He said by Elisha, "*To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria,*" but generally they are undated. The promise sealed upon the heart is rejoiced in and its good expected, but a long time may elapse ere the fulfilment is experienced, and all things may appear to go so contrary that providence seems to contradict the promise, and even to write "impossible" across it. Waiting thus is difficult work. The father of the faithful, Abraham, himself proved this. On the strength of God's promise to bless him, and make of him a great nation, he had gone out from his native country and become a sojourner in the land of Canaan, but years rolled by without a sign of the fulfilment of the promise, and at last it became apparently impossible that the expected good could ever be realized. Sarai's expedient shows how her faith was tried by the long disappointment, and Abram's yielding thereto indicates that he, too, had felt the strain of waiting. "Hope deferred makes the heart sick," and impatience cries, like the unbelieving king of Israel, "What should I wait for the Lord any longer?" Yet "the Lord is not slack concerning His promise," the blessing is on the road, and those that wait for Him shall surely receive it at the best time, when it will be most valued, and prove to be of greatest service.

The words of the text indicate A BECOMING POSTURE. Subjects here on earth wait the pleasure of their kings, and never dream of dictating when they seek favours at their hands. How much more does it become us to wait for the King of kings! When we consider the infinite

disparity between the all-glorious Jehovah and ourselves; when we remember we have no claims except those that His own rich, sovereign, mercy and grace have bestowed upon us, that we have deserved nothing but wrath, and have received nothing but goodness from His gracious hand, surely it befits us to wait His pleasure to appear for our deliverance, or bestow the blessings we ardently desire. Shall we presume to dictate to the Almighty? deem ourselves to be wiser than the only wise God? or better than infinite goodness? Let impatience be branded as intolerable presumption, while we meekly and thankfully adopt this becoming posture, and wait for Him "until He pleads our cause, and executes judgment for us."

While we condemn impatience, let us not forget that *prayer and even expostulation are allowed us*. God pities our frailty as a father pities his children, and has given us the privilege of prayer, as a vent to our sorrows, and allows us to reason with Him so long as we approach with humility. "Righteous art Thou, O Lord, when I plead with Thee, yet let me talk with Thee of Thy judgments." "How long Lord? wilt Thou hide Thyself for ever?" "Why hast Thou forgotten me?" "Why go I mourning because of the oppression of the enemy?" While we must wait we may also pray, and "we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." In His sacred bosom we may vent all our sorrows, to Him pour out all our distresses, and make known our difficulties and fears. He can succour, too, as well as sympathize, relieve us of our impatience, and enable us to wait for the Lord.

But waiting for the Lord is a BLESSED EMPLOYMENT. "Blessed are all they that wait for Him." *The exercise itself marks a man as being already blessed*. None wait for God but those to whom He has communicated some knowledge of Himself, who have a measure of faith in Him, and some expectation from Him. No clearer evidence of grace, and of grace being kept in lively act and exercise, is possible than to be kept waiting upon and for God for deliverance and the fulfilment of His promises. This is a secret into which no unregenerate soul can enter. This employment *produces salutary effects*. "It is good that a man should both hope and quietly wait for the salvation of the Lord." It is not only good in itself, but good also in its results. It is a training through which God causes His children to pass, followed by very beneficial consequences. While waiting, we learn many painful yet profitable lessons respecting our own weakness, which produce a deeper self-abasement, a more genuine humility, and a more abiding and complete distrust of self. The exercise also inures us to hardship and removes our effeminacy, and at the same time keeps us with our eyes Godward, and weans from earth.

Waiting for God ever meets with a rich reward. "They shall not be ashamed that wait for God," for He will certainly appear for their deliverance and joy. This will more than repay their sorrow, give them a triumphant answer to the enemies that have reproached them, and justify all their confidence. "Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God?" The blessedness of waiting for God will become a matter of joyful experience when He appears. "And it shall be said in that day, Lo, this is our God; we have *waited* for Him, and He will save us; this

is Jehovah : we have *waited* for him, we will be glad and rejoice in His salvation." Be encouraged, tried believer, God waits to be gracious, "and blessed are all they that wait for Him."

"Wait for His seasonable aid,
And though it tarry, wait ;
The promise may be long delayed,
But cannot come too late."

OUR PORTRAIT GALLERY.—No. VIII.

PASTOR H. J. WILEMAN, ST. ALBANS, HERTS.

ON May 28th, 1860, much joy was expressed to a small circle of friends in the small country town of Oakham, because a seventh son was born of gracious, praying parents, who received their tender charge as a gift from God, to train in His fear. Judging from that early training, so distinct some of it even to-day, one can see plainly that an earthly portion was by no means the only thing thought of. This was verified in after years, for not only can the writer remember the prayers of his mother, which he listened to, as he crept to her bedroom door, but has also seen his father's face wet with tears, as his heart went up to God to "bless the dear ones" with the greater and more enduring riches of grace and mercy.

EARLY DAYS.

My early days were spent in the happiness and quietude of the country, with a frequent earnest desire for better things, and deep impressions concerning them ; sometimes terrified by a fear that the end of the world would soon come ; and then cheered by a sort of joy that arose from a resolve to be good, and pray, attend chapel, be serious, etc., all, as may be imagined, wearing off very quickly ; but I cannot say I ever hated religion, but rather wished to be like good people when I saw and heard them, and was much impressed when I heard that my eldest brother was baptized. We were taken constantly to chapel, and heard such men as Philpot, Knill, Godwin, Tryon, and others. I always felt glad for the time to come, as well as to be in the house of God. Both early days and later ones were marked by what appeared to be wonderful escapes from death : once by a fall, and again at the hand of a young man in a delirium ; once by a pistol which failed, and again by falling between platform and train at Kentish Town station ; together with others, all looked back upon with gratitude.

IN LONDON.

At the early age of under fourteen I came to London. My parents not knowing what to put me to because of constant weakness, consented, after pressure, for me to enter a manufacturer's office, where I have been ever since. But at this early age, and almost alone in the great city, some perhaps can understand the hardships and sorrows I had to endure ; cold, hunger and sickness frequently with me, temptation keenly felt, coupled with a deep longing for the comfortable home, scenes of my boyhood, and the kind parents just left, who knew not one half of what I suffered. This loneliness made me long for companions, and as I attended Gower-street Sunday-school, I found there some about my own age, whom I associated with for a time.

CALL BY GRACE.

In the sovereign working of God one of above-mentioned companions was taken off by death very suddenly, and through this event, together with the use God made of it, by the pressing of it home by the instrumentality of a good woman, a great change came over me, and although I cannot speak of great terrors, or wonderful visions, I felt keenly I was a sinful creature before a heart-searching God, and that if I had been called away instead of my companion I should certainly have been lost. This made me weep, and pray, and desire, with an interval of hope and encouragement, and at other times a horror of great darkness and discomfort, both from without and within. Now I began, from a felt necessity, to seek God and Divine things; but for a long time had no real feeling, no true enjoyment, no solid comfort. These came gradually, as I was led to see from my great change, and the many tokens given, that God would not have done what He had if He intended to destroy me; and so peace and comfort came as these things were seen, and the eyes and affections directed to a crucified Saviour.

I was baptized May 28th, 1885 (my birthday), at Elthorne-road, Hornsey Rise, by the late Mr. Dearsley; but soon after, Mr. P. Reynolds' ministry being made a great help and blessing to me, I joined his Church, finding a true spiritual home there, until after a year or two I was pressed into the ministry. I had frequently addressed meetings and Sunday-schools, felt a great longing to preach the Gospel, and was deeply exercised night and day about it, but was at the same time almost persuaded I never should, because of my insignificance, coupled with an overpowering feeling of the solemnity of the work. Still I started, and have gone on ever since, having had great help and blessing in the work. On October 1st, 1894, I commenced my labours as stated pastor at Bethel Chapel, St. Albans; and although here we have had our trials and sorrows, yet I am placed with a kind, loving, and considerate people; great blessing has been received and good done, which keeps us humbly asking for more.

"Holmside," 26, Lordship-lane, Wood Green, N.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. VIII.

CATS AND DOGS.

SOME of our most familiar household pets, that need no description and no introduction, for you all know them well, and they occupy a snug place at most of our firesides in winter, and make themselves pretty much at home with us all the year round—a black specimen of the domestic "felines" is contentedly lying in my lap as I write. Cats are not mentioned in the Bible, although they were well known in Egypt in early ages, and held in such high esteem and veneration, that no one was allowed to kill them, and when they died the household mourned for them and carefully buried them, often eubalming them as they did human beings, so that many cat mummies have been found in the Egyptian tombs.

The earliest mention of cats in Britain appears in a piece of writing in the year A.D. 948, and they appear to have been rather scarce, as they were sold at good prices, considering that money was so valuable then and so much could be purchased for a small sum.

Cats, as you know, belong to the same race as tigers, lions, leopards and other dangerous and fierce wild animals, but "poor pussy" as we know her is a long remove from those terrible animals, and is very useful in keeping down the constantly growing multitudes of rats and mice which would soon overrun our fields and houses if not kept in check. One naturalist has shown that where there are "*no cats* there is no *clover*," for clover will only flourish where there are plenty of *bees*—as bees are the only insects that can carry the pollen from flower to flower and insure a good supply of seed for the next year; and field mice are very dangerous to bees, spoiling their nests and eating their honey, and as cats eat the mice that spoil the bees who preserve the flowers, the moral is, If you want a good crop of clover, keep plenty of cats about! God has made everything in wisdom, and whether we understand it or not, all creatures in some way or other shed forth His praise.

I have read a story, declared to be strictly true, that once when a vessel went down with all hands save one who clung to a raft, the ship's cat sprang with a despairing cry upon the man's head and nestled in his hair, nor could he shake it off; a terrible night was passed, and in the morning the poor man was so exhausted that though a ship came in sight he could raise no signal of distress, but the cat uttered such piercing cries that attention was called to the poor shipwrecked mariner and both the man and the cat were rescued. And that man was saved in a higher sense also, for his wonderful danger and miraculous escape were the means of leading him to that God who, in such a mysterious way, had rescued him; and he was not only delivered from a watery grave, but was delivered from the power of sin and Satan and from the wrath to come.

Our second animal is spoken of in Scripture several times, but nearly always in terms of disrespect, as an unclean and outcast creature, as indeed it was generally in the East. Ownerless, wandering often hungry and living on anything it could find, the dog known to the Jews was usually a fierce, yet wretched creature. Travellers have told us terrible tales of the packs of miserable dogs they have found, some ravenous and dangerous almost as wolves—to which tribe the dog in its wild state really belongs—and others, while they did not attempt to attack human beings, fighting savagely over the scanty food that came in their way,

—The questions, Is thy servant a dog? Am I a dog's head? and the like indicate the contempt with which the creature was regarded, and the only exception is found in Matt. xv. 27, where the Canaanite woman said to Jesus, in reply to His saying, "It is not meet to take the children's bread and cast it to dogs;" "Truth Lord; yet the dogs eat of the crumbs that fall from their master's table." The word there used being *little dog*, such as were allowed in the house, and were played with by the children; and these little dogs differed altogether from the larger and wilder kinds.

Our dogs are generally known under happier conditions than the Eastern "pariahs," and we have learned the faithfulness, love, and sagacity of these canine friends and servants. The noble "Newfound-

land" life saver, who rescues the drowning child, the brave St. Bernard who tracks out the fallen and exhausted traveller in the snow, the devoted guardians of the property and life of their owners, who have many a time laid down their own life for those they have so dearly loved, and whose many little endearing ways make them deserve the place they often occupy in our pictures, our literature, and our homes. These are the dogs of our time and country, and of them many a beautiful story is told, and from them many a lesson may be learned.

Cowper's pretty little poem, "The Dog and the Water Lily," may appropriately close this paper. The spaniel going for a run with him found the poet try in vain to pluck a beautiful water lily, and thinking how he could oblige his master, the dog, on the return journey, ran ahead, gathered the flower, and laid it at the poet's feet, who delightedly writes—

" Charmed at the sight, ' the world, ' I cried,
 ' Shall hear of this thy deed,
 My dog shall mortify the pride
 Of man's superior breed!
 But most *myself* I would enjoin,
 Awake at duty's call,
 And show a love as prompt as thine
 To Him who gives me all.' "

Once far off, outside, strangers and foreigners, but now not only cared for, and fed by Divine bounty, but made fellow-citizens with the saints and of the household of God. May all who know that marvellous love, desire and aim to "live henceforth not unto themselves, but unto Him" to whom all the praise is due. And may each reader be constrained by His grace to love and serve Him now and evermore. Amen.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

Salvation by grace.—Eph. ii. 8.

EVERY revealed truth is of highest importance. That there exists great variety in the revelation contained in the Bible every intelligent man will readily admit. That there are truths relating to positive, and others to moral duties; while others embody great doctrinal truth, must be apparent to the majority of our friends. It is with the latter I wish to deal in this short paper. The vast difference between works and grace I need not attempt to describe, as my readers can do that for themselves.

SALVATION. This is infinitely comprehensive; it is very far-reaching; it includes both body and soul. It concerns present and future life. It is commenced in this life, and has its glorious consummation in the life to come. Let us think for a few moments upon this word salvation. In doing this we must not forget the great change it produces in our life, character, and experience. We were rebels, now loyal subjects of the King. We were convicted and condemned criminals, now pardoned through the blood of the Lamb. We were "strangers and foreigners," now members of "the household of God." The heart naturally desperately wicked, containing no good thing; the very thought and imagination evil; held in the power of darkness, and the

habitual power of sin. Now the heart has been changed, and we are a *new creation*. "We love Him who first loved us." But our one point is to make clear that this wonderful change has been brought about, not by works of righteousness, but according to His abundant mercy we are passed from death unto life:—

"Amazing grace (how sweet the sound)
That saved a wretch like me!
I once was lost, but now am found:
Was blind, but now I see."

BY GRACE. Salvation by grace: the great doctrine of the Word, the theme of apostles, the creed of saints, and the hope of sinners. What a beautiful and expressive word is *grace*! Unmerited favour. To grace, salvation is uniformly ascribed, which means salvation full, free, and unfettered from all *conditions*. Such a salvation could not originate from any obligation to save man; nor can salvation be procured by any services which man may perform. Man has no worthiness to plead, and grace does not ask for it. Salvation is not bestowed in prospect of future remuneration, it would then cease to be of grace. The stupendous plan of redemption originated in love, and is a free gift—absolutely free to every poor, needy, sensible sinner, "Without money and without price." This brings very sweetly to our mind the well-known hymn, written by Doddridge, "Grace, 'tis a charming sound." It may be helpful to some poor soul just to take the first lines of that hymn, and to carefully observe the course of the pilgrim's path, from commencement to its consummation, is set forth, and each successive step attributed to grace.

"Grace first contrived the way, and first inscribed my name in God's eternal book." How these beautiful sentiments harmonise with the revelation of the inspired Book of books. Take the next expressions, and observe how well they agree with Christian experience, "Grace led my roving feet, to tread the heavenly road." Then the bountiful supply, and the inexhaustible provision to meet returning needs, as we pass along towards the celestial city, "Grace taught my soul to pray." I, who was a perfect stranger to supplication; and, oh! miracle of grace, that has "Kept me to this day!" Think one moment of the way, the trials, afflictions, the ebbing and flowing of thought, feeling, and love:—

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

I met with the following some time since, which forms a fitting illustration and confirmation of salvation by grace:—"It is said, soon after the execution of Mary Queen of Scots, a French lady, who had been in her service, attempted to assassinate Elizabeth Queen of England. Having been arrested while hanging about the Court, she boldly announced her name and design, expressing regret that she had failed to accomplish her purpose. She was brought into the presence of Elizabeth, who said to her, 'What think you is my duty upon the hearing of such a case?' 'Do you put the question to me as a queen or a judge?' asked the prisoner. 'As a queen,' was the reply. 'Then you should grant me a pardon,' she answered. 'But,' inquired the queen, 'what assurance can you give me that you will not abuse my mercy, and attempt my life again? Should I pardon, it should be based upon conditions to be safe from your murderous revenge in future.' 'Grace fettered by precautions—grace that hath conditions is no grace,'

exclaimed the woman." This brief story fully shows the true nature and character of that salvation, which is founded upon free, sovereign, and unmerited favour. No other way of salvation, however plausible it may appear, can satisfy the needs of a poor sinner, and no person taught by the Spirit of God can accept any other. It must, and is, and ever will be the noble confession of God's people—"By the grace of God I am what I am."

"Ah, but for free and sov'reign grace,
I still had liv'd estranged from God,
Till hell had prov'd the destin'd place
Of my deserv'd but dread abode."

THE EVERLASTING DOMINION.

*Notes of a Sermon by O. H. CUDMORE, Pastor of Rehoboth,
Lake Road, Portsmouth.*

"His dominion is an everlasting dominion."—Dan. vii. 14.

PASSING through our Borough to see the decorations last Tuesday (June 22nd), my eye caught these words, "His kingdom is an everlasting kingdom." I stood for a moment rivetted, and my heart began to throb at the precious truth underlying these grand words. My prayer was, God grant that the people who put up the banner know something experimentally of the words it was telling out at this time of jubilation.

Dear ones, the words are on my heart; I must tell them out to you to-night. *The Lord help me.* The Queen's Empire is a mighty one, but the word decay writes itself upon every part of it. Now look up; the dominion of Jesus is an everlasting one. Daniel saw it (ver. 13). What a sight, what wonders passed his vision. The Ancient of Days, the precious Jesus, the Son of God in His mediatorial glory holding out His sceptre as King of Saints, immortal Truth radiating His kingly brow. Yes, Daniel saw this sight of Jehovah-Jesus before the scene of Calvary's hill, John after the scene; but each are taught to exclaim by the Holy Ghost, "His dominion is an everlasting dominion." See Rev. v. 13.

Note 1st.—This kingdom is worth being a subject of. We talk of our heritage as Britons, our freedom, our rights as citizens of a great Empire, but what are these compared to those blessings treasured up in Christ and bestowed upon His subjects? We fade, we decay, but not the heritage, the rights, the citizenship of this everlasting kingdom. A subject of this kingdom has an interest therein that will never fade, never decay. *It is immobile.*

Again, the subjects of this kingdom are treated as one. No set seats in His heart for the rich in pocket or who have a great name. No! What a mercy. The poor and the needy, the beggar and the prince are treated by the King as one, and each view Him in the galleries of His grace, as precious, as glorious, as lovely, as dear, yea, "the altogether lovely," and each say, where grace is in exercise, the half cannot be told of His worth. His worth, can we sum it up? No! Shall we sum it up when we reach yon place, the residence of the King immortal, eternal? No! Oh, subjects of this kingdom, take down your harps from your

willows and strike a note of praise to Him for ever making thee a willing subject of this peerless kingdom.

But, Note 2nd.—This kingdom's sway is everlasting. What a mercy. Everlasting! Can we bottom that word? can we top it? *No!* It is without bottom or shore. But note the sway: it is a loving one; it is a drawing one; it is a keeping one. Such a sway must confer honour upon its recipients. Yes, what is the honour—"kings and priests unto God:" and the honour is everlasting.

Note further: the honour conferred by this precious King creates such a union between Him and His subjects, they desire each other's company. The King draws, His subjects follow, and they hold communion one with another; and the cry is, "Did not our hearts burn within us whilst He talked with us by the way?" Thus the union is sweet and the subjects cry, "More, more."

Now, are we subjects? This is the point. If so we know something experimentally of His sway. Will it cease? Never, for the basis of all rests upon free grace and dying love. If subjects, we follow the King through good report and evil report, in Achor's vale or on Pisgah's heights in experience. We follow Him through Gospel ordinances, baptism, Lord's Supper, willing to crown Him Lord of all our heart's affection and desires. Wear the badge of discipleship of this precious and eternal King this side; then the other side, the crown.

Are we subjects? Can we answer Yes before this King, who reigns in the domains of free grace, "His holy hill, Zion?" Then, dear one, I tell you that you are rich indeed. Poor in the esteem of the world, but rich in God's esteem through covenant relationship, covenant mercy, covenant pardon, covenant *blood*, and the sovereign of your heart, "Jesus," will bid thee to enter into His everlasting kingdom up yonder, where he reigns King of kings and Lord of lords.

"The mansion Jesus does prepare,
Cannot be full till thou art there;
Ere long He'll take thee to His throne,
Then why, my soul, art thou cast down?"

PAUL AND BARNABAS.

WE meet with these two names frequently in the early chapters of the Acts of the Apostles. Up to a certain point precedence is given to Barnabas, but during their journeyings together the intellectual superiority and apostolical authority of Paul were unmistakably manifested. Paul's sermon at Antioch in Pisidia settled the point of precedence, for the inspired penman after that mostly puts Paul first. With two exceptions, ever afterwards instead of Barnabas and Paul, it is Paul and Barnabas.

These two good and gracious men, who had travelled and prayed, studied, sung, and suffered together, fell to loggerheads—not about a principle (they both held the same principles, Barnabas less firmly than Paul, however, as may be seen in Gal. ii. 13. All taught of God believe alike as to essential truths) but about a person.

Did Barnabas do wrong to break with Paul? There are no reproofs dealt out to him if he did.

We cannot help noticing, however, that from that time Barnabas

disappears. Whatever missionary work he did afterwards is not honoured by being recorded. Barnabas took Mark and sailed unto Cyprus (shall we err by adding in a tiff?); and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God; and henceforth Paul's personal labours, and sufferings, and successes fill the Book of the Acts of the Apostles.

They say that history repeats itself.

RUFUS.

INSPIRATION.

BY W. HUDSON, ST. IVES, HUNTS.

(Continued from page 210.)

TESTIMONY OF SCRIPTURE.

So very clear, indeed, is the testimony which the Scriptures render to their own inspiration, that one may well feel amazed that, amongst Christians there should be any diversities of opinion on so well defined a subject. But the evil is too easily explained—by the power of pre-conceived opinions. The mind once wholly pre-occupied by objections of its own raising, sacred passages are prevented from their natural meaning in proportion as those objections present themselves, and by a secret effort of thought, people try to reconcile these with the difficulties that embarrass them. What was the answer of Jesus Christ to the Sadducees? “Do ye not therefore err, because ye know not the Scriptures, nor the power of God?” Again, it is all Scripture, all that is written—the wise work of God. It is represented to us as uttered by divine breathing, just as a human speech is uttered by the breathing of a man's mouth. The prophet is the mouth of the Lord.

The Scriptures never came through the impulsion or the government of the will of men, but by a prophet. The Bible meaning of a prophet is a man in whose mouth God puts the words which He wishes to be heard on earth. God said to Moses “that Aaron should be his prophet unto Pharaoh.”

The Scriptures tell us how the prophets testify of the Spirit, that makes them speak, and the divine authority of their words. Their words are not only theirs; they are, at the same time, the words of Jehovah. They speak with a “Thus saith the Lord.” The mouth of the Lord has spoken, “I will open My mouth in the midst of them,” said the Lord to his servant Ezekiel. “The Spirit of the Lord spake by me, and His word was in my tongue,” said the Psalmist. It is thus that the prophets announce what they are about to say: “Then was the word of the Lord upon me.”—“The word of God came to Nathan.” This word came down upon the men of God when it pleased, and often in the most unlooked-for manner. God, when he made Balaam speak, put a word in Balaam's mouth.

Peter, addressing the multitude of the disciples, spake thus:—“Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before, concerning Judas.”

A man prophesied something without foreseeing it; sometimes without knowing it, and sometimes without desiring it (1 Kings xiii. 20; John xi. 51; Numb. xxiii. and xxiv.).

Nowhere shall we find a single passage that permits us to detach one single part of it as less divine than all the rest. We need to keep it impressed on our minds. All parts of the Scriptures are inspired — Moses and the prophets. The Lord Jesus Christ distinguished them into three parts when He said to His apostles: — “All things must be fulfilled which were written in Moses, and in the Prophets, and in the Psalms concerning Me.” According to the language of Christ, the Old Testament is made up of three parts — Moses, Prophets, and Psalms. As the New Testament is composed of the Gospels, the Acts, the Epistles, and Revelation, which then of the three parts of the Old, and the four of the New would we wish to withdraw? There is that which every sincere lover of truth will do, believe the Lord Jesus Christ. How does He quote the Scriptures? He holds in His hands the volume of the Book — to quote every part of it. View Him in the synagogue at Nazareth! He rises and takes up the Bible, opens it at Isaiah, reads some words there: “This day is this Scripture fulfilled in your ears.” See Him at the pool of Bethesda! What do we find Him saying to the people? “Search the Scriptures,” and how He referred the Sadducees and Pharisees to the Scriptures. We know there are some people who pass for Christians, do not believe all Scriptures to be the Word of God. Some reject Mark, and others Luke. Paul, Mark, and Luke were prophets, and Peter includes Paul in his epistle; so we find so many take the part to be inspired which suits their own belief.

Deists, or Free Thinkers, who reject inspiration, act consistently in giving up the inspiration of Scripture. Where there is no grace of God, there is no faith in Him. Whosoever denies the plenary inspiration of the Scriptures, and begins to question God’s Word, trifles with it, and so slighting it, makes way for error. The Antinomians in their belief reject responsibility; so make God’s Word void. Arminians suit themselves in which part of the Scriptures they take to be inspired. Why so many mistakes about the personality of the Son of God? because they take only part of the Scriptures.

How any who profess to be the people of God can say there are good of all sorts, I cannot understand. Isaiah says of them, in inspired language, “Children that will not lie.” We will speak of a few out of the “all sorts.” Socinians, in the sixteenth century denied the Trinity, the divinity and atonement of Christ, and the doctrine of the original depravity. They lie, but their lie does not alter God’s Holy Word. The Unitarians say: Christ is only human, &c., and so lie. Do we believe God or man? What about the pre-Adamites? the intermediate state? no eternal punishment? As the Scriptures teach us, unbelief is voluntary, and if left in such a state believe a lie and are damned. The Word of God is against the Roman religion. Does our Bible require the adoration of the Virgin? the service of angels? payments for pardon? worshipping of images? We cannot find in the inspired Word of God that the Lord Jesus Christ appointed any teachers, pastors, bishops, or Pope to a position of supreme lordship over His Church. Rome’s assumption and assertion is, that Christ gave to Peter the keys of the Kingdom of Heaven, and to his successors in the line of Roman Popes, to the end of the age. Read as Mr. J. Williams gives us the original text, “And I will give to thee the keys

of the kingdom of the heavens, and whatsoever thou mayest bind on earth, shall be, having been bound in the heavens; and whatsoever thou mayest loose upon the earth, shall be, having been loosed in the heavens."

Roman priests acknowledge: "Let them be immoral, yes, the most wicked, it does not alter their power to admit in, or shut out of heaven." God save us from believing this lie. Let God be true, and every man a liar.

Our safeguard from error.—"Believe all"—every part, every word is given by Divine inspiration. As we see light in His light, we are bound to believe His Word.

TAKE HEED HOW YE HEAR.

A Few Thoughts on Hearing the Word.

BY H. PARKER.

(Continued from page 213.)

SEVENTHLY, and lastly. Hear prayerfully. The apostle, in writing to the different Churches, earnestly seeks an interest in their prayers. Writing to the Thessalonians, he says: "Brethren, pray for us, that the Word of the Lord may have free course and be glorified" (2 Thess. iii. 1). It is far better to pray for God's ministers, than to find fault with them. Earnest and fervent prayer is, I believe, the secret of the believer's prosperity in the divine life. Archbishop Leighton says: "He that is much in prayer will grow rich in grace, and enjoy much of heaven here on earth." As the blessed Cowper observes:

"When one who holds communion with the skies,
Has filled his urn, where these pure waters rise,
And once more mingles with us meaner things,
'Tis even as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
Which tells us whence his treasures are supplied."

Very much might be said on this all-important part of Christian privilege and experience. Those inward groanings and earnest desires; those anxious upward looks, ardent wishes and holy longings. Yes, and those tears, which proceed from a broken and contrite heart, all which are expressions of true prayer and evidences of divine life in the soul. Of these the Holy Ghost is the alone Author and Giver.

We will now consider the remaining part of our subject. "For whosoever hath, to him shall be given." The figment of progressive sanctification is nowhere to be found in Holy Scripture. Our Adam nature remains essentially the same after regeneration, as every child of God knows to his sorrow. Nevertheless, if a man's religion does not curb, suppress, and bring into subjection his natural passions, we say without fear of contradiction that his religion is not of the operation of God the Holy Ghost. "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world" (Titus ii. 11, 12). There is such a thing, blessed be God, as "growing in grace, and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Peter iii. 18). "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job xvii. 9). "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6). If the Lord graciously give us a talent (and He bestows talents of some kind on all His people), it is His good pleasure we should trade therewith. This trading is carried on by going down to the sea in ships, and doing business in deep waters (Psa. cvii. 23), or we may be called to endure some fiery trial of the wicked one, or a

revelation of those inward corruptions which lusteth to envy (James iv. 5). Let the trial be what it may, it will drive us to the mercy-seat, and our cry will be, "O Lord, I am oppressed, undertake for me" (Isa. xxxviii. 14). And when deliverance is wrought, our song will be, "O give thanks unto the Lord for He is good, for His mercy endureth for ever." It is in this way our talent shall gain one, two, or ten talents more, as the case may be, to the praise and glory of a triune Jehovah. The remaining part of the verse is very solemn. "Whosoever hath not from him shall be taken even that which he seemeth to have." To have a form of godliness without the power thereof, is a most dangerous state to be in (2 Tim. iii. 5). Our natural talents may be great, our gifts brilliant, and yet we may be destitute of the grace of God; such a religion will avail us nothing in the hour of death, or in the day of judgment.

"How stands the case, my soul, with thee, | Is Jesu's blood thy only plea,
For heaven are thy credentials clear, | Is He thy great Forerunner there?"

This is an all-important question, and if we can answer the same Scripturally and honestly in the fear of the Lord happy are we; Christ formed in the heart the hope of glory is something more than profession. To be in Christ by blessed experience is to live in Him, and to walk in Him. The habit of the believer is to put on the Lord Jesus Christ day by day, to honour Him in all matters of faith, and to glorify Him in his walk and conversation.

May it be our desire, beloved of the Lord, to bring our religion to the test of divine truth, that Jehovah, the Spirit, may search us with the candle of His Word, whether it be the Word read, or the Word preached, that our prayer may be that of the Psalmist, "Search me, O God, and know my heart, try me and know my thoughts" (Psa. cxxxix. 23). Then shall we realise something of the sweetness of that precious truth spoken by the dear Redeemer, and which stands in immediate connection with our subject, "My mother and My brethren are these which hear the Word of God and do it" (Luke viii. 21). "Happy is that people that are in such a case, yea, happy is that people whose God is the Lord" (Psa. cxliv. 15).

THINGS THAT ARE WANTING.

BY W. DIXON.

Being the Moderator's Address of the Suffolk and Norfolk Association.

I THANK you for the confidence you have placed in me by choosing me as your Moderator, and to you all, brethren in the ministry, messengers from the Churches, and Christian friends, in the language of Holy Scripture, I say, "Grace, mercy, and peace from God the Father and our Lord Jesus Christ be multiplied unto you by the Holy Spirit."

Let me urge you to hope, believe, and pray that the year upon which you now enter may be one of real spiritual blessings to all our Churches; that no one Church of this Association may be barren or unfruitful in the great purpose for which Infinite Wisdom has placed us in the world. We must not overlook the fact that as the Father sent the Lord Jesus into the world, so hath our Divine Master sent us unto the world, and each Church can and ought to be His witness. I have been led to take four words out of the chapter just read, to make the basis of what I say now to you—"Things that are wanting."

You will at once see what a large area of thought these words cover; apply them to the *political* world, things are wanting there; I think I can hear some one say, "We want a change." Well, governments are not immortal, *they* are not born to live for ever.

The words might be applied *socially*, in which direction many things are sadly wanting, although we have much cause for thankfulness at the greatly improved social aspect of our country.

Things are also in the *commercial* world. But with the *religious* world we have now most to do, and *there* is certainly *not* wanting any diversity of thought! I often think that the religious atmosphere is surcharged with diversity, like a thunder-cloud with electricity, and if some men could have had their way we should have had explosions in various directions. To satisfy some we should

have had no "Sovereign Ruler of the skies, ever gracious, ever wise," and no *Divine* Christ. We might have one of some sort but he would not have been *Divine*. He might have been very beautiful in many aspects but *not* "The Christ of God." Of those who would ignore our Lord's divinity I would say, they have not our feelings or consciousness; they know not that they are sinful, wretched, lost! There would have been no *precious* blood, the Atonement of our *Divine* Lord would have been exploded, the value of His sacrifice would have been no longer the plea and hope of a sinner. But we do hold fast to the blessed truth that "the blood of Jesus cleanseth from all sin;" God has accepted it; may we accept it too, and let the world know this Association from this faith. Let us rise and sing:—

"Dear dying Lamb, Thy precious blood
Shall never lose its power,
But all the ransomed Church of God
Be saved to sin no more!"*

In coming to the words "Things that are wanting" I would say, we want to hold fast that which we have in common with the great Nonconformist bodies of this country. I believe in the word "Non-conformist," we make no apology for it. We need to hold in our minds veneration for the holy men of the past, into whose labours we have entered. Possibly one of our weaknesses is that we do not *know* enough of the past; the Nonconformist conscience is an important factor and it has to be considered, with the struggles for liberty of conscience in the years that are gone. Its cost is too dear to be sacrificed. Naboth said to the wicked Ahab, "The Lord forbid that I should give the inheritance of my fathers unto thee." Some have said, we are leaving our Nonconformity, but it is *not* so. Some indeed have dropped the term and taken up that of "Free Church," and no doubt some may have thought that meant a Church where there was nothing to pay! If you said straight out that you were a Nonconformist everybody would know what you meant, that you did not subscribe to the system of the State Church, or to all its creeds as by law established. Our position was never stronger than it is to-day. The accommodation afforded in our Nonconformist places of worship is for seven and a half million of persons, while by the "Established Church" it is under six and three quarter millions. Then again if you number the Baptist body in Suffolk at the beginning of this century there were only five Baptist Churches, now there are 74 places for regular worship for our body besides many Mission Stations.

It has been often said that there is in the present day a better feeling existing between Nonconformists and the "Establishment;" perhaps there is generally speaking, for formerly when the squire made his will, there was a clause directing that "no slaughter-house, or dissenting chapel, or any other nuisance is to be erected on the estate." That was how they treated our forefathers into whose labours we have entered!

As a body of Strict Communion Baptists, we of course differ from other bodies of Christians, but we are willing to stand shoulder to shoulder with the other great Nonconforming bodies of this country in the warfare for freedom and liberty of conscience.

Another of the "things that are wanting" is to hold fast our distinctive principles as a body. Perhaps some may say, this is contrary to what so many are asking for—"Union." But I believe every minister of Christ, and every believer in Him can, and ought to be, what Paul told Titus should characterise a bishop—viz., a lover of good men. Yes, we should love all who love our Lord Jesus Christ in sincerity. The old folk often sang "We are a garden walled around." We are not going to break down our wall but are willing to shake hands over it (as Rowland Hill used to say), and at the same time retain our distinctive conscientious position, and be as "Joseph, a fruitful bough by a well, whose branches run over the wall." Let us be like him in our Christian sympathy with others who differ from us. I know that some say the day is past for us Strict Baptists; nay, there never was more need for our testimony than there is to-day. I will read you what the *Suffolk Times and Mercury* said about us when we held our Meetings in 1881. "Country people tramped in from all the regions round about to hear long sermons, to sing hymns in the rambling old tunes of a century ago; the event looked quite a novelty in its way; nothing quite like it is heard of in connection with any other denomination, and the outside world is apt to look upon the whole

* The inspiration of this verse being then sung by the whole assembly will not soon be forgotten.

proceedings with unconcealed wonderment. Nowadays people generally run away from long sermons and would shun Divine service altogether rather than occupy a draughty or uncomfortable pew. But the Particular Baptists are not made of such effeminate stuff. But the wonderful thing of all about the meetings is the evident sincerity of their enjoyment therein. It could be really imagined that these men and women have a fine scorn of the tinsel clink of compliment. But I can't help saying that in my humble opinion they are justly entitled to the highest respect—the faith they hold—so grim to outsiders, so real to themselves, is perhaps the nearest approach we have in these days, to the stern Puritanism which battled for liberty of conscience in bygone days and defied kings and tyrants to do their worst. Hearing them sing, the mind went back to the scenes in 'Old Mortality,' and the pathetic grandeur of the Covenanters' songs in the wilds of Scotland. The old grit is still there, and it will be a bad day for England if ever these unfashionable believers should forsake the faith of their fathers."

The late Dr. Allon, of Islington, was once asked what he thought of the Old Calvinist teaching. "Oh," he said, "that has died out—in fact I know no one who preaches it now but Spurgeon." I thought of the 60 Churches that form the Metropolitan Association, the 30 Churches of this Association, and all the other Strict Baptist Churches in the Kingdom, and said, the Dr. is surely blind, and cannot see afar off.

It is generally admitted that there is a lack of clear, definite teaching. I have gathered this from the tone of the Presidential Address this Spring—we are living in creedless days. I have read of a certain Philosopher who said he was very different to a good many people—he had never changed his religious belief, because he never had any! I am afraid there are a great many people like him nowadays. I believe there is a feeling in some quarters, that a man's character is more important than his creed. I believe in the light of the teaching of the Inspired Word of God;—*they are both of the first importance.* "If one preach another Gospel, be he an angel, let him be accursed."

I should be sorry to say a word to lower respect for character—but let us remember that error is error, even should an angel from heaven preach it.

May I not say that our distinctive position is the outcome of our distinctive teaching? Fusion was never God's way. Separation is characteristic of all God's ways. In creation He divided the light from the darkness—so now, there are the children of darkness, and children of light. Moses was commanded to make a difference between the clean and unclean. Isaiah was commissioned to say "Woe unto them that put light for darkness, bitter for sweet, sweet for bitter, that call evil good, and good evil." Jeremiah had to separate the precious from the vile—and the word of the Lord to His people, concerning the great Babylon of the book of Revelation is "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

It is generally admitted that we make very prominent in our teaching the doctrines of the Gospel, and from some quarters we get a bit of sarcasm—"You get full weight if you go there, 16 oz. to the lb., and perhaps a little over." But I find Paul in his Epistles to Timothy, and Titus (and he wrote by the teaching of the Holy Ghost) uses the word sound eight times in reference to doctrine, to faith, to speech, and it means healthy doctrine, healthy faith, healthy speech.

Now we do most firmly believe that the Scriptures teach that to save sinners is the work of God through the person and work of the Lord Jesus—Salvation *belongeth* unto the Lord. Salvation is *of* the Lord, and upon our banner we will inscribe it, and with good Philip Doddridge we will sing:—

"God of salvation, we adore,
Thy saving love, Thy saving power,
And to our utmost stretch of thought,
Hail the redemption *Thou* hast wrought."

Amongst things that are wanting, is, to seek to direct our efforts in the service and work of the Lord, in harmony with the mind of God as revealed in His Word.

We do most surely believe that the Bible is the Word of God. Doubt upon this is like a leak in a ship; unwavering faith in the Scriptures is one of the things that are wanting—upon this in our ministry there should be no uncertain sound. As a body our power to a great extent lies in our ministry—if there is a perversion of the Word of God we must not wonder if our Churches are unsettled, conversions seldom seen, and the Holy Ghost's presence withdrawn.

There was a Church who said "we are in need of nothing." But there was

One whose eyes were as a flaming fire, and saw things very different to that. He said, "Thou sayest I am rich, and increased with goods, and have need of nothing, but thou art wretched, miserable, poor, blind, and naked." God save all our Churches from this condition.

If every Church is to be a power for carrying out the divine purpose, it will be instrumental in turning sinners from darkness to light, and to make ready a people prepared for the Lord.

The Scriptures teach that the mind of the Lord in the present dispensation is to call out of all nations, kindreds, and people—*His Church*. In Rev. v., we find that is the end to be reached—therefore we know that is the design now.

Another of the things wanting is the simple preaching of the Gospel of our Lord Jesus, in entire dependence upon the Holy Ghost. He alone can give life, He alone impart light, He alone kindles the fire of grace in men's hearts. I read of an American preacher in his prayer at the close of the day's service saying, "O Lord, if a spark has been kindled by the exercises of this day, O Lord wilt Thou *water* that spark!" ah, there have been many such sparks drenched, and done to death. But never—no never—the spark of divine life, the Holy Ghost kindles in men's hearts—not all the floods the devil can produce can extinguish that.

Constant, earnest, believing prayer is wanting—this in our Church must be as the sacrificial fire of old—it must never go out.

Praise is one of the things wanting. If we had more of the spirit of praise in our Churches for the blessing received, that would be one way of having more.

Faith in God is one of the things wanting—blended with confidence in each other. I am sure no Church can get on if these two things are not in happy exercise.

To aim at the highest spiritual ideal in our services let us never forget God is a Spirit, and He seeks for those who worship Him in Spirit and in truth. All our public services should tend to raise and elevate the mind, not to please and amuse. Men and women come to our services burdened with the cares and anxieties of this life. Let us seek to have the spiritual tone of our service in harmony with the presence of Him whom we came to serve.

Another of the things wanting is to seek to bring those of our congregation who are the Lord's to a decision for Christ. Let us hope and pray that not one Church of this Association this year shall be void of this blessing. I am sure it will come if we seek for it.

Another of the things wanting is to make it clear that none of the sins and wrong-doings of men or women professing godliness are traceable to the holy, precious Gospel of our Lord. O, how I should like to clear from all our Churches any and every vile statement that the precious doctrines of the Gospel have a tendency to lead men to live as they list. Our precious Lord Jesus shall never bear the blame; His laws are pure and clean.

May Holy Ghost power dwell in all our Churches from this time forth, Amen and amen.

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XII.

BY SAMUEL BANKS.

HISTORIC NOTES (*continued*).

To everything a beginning. It was mainly during THE STUART PERIOD that *regularly-organised* Baptist Churches were planted throughout this country, to flourish in the face of every form of persecution; verily a repetition were they of the oft-recounted experience of King David—"Thou preparest a table before me in the presence of mine enemies."

The hand of

JAMES I.

fell heavy on the Baptists, as their humble supplication presented to him in 1620 shows. In this appeal to the King, to "repeal and make void those cruel laws that persecute poor men only for matters of conscience," their miseries were vainly set forth.

Though the Courts of High Commission and the Star Chamber, under which so many had suffered, were abolished, later on, by Act of Parliament in the reign of

CHARLES I.,

still the imprisonment of Gospel preachers and the destruction of conventicles (so called) continued. In the year 1641, Edward Barber, pastor of the Baptist Church in Bishopsgate-street was committed to prison for eleven months, his only offence being the publication of a "treatise on Baptism."

In the State Calendars for July 4th, 1642 (just a month before the Civil Wars began), the directions from Charles I. (then holding his Court at York) to the Judges going on Circuit contained the following instruction:—"We recommend that you *stop* the over-hasty growth of Ana-baptism . . . as far as by the laws you may."

During the Civil Wars, from August, 1642, till 1646, when Presbyterianism was in the ascendancy, the Baptists suffered still. An ordinance was passed in Parliament in 1645, "That no person shall be permitted to preach who is not ordained a minister of the Presbyterian, or some other Reformed Church." Mr. Lamb, of Colchester, an itinerant Baptist preacher, was one of many imprisoned in consequence of this ordinance. On his release we find him preaching to large numbers in Bell Alley, Coleman-street, London, from which Baptist Church, as a missionary centre, Baptist preachers went forth into Bedfordshire, Cambridgeshire, and other counties.

On October 13, 1647, Presbyterianism had so far ascended that it became the recognised religion of the State, and so continued for three years.

That "intolerance" is an essential attribute of the false system of the connexion of religion with the State, and its whole or even partial control thereby, was amply illustrated in England in the 17th century. Papists, Anglicans, Presbyterians, and Independents were alike in this respect when they occupied the position of an established and privileged denomination. And necessarily so; for the very acceptance of this favoured position involves an assumption of superiority which naturally leads to a haughty and intolerant treatment of others who are not so patronised. Baptists, thank God, have never been State favourites in any country, and never would be, for all along the ages their fundamental principle has been—LIBERTY OF CONSCIENCE, FREEDOM OF SPEECH, and the SEPARATION OF RELIGION FROM STATE PATRONAGE AND CONTROL!

Pastor Hanserd Knollys, a steadfast and learned Baptist minister, whose long life practically covered the 17th century, was the last conspicuous victim to Presbyterian rancour.

With the *Commonwealth* came happier times for the Baptists; though when Oliver Cromwell was made Lord Protector many of them, like the widely-famed Vavasor Powell, vigorously protested against what they deemed to be a daring betrayal of principle on his part, and were unsparing in their denunciation of what they considered to be his eager snatching at supreme power.

The Cromwellian Parliament assured William Kiffen (who is considered the father of the Strict and Particular Baptists of this country), and other leading Baptists in London, of liberty and protection, thanking them for some statements in their petition; also a State paper was issued which declared, "that none shall be *compelled* to conform to the public religion by penalties or otherwise."

Baptist Churches rapidly spread and increased, till

THE RESTORATION OF CHARLES II.,

when several London chapels were destroyed by Royalist mobs, and the congregations dispersed.

Then followed another series of harassing persecutions, in which the Baptists were especial sufferers.

Let not our hearts be troubled. Be of good cheer. Trust and be not afraid.

"Fierce may be the conflict, strong may be the foe,
But the King's own army none can overthrow,
Round His standard ranging, victory is secure!
For His truth unchanging makes the triumph sure."

—*F. R. Havergal.*

Orpington, July, 1897.

THE LATE MR. STUBBINS.

To the Editor of "E. V. & G. H."

DEAR SIR,—As my late brother was well-known to many friends in and around London, perhaps you may be able to allow a little space in your magazine to record his "home-going," which took place on June 21st.

Mr. Stubbins was baptized by our late friend and pastor, J. S. Anderson, and for a number of years was a useful member of the Church at "Zion, New Cross Road." In the course of divine Providence he removed to Lingfield, Surrey, and joined the Strict Baptist Church at Dorman's Land, the pastor at that time being Mr. H. T. Grigg, a man greatly blessed of the Lord for many years. Eventually, my brother was elected deacon, and very earnestly devoted himself to serving the Church, work which, during many seasons of trial, gave him much prayerful anxiety. But the time came a few months since when the task was finished and the labour done, and of him the words, "Child! thy Father calls, Come home," may well, and truly be said.

The interment took place in the quiet little burial ground attached to Dorman's Land Chapel. The pastor, Mr. Heath, impressively conducted the service in the chapel, which was filled by many sorrowing friends and representatives of public bodies on which our departed relative had served, both as chairman and member. A favourite hymn was sung, "When I can read my title clear," and at the grave Dr. Austin, his medical adviser, gave a short, comforting address to the friends, and testified to the godly conversations he had with the deceased, precious to the strengthening of his own faith in Christ. The service was closed with prayer by Mr. Wilson, a former pastor, and a verse of the well known hymn, "For ever with the Lord."

"Thus star by star declines
Till all are passed away,
As morning high and higher shines,
To pure and perfect day.
Nor sink those stars in empty night,
They hide themselves in heaven's own light."

Yours truly, A. F.

THE LATE MR. J. L. MEERES.

A Testimony from Oswestry.

As an old ex-deacon of Mr. Meeres, I feel it laid on my heart to send you my brief testimony to his loving devotion and zealous fidelity in the ministry of the Gospel. In the memory of his life and service the words of the apostle have impressed me—viz., "Whose faith follow" (Heb. xiii. 7). Christ was the Alpha and Omega of his faith; "Jesus Christ the same yesterday, to-day, and for ever" was the end of his conversation. Surely his faith was the faith of God's elect, a living faith demonstrated by the works which accompanied it in a most consistent life; his conduct and conversation was always in harmony with his profession, and, in so far as I remember, he followed Christ: the words, "Whose faith follow," have a special significance and application. Then I remember the constancy of his faith and teaching. The Gospel he preached when I first knew him, about thirty years ago, he preached to the very end. In these days of changing creeds and views of faith we cannot fully estimate the value of a ministry sound in the faith, and which presents to the people correct views of truth, and the words speak to us again, saying, "Whose faith follow."

As a pastor he took the oversight of his first and only Church with a ready mind, certainly not for filthy lucre's sake. For many years he laboured, working with his own hands, that he might not be burdensome to the Church, and to the end of his pastorate he was always content with what the Church could justly afford to give; his faith rested on the promise the Lord gave him after

many adverse dispensations of Providence—viz., "From this day will I bless thee," which promise was fulfilled in his experience to the end. O for more men like-minded, his "faith to follow."

Then, again, as pastor he was no "autocrat." It was not his disposition to domineer or exercise lordship over God's heritage. He always studiously avoided interfering or doing anything which he thought might be trenching on the province of the diaconate; an instance of this I observed when up to attend his jubilee celebration.

There should be no strained relations between pastor and deacons, and it is a happy state of things when both pastor and deacons have the wisdom and grace to know and keep their respective places. I shall never forget the peace and happiness I enjoyed during my term of office, which I think was largely due to the loving, peaceable character of our dear departed brother, "Whose faith follow."

The text of his last pastoral sermon was, "For I am now ready to be offered, and the time of my departure is at hand." Yes, he finished his course, the time of his departure has come, and I beg you to accept (and publish, if you will) my humble, loving testimony that he fought a good fight, kept the faith, and I unquestionably believe has received the "crown of righteousness," which the Lord, the righteous Judge, shall give not to him only, but unto them also that love His appearing.

Yours for Christ's sake, JAS. TAYLOR.

THE PULPIT, THE PRESS, AND THE PEN.

"*A Brief History of the Strict Baptist Church at Rehoboth, New Street, Horsham.*" Sixpence. Post free for sevenpence, from Mr. Garner, 60, Station-road, Horsham, Sussex.

This little souvenir is interesting, and contains portraits of the first pastor, Mr. E. Mote, author of the hymn commencing, as usually printed, "My hope is built on nothing less Than Jesu's blood and righteousness," also of Mr. Milbourne, pastor 1882-9, and the present pastor, Mr. G. W. Clark, who commenced his labour in 1890. Being designed principally for the members of the Church, the articles of faith and rules of the Church are subjoined.

"*Reflections for and before the Queen's Jubilee.*" "*The Rise of the Curtain upon the Diamond Jubilee,*" by W. Lancelot Holland. One penny each, of the Author, 117, Elgin-crescent, London, N., or of Mrs. Newcombe, 9, Shepherd's Bush-road, N.

These pamphlets supply a corrective to those who may have run mad over the completion of the 60th year of Her Majesty's reign, or are deceived by the signs of material prosperity in the land. They reveal, and, alas! with but too much truth, the sad spiritual state of our beloved country. We fear that in the main professing Christians are too fast asleep to be awakened even by such trumpet calls as these, yet the faithful watchmen will have delivered their souls. Worldliness appears to have eaten out the life of the Nonconformist bodies, so that for the most part they slumber, while the enemy captures position after

position. May the great Head of the Church graciously arouse His people to prayer and earnest action!

"*Unveiling the Papacy,*" by James L. Wood. One shilling. London: Marshall Brothers, Keswick House, Paternoster-row.

The Popedom Defined and Defended by the Pope: A dispassionate review of the Encyclical of Pope Leo XIII. upon the Unity of the Church, by Dawson Burns, D.D. Sixpence. London: the Ideal Publishing Union, 19, Memorial Hall, Farringdon Street, E.C.

These are both trenchant attacks upon the Papacy, though from different stand-points, and in different manners. We welcome and recommend them both to our readers.

The Higher Criticism. the Greatest Apostasy of the Age, by D. K. Paton. One shilling. London: Passmore and Alabaster, 4, Paternoster Buildings.

As in the days of our Lord's sojourn on earth, Ritualism attacked religion, and petrified it into a mass of mere ceremonial observances on the one hand, and Rationalism sought on the other hand to rob it of all its supernatural qualities, so it is now. The two works noticed previous to this are defences against and exposures of priestcraft; this deals with our modern Sadducees, and pulverises their conclusions. An excellent antidote to the rationalist poison where it has been taken, and an equally good preventive where there may be any danger from the infection.

Light for Learners.

Short Explanations of Scripture Names.

By E. MITCHELL.

GOD Himself gave the name Adam to our first parents. The names of their children were imposed by their parents. Of all the numerous sons and daughters of Adam the names of three sons alone are recorded in the Scriptures. We propose to notice those names in this paper. It may be inferred from the narrative that the conception and birth of Cain occurred soon after the fall. His name appears to have been given him by his mother. Eve "bare Cain, and said, I have gotten a man from Jehovah." Cain means gotten; acquisition; possession. Many scholars render the words: "I have gotten a man, *even* Jehovah," and make it an expression of faith on the part of Eve that she had obtained the promised seed. Luther adopts this view. If this were so Eve was grievously mistaken, and it is "a caution to interpreters of prophecy." The rendering of the Revised Version is, "with the help of Jehovah." Taking our beloved version as conveying the real meaning of the text—"from,—as the gift of—," Jehovah," "Eve employed a term of endearment in speaking to and of her child, which nature prompted, and which, perhaps, has often been uttered by the lips of every fond mother. She called him her treasure; Cain signifying acquisition, or possession. And the feeling of maternal tenderness and exultation thus expressed being connected in her mind with devout gratitude to God, and a vivid apprehension of His personal action in Providence, as the Author and Giver of every good gift, she acknowledged the blessing as a treasure obtained from Jehovah."* But, alas, she lived to see in Cain the awful result of her own sin in plucking the forbidden fruit—her treasure became her trouble.

The name of her next son conveys a very different idea. "She again bare his brother Abel" (*Hebel*, margin). "The word Abel, or rather Hebel, is that which in our translation is almost always rendered vanity. It derives this sense from its original meaning, 'breath,' or vapour, and must be understood to denote that which is unsubstantial, transient, fleeting."* Some think this name was given prophetically, as Abel was so soon to pass away from this earth, while others think it was not given him until he had passed away. We are disposed to agree with those who think it expresses what Eve was beginning to feel more acutely of the emptiness and vanity of earthly things. Experience was teaching her the meaning of the curse upon man, woman, and the ground, and her sorrow

found expression in the name given to her second son—Hebel—vanity. Bunyan has a characteristic note on this passage. "Observe here, that the good child is not the firstborn, but Abel. God often doth as Jacob did, even cross hands, in bestowing blessings, giving that which is best to him that is least esteemed. For Cain was the man in Eve's esteem; she thought, when she had him, she had got an inheritance; but as for Abel, he was little worth; by his name they showed how little they set by him."

The third son whose name is recorded was born after the death of Abel, when his parents were 130 years old. Eve "called his name Seth; for God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Young renders Seth, or rather Sheth, "compensation, sprout;" but most render as in margin, "appointed, put," or rather, placed. All the rest of Adam's sons were passed by, and Seth appointed in Abel's place. "It is evident that Eve regarded Seth as ordained by Divine election to be the progenitor of a race which she had fondly expected would descend from Abel."* The doctrine of election is thus embalmed in the name of Seth.

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

THE Lord (Jehovah) is my Shepherd, I shall not want.—*David*.

WHATEVER Christ can do, He will do for His people.—*Romaine*.

I AM as a wonder unto many, but Thou art my strong refuge.—*David*.

AVOID all those who put you and secret prayer out of joint.—*Evans*.

ONE may learn what is in the human heart by what comes out of it.—*J. Smith*.

DOUBTS and fears come from nothing but suspecting the truth of the Father's promise.—*Romaine*.

THE child of God is *safe* before he is *sure*, but the world are *sure* before they are *safe*.—*J. Jenner*.

OH, for grace to cast every care, as it arises, on Him who bare all our sin, and who will now bear all the sorrow.—*Evans*.

It is an old saying of the Reformers, and has a great deal of divinity in it—God's biddings are God's enabling's.—*Sower*.

THE more grace a man hath, the more sense hath he likewise of his own unworthiness and God's free mercy, and consequently the more humility.—*Archbishop Leighton*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MR. DOLBEY'S JUBILEE.

SACRED SERVICES AT THE SURREY TABERNAACLE.

THE year 1897 will ever be memorable as a Jubilee year, and at this sanctuary a Jubilee was celebrated, the beloved pastor, Mr. O. S. Dolbey, having attained the fiftieth year of his age, and it was also the tenth anniversary of his pastorate. The two interesting events were celebrated on Wednesday, June 23rd, services being held in the afternoon and evening. In the afternoon Mr. Kern, of Ipswich, was enabled by the help of the Holy Spirit to preach a good, sound Gospel sermon from Deut. xxxiii. 13, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath."

A goodly company sat down to tea in the large vestry, and in

THE EVENING

a public meeting was held in the chapel, and the people came together in good numbers, showing that the Gospel had far greater attractions for the people of God than the grand sights to be seen in connection with the "Queen's (whom God preserve) Jubilee." The pastor presided, surrounded by his deacons and several ministerial brethren and friends. Hymn 672 (Wells' Selection) having been sung, the pastor read part of Psa. cxviii. Brother Bush implored the Divine blessing.

Mr. Dolbey then rose to address the assembly, and, speaking to the ministerial brethren, deacons, members of the Church, congregation and friends, said, "Grace, mercy and peace be with you all for ever and ever, Amen," and then he mused on the years that are passed, and sweet and precious musings they were, and they set many musing in the same way.

A hymn, composed by our brother S. Crowhurst for this occasion and given out by him, was then sung most heartily, and

Brother Mitchell spoke some cheering words of encouragement to the pastor, and referred to words given him twenty-five years ago—"The Lord's hand is not shortened." Following him came our esteemed friend,

Mr. G. Savage, who spoke from the words, "In the beginning God created the heaven and the earth" (Gen. i. 1).

Brother Crowhurst then in a kind manner introduced the subject of a collection for the pastor as an earnest of the affection of the Church and people towards him, founding his remarks on the words, "Whatsoever thy hand findeth to do, do it with all thy might"

(Eccles. ix. 10), and, whilst the good old hymn, "Come, let us join our cheerful songs," was being sung, the people gave willingly. The collection amounted to £87 16s. 1d. (since made up to £100). To the Lord be all the praise.

Brother Hazelton spoke well from the words, "If children then heirs, heirs of God and joint-heirs with Christ," &c. (Rom. viii. 17), and was followed by

Brother Holden, who sweetly de-canted on the glory of the Lord, and now it came to our

Brother Arnold Boulden's turn, not only to speak, but to present the pastor with the loving tribute of a loving people, and this he did right well.

The heart of our beloved pastor was full, but the Lord helped him to speak out his thanks, not only to the people but to our covenant-keeping and gracious God for the abounding mercies he and his people had received.

Brother Rundell followed with a few words of lovingkindness, and brother Carr acknowledged the goodness of the Lord, taking as his motto, "Truly God is good to Israel."

With heart and voice the people sang, "Praise God from Whom all blessings flow," and

Brother Bush, in a few words, congratulated the pastor on his attaining his Jubilee, and also his tenth anniversary as pastor.

Brother Kern delivered a lively and spiritual address from the words, "And I saw a new heaven, and a new earth, . . . and there was no more sea."

The pastor in a few words having thanked the ministerial brethren, the Church, congregation, and friends, and again ascribed all the praise to Him whose right it was to receive it, the grand old hymn, "All hail the power of Jesu's name," was sung, and, after a few words of prayer and the benediction, the people departed, many in their hearts singing—

"May peace attend thy gate,
And joy within thee wait;
To bless the soul of ev'ry guest,
The man that seeks thy peace,
And wishes thy increase,
A thousand blessings on him rest."

And so sings and prays,

G. F. G.

—
WANDSWORTH COMMON
(CHATHAM-ROAD).—The friends held their second anniversary of the formation of the Church on Sunday, June 20th, and Tuesday, June 22nd. Our young brother Brown preached on Sunday two sermons—morning, 1 Sam. vii. 12; evening, Ezek. xxxiv. 26—to a very good company both morning and evening, and the services were much en-

joyed. On Tuesday our beloved brother Mitchell preached from Isa. lxiii. 7, a sermon full of weight and power, to a goodly assembly of friends. In the evening of the day our brother Frost presided, and his remarks were to the point and wise in counsel. The Church secretary read the report for the past year, showing an increase in Church membership and school, and took the opportunity of thanking the pastors and preachers who had so lovingly and faithfully preached the Gospel to this cause of Christ. The brethren gave goodly words at the evening meeting—Messrs. Mitchell, Chilvers, Dadswell, Jones, and Holden. We deeply regret our young brother Humphreys was too unwell to be with us. A good company partook of tea, and the collections were good, and we were able to reduce the debt by £50. Thus, at Wandsworth Common we have to remember the Diamond Jubilee, and thank God and take courage. Who has helped us hitherto, to Him be all the praise.

CROYDON (SALEM, WINDMILL-ROAD).—On Sunday, June 6th, was held the fifth anniversary. The pastor, Mr. Horton, preached to the scholars in the morning from the words, "And Jesus called a little child unto Him, and set him in the midst of them" (Matt. xviii. 2); in the evening to the teachers and friends from the text, "And they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts iv. 31). An address was also given to the scholars in the afternoon by Mr. Edgar Whitehorn on "Gifts for Jesus." On the following Wednesday evening a meeting was held, when the annual report of the schools was read. The pastor and Mr. Cullingford then spoke encouraging words to the scholars on "Prayer," mentioning some very interesting incidents of little children's prayers being answered. One of the brethren, Mr. Alcorn, then spoke on the description of the tabernacle in the wilderness and the temple at Jerusalem, gathering some very instructive lessons from them. The time being spent, the superintendent (Mr. Andrews), after a few remarks on the Sunday-school, promised to give his address on a Sunday afternoon. Prayer and singing brought the meeting to a close. Each scholar was entertained to refreshments before leaving.—E. G. W. (Sec.).

READING (PROVIDENCE CHAPEL, OXFORD-ROAD).—Farewell sermons were preached by the pastor, Mr. W. H. Rose, on Sunday, July 4. In the morning the text was 1 Thess. ii. 19, 20, and that in the evening 2 Cor. xiii. 11. On Monday evening a social meeting of members and friends was held, when an illuminated address (executed by Mr.

F. Thake) was presented to the pastor, together with a purse of money, as an expression of affectionate regard and esteem. The presentation was made by the senior deacon (Mr. A. Martin), who referred to the eleven years of the pastor's ministry, and was responded to in suitable terms by Mr. Rose.—*Reading Observer*.

NEWTON ABBOTT, DEVON.—*The Western Morning News* says:—"On July 11th, the Newton Abbott Baptists celebrated the 200th anniversary of the establishment of their first chapel in East-street. An old history of the town states that in 1697 Elizabeth Solomon, by deed of feoffment, granted this chapel with its burial-ground to the minister and legal members thereof for the time being for ever." Our correspondent adds:—Two sermons were preached by Mr. B. Woodrow, of London; morning text, "Thou wentest forth for the salvation of Thy people" (Hab. iii. 13); afternoon, "And thou shalt remember all the way which the Lord thy God led thee these forty years." &c. (Deut. viii. 2). "This was a very touching time to brother Woodrow, as it was 45 years since his rocky heart was broken by divine love, and he (Mr. W.) was to preach Christ the very hour after 45 years. To God be all the praise." In the evening Mr. J. Tarr, of Torquay, preached from "Awake, O north wind," &c. (Sol. Song iv. 16). Tuesday, July 13th, pastor J. H. Lynn, of Dacre-park, London, delivered a sound discourse from "Thy kingdom is an everlasting kingdom," &c. (Psa. cxiv. 13). The people heard well. A public meeting was held in the evening, Mr. Lynn presiding. Addresses were given by several Devonshire brethren and a "Little One" from London. The chairman spoke on Loyalty to Christ and His glorious Gospel—what the Gospel is and what it has done for poor lost sinners. Tea was served between the services.—A LITTLE ONE THAT WAS BORN THERE.

CHESTER (EBENEZER).—The 20th Sunday-school anniversary was held on Sunday, July 11th. Special sermons were preached by Mr. O. Knott, of Manchester—in the morning from Dan. i. 12, "The testing;" in the evening from Rom. ii. 14. In the afternoon pastor W. Povey conducted a united children's service, when special hymns were sung by the scholars. A number of the children gave repetitions of Scripture and other suitable recitations in a most creditable manner. Mr. Knott gave an address from 1 Pet. v. (part of ver. 5), "Be clothed with humility." There were good congregations, good collections, but, best of all, a sweet consciousness of our loving Father's presence among us. On Wednesday,

the 14th, the Sunday-school and mothers (numbering 300) went for their annual outing to Llangollen. The day was all that could be desired, and amidst "earth's natural cathedrals and natural altars, overlaid with gold, and bright with brodered work of flowers, and with their clouds resting on them as the smoke of a continual sacrifice," many of us could devoutly thank God for these witnesses He has reared, "as shadows of His righteousness and indications of His strength." Surely "The invisible things of Him may be from the creation of the world clearly seen and understood by the things that are made." Nature spoke to us of God, giving to us glimpses of His moral nature. His awfulness, His mysteriousness, His grandeur, His majesty, and at the same time His tender love and care for man. After a most enjoyable day we returned, and, looking beyond nature up to nature's God, we could but praise Him for the beautiful day He had given us. The many lessons He had taught us of His perfection and glory, and the protecting love He had put around us. To our God be all praise.—W. P.

RYARSH, KENT.—On July 7th anniversary services were held here. Brother Dale, of Bermondsey, was enabled to speak from Isa. xii. 1, "And in that day thou shalt say, O Lord, I will praise Thee," &c., in the afternoon, and ver. 3 of the same chapter in the evening, "Therefore with joy shall ye draw water out of the wells of salvation." Our brother was helped by the blessed Spirit to tell of the greatfulness in the Gospel of the grace of God, in the attributes of Jehovah, the doctrines, and ordinances, so that the evening and afternoon subjects well corresponded. We wish to thank God for His gracious help hitherto.

REJOICINGS AT STEPNEY.

It is not often we hear of a silver wedding and a pastor's anniversary celebrated together, but by the good providence of the God of all mercies, this double event was commemorated at "Rehoboth," Stepney, on June 16th. Lord's-day, June 13th, our pastor was greatly helped in the ministry of the Word. In the morning he dwelt upon "I have declared unto them Thy name," and in the evening, "Lord, if Thou hadst been here, my brother had not died." These discourses were both edifying and comforting. The following Wednesday afternoon, Mr. O. S. Dolbey preached from "Thou wentest forth for the salvation of Thy people." The preacher dug deep into the mines of truth, and discovered to his hearers the hidden treasures of wisdom and knowledge. A large number of friends partook of the silver wedding tea, which consisted of a

good spread of substantial provisions, at the cost of our esteemed pastor and wife gratis. Mr. C. Lambourne (a friend of many years' standing of our pastor) presided at evening meeting. After singing, the chairman read Proverbs ii.; his exposition of the chapter was very good. Mr. A. J. Margerum earnestly prayed for the Lord's blessing. The chairman in his opening speech remarked, how pleased he was to be favoured to preside on such an auspicious occasion, the silver wedding and third anniversary of one whom he had known and loved for so many years, and prayed God's richest blessing might rest upon pastor and wife, and the Church over which God had made him overseer. As each speaker followed they individually gave expression to the best of wishes. If these prayers be all answered, our pastor and his dear partner will live long and happy, and he will continue to be our pastor for many years to come. Mr. S. T. Belcher addressed us upon "My son." The speaker said, "If we be sons, we have access into the Father's presence, we shall also draw upon the Father's resources, we shall never exhaust the riches of His grace."

Mr. Henry Scrivener (deacon), referring to the silver wedding, remarked, "It is my silver wedding, I was baptised in the pool over which I stand 25 years ago, and have continued in unbroken fellowship with this Church till now." Speaking of the unity which existed between our pastor and Church, said, there is no prosperity without unity; on the day of Pentecost they were all with one accord in one place. He then read a letter addressed to Mr. and Mrs. Parnell, expressing the love and esteem of the Church and congregation to them individually, praying God's richest blessing might rest upon them, desiring their acceptance of a small token of their affection. The chairman then presented our pastor and wife with a coffee service.

Mr. Parnell, in a few loving words, thanked the givers on the behalf of himself and Mrs. Parnell, saying, "We seek not yours, but you," remarking, "As a little Church you do your uttermost."

Mr. H. F. Noyes spoke from "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, &c. And there are three that bear witness in earth: the Spirit, and the water, and the blood, &c." Our brother spoke very nicely upon the Trinity, the love and goodwill of God the Father, the mediation of Christ, and the application of the Holy Spirit. Mr. E. White gave an excellent address upon "If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever." He said, "There is instruction to us, as pastors, to be kind and courteous

to our people, entering into their sorrows and their troubles and trials. Weep with them that weep, rejoice with them that rejoice."

Our pastor's subject was, "a good wife." "She will do him good and not evil all the days of her life." He remarked, "My advice to all Christian young men, is to marry in the Lord. Industry is a jewel in the crown of a good wife."

The doxology, and prayer by the chairman, closed a happy and profitable meeting.—HAYTER SCRIVENER.

IPSWICH (ZOAR).—Sunday-school anniversary services were held on June 27th, when Mr. S. T. Belcher (Homer-ton) preached morning and evening, and conducted the afternoon service, at which several of the scholars repeated portions of Scripture and poetry thereon, interspersed with the singing of special hymns and remarks from Mr. S. T. Belcher, who, though unwell, was helped to proclaim the Gospel acceptably to all those present. The children had been kindly trained by our brother S. Garrard and his colleagues in the choir, who successfully rendered their aid during the services of the day. Collections realised about £8. We desire to thank all the many friends that so generously helped us, both on the anniversary and at the treat on the following Wednesday.—G. W. K.

YOUNG PEOPLE'S SUNDAY AT HEATON-ROAD, PECKHAM.

SOMEONE has said—we should imagine him to have been a lover of Sunday-schools—that little children taken to heaven remain little children, and that they are the "small" whom the apostle "beheld standing before God" (Rev. xx. 12). Whether this is so or no, we will not affirm; but if ever we were made conscious that as the choirs of heaven would not be perfect without the young, and the Church militant would not be complete without the

SMALL ELEMENT

in association with it, it was on Sunday, the 13th of June, at Heaton-road, when, favoured with brilliant weather, the 18th anniversary of the Sabbath-school was held

The services opened as, we humbly think, all anniversary services should open, with a well-attended,

HEARTY PRAYER-MEETING

at 10, at which the pastor, Mr. H. S. Boulton presided.

At 11 the friends and scholars gathered in the chapel, and the pastor, after the usual preliminaries of service, and the singing of that favourite hymn of praise:

"Now to the Lord a noble song,
Awake, my soul; awake my tongue;"

to the tune, Brighton New, spoke earnestly from Psalm cxliv. 12: "That our sons may be as plants grown up." Taking as his theme the word plant, he gave all present some hearty counsel and instruction.

In the afternoon at 3 (pastor again presiding) a further gathering of friends and scholars took place, at which the superintendent and teachers gave addresses. It being, unhappily, the last Sunday at which three of the girl scholars were to be present, a presentation of a Bible to each was made at the close by the superintendent.

At 6.30, in the evening, our good brother Dadswell, from Courland-grove, Clapham, preached a hearty and profound sermon from Col. iii. 23, 24, Dividing his discourse thus: I. Privilege of service; II. The character of service; and III. The servants' inheritance; he dilated sweetly on the necessity of infusing

HEARTINESS INTO SERVICE

and the proper recognition of the fact that they who labour in the Lord's service "Serve the Lord Christ."

On Tuesday, the 15th, the scholars were entertained at tea in the vestry, and in the evening a continuation service was held, our esteemed friend, E. H. Britton, Esq., occupying the chair. The report having been read by the superintendent, instructively interesting addresses were given by pastor Boulton, Messrs. J. Clark, T. Jones, G. W. Clark, and H. Rumsey. Collections good.

"To God alone the praise belongs,
Who claims our earliest, latest songs."

—J. KNIGHT.

SOMERSHAM, SUFFOLK.—The anniversary of the Sabbath-school was held in the above place on Lord's-day, June 13. The pastor, Mr. W. H. Ranson, preached morning and evening, and conducted a children's service in the afternoon. The children sang sweetly through out the day. Recitations were nicely rendered in the afternoon by some of the children. Friends from Ipswich, Blakenham, Wattisham, and other places, came to wish the pastor and his people God speed. That the labours of our brother Ranson may continue to be blest, is the desire of many who have listened with delight to the truths he preaches.—M. A. MOORE.

HILPERTON.—The 91st anniversary of the chapel was held on Monday, June 14, when two sermons were preached by Mr. Gruber, to well attended congregations, in the evening, the chapel being well filled. The afternoon discourse was much enjoyed while Mr. G. was interpreting Zechariah's four carpenters, but it was felt by all that the best wine

was reserved for the evening, when Mr. G. happily opened up the sweet truths recorded in Solomon's Song ii. 14. The dear Lord was exalted. The sinner laid low while the mutual love of Christ and His redeemed Church were set forth with experimental sweetness and savour. The presence of the dear Lord was sweetly enjoyed, and many could say at the close, "Master, it is good for us to be here." Friends from Corsham, Southwick, Broughton and Trowbridge were present, several of which took tea in the vestry. We thank the Lord for thus helping and blessing us once more. Unto Him be all the glory. May much blessing follow. — *Our Wiltshire Correspondent.*

STONEY KNAPPS.—The anniversary arranged for June 20, being necessarily postponed to a future date on account of the Jubilee, our brother J. Andrews, of Hilperton, Wilts, came to us all the same and preached for us on that day three Christ-exalting sermons, and very much enjoyed. The presence of the Lord was realized and His blessing rested upon us. Brother Andrews also gave us a service on Wednesday evening, when again much spiritual blessing and enjoyment was experienced. All praise to the dear Lord for His manifold mercies. Also on Thursday, the 17th, Mr. Farmer, of Cardiff, visited us, preaching an excellent discourse, after which he baptized a dear young sister in the Lord, a granddaughter of the late pastor (Dunster), a daughter of Mr. Dunster, of Crewkerne, who attends regularly with us. That this drop may prove to be the forerunner of showers of blessing and a revival of our little cause, is the earnest longing of all our friends. — *Our Wiltshire Correspondent.*

STOKE ASH, SUFFOLK.

"Where'er we seek Him He is found,
And every spot is hallowed ground."

THE anniversary of the Sabbath-school took place on Lord's-day, June 13th. Mr. J. Bage, who has accepted a further call for twelve months at Stoke Ash, preached with much acceptance morning and evening; and gave an address to teachers and children in the afternoon from Mark x. 4-16. Mr. J. Rush and J. Hitchcock assisted with the afternoon service. Friends gathered from many parts of Suffolk to wish the Stoke Ash friends God-speed, and listen while the preacher

"Extolled the stem of Jesse's rod,
And crown'd Him Lord of all."

Throughout the day several hymns and anthems were sung, conducted by Mr. Bendall, in a very creditable style. We were favoured to see the aged pastor, Mr. C. Hill, in his home, which he but seldom leaves; both himself and companion are looking forward to a home where feebleness and infirmities of age

are unknown. May the Lord bless the old and new pastors at Stoke Ash, the Church, congregation, and school, is the desire of an old scholar.

M. A. MOORE.

[From another Correspondent.]

Excellent services were held on Lord's-day, June 13th, to celebrate the anniversary of the Sabbath-school, when Mr. Bage preached two excellent sermons: that in the morning upon "The Covenant," and we felt, indeed, the table was spread with good things, of which we did eat and drink; and in the afternoon Mr. Bage gave an address to the parents, teachers, and children, basing his remarks upon the children being brought to Jesus, and the disciples rebuked them; and in the evening we listened to another good sermon upon "The unfeigned faith. Very earnest were the petitions that the Lord would come with our brother, and that we might have a good day spiritually and providentially. Our loving Father was pleased to answer our prayers, many having to testify what joy they felt in listening to the truths set forth. Special hymns and anthems were sung by the children, teachers, and friends, under the able conductorship of our friend, Mr. Bendall; Miss Bendall presiding at the organ. Collections amounted to over £12. There were large congregations throughout the day. Thus, with prayer and praise, ended another happy anniversary.—**A LOVER OF SABBATH SCHOOLS.**

ALDRINGHAM, SUFFOLK.—The Sunday-school anniversary was held on Whit Sunday, June 6th, and Tuesday, 8th. Mr. A. Knell, of Ringshall, preached in the morning from 2 Pet. i. 1, "Simon Peter, a servant and an apostle of Jesus Christ. To them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ." The preacher spoke very sweetly about this precious faith. That it was a precious gift the children of God all possessed in some measure. Some are strong in faith, and some are very weak, yet it is that which enters within the veil, if it be weak or strong. It pants for Jesus, it longs to behold Him; and not until we see Him face to face will it be fully satisfied. It was, we felt, a refreshing time. At the afternoon and evening services the chapel was well filled. The children gave some good recitations and dialogues, reciting them well. Mr. Knell making some very suitable remarks to each of them. The Monday following the children had their treat on a meadow not far from the chapel, which was very kindly lent for the occasion, and many expressed it to be much better than having it on the old common as it has been in former years.

Tuesday afternoon and evening a good number of friends gathered together to hear the children again recite, brother Knell conducting the services, and speaking some very cheering words to each and all. Tea was provided, to which a good number sat down. Special hymns were sung by the children very heartily, under the conductorship of our friends, A. and G. Markwell. The collections were good. Thus another anniversary was brought to a close, many expressing it to be the best we ever had. To God be all the praise.—J. S. OXBORROW.

GAINING GROUND AT GRUNDISBURGH.

THIS old and well-known cause has, for some time past, needed cleaning, repairing and renovating. About six months ago it was decided, after prayer and by the help of the Lord, to carry out the requisite alterations. Owing to the kind liberality of friends far and near, in answer to prayer, we have been enabled to do, what seemed to us, an impossibility. But God has been with us. To His name be all the praise.

Entirely new flooring has been laid; old, uncomfortable pews have been replaced with modern open benches; the whole of the inside thoroughly cleansed, coloured and painted; new class-rooms erected, and the lower platform enlarged for the accommodation of those who lead the service of praise.

On Whit Sunday and Monday special re-opening services were held. On the Lord's-day, Mr. H. D. Tooke, the pastor, preached. Subject—morning, "God's hand seen in the renovation of His house" (Ezra vii. 27, 28); afternoon, "The true character of God's house" (Gen. xxviii. 17); evening, "God's house a spiritual birthplace" (Psa. lxxxvii. 5, 6).

On Monday afternoon Mr. Morris delivered a solemn discourse on the indispensable work of the Holy Spirit.

About 200 took tea, and the

EVENING MEETING

commenced under the presidency of H. F. Harwood, Esq. The pastor expressed his pleasure at the way friends had worked and funds raised, and publicly thanked the collectors, and all who had assisted; his heart was cheered by responses both of a spiritual and financial character. The cost of the necessary alterations amount to about £200, the whole of which (excepting a few pounds) has been collected during the last six months by cards, &c. No entertainment, bazaar, or other questionable means have been employed. The work was preceded by special meetings for prayer—the Lord heard, answered, and blessed (Psa. cxxvi. 3; cxv. 1).

Helpful addresses were given by

Messrs. S. K. Bland, A. Morling, W. Tooke, J. Harant, Everett, and Morris. On the following Sunday the baptistry was opened, when four other sisters were baptised (one near 70 years of age) in the presence of large congregations. The Lord is with us. We thank Him, and take courage. C. COTTON.

RECOGNITION OF MR. JAMES OTHEN, SENR., AT COMMERCIAL STREET, WHITECHAPEL.

THE recognition of Mr. J. Othen, senr., as pastor of the Church at Commercial-street, Whitechapel, took place on Wednesday, May 5th.

The afternoon service, which commenced at 3.15, was opened with singing. Mr. E. Marsh, of Stratford, read Josh. i., and engaged in prayer; after which Mr. E. Mitchell, of Chadwell-street (brother Othen's esteemed pastor) requested him to give his call by grace, to the ministry, and to that Church. The charge was then given to the pastor by brother Mitchell from "Feed My sheep."

Tea was provided in the schoolroom, at which about 100 sat down.

The evening service, presided over by Mr. J. Hodges, commenced by singing hymn 768 (Denham's Selection), "Jesus, accept our humble praise." Brother Burrows led us to the throne of grace.

The chairman, addressing the meeting, commented on the privileges of preaching the unsearchable riches of Christ.

Mr. Jones, of New Cross, spoke from the words, "To bring us to God;" after which the pastor was asked to give his confession of faith.

Mr. E. White, of Woolwich, gave the charge to the Church, and founded his remarks upon "See that ye fall not out by the way." His address was extremely practical.

Mr. J. A. Othen spoke from "Jesus Christ, the same yesterday, to-day, and for ever."

The last speaker, Mr. W. Archer, took up the words, "Feed the flock of Christ," etc.

At the close of the service the pastor gratefully acknowledged how God had blessed the Church during the past year by constraining a goodly number to come forward and put on Christ by baptism. This brought another very happy meeting to a close.

E. CUDMORE.

ENFIELD HIGHWAY (PROVIDENCE BAPTIST CHAPEL).—The 34th anniversary was joyfully celebrated on Wednesday, July 14. In the afternoon Mr. G. Lovelock preached an excellent sermon on the text, "My record is on high" (Job xvi. 19). At five o'clock about forty members of the chapel and other friends had tea together. The public gathering took place in the evening. Addresses were delivered by

Mr. G. Lovelock (who presided in the unavoidable absence of Mr. J. W. Banks), Messrs. R. Bowles, C. Hewitt, W. E. Palmer, W. Stringer, R. Alfrey (the pastor), and others. Reference was made to the financial condition of the chapel, which is very satisfactory.—*Waltham Abbey Telegraph.*

BRADFIELD-ST.-GEORGE.—The deep, true, hearty expression of thankfulness uttered by God's people in the 126th Psalm is the language of our hearts as a Church and congregation, "The Lord hath done great things for us, and we are glad." In the past year God has blessed us in things temporal and in things spiritual, and we do praise and bless His holy name. Our forty-seventh anniversary services on Whit-Sunday and Monday were in every way all that could be desired. There were full congregations both days. On the Sunday Mr. S. K. Bland preached three sermons. We thank God for our aged brother and for his many years of hearty services for the Churches. On the Monday Mr. P. Reynolds preached in the afternoon. The savour, power and influence of the sermon will never be forgotten by us. To God the Holy Ghost be the praise. Nearly 200 took tea, which was well superintended by Mr. and Mrs. W. Bland, and Mrs. F. and H. Last. The evening meeting was presided over by Mr. J. C. Ridley, son of the late Mr. T. Ridley, of Bury-St.-Edmunds. Mr. W. Dixon expressed pleasure at having Mr. Ridley with us. The twenty years he (Mr. Dixon) had been connected with the Church Mr. T. T. Ridley had always paid us a visit at our anniversary services. Now, "instead of the fathers, we have the children." God has blessed us in our work during the past year. The Divine Spirit has set His seal to the preaching of the Word. "We are His witnesses," that the Gospel is the power of God to salvation. The money in hand for the new floor and new seats previous to these services was £90. Our senior deacon this afternoon gave £10. Our collections for two days amounted to £8. We would take this opportunity of thanking all the friends who have helped us. There is a large spirit of Christian liberality in our Churches. To many gentlemen in our London Churches we are very much indebted. We praise the Lord and thank all. Addresses were given by brethren A. J. Ward, J. Saunders, G. Cobb, and P. Reynolds. Friends were present from Bury, Rattlesden, Morton, and Brockley. Like the Apostle Paul, we thank God and take courage.

PRITTLEWELL, SOUTHEND-ON-SEA.—Services in commemoration of the pastor were held on June 1st. Pastor E. Marsh preached in the afternoon a

very acceptable sermon. After tea, a public meeting was held under the presidency of brother Lovelock. Helpful addresses were delivered by brethren Guy, Marsh, and our old friend, brother Mobbs. The pastor expressed thanks to our ever kind and gracious God for His goodness through another year, and to the chairman and friends for their kindly help. Collections for the pastor. Friends visiting this neighbourhood for rest or change will receive a hearty welcome.

MENDLESHAM GREEN.—The anniversary of the Sunday-school was held here on Sunday, June 13th. A goodly number of people gathered to hear the Word preached by Mr. A. Baker, of Needingworth; indeed it was a pleasure to our ears to hear him speak of the wondrous things of God's Book. Salvation by free and distinguishing grace was sounded with a certain sound throughout the whole of his sermons. His morning text was Prov. viii. 17, in the afternoon Psa. cxlvii. 11, and in the evening Heb. xi. 4. He said there was a difference between natural faith and spiritual. All have natural faith of some kind in something or someone. But Abel's faith was spiritual. Abel had divine light in his divine life; his faith enabled him to believe unto righteousness. Cain brought fruit from the cursed ground. Abel's was a living lamb, beautifully setting forth the living Lamb, Christ Jesus, and His atonement. Abel and his offering was accepted, while Cain and his was rejected. Abel obtained a witness. It is a great blessing to have a true witness in our lives. It is a great mercy God has given man a conscience. The Scriptures bear witness of Him. It is essential to have this witness that we may give a reason for the hope that is in us. Abel obtained a witness that he was righteous, not by merit, God testifying of his gifts, "He being dead, yet speaketh." May we be among that number who believe. Some of us were favoured with a short interview with brother Baker on the Monday morning, when we found it sweet to hold fellowship together on the best things. In the evening Mr. Baker delivered a lecture, in which he gave his call by grace, and stood there a monument of grace to prove the truth,

"Not a single shaft can hit,
Till the God of love sees fit."

RECOGNITION OF MR. W. A. DALE, AT PENTSIDE, DOVER.

A VERY happy, interesting, and successful day was spent at Pentside, on June 30th, at the recognition services of pastor W. A. Dale.

A good number gathered together at three o'clock to hear our highly-

esteemed brother G. W. Thomas, of Watford, preach.

Service commenced by singing,
"Kindred in Christ, for His dear sake,
A hearty welcome here receive."

There were friends present who had come from Folkestone, Deal, and a number of Dover friends who do not attend at Pentside. Truly it was good to gather together thus; it was an evidence of love and unity. I am very pleased that the Dover Free Churches are united in such a manner as I wish all the evangelical Free Churches were united for philanthropic purposes throughout the United Kingdom.

Our brother G. W. Thomas preached an excellent and very appropriate sermon from Exod. xviii. 19, 20. He opened his discourse by introducing the pastor to the people. He drew the parallel between a Church in the wilderness needing a leader and the Church in the wilderness to-day needing a leader—a chosen people having a chosen leader. Thus clearing the ground, our dear brother spoke some very weighty and instructive truths upon

(I.) The pastor's work. 1. He is to be Godward in prayer, in bringing all causes to God, in his relationship to the Church. 2. Here he is encouraged. God shall be thee. Christ said, "Lo, I am with thee always"—no substitute will do—Christ with you in private and in public life, with your mouth to preach free grace and the pure, unaltered Word of truth, not to fear anyone: God has never failed anyone.

(II.) The pastor's duty. 1. To teach. 2. To unfold God's law, not ceremonial law, but the law which God has never abrogated. 3. Unfold God's ordinances. 4. To preach God's attributes.

(III.) A work for the people, Church, and deacons. 1. To work with pastor, being united together in love. 2. To pray for the pastor. 3. To look after the lambs. 4. To encourage one another.

This sermon answered a twofold purpose, as a charge for the pastor and a charge for the Church. The sweetness of this discourse will remain with us always.

A large company of people sat down to a well-spread table at five o'clock.

The evening meeting commenced at 6.30, and was presided over by Mr. Thomas. Our number was swelled by this time. The meeting opened by singing, "Come, let us join our cheerful songs," &c. After reading the Scriptures and engaging in prayer, the chairman called upon the pastor to state his call by grace, call to the ministry and to Dover, and what he believed to be Gospel truth, which he did.

Our brother Scott, senior deacon, made a few remarks respecting the origin of the Church at Pentside.

Our dear brother Weston, senior deacon of Watford Tabernacle, gave us a brief but very nice address on Prayer. "We do not receive the blessing simply because we ask; we receive because the Spirit, knowing God's will, indites true prayer in the heart according to God's will and intercedes on our behalf; we receive according to God's will and according to the intercession of the Holy Spirit through Christ."

Our brother Jeffs, of Watford, spoke both to pastor and people—

(I.) Stand fast in the grace which is in Christ Jesus—grace of love, humility, sympathy, sincerity; stand fast in this grace, it will come out in your life and everyday walk.

(II.) May the grace of our Lord Jesus Christ be with you all, and upon you all, and in you all—grace which goes out from Christ to supply your needs, grace to keep, preserve, sustain.

After the hymn, "On wings of faith," &c., had been sung, the pastor, on behalf of the Church, thanked the chairman for his presence, and expressed the desire that they might be favoured with his presence again soon, and thanked brother Weston, who so kindly volunteered to come to Dover because he was interested in the welfare of the pastor. His presence was highly appreciated by us, which proved his interest in the cause of Christ at Dover, and we were very pleased to have our brother Jeffs with us, who volunteered to come down; we appreciate his kindness and esteem his presence.

The doxology having been pronounced by Mr. Thomas, a very happy, prosperous day came to a close. We bless God, take courage, and go forward.

A. E.

ANNIVERSARY SERVICES: BAPTIST CHURCH, CROWLE, DONCASTER.

THE anniversary services of the above Church and schools were held on Sunday, June 13th, when Mr. J. Gyles Williams, of Sheffield, preached excellent and soul-enriching sermons morning and evening to good and appreciative congregations. In the afternoon the service was of a special character, intended for the children, parents, and friends of the school, when the Sunday scholars gave selected recitations, dialogues of a spiritual character, &c., &c., interspersed with anniversary hymns, under the able leadership of Mr. and Mrs. Sargeantson. All went exceedingly well, and reflected great credit on the trainers. On the following day (Monday) an excellent tea was provided in the schoolroom at five o'clock, of which a goodly number partook.

In the evening, at 7, a public meeting was held in the ancient and God-

honoured sanctuary adjoining, at which J. Stephenson, Esq., J.P., C.C., presided. Deeply spiritual and helpful addresses were given by the chairman and by Mr. G. Lee, Mr. J. G. Williams, Mr. Ashmell, Mr. Croft, and the pastor (W. Rowton-Parker).

Anniversary hymns were sung and collections taken at all the services. The tea was the gift of various friends of the cause; love and amity reigned, and a most enjoyable and profitable time was spent. The school children and teachers walked in procession through the town on Wednesday, June 16th, and then had tea in the school-room, followed by innocent games in a field, kindly lent for the occasion, and an abundant supply of sweets, &c., the gift of friends.

After the children's tea, the teachers and school officers had a social tea together, at which they were joined by the pastor and a number of friends from the Church and congregation. A very happy time was spent. God be praised for continued mercies, and manifest tokens of grace and favour. Both school and Church are, through mercy, in a very prosperous condition.

Our Australian Column.

GOOD FRIDAY IN AUSTRALIA.

BY JAMES MOTE.

No. 1.

It may not be known to your readers that in Australia there are no work-houses such as we have here, but in New South Wales, of which I am about to write, the Government have provided asylums for the aged, infirm, and destitute, where an honourable retreat is provided for them, and in which they can end their days in peace and quietness. Poverty, as known here, does not exist in New South Wales, where you never meet a beggar, and where every one possessed of health and strength and industriously inclined can get an honest livelihood. Meat, also, is cheap here, mutton not being more in many places than 1d. per lb., and fruit in abundance. The climate also is much hotter than ours, and people live more out of doors than we do, besides which the cheerfulness of the climate is much greater than ours, and, as a general rule, the sun shines every day. One great advantage public buildings and places of worship have over ours is that they never require to be heated artificially, the warmth of the climate being sufficient, so that all can attend with comfort, and thus also a great saving of expense is effected which we cannot avoid here.

There is also no State Church in New South Wales, and religious instruction for all public institutions under the control of the Government is left open to minis-

ters of religion of all denominations, who are at liberty, with the sanction of the Government, to visit the public institutions.

To give some idea of the nature of these asylums before referred to, I may mention that within 20 miles of Sydney there are four in number, the inmates of which are as follow:—Liverpool (for women), 796; Macquerrie-street and Rookwood (mixed), 357 and 597 respectively; George-street, Paramatta (for men), 1,062.

The pastor of the Strict Baptist Church at Sydney (Mr. Beedel) took me on Good Friday last to visit the last-mentioned institution, which is about 15 miles from Sydney and situate in a pleasant part of the country. We were accompanied by Mr. Ralph, a young man formerly connected with our brother Cornwell's Church at Brixton, of whom he spoke in very warm terms, and wished me not to fail in remembering him on my return home. For the information of your readers, I should mention that our brother Beedel, in addition to his pastoral duties, acts as a kind of missionary from his Church to this institution, and visits it at least once a month. In times past he has had great difficulty in doing this, as the former manager of the asylum was a Roman Catholic, and did all in his power to stop our brother's visits there, accusing him of attempting to proselytise the Roman Catholic inmates (who form a large part of them), and our brother had to bring his conduct before the notice of Parliament, which decided our brother to be right and authorised him to continue his visits, which he has since done, and God has greatly blessed his labours there, several converts having been baptized and, in some instances, joined his Church.

Our brother and his members had with them a large supply of religious periodicals and tracts, including some EARTHEN VESSELS, and our visitation began with the wards containing the sick and bed-ridden. Here our brother at each ward offered a suitable prayer, afterwards visited each bed-ridden sufferer, and gave a few words of comfort, and then distributed his tracts, &c. These prayers were short, but very suitable, and so were his words of comfort; and many were the grateful thanksgivings offered to him by the sufferers, some of whose cases were very distressing to behold, as disease in all its various forms was here intensified. There was, however, one exception in the case of a man aged 102, who had been bed-ridden for upwards of 10 years, but whose cheerful countenance and thanksgiving to God for His goodness in providing him such a home, and friends to visit him, it did me good to hear.

As an instance of the liberality of the New South Wales Government to their aged poor men I may add that in addition to every needful comfort and a separate bed for each to lie upon, the men are provided each with an ounce of tobacco per week, or month, I forget which, and they seemed to enjoy this very much, smoking their pipes, and chatting in a most friendly manner, seated under verandahs, and enjoying the sunshine.

The whole of the morning was taken up in these visits, and in the afternoon our brother held a service in the Hall of the Asylum, which was attended by about 200 aged men. He took for his text Mark xv. 27, "And He was crucified between two thieves."

The day was very appropriate to the subject, and our brother's discourse was not only suitable to the time, but very appropriate to the class of persons he was addressing, who seemed fully to understand every word he uttered. He set forth very powerfully the injustice of the sentence on the Divine Sufferer from Pilate's own declaration, "I find no fault in this man." His intercessory prayer for His enemies, and the final accomplishment of the divine purpose in the salvation of His people when he uttered the words, "It is finished."

Most encouraging were his words of comfort to his aged audience when he spoke of our Lord's gracious promise to the dying and repentant thief's prayer, "Lord, remember me, when Thou comest into Thy kingdom," and the gracious effect of divine faith given to him when he had no time to prove the sincerity of his repentance by good works.

From the beginning to the end of our brother's discourse the most marked attention was given by his audience, and many were the thanks he received from several of them at its close.

The inmates of this Asylum are composed of persons who have moved in all ranks of life in Australia, many of them having in former days been in opulent circumstances, but now from causes over which they had no control, compelled to have recourse to Government help. Amongst the latter class of people I found one a member of the Church at Castlereagh-street, who at first was very rebellious at being stripped by his Heavenly Father of his earthly riches, and compelled to seek an asylum here; but now he is satisfied that the Lord's way was the right way after all, and instead of fretting and repining at this he is now actively engaged in the asylum as a missionary to several of the inmates, especially to the afflicted ones, and his ministrations to them is a source of great comfort, coming as it does from one of their own number, and displaying a fellow-feeling

which reaches their hearts, and he is now satisfied to end his days there.

As an instance of the consideration of the authorities for the conscientious scruples of several of the inmates of the Roman Catholic persuasion, I may mention that fish was provided for them, being Good Friday, when they held it unlawful to eat meat; and I was much pleased to see the gratitude they evinced to the authorities for thus thinking of them.

For the sick and feeble, unable to take solid food, light and nourishing special food, suitable to their eases, was also provided.

I may add that the Asylum is furnished with an excellent library for the use of the inmates, whose lives are further gladdened by musical concerts, and other entertainments, provided for them by the generosity of the inhabitants of Sydney.

In the evening we returned to Sydney, and I could not help feeling grateful to our heavenly Father for providing such an Asylum for my fellow-creatures, and also putting it into the heart of our brother Beedel to act as a missionary to them, for which he is so well qualified.

Aged Pilgrims' Corner.

THE 26th anniversary of the Hornsey Rise Asylum took place on Friday, July 2nd, when a goodly number of the supporters of the Institution assembled. The financial results were satisfactory, exhibiting an increase over those of last year. The sale of work by the lady visitors proved a valuable help to the Benevolent Fund.

The afternoon ^{***}sermon was by the Rev. D. L. Johnson, rector of Peldon, Colchester, from Rom. xvi. 20. The Asylum Chapel was crowded, the friends listening with interest to the vital and discriminating truths uttered by the preacher.

The evening ^{***}service in the Asylum Hall was conducted by Mr. J. W. Wren, of Bedford, who delivered a powerful and instructive discourse from Phil. ii. 6-11. Both preachers warmly commended the claims of the Society.

The interval between the tea and the evening service afforded an opportunity to the friends to visit the sale of work and for pleasant intercourse in the beautiful grounds of the Asylum, which were looking their brightest and best. The aged inmates were delighted to welcome visitors to their rooms, many of which were cheery with flowers and birds. Five of those recently elected had taken possession of the apartments allotted to them.

The new Annual Report and *Quarterly Record* have been issued, and are both full of interesting matter, well calculated to strengthen the faith of God's people in the providential care and gracious, lovingkindness of their covenant-keeping Lord.

New annual subscriptions of 7s., 10s., and 14s. are especially helpful to the Society, and collections after sermons not only give valuable aid, but enlist the sympathies of many new friends on behalf of the Institution.

Past and Passing Events.

New Cross.—A most interesting account of re-opening services at "Zion," together with a brief history of the origin and progress of the Church, supplied by "Alpha," must stand over till September. It is rather long; to condense would spoil. The chapel has been cleaned and renovated at a cost of £200, and re-opened June 27, FREE OF DEBT.

Chatham.—The Church at "Enon," have been led to invite brother J. Gardner to take the pastorate. This he has done and commenced his stated labours. Several dear friends have been blessed under his ministry, and others we feel are coming. Also

We desire very heartily to acknowledge the services of the ministerial brethren who have laboured in our midst so many years, and with whom it has been our joy and pleasure to worship together in spiritual fellowship. It is our earnest prayer that Zion may rejoice everywhere in her King, and may He be seen sitting on His holy hill in mighty power, love and mercy.—E. CASSE.

Without comment.—The Queen conferred, at Windsor Castle, July 9, the Order of the Royal Red Cross upon Sister Mary Helen Ellis, Sister Mary Stanislaus Jones, Sister Mary Anastasia Kelly, and Sister Mary Hutton, of the Great Ormonde-street Convent and Hospital. Princess Victoria of Schleswig-Holstein was present. The four Catholic Sisters were attired in black nuns' dresses and hoods.—*Daily News.*

In consequence of so much property being taken down for the new railway-station in Marylebone—"Dorset-square," so familiar to all our readers in connection with "Mount Zion," no longer exists. The nomenclature for the future will be "Mount Zion, Hill-street, Park-road," N.W.

Cambridge.—We are glad to report brother Juil is better and able to resume

his ministerial labours at "Eden." Brother Jones, of New Cross, had a good day and good congregations on the 11th ult.

Harwich.—Whilst taking a needed rest at Dovercourt a short time ago, we dropped into "Ebenezer," Harwich (which, by the way, is in a rather obscure position). We heard our aged friend G. Buttery upon "Mark the perfect man," with some profit, and were authoritatively informed that a Sunday-school was to be started on August 1. May God speed the effort, for there is much need for the spread of the truth here.—*Visitor.*

Brighton.—"Ebenezer," Richmond-street. The annual outing of the school took place July 14, at Barcombe Mills. The party, which numbered 430, left Brighton at 10.45 by special train. On arrival the scholars dispersed for cricket, swinging, &c. An excellent tea was provided afterward. The weather was beautifully fine and an enjoyable day spent. The party safely reached home at 8.30 with thankful hearts to the Giver of every favour and blessing.—T. A. G.

A Few Things.—Mr. Baker is leaving Needingworth. Mr. Medhurst was "recognised" at Fleet, July 13. Mr. Mitchell, and Mr. J. E. Hazelton, are taking their usual holiday this month. Go to Yarmouth on the 8th if you can. Welcome words from Zion, Walthamstow, and of God's goodness at Ebenezer, Grays.

A RAINBOW round about the throne. Let God turn himself, or look which way He pleases, yet still He doth view His Church through this bow, putting Him in mind of mercy.—*Gospel Magazine.*

"THE elder shall serve the younger." God is a free Agent in dispensing His grace. It is His prerogative to make a difference between those who have not, as yet, themselves done either good or evil. This the apostle infers, hence Romans ix. 12.—*Henry.*

Marriage.

SANDELL—HARRINGTON.—On July 7, at Ebenezer Chapel, Elthorne-road, Hornsey Rise, by Mr. H. D. Sandell (father of the bridegroom) assisted by Mr. E. Gentle, Lizzie, eldest daughter of Mr. James Harrington, of the "Oaklands," Woodside-park, to A. H. Sandell, in the presence of a large number of friends, bride and bridegroom being co-workers in the Sabbath-schools at Zoar, Tollington-park, and Ebenezer, Hornsey rise. The interesting ceremony concluded by singing Burnham's sweet hymn, 951 "Denham's."



THE LATE MR. W. SHARPE, OF RAMSGATE.

(See page 266.)

Cheer for God's People.

BY E. MITCHELL.

“Thy blessing is upon Thy people.”—Psa. iii. 8.

IF the title of this Psalm can be relied on, it refers to one of the most painful trials through which David passed—the rebellion of Absalom. Luther interprets the Psalm as prophetic of our Lord Jesus Christ. Certainly David was an eminent type of Jesus, both in his trials and his triumphs. Our translators have given us their view of its contents in their heading—“The security of God's protection.” This is sweetly expressed throughout the Psalm—in any and every circumstance and danger God's protection affords perfect security. “Salvation”—in every sense of that comprehensive word—“belongeth unto the Lord,” and His

blessing ever rests upon His people. This should cheer them in every season of trial, temptation, difficulty, and danger.

We have in the words A DISTINGUISHED PEOPLE. It is not upon all mankind, but upon Jehovah's people that His blessing rests. The national distinction is indeed done away, or, rather, merged in the spiritual. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." The people of God are not confined to any one nation, "but in every nation he that feareth Him, and worketh righteousness, is accepted of Him." To belong to this people is a high privilege, and secures eternal blessedness.

The distinction arises solely from the sovereign grace of God. It was thus with national Israel, it is equally so with spiritual Israel: the type and the people typified agree. The selection of Israel, their deliverance from Egypt, their covenant relation, the gift of Canaan, and all their blessings were entirely for God's sovereign pleasure, without any regard to any worthiness in the people themselves. It is thus with the spiritual Israel, they "were by nature children of wrath, even as others," with nothing in them to merit esteem or recommend them to God. This they deeply feel, readily acknowledge, and marvel at and adore the grace that has given them this high privilege and favoured position. As they remember that they "in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy," they sing:—

" 'Twas all of Thy grace we were brought to obey,
While others were suffered to go
The road, which, by nature, we chose as our way,
Which leads to the regions of woe."

On account of this people *the world exists, and it is governed with a direct view to their benefit.* Peter thus checks the impatience of some who think the Lord is unduly slow in fulfilling the promise of His coming—"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward (His people), not willing that any should perish, but that all should come to repentance." "Account that the long-suffering of the Lord is salvation." He waits until all His chosen shall have been brought into existence, and to the saving knowledge of His name, ere He comes to wind up the affairs of this world, punish His enemies, and take His people home to glory. Peter evidently had no knowledge of the modern notion that his Lord was coming to convert the world; he believed He was waiting until all His people were called, and then would come to be glorified in His saints, and punish others, as his beloved brother Paul states, 2 Thess. i. 7—10. In the meantime, Jesus our Lord is "Head over all things to the Church." The supreme authority is His, and He governs all things with a direct view to the welfare of His mystical body—His chosen, beloved, and redeemed people. How happy is their condition, since,

" All must come, and last, and end,
As shall please their heav'nly Friend."

This people have many spiritual characteristics by which they are distinguished from all other people. Their Lord Himself has drawn their portrait in the beatitudes. He describes them as "*poor in spirit*"

—“mourners” (of a spiritual kind)—“meek”—as “hungering and thirsting after righteousness”—“merciful”—“pure in heart” (sincere, and with desires after purity)—“peacemakers.” These characteristics are the effect of His Spirit’s work in their hearts, parts of His own sacred lineaments inwrought by grace, which Satan cannot counterfeit. The enemy may puff up with vain conceit, fond notions, and even employ the word with supposed applications to deceive, but to stamp the image of Christ upon the soul with all humility, godly sorrow, meekness, sincerity, peaceableness, and living desire for righteousness is far beyond his power. The Holy Spirit alone can conform His people to the image of their beloved Lord:—

“No big words of ready talkers,
No dry* doctrine will suffice;
Broken hearts, and humble walkers,
These are dear in Jesus’ eyes.”

Jehovah’s people are an exercised family. They know Satan is a great deceiver, they desire above all things to be right with God, and fear lest they should seem to come short of the promised rest. Satan tries them with various temptations; they carry on an inward conflict with the flesh, which ever lusts against the Spirit, and often causes many sighs and groans; they find the world to be antagonistic to their best interests, and, though in, they are not of it; God also Himself exercises them with the cross, and trains them by tribulations. These things not unfrequently bring them into heaviness of spirit, yet they find a secret something that sweetens all at times, and,

“Though the world may think it strange,
They would not with the world exchange.”

With Moses, they “choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.” And they will stand to this even when not sure they do belong to His people, yet they will venture with them, and cry,

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

We notice now THE GRACIOUS DECLARATION. Jehovah’s blessing is upon His people. This declaration is *exclusive*. All who do not belong to His people are excluded. Whatever a worldly man possesses there is no blessing attending it. His prosperity becomes a snare, and is short-lived. He is as an ox fattening for the slaughter. Though he make a goodly show, “spreading himself like a green bay tree,” it is but an appearance. Their “eyes may stand out for fatness,” and they appear “to have more than heart can wish;” yet soon “they are cast down into destruction, and brought into desolation as in a moment.” God’s blessing rests upon none but His people.

The words are also *inclusive*, all His people are included. It is not just a few eminent saints upon whom the blessing rests, but “He will bless them that fear the Lord, both small and great;” and the small are mentioned first for their encouragement, even as Christ put the lambs first in commissioning Peter—“Feed My lambs.” Not a child in the family, however weak or feeble, but the Lord’s blessing is upon that child—

* That is, a dry, mere head knowledge of doctrine.

“To Him the weakest is dear as the strong.”

May we not also say the declaration is *conclusive*? His blessing is upon His people at all times and under all circumstances. Though chastened, they are blessed, for, “Blessed is he whom Thou chastenest, O Lord:” though poor, “Blessed are ye poor;” though tempted, yet “blessed is the man that endureth temptation.” They may be afflicted, distressed, poor, and sorrowful, yet are they blessed, for “all things are working together for their good.” They are loved, forgiven, accepted, watched over, preserved, and destined for heaven, blessed in life and blessed in death, blessed for time and for eternity—“Blessed with all spiritual blessings in heavenly places in Christ Jesus.” “Thy blessing is upon Thy people.” Reader, art thou numbered with them?

OUR PORTRAIT GALLERY.—No. IX.

THE LATE MR. W. SHARPE, OF RAMSGATE.

IT will be rather difficult to say much of my beloved father, he being of a very reticent nature; however, there are some facts we are aware of. He was born of parents who were devoted to the Church, therefore he was brought up to it. As he used to tell us, he was christened and confirmed all to no purpose, for that could not change the heart. He was, like other boys, fond of amusement, although I do not think he ever went to any great length. He lived very much with his grandparents; being an only boy, he was accordingly spoilt. Many were the tales he used to tell us how he teased his dear old grandmother. After a time his mind became unsettled about divine things. One day he heard some old women talking about election; he wondered what it all meant, so thought he would go to hear the late dear Mr. Philpot preach (blessed be his memory). He could not understand much better about it, although afterwards his ministry was much blessed to him. The Blessed Spirit was beginning the work of grace in his heart; he constantly attended the same means, although he had to walk a distance of twelve miles there and back, and there were some females who walked two miles further, so, as he said, he could not say anything. The true light gradually dawned into his soul. His call to the ministry was soon after his call to grace. God gave the command, and he could not resist it. His message was, “Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say.” He was in the ministry fifty-two years, preaching at Mount Zion Chapel, Ramsgate, about forty-three years. His aim was always to exalt a precious Christ and lay the sinner low. Nothing daunted him; persecution, losses, and threats all were to no purpose. His love for his dear Master was so real. Although really so unfit, yet he would go to the services to the last. He spent his last Sabbath on earth preaching. His whole life, after his call by grace, was a life with God day by day. His talk was about and to Him. One of the kindest of parents, the best of husbands, and the truest friend, it needs an abler pen than mine to speak of his worth. His children dearly loved him. For a number of years he went to Gower-street Chapel, but just before the time came for him to go he wrote and told Mr. Link he would not be able to come. He had such a nice reply, saying he hoped he would be able. However, it was not God’s will. My father felt it

deeply not being able to go. It was the end of last summer his health began to fail; he suffered at times very much. His prayer ever was for submission to the divine will. On the 13th of March I was summoned to him. Although not in bed, but sitting on the couch, I could see Jesus was coming for him. He did not know it was death, such was the deep peace his Lord was giving him. Indeed, it was perfect peace; his mind was quite clear nearly to the end. Such a lovely look of surprise beamed on his dear face, it was almost rapturous. He passed away to be with his divine Lord and Master. We could not wish him back; but O, we do miss him so. He leaves a widow, two sons, and two daughters. His remains were interred in Ramsgate Cemetery, after a service first in the chapel (the pulpit was deeply draped). Mr. Bradbury, of Camberwell, officiated. There were a large number of people at the grave.

C. SHARPE.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. IX.

CAMELS AND CONIES.

TWO very different animals for size, appearance and habits altogether, but both are mentioned more than once in the Bible; both were classed among the "unclean" beasts, and both serve as pictures and emblems in important proverbs and facts.

Camels appear in many interesting scenes, as beasts of burden, and as being ridden upon, or drawing chariots as horses would do here. Camels have been called "ships of the desert," their partly divided hoofs enabling them to plant their feet easily *upon* without sinking too deeply *in* the sand; while their peculiar construction—their humps, which are really like a reserve stock of food, and the water cells in their stomachs, which are able to hold as much as a *gallon and a half* of water—enable the camels in time of scarcity to exist and plod along their trying journey much longer than any other creature could possibly do.

The "swift dromedaries" of Isa. lx. 6, Jer. ii. 3, were a lighter kind of camel than those that carried burdens, and could go ten or twelve miles in an hour, and as they could travel night and day without stopping for two or three days, they could get over a great deal of ground. Patient, quiet, and useful, they were much esteemed by the ancients, though some modern travellers have not spoken so well of them, calling them stupid, obstinate, and so forth, but if some of our dumb servants are not quite all we could desire, we know some of their masters are far from perfection also, and only lovers of animals can really find out the best qualities and obtain the most faithful and loving service of the poor beasts who labour for our convenience and comfort.

Two proverbs were spoken by Jesus in which camels are used as figures. In Matt. xxiii. 24, the Scribes and Pharisees are condemned for "straining out a gnat and swallowing a camel." And in Matt. xix. 24, it is represented as being harder for a rich man to enter God's kingdom than for a camel to go through a needle's eye. Now both these expressions are what are called "hyperbolic," that is to say, a bold and exaggerated form of speech is used to make a plain truth all the plainer and more striking.

In the first, we have the idea of a person very carefully straining every drop he drinks lest he should swallow a little fly, while without any reluctance he gulps down a whole lump of unwholesome, indigestible stuff, unfit for human food altogether!

But the contrast between a gnat and a camel was not too great to describe the gross inconsistency of those men who would not eat bread with unwashed hands, and yet would put forth those same hands to wickedly crucify and slay the Holy One of God! The men who condemned Jesus for healing on the Sabbath-day, and yet despised the God they pretended to reverence, and cast aside *His* commandments to keep *their own* traditions, verily did strain out gnats and swallow camels in a most alarming way!

The second proverb evidently had reference to the *literal packing needle* with which they made or mended the canvas saddles of their camels; as soon could the great, tall camel go through that little hole in the baggage needle, as a rich man who *trusts in his riches* can enter God's kingdom. "With men this was impossible, but not with God, for to Him all things are possible."

God can bring down the high, humble the proud ones, and make rich Abraham feel himself to be but "dust and ashes;" can bring King David to confess himself poor and needy, and upright Job to abhor himself and repent in dust and ashes.

May we profit by both these proverbs; may God's Word be our guide-book and the Holy Spirit Himself our Guide, so that we may be delivered from every evil and led into and along the way everlasting.

And now for a word on the little coney, of whom Solomon says, "They are feeble folk, but they make their houses in the rocks." Modern naturalists say the Syrian "hyrax" is meant. This creature has short ears and differs a good deal from the wild rabbit in some respects though it resembles it in others. This coney is mentioned in Lev. xi. 5, Deut. xiv. 7, Psa. civ. 18, Prov. xxx. 26. It is found in the hollows and caves of rocks in Syria, Ethiopia, and the Cape of Good Hope. It loves warmth and delights in the sunshine, but whenever the little creatures come forth from their hiding places, one of their number generally keeps watch and gives warning of danger to the rest by uttering a long shrill cry. It is therefore very difficult to surprise and catch them, as they are so soon alarmed and make for their rocky stronghold and refuge. They do not make burrows like wild rabbits, their toes are not adapted for that task; the clefts of the rock give them a safe home already made, and there they dwell and hide, while their food of greenstuff grows not far away. Their great wisdom of which Solomon speaks consists in their choice of such a home, and the Hebrew words he used mean they are "made wise;" their instinct comes from God Himself and the feeble can defy their mighty foes while they are in a strong fortress. Thus the Holy Spirit makes God's people wise unto salvation, teaches them their own weakness, then leads them to the Rock of Ages, and there they find their everlasting strength. May we by the same Divine teaching learn the conies' lesson well; like them may we be watchful, and may we pray that God Himself may watch over and for us, lest Satan as the roaring lion or the cunning serpent should catch us unawares, or any other lurking enemy should injure us. May we trust in the Lord for ever, and in Him alone.

GOD'S GREAT AND GRACIOUS GOODNESS.

(A Few Thoughts on Psalm lxxvi. 9).

BY PASTOR W. KERN.

HERE we have a RECOGNITION, "Which holdeth our soul in life"—our God, our gracious God in a precious Christ, the God of love and salvation.

The writer had a saving acquaintance and a vital connection with this divine and gracious Friend; he had passed from death to life by the power of the Holy Ghost in early life—*i.e.*, from his youth he feared God, and was a traveller in the good old way, and, when his heart was full, had a deep concern for others. "Come, all ye that fear the Lord, and I will tell you what He hath done for my soul." It was dark, He lighted it; it was dead, He made it alive; it was careless, He made it anxious; it was silent, He made it to pray; it was guilty, He cleansed it; it was naked, He clothed it; it was lost, He saved it; it was ignorant, He taught it; it was serving a cruel master, He claimed it as His rightful property, and now he recognises and rehearses, that He that first made him now continues to hold his soul in life—*i.e.*, spiritual life, by the power and influence of the Holy Spirit.

I. In the life of desire. The desire of his soul was to His name, to entwine around it, and to draw sweetness from it from time to time.

II. In the life of prayer. Still a suppliant at the blood-stained seat; pouring out his heart, casting his care, spreading his case.

III. In the life of hope. Still hoping in His mercy, in its fulness, freeness, richness and constancy.

IV. In the life of love. He still loved the great name of Immanuel, the house of God, the truth of God, the family of God, the throne of God.

V. In the life of faith. It still lived, though it sometimes laboured under load, "though damped, it never died;" it looked to, and laid hold of, the Mighty One of Israel.

VI. In the life of gratitude. Though sometimes ungrateful, wandering, rebellious, yet, amid all, thankful he was not consumed, not cast out, not cast off, and sometimes, when the heart was renewed, could say, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

VII. In the life of expectation. With a persuasion that his expectation would not be cut off, but that he should hold on his way; by mighty grace that he should overcome by the blood of the Lamb, that he should enter into the King's palace, be clothed with the King's robe, see His face with joy and sing His high praises for ever.

Now the writer believes that desire, prayer, hope, love, faith, gratitude and expectation would all fail unless held in life and motion by the power and operation of God the Holy Ghost "Which holdeth our soul in life," to prevent and make failure impossible.

A RECORD. "And suffereth not our feet to be moved." Not at all fatally or vitally; not out of the good old way—the way of holiness. "He will keep the feet of His saints"—keep them by His mighty grace, journeying in the King's highway, standing on the Rock of Ages, and sometimes singing,

"On the Rock of Ages founded,
What can shake our sure repose?"

Not moved away from His testimonies—*i. e.*, His truth; not moved away from His family, for if separated from them locally, joined in affection, still loves them, still prays for them. My soul shall, must, will,

“ Pray for Zion still,
While life and breath remain; ”

for though in our bodies sundered, yet, in our spirits, we meet around the blood-stained mercy-seat. Our feet may be moved by our circumstances, *yet not greatly*. We may be moved in our feelings, our fears abounding, in our families, troubles abounding, in our conditions and circumstances, sorrows, trials, afflictions, persecutions abounding, and, though we cannot be moved vitally and fatally, we may be moved circumstantially, thus to our God every blessing we owe.

“ Oh to grace, how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee.”

Dear reader, has your soul been made alive? If it has, it will say, “Thou, O Christ, art all I want.” Have your feet been led to tread the heavenly road? If not, they are still wandering feet, and if you die with a dead soul and wandering feet, you will sink into eternal darkness, misery and despair. I pray, if it is the Lord's will, He will prevent it by His grace, for Christ's sake. Amen.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

Deity dwelling in humanity.—Isa. lvii. 15.

“**B**UT will God indeed dwell on the earth?” Such was the question asked by the wise king; a question of great magnitude, and of great interest to us, whose happiness depends upon it. The great works of nature seem to say impossible! God is too great! And some parts of Divine revelation apparently suggest impossibility of such condescension. How can the high and lofty One stoop so low? How can He who inhabits eternity dwell with a creature of a moment? How can He whose name is holy, and who dwells in the high and holy place; and whose throne is high and lifted up; in whose sight the heavens are not pure, and who charges the angels with folly, make His abode with sinful and polluted man? The more we reflect on the greatness of these sublime contrarieties, the greater does the impossibility of His dwelling with man appear to be. Yet there are many passages which assure us that, “that which is impossible with man, is possible with God.” Read the words marked out at the head of this paper. From them we learn the gratifying and interesting intelligence that Jehovah *can* and *will* make His residence in the hearts of His chosen people.

JEHOVAH WILL DWELL WITH THE CONTRITE. In dealing with this important statement, let me claim a moment's attention to this beautiful and expressive word “*dwell*.” What we generally understand by the word is to continue or remain in a certain place *perpetually*, in opposition to passing through it without halting, or merely sojourning in it. This, of course, simply indicates a short stay. We may abide in a place, and

that only means a longer stay. To dwell, necessarily supposes that we have a fixed habitation. So "God hath chosen Zion as His dwelling-place." Whenever this term is applied to God, it is always to be understood figuratively, as His presence is essentially everywhere. It is a common practice, and has been from time immemorial, for men to speak of God's glorious presence. By which we understand the display of His infinite perfections. Very frequently men speak of the gracious presence of the Eternal, as confined to this world, the Church and His people.

Whenever we speak of the Most High as dwelling with men on earth we always refer to His gracious presence. It was thus He dwelt symbolically with His ancient people, by the pillar of cloud and fire. Thus Jehovah assumed an habitation among them, first in the tabernacle, then the temple. He no longer dwells with men in a visible habitation as among the Jews, but in the invisible Church, composed of all believers in Christ. Nor does He any longer dwell among His people emblematically, but by His Spirit, and since it is by His Spirit He now dwells in men, it follows that those who have not the Spirit enjoy nothing of the Divine presence.

THE CHARACTERS WITH WHOM JEHOVAH DWELLS. They are said to be of a *contrite* spirit. The word *contrite* denotes an object *broken to pieces* (Psa. lxxxix. 10); in Isa. iii. 15, *crushed*; in Isa. liii. 10, *bruised to a pulp*. I presume that this figure of speech is used to denote the distress and anguish of soul under the severe operations of grace, by which a person is made to realize the corruption of his depraved nature; the danger of imminent punishment; so that horror has taken hold of him and he feels overwhelmed.

They are said to be of a *humble* spirit. The term we render *humble* denotes a low situation, or condition, hence it really signifies one who thinks meanly of himself, having nothing of his own of which he can glory, but very much of which he feels ashamed. It clearly means one who expects nothing from God, but on the ground of *mere* mercy, and, therefore, he submits to any terms on which the Divine Being shall grant His rich favour. They are said to *tremble* at God's Word. This feeling arises from a conviction of the reasonableness of its requisitions, and a perception of our danger of transgressing them. The more we reflect on the greatness of that authority which supports Divine demands, and on those propensities which so often cause their violation, the more keenly will the disciples' question force itself upon us, "Who then can be saved?" At the same time we venture to say for the comfort of some that wherever these qualities exist, and are increasing, they plainly show that the Spirit dwells within; for apart from the indwelling Spirit there is no trouble about such matters. Men of the world are not thus exercised!

JEHOVAH'S GRACIOUS PURPOSE IN DWELLING WITH HIS PEOPLE. "To revive the spirit of the humble." To *revive* literally means to preserve alive, to re-animate. This naturally suggests the depression, dejection to which the believer is subject. He often needs the *recovering* grace by which he receives new vigour, a fresh awakening; and re-invigoration. For this special purpose God by His Spirit dwells in us. The repetition of the term *revive* is doubling the declaration, and thereby making it a delightful and soul-cheering truth. If the spirit be bruised and crushed it is on purpose that it may be revived. This is the Divine method, to kill

in order to make alive, to wound that He may heal; to pull down, to build up. Thus God hath informed us wherefore He dwells in men—to revive them. What condescension! What marvellous grace, surpassing love, and rich mercy and lovingkindness for Jehovah to dwell with men! Let us take the apostle's word, "Ye are the temple of the Holy Spirit," "An habitation of God."

Oh, ye penitent! Ye contrite souls, rejoice, for upon you shall arise the Sun of Righteousness! and ye shall walk in the light of His countenance, and know the meaning of "We will make our abode with them." Even so come, Thou adorable Lord, "Abide with us!"

FAITH'S TRIALS AND FAITH TRIUMPHANT.

BY J. HARLICK.

PERHAPS no part of God's Word sets forth a more striking act of faith, under the heaviest trial and a blessed triumph gained over it, than we have recorded in Matt. xv. 21—28. We will call it a *household trial*, as very many of God's dear children have to wade through numerous deep trials in their families, especially where God has caused the dame to be a fruitful vine, and many olive plants have been around the table. We could write of many cases of direct answer to our prayers in deep waters, hard bondage, and heavy burdens. But let us turn to the Word of our God; there we find the Holy Ghost has not left out some of those household trials: if He had, many of us would sink in despair. God takes notice of little things, and writes them for our comfort, to encourage our faith and strengthen our hope, that we faint not in the day of adversity. I pray this may meet the case of some tried one that may be led to look to Jesus; He is ever the same, full of kindness to His seeking ones pressed under sorrow.

I.—*Faith's trials.* Here we have a woman in great trouble, and no wonder. Nothing is said of her husband or family; perhaps the case would not have been so striking if any other part of the family had been mentioned. "My daughter is grievously vexed with a devil." This alone appears trial enough for any one house—we should think so if we had it. Any mother can soon estimate how this poor woman must have felt if they for a moment think it might have been in their own house. No doubt she had heard of this wonderful Jesus. Then, as Jesus makes His way into the borders of Phœnicia, where He wished to remain unknown, "a woman of Canaan came out of the same coast." But we must now consider another great trial; how was she to get to Jesus? She could not take her child, and how could she leave it? To call in a neighbour to mind the house was not very desirable, as few women would care for it. The distance, the heat, and other dangers in the road were all against her; how her poor mind must have pondered over all these things; how Satan would throw all these hindrances before her. If she left the child it might fall into the fire or water, or stray away. "All these things are against me," she might justly have said. I am afraid some of us "*pater familias*" would have failed; but this woman invented some way so that she could safely leave her poor demoniac. We have heard a saying, "If the women give up, it is no use men trying." Love

in her heart to her child: faith, though hidden by all the surrounding trials, caused her to press on. There is a lesson for us, still to press toward Jesus.

The next trial is when she came to Him "crying" (few hard-hearted men can bear a woman's tears) for "mercy." We should have thought this would have touched Him: no doubt it did. But

" He hides the purpose of His grace
To make it better known."

"My daughter." This was uppermost upon her mind. "But He answered her not a word." What! can this be the Jesus? I must have mistaken the man, I have been misled. But it is no use, I am here at His feet.

" I can no denial take,
When I plead for Jesus' sake."

The next trial is: His disciples besought Him, saying, "Send her away." This looks hard on the poor woman; she might have reasoned with them thus: Well, Peter, or John, or James, how would you like it? I have come all this way. I have left my poor child. How can I go back? It will break my heart to see her again in that sad state. "She crieth after us," as though they would use her very tears as hindrances. Perhaps they had not seen many women cry. This was a great blow to her. We also have rebukes from those whom we think should help us in our trial.

" From sinner and from saint
We meet with many a blow."

Still the case lay in her heart, and "Onward" was her motto, facing opposition, treading upon waves of trouble now rising higher and higher. At length the Master speaks, but only for the time, to drive the thorn deeper into the sore. "I am not sent but unto the lost sheep." This is another trial for staggering faith to grapple. The grand mission of the Gospel was not to be opened to the heathen until after His ascension. But this case pressed upon Him, and more so as the poor woman fell at His feet.

" LORD, HELP ME."

If you won't hear my cry on behalf of my daughter, then "help me" to suffer or bear it. Here she makes the case her own deliverance or strength to bear the trial. A word here for Zion's weary ones. We have prayed like this for years, "Lord, remove the trial, or increase my faith."

Again, the Lord uses one more argument, one more stroke, one more and the last trial, this poor woman must suffer: "It is not meet to take the children's bread and cast it to dogs." This is enough to drive her away, yet she knows the meaning, and was prepared for anything, if only her trials could be eased. "Truth, Lord," call me "dog," or whatever else you like; let fall a crumb: "Dogs eat of the crumbs which fall from their master's table." This kind of humility entered the loving heart of Christ, it moved the lever that can move the world, it touched His tender heart, and brought a new stream of love flowing out into sublime words, "O woman, great is thy faith." Ah, she had not tarried too long: the loved vision had reached the appointed moment. "Be it unto thee, even as thou wilt."

“Enough, my gracious God,
 Let faith triumphant cry;
 My heart can on this promise live,
 Can on this promise die.”

II.—*Faith triumphant.* Now we see the poor woman returning home, crying for joy, singing and praising God; the journey would not appear half so far; she had lost her burden. The happy thoughts of seeing her child safe—what a sight! How her heart would leap and bound as she skipped lightly homeward, longing to fall upon the neck of that dear one as she had never done before, and to begin to tell her trials and deliverances to her neighbours—

ALL ABOUT JESUS,

how He had spoken to her; but she would hear of no denial. What a sight as we see her enter the humble home! The first object would be, “O my child, my child, Jesus has heard my prayer, seen my tears, answered my petitions! Come, let us pray, praise, and rejoice” (if she had a husband and family). Look at the picture when from their toil and labour she calls them round, telling the story of Jesus and His love, pointing to the one upon whom the miracle was wrought, then speaking of this to all who came near. Thus Jesus was made known, and, though faith must be tried, it is sure to come off triumphant.

Brethren and sisters in Christ, here are many lessons for us to learn; all our trials cannot sink us; Jesus knows every one of them; we can spread all at His feet; every turn in life’s lone road is marked out by the unerring hand of divine wisdom.

“Though painful at present, ’twill cease before long,
 Then O how pleasant the conqueror’s song!”

251, Mill-road, Cambridge, Jan. 7, 1897.

CLOUD-LESSONS.

By PASTOR A. E. REALFF, LEICESTER.

“And now men see not the bright light which is in the clouds; but the wind passeth, and cleanseth them.”—Job xxxvii. 21.

THESE words occur in the address of Elihu to Job, after his three “friends” had ceased to annoy him with their comfortless reasonings. Job replies to them, but they have nothing more to say. It is true his utterances evidence a self-righteous spirit, but these are not the men to convince him of his error. Therefore, Elihu is moved to undertake the task. His speech occupies six entire chapters, and the words at the head of our paper are almost his final utterance. When Elihu ceases, the Lord Himself condescends to reason with the patriarch, and He does so (as we might expect), to good purpose; for Job is then perfectly convinced concerning the error into which he has fallen (chap. xlii. 5, 6).

THE CLOUDS: WHAT ARE THEY? Damp vapours drawn up from land and sea by means of the warm and attracting rays of the sun. Nevertheless, clouds play a most important part in the scheme of nature, adding beauty to the landscape as they float through the sky, affording shade from the sultry beams of the noontide sun; and, when condensed,

coming down again in grateful showers to water the earth. A moderate scattering of clouds over the sky is therefore both pleasant and beneficial. But there are occasions when they gather in immense numbers and density; then the heavens are gloomy, and, as a natural consequence, our animal spirits become depressed. So, in the order of God's providential dealings with His children, adversity and prosperity counter-balance each other. But sometimes the clouds of adversity gather with unusual thickness. Then we say our way is dark, and our spirits become melancholy. "Consider the work of God; for who can make that straight which He hath made crooked? In the day of prosperity be joyful, but, in the day of adversity, consider; God also hath set the one over against the other, to the end that man should find nothing after him." "When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him?"

THE BRIGHTNESS WHICH IS IN THE CLOUDS. No matter how black the natural sky by reason of the mass of clouds, the sun still shines, and there is plenty of light *in* the clouds—*i.e.*, on the *heavenly side* of them. So, however trying our circumstances, however dark our way, it is light enough with Him. If it is dark with us, we may be well assured it is light somewhere else. God is working out a grand purpose concerning His people; and all distressing events shall "work together" with those of a brighter aspect, "for good to them that love God," &c. Was it not so with Job himself? Was it not so with the great apostle? Read his triumphant language in 2 Cor. iv. 17, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

BUT MEN DO NOT NOW SEE THE BRIGHT LIGHT WHICH IS IN THE CLOUDS. The sun always shines, though we do not always see it. Even at night, yea, all the night through, and when the night is darkest the sun goes on shining all the same, though on the opposite side of the globe; and we sometimes behold the reflection—*i.e.*, when the moon and stars are visible; and in the day-time, when the heavens grow dark with clouds, the glorious sun is beyond, and there is abundance of light all the while *in* the clouds, only it cannot shine through them. So, when our mental or spiritual environment is dull, melancholy, sad, perplexing, we can perceive no light. Yet there is light even then, if we could but penetrate far enough. It is said that when an eagle is flying, if it meets a tempest, it pauses a little on the wing to consider. If the storm does not seem likely to be very severe, it then goes on through it; but if very threatening, the eagle pierces the clouds, and gets above them into a higher region. There the atmosphere is clear and bright, and the bird pursues its flight above the clouds. Even so teach us, Lord, to rise on the pinions of prayer and faith above the clouds of sorrow, trial, and temptation, into the atmosphere of calm where Thou dwellest. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. He shall cover thee with His feathers, and under His wings shalt thou trust." "Now men see not," and Jesus says, "What I do thou knowest not now, but thou shalt know hereafter." We see even the best things "now" only as in a "glass darkly." It is as by guess-work, like solving a riddle (1 Cor. xiii. 12, marg.). Now "we walk by faith, not by sight," but then it will be "face to face." Says the Apostle, "Now I know in part; but then shall I know even as

also I am known." "Now *men* see not the bright light," but angels see more, and God sees all. The word "man" or "men" in Scripture includes all mankind, both male and female, old and young. But let us think for a moment of the word "men" in its more restricted sense. When *men* see no bright light in the clouds, it often happens that *women* do, and sometimes even children. Woman's nature is more hopeful than man's, and her judgment often clearer and more far-seeing; so that she does not so soon sink into utter despair. And young spirits are proverbially buoyant. It is all light where God is, and "in Him is no darkness at all." He dwelleth in the light to which no man can approach at present. Therefore, the great Father sees the bright rays that are even in the darkest clouds, and all His dealings toward His spiritual children are prompted by unutterable love. By-and-bye He will clear up every mystery.

THE CLOUDS ARE CLEANSSED BY THE WIND. "But the wind passeth, and cleanseth them." After we have had what is called a "leaden sky," perhaps for days, and possibly also thunder and lightning, and torrents of rain, by-and-bye a gale of fresh wind comes; it continues to blow, until it "cleanses" all the clouds away, chasing them through the sky to another hemisphere. Then we see "the bright light" once more, because the sun's beams come to the earth without obstruction; so in providence God often changes the surroundings of His people. The wind is emblematical of the Holy Spirit, by whose sweet influences we get light on our way, and are enabled to read God's teachings in and through our trials and sorrows. Therefore, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." "Wind" is also emblematical of trouble. False doctrine is spoken of under this figure, as in Ephes. iv. 14. Wind, being the active cause of storms, tempests and hurricanes (as in Jonah i. 4; Matt. xiv. 24), it is frequently employed as an emblem of trouble. And sometimes God chases away one trial by means of another, driving off a dark cloud of sorrow by means of a keen wind of temptation or persecution. But—

"Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food;
Though painful at present, 'twill cease before long,
And, then, O how pleasant the conqueror's song!"

PROMISE AND PROVISION.

BY A GARDEN LABOURER.

"Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruise of oil fail."—1 Kings xvii. 14.

"And He said unto them, When I sent you without purse, or scrip, or shoes, lacked ye anything? And they said, Nothing."—Luke xxii. 35.

AND so, beloved brothers and sisters in the Lord, has the writer proved it, for over three score years and ten, the barrel has never been full, nor the cruise overflowing, but always enough for the then present need, often supplied from a source (so far as material means) entirely unlooked for, and altogether unthought of, but always there for the hour of deliverance, and this both temporal and spiritual. When the way has

seemed darkest, the candle of the Lord has lighted up the soul, and in Christ has, by the power of the Holy Ghost, shined therein and lifted the heart on high; and in temporal affairs, how often has it seemed past hope to meet the coming crisis, when lo! the messenger of the Lord has appeared, and all the much-needed supply has been sent. Oh! when the writer looks back and sees the long line of Ebenezers he should set up, it seems "like a garden walled around." He notes some special occasions when prayer alone was apparently left, and prayer was answered when trial pressed its sorest point, and deliverance came; and so, ye children of the living God, whether young or old, you shall find it all through life, the exhortation and promise shall be ever true, "Commit thy way unto the Lord, and He shall bring it to pass;" "I will never leave thee nor forsake thee;" and when the great day of departure shall come you shall see the path of life, "the fulness of joy," and like the first martyr in his dark closing hour, shall be able to hear the word of testimony: "I see heaven opened, and Jesus standing at the right hand of God." "Trust ye in the Lord for ever," and ye shall verify the truth of the "Thus saith the Lord." "The barrel of meal shall not waste, neither the cruse of oil fail;" purse and scrip and shoes shall be nothing, but the smile of Jesus shall be all when heart and flesh shall fail, and you shall feel the right hand of God, holding and helping you, and hear His voice speaking to your soul, "Fear not, I have redeemed thee." "Deliver him from going down to the pit; I have found a ransom."

SUNSET RAYS.

BY A GARDEN LABOURER.

"In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2.

BROTHER, SISTER,—This is a good hope through grace, which thou hast the promise of, and it is a promise on which thou mayest rest for life and for death, for it is made by "God who cannot lie," for His nature is truth, and as thou crossest the river, this hope shall be thine, the promise shall shine into thy heart, and hold thee fast, for it is anchored within the veil, sure and steadfast in Jesus thy Rock, who will never let thee go, for in Him is God's promise to thee of eternal life.

A PLEASING REMINISCENCE.

ELIJAH PACKER, C. W. BANKS, T. STRINGER.

I WELL recollect my dear old friend (many years my senior), Elijah Packer, accosting me on a Sabbath morning, fifty-two years ago, just after our 7 o'clock prayer-meeting at Hamond Hill, Chatham, when he introduced the early copies of the EARTHEN VESSEL, which my late and ever-to-be-esteemed brother in Christ, Charles Waters Banks (your dear father) had just brought out, believing that some of his—E. P's old friends—with whom he had been in Church membership at Zion Chapel, Clover-st. (when in business in the same street), many years previous, would be glad to encourage the sale of so useful a magazine. I have seen this dear brother since that time in Loudon.

I remember being in Hackney in 1851 (the great Exhibition year), and on the Lord's-day afternoon in June, wending my way to Ebenezer Chapel, Mason's Court (the only time I had seen the place), when C. W. B. preached with power from above from Hosca ii. 14, 15, "Therefore, behold, I will allure her," &c. That time I shall not forget.

A short time afterwards brother Banks preached our anniversary sermon at (old) Enon, High street, Chatham—text 2 Kings iv. 42—44, which was a favoured opportunity both to minister and many others.

In the afternoon our good brother Thomas Stringer—then of Gravesend—spoke some precious things of Jesus and His salvation. Your dear father read out the hymns on the occasion; and sitting near him, my attention was drawn to him as he gave out the second hymn, the 135th, 4th part, Rippon's Selection, headed "Jesus crucified"—

"When with a melting heart I stood
Near to a fountain filled with blood,
It flowed a crimson tide;
That sight what stranger's heart can guess,
Or mind conceive, or tongue express?
'Twas 'Jesus crucified.'"

While he read, and we were singing that precious hymn of five verses, I cannot tell you what blessed enjoyment the Lord favoured us with.

In the evening your beloved father preached again from Solomon's Song viii. 6, 7, "Set me as a seal upon Thine heart," &c. Sweet and holy liberty was experienced, both in pulpit and pew. "The King *Himself* came near," and feasted our souls with heavenly food, and with choice wine of the kingdom.

The above seasons were remarkable, as dear C. W. B., on arriving at Chatham on the Saturday evening, felt much cast down for want of a text; wrestling hard for some time for the Holy Spirit to apply some portion, which He graciously did.

"How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

J. C.

Rochester.

BAPTISTS—WHAT ABOUT THEM?

*Serial Papers on Baptist History, Principles, Practices, Churches,
and Men.—XIII.*

BY SAMUEL BANKS.

HISTORIC NOTES (*continued*).

CHARLES THE SECOND re-established Episcopalianism. During his reign a whole crop of cruel Acts were passed and carried into execution, which woe-fully affected the Baptists.

The CORPORATION ACT (1661) ordered all municipal officers to take the sacrament in the "Church of England," and as a result, for instance, the City of London's Mansion House was built out of the fines extorted from Nonconformist London citizens, who conscientiously refused to take the sacrament in the Anglican communion on, being nominated to civil offices. Noble monument to the fidelity of the "Nonconformist Conscience!"

The ACT OF UNIFORMITY (1662) enforced the use of the Prayer-Book by all ministers and congregations; while in the same year the CONVENTICLE ACT was passed, forbidding all religious assemblies whatever, except such as worshipped according to the rites and order of the "Established" Church.

The FIVE MILE ACT (1665) forbade any but the "Established" clergy to teach in schools or settle within five miles of an incorporated town.

Throughout the country, by reason of the Conventicle and Five Mile Acts, numbers of ministers, torn from their flocks, were rendered homeless; while, like John Bunyan, of Bedford, many were left to languish in filthy prisons, with little hope of release; for all who resisted these inhuman laws were punished with fines or imprisonment, and frequently slavery of the worst kind in foreign climes was the ultimate condition of the prisoners.

* * * * *

The attempt of JAMES THE SECOND to re-establish Roman Catholicism

brought about the "Monmouth" Rebellion, in which, unhappily, many Baptists were implicated. Terribly did they expiate their offence when Judge Jeffreys, in the "Bloody Assizes," condemned to the scaffold not only those who had shared in the rebellion, but also those who only sought to cover their escape. James II.'s "Declaration of Indulgence" relieved the Baptists for awhile from judicial pressure, though William Kiffen, and many others, knowing that its aim was to relieve the Roman Catholics merely, were not deceived by it.

Before going further, permit me to utter a note of warning concerning the attitude and action of the "Established" clergy of our own day with respect to the Education question, which plainly shows their spirit is *the same*. Nonconformists beware! Baptists always have been to the fore for liberty and equality. Our children must not have the creeds and dogmas and practices of the Romanized English Establishment crammed into and set before them in the day-schools, contrary to the principles and wishes of their parents.

Our Editor cannot spare the space, else my heart is on fire to launch out on this grave, important, and present-day subject. But to proceed.

Only the TOLERATION ACT of 1688, one of the first measures of WILLIAM THE THIRD, secured to all Nonconformists the right of unmolested public worship!

I hope readers are following out the suggestion given, as to cutting these papers out every month and neatly pasting them in a good-sized old scrap-book, so that in course of time they may have the whole subject compactly within one pair of covers.

Next month, I propose to give a chapter on ANabaptists.
Orpington, August, 1897.

THE PULPIT, THE PRESS, AND THE PEN.

"*The Christian's Pathway*." London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C.

Keeps up its high standard. The April number contains a portrait of the late Mr. Samuel, of Sleaford, together with his last sermon. The May number gives a portrait of Mr. Jarvis, the successor to Mr. Boorne at Greenwich, and his farewell sermon delivered at Hurst. The sermon will commend itself to honest-hearted lovers of free grace. We wish our brother much blessing in his new charge. August number contains a portrait of Pastor G. Burrell, of Watford, with a sketch of his life, which is to be continued.

"*A Scriptural Gleaning of Rev. XX*," by R. Weekes. Threepence, by post fourpence. London: R. Banks and Son, Racquet-court, Fleet-street, E.C. Some knotty questions for millenarians.

SERMONS.

"*Carried*," by T. Bradbury. Publishing Company, 45, Sistova-road, Balham, S.W. "*The Passover*," by C. Cornwell, R. Banks and Son. "What saith the Scripture?" by H. T. Chilvers. J. Briscoe, Banner-street, Finsbury, E.C. One penny each.

Prayer in the Four Gospels, by W. E. Winks. London: Baptist Tract and Book Society, 16, Gray's Inn-road, Holborn, W.C. Price 1s. 6d., cloth, illustrated.

Believing in prayer with all our heart, and convinced that an increase of spiritual prayer is the great want of the Church, we welcome everything that may tend to produce this desirable and desired result. The author traces the teachings and instances of prayer contained in the four Gospels, and the "Acts of the Apostles." The book is reverent, devout, and scholarly. Students of the Word, as distinguished from mere readers, will prize it. Two tables at the end of the work greatly enhance its value. We heartily commend it.

The Gospel Magazine. London: W. H. and L. Collingridge, 148, 149, Aldersgate-street, E.C. Monthly 6d.

Full of savoury spiritual matter for the household of faith.

SERMONS.—*Blessed Memory*, by T. Bradbury. London, 45, Sistova-road, Balham, S.W. One Penny. *Practical Godliness*, by C. Cornwell. One Penny. *The Odd Sparrow*, by A. G. Brown, Fourth Edition. One Penny. London: R. Banks and Son, Racquet-court, Fleet-street, E.C.

Light for Learners.

Short Explanations of Scripture Names.

By E. MITCHELL.

THE name God is represented in the Hebrew Scriptures by three words—Elohim, El, and Eloah. "Elohim is the word for God in the first chapter of Genesis, and generally throughout that book, and is far more frequently employed than the other two in the whole of the Bible. El occurs in very early passages of the same book, as forming part of proper names, or of compound names for God; afterwards, repeatedly by itself as His name. Eloah is found for the first time, we believe, in the Song of Moses in the Book of Deuteronomy; and afterwards, for the most part, in the poetical or later books of Scripture." * It is allowed that these three words are closely related in meaning; the syllable El, which forms the whole of one of them, is the first and principal syllable of the other two. Yet the learned usually trace the words Eloah and Elohim to an origin independent of the word El. It is almost universally agreed that the word "El" means *strength, might, power*. Young renders it *mighty one*. "It has the sense of the *absolutely Powerful, the Almighty*." It is not might in the abstract, but as residing in a personal Being, and "expresses that attribute of God which, in our minds, is most obviously connected with our ideas of Him as Creator, Preserver, Ruler of all." The apostle asserts that "the invisible things (His attributes) of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." So, with the name God, we connect the idea of the Maker of heaven and earth. By this name God revealed Himself to Abraham and Jacob, showing that it was His will to be known as the Almighty, His power being exemplified in His wondrous works, and this "name adopted by a personal Being, distinct from all other beings, and with whom man is capable of holding converse, guards us against the error of regarding power in the abstract, the forces of nature, the laws of nature, or nature itself as Deity." We are taught "not that power is God, but that God is power." We have in God a personal Being possessing all power, Who can only be worshipped by us as we devoutly recognize His almightiness, which is abundantly illustrated in His wondrous works. This glorious name of God completely condemns the Arminian scheme, which represents Him as unable to give effect to the desires of His heart, and forms a tower of strength to the humble believer.

* W. F. Wilkinson, M.A.

Savoury Sayings

for Sensible Sinners

and Seeking Souls.

By Ancient Authors and Modern Men.

IT is of the Lord's mercies we are not consumed.—*Jeremiah*.

NONE can make a Christian but He that made the world.—*J. Hart*.

THE Word of God humbles the sinner and comforts the humble soul.—*Anon.*

By faith we grasp the promises, by unbelief we put them from us.—*J. Jenner*.

PAUL was not accounted a praying man until he was a convinced sinner.—*J. Jenner*.

THE helpless crave the Gospel, and none but the helpless and vile prize it.—*Oldfield*.

NOTHING can separate us from the life of the first Adam but the life of the last Adam.—*Howells*.

CLOSE neighbours are not always close friends; it is so with the *old* and *new* man.—*J. Jenner*.

THE best book in the world is the Bible, and the best word in the Bible is Christ.—*James Wells*.

HEAVEN'S gates are wide enough to admit of many sinners, but too narrow to admit of any sin.—*Howells*.

IN prayer, two extremes meet—a great God and a great sinner, therefore speak as though you know this.—*S. T. Belcher*.

THE more you trust in Christ, the more you will experience the sweetness of a happy, growing communion with Him.—*Romaine*.

THE doctrines! why begin with the doctrines? Why not begin with the precepts? It is a building without a foundation.—*Evans*.

WHAT is God's gift cannot be man's merit; and what resulted from infinite love, from all eternity, cannot flow from creature-love in time.—*Hawker*.

WHEN Jacob got hold of God, he would not let Him go without a blessing; he could not often get hold of Him, and, when he did, he made the most of it.—*J. Jenner*.

HUMILITY.—In the school of Christ, the first lesson of all is self-denial and humility. Yes, it is written above the door as the rule of entry or admission, "Learn of Me, for I am meek and lowly of heart." And out of all question, that is truly the humblest heart that has the most of Christ in it.—*Leighton*.

REPENTANCE.—Oh, how sweet a thing it is at the feet of Jesus to stand weeping, to water them with tears, to dry them with sighs, and to kiss them with our mouths! Only those who have made their eyes a fountain to wash Christ's feet in, may look to have Christ's heart a fountain to bathe their souls in.—*Trapp*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A DAY OF REJOICING AT FLEET, HANTS.

RECOGNITION OF MR. EBENEZER MEDHURST.

TUESDAY, July 13, 1897, proved to be a day of rejoicing and of much interest to the infant Church at Fleet, who were greatly encouraged by the presence of friends from London and the surrounding country. The Spirit of the living God was in their midst, and many were heard to say, "Master, it is good to be here."

The ministerial brethren who took part in the service were Messrs. Mitchell (Clerkenwell), F. C. Holden (Limehouse), and J. P. Gibbens (Leyton). Gadsby's Selection of hymns is used.

The afternoon service commenced by singing Hymn 356. Mr. Mitchell read Ephes. iv., and, after prayer, gave a short discourse from "He that hath an ear, let him hear what the Spirit saith to the Churches" (Rev. ii. 29). The preacher was evidently in the Spirit, the discourse being full of exhortation, Christian experience, and necessary and interesting instruction.

This was followed by the pastor-elect giving his call by grace, which evidently began when he was about five years of age. A long season of deep soul-trouble followed till he was about 20, containing many points of a touching and interesting nature. This we hope to give in a future number.

The needful and acceptable tea followed, being appreciated by a goodly number. The

EVENING MEETING

commenced at six, when our brother Pool (in the unavoidable absence of Mr. H. Wells, J.P., of Aldershot) presided. Hymn 373 was sung and part of Psalms cxix. (verses 57-64) read, and brother Lawrence engaged in prayer, and brother Medhurst gave his call to the ministry, and the leadings of divine providence to the pastorate at Fleet.

At this juncture the chairman asked brother White to give a statement of the

RISE AND GROWTH OF THE CHURCH.

Mr. White said: There being several living in this neighbourhood who were Strict Baptists, adhering to the doctrines and observing the Church order of the New Testament, and there being no Church of that order nearer than Hartley-row, we used to meet to read God's Word and meditate thereon. This continued for several months, some of us going to Hartley-row and elsewhere to hear the Word preached. But others of our number being unable to go so far, we thought we should like to have a

preaching service, when a friend opportunely told us of Mr. Medhurst. A meeting of our friends was consequently held at Miss Townsend's room, on June 19th, 1894, when it was unanimously agreed to write to Mr. Medhurst to come and preach, which invite he accepted, and preached his first sermon on June 26th, 1894, taking his first text from Ephes. vi. 7. At our Bible-reading meeting, on July 7th, it was agreed to write him to come again, which he did, and so continued once a fortnight to the end of the year 1894.

Then the friends desired to have a place for Lord's-day services, and, as this chapel was let to Mr. Sisterson, he was approached by Mr. Pool, in consequence of which he granted us the use of the chapel on Lord's-days till the end of his tenancy.

In December, 1894, the friends, after much prayer, agreed to form themselves into a Church, and it was unanimously agreed to invite Mr. Medhurst to form the Church, which he did on the first Lord's-day in January, 1895, nine members uniting. Mr. Medhurst supplying the pulpit on the first Lord's-days during the years 1895-96, and his ministrations being generally accepted and blessed to the Church and congregation, on the invitation of the Church he agreed to give us the first and third Lord's-days during 1897; but the members being desirous of his services as a pastor, a Church meeting was called on February 10th, 1897, when, after prayerful consideration, it was unanimously resolved to invite him to the pastorate. brother White to write to him on behalf of this Church, and received the following answer, July 13th:—

Fern Villa, St. George's-rd., Aldershot.

Dear Brother,—Just a line to say that the unanimous expression of the Church is duly to hand. I may say it brought me down on my knees before God, who alone knows the issue. I should like a few words with the deacons after the service next Wednesday evening, after which I hope to decide, according to the mind and will of our God, the matter. Till then, brethren, cease not to pray for me. With Christian love to all.

Believe me, yours to serve in the Gospel.

E. MEDHURST.

On the following Wednesday evening, after the service, he saw us together, and discussed matters, after which, on July 26th, we received a further answer:—

Fern Villa, St. George's-rd., Aldershot.

24/97.

To the Church of Christ, meeting for Divine worship at the Strict Baptist Chapel, Reading-road, Fleet, Hants.

Dear Brethren and Sisters,—After prayerful and careful consideration, I trust I am led by the Lord to accept your unanimous invite to become the pastor of the Church of Christ meeting for Divine worship in the above place.

May heaven's blessings rest upon the settlement.

Respecting the time to commence the same, shall we say Easter of this year, 1897.

I should like to complete my present engagements with the Haslemere Church if they do not succeed in getting a substitute—that is, for the present year, 1897.

Trusting the above will meet with your approval,

I am, dear brethren and sisters,

Yours to serve in the

Gospel of Jesus Christ,

EBENEZER MEDHURST.

The Church met on March 5th, and unanimously accepted the terms of our brother, and which this day we are privileged, by the blessing of God, to see consummated in the public recognition of our dear pastor,

EBENEZER MEDHURST,

and the blessing of the Triune-Jehovah rest upon pastor and people.

OUR PRESENT POSITION.

As before stated, we began with nine members, and during the year 1895 two were added to us from another Church, and on the first Lord's-day in 1896 two by baptism; during 1896 five were added to us from another Church, and the first Lord's-day in 1897 one by baptism, which, with our pastor and his wife, makes a total of 21 members. Of this number one left us, and one the dear Lord has taken home to Himself to the Church triumphant above. And, further, in the providence of God, on the completion of Mr. Sisterson's tenancy, we obtained sole possession of the chapel. Then we cleansed and renovated it at a cost of about £17, and this was entirely cleared off by the special services. Our brother Pool then very kindly offered to sell the chapel to us for the sum of £150, which amount we are happy to say, by the blessing of God, is entirely cleared off, and the chapel is now put in trust to the denomination for ever, and that by the kindness of friends near and far, to whom we wish to return our heartfelt thanks.

We are also grateful to our brethren in the ministry who have supplied the pulpit for us.

In this retrospect we have great reasons to be humbly thankful to the God of all grace for the blessings received up to the present, and grounds for hope and assurance for increased blessings in the future, which are in the hands of Him with whom we have to do.

Brother Holden now joined the hands of deacons and pastor, all members standing up, announced the union before the congregation, and prayed earnestly for the pastor and Church, that it may prove a blessing to many precious souls. After singing hymn 357,

Mr. Mitchell gave the charge to the pastor, basing his remarks on the words, "Be thou faithful unto death, and I

will give thee a crown of life," which charge was most faithfully and lovingly given.

Brother Holden gave the charge to the Church, his discourse being based on the first Epistle of Thessalonians, part of 5th chapter, which was listened to with rapt attention.

Brother Gibbens gave a more general address from Philipians, where Paul spoke so lovingly to that Church, which if any child of God reads, must feel how he loved them.

Our brother Pool then led us in prayer, and we sang "All hail the power of Jesu's name" most heartily, brother Mitchell pronouncing the benediction. To God be all the glory is the prayer of us all.

J. N.

GRAVESEND (ZOAR CHAPEL).—On Wednesday, July 28th, 1897, the 51st anniversary of the opening of the above place was held, on which occasion Mr. O. S. Dolbey, of the Surrey Tabernacle, London, preached an edifying sermon in the afternoon on the words, "But we are persuaded better things of you," &c. (Heb. vi. 9). Tea was served in the schoolroom, of which a large party partook. In the evening Mr. E. Mitchell preached a sermon in his usual affectionate manner on Rom. viii. 17, "And if children then heirs, heirs of God and joint-heirs with Christ." There were large congregations, and very good collections in aid of the incidental expenses of the place; so Zoar seems to be in a fairly flourishing condition. To God be all the praise.
—By Our Local Correspondent.

SHEERNESS-ON-SEA.—On Tuesday, August 10th, 1897, the 85th anniversary of the Strict and Particular Baptist Church was held. Mr. Guy, of Gravesend, preached in the afternoon an exhaustive sermon on Acts x. 11, which had the attention of several friends from distant Churches. Tea was served in the schoolroom, at which a goodly company sat down. In the evening a public meeting was held, at which Mr. I. C. Johnson presided, and stated that forty-eight years ago he preached in that place, when it was in a flourishing condition, and, although from some cause or other it has gone down, yet it is hoped the day is not far distant when it shall again revive. After speaking at some length upon the distinctive principles of the denomination, Mr. W. Beddow, of Grays, delivered an edifying address on the words, "This people have I formed for Myself," &c. Mr. Guy spoke from Galatians, "God forbid that I should glory," &c. Then Mr. Rayfield, a deacon of Zoar, Gravesend, spoke from Deut. xxxi. 6, "Be strong, and of a good courage: fear not, nor be afraid of

them." Hymns were sung at intervals, concluding with "All hail the power of Jesus's name," when Mr. Evans, the senior deacon (who has been very many years connected with the cause), thanked the friends for their friendly visit and assistance; then Mr. C. Guy pronounced the benediction, and the meeting separated with the feeling of having enjoyed the services.—*By Our Local Correspondent.*

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IPSWICH (ZOAR, DAVID-STREET).—The sixth anniversary of the settlement of our pastor (Mr. R. C. Bardens) was held on Monday, August 2nd, when Mr. Hazelton, of Wattisham, preached in the afternoon from Psa. xxvii. 9, which was both edifying and instructive. After tea a public meeting was held. Mr. Bardens presided and read 1 Cor. xv. 1—10, making a few remarks of a grateful character in acknowledgment of the Lord's help afforded him in the past. One of the deacons, in the absence of the Church secretary, Mr. Baldwin, stated that 80 had been added to the Church during the past six and a-half years. Mr. Ling congratulated the president and referred to the fact of this being Jubilee year, based his remarks upon spiritual gifts. Mr. Saunders, of Stowmarket, called our attention to the latter part of Ephes. iii., also Ezek. xxxiv. 26, speaking of our great need of patience. Brother Howe, deacon, referring to Psa. cxviii. 1, 2, spoke of God's mercy to us as a Church and people, and our cause for gratitude for the Gospel proclaimed in our midst. After singing the doxology, and prayer by the pastor, this pleasant and profitable recognition of God's gracious dealings with us was brought to a close.—*G. W. K.*

—
A SACRED SEASON AT BETHESDA, IPSWICH.

ON Lord's-day, July 18th, 1897, we held the anniversary of our Sunday-school at Bethesda. Our pastor's prayer was heard and answered, for on the previous Sunday he earnestly supplicated the throne of grace, that we might be favoured to enjoy both a fine and also a wet day—fine outside as regards weather and wet with the dew of the heavenly blessing inside the chapel.

This prayer was graciously answered, as many testified to the blessings experienced while listening to the Word proclaimed by brother Chilvers, of Keppel-street, morning, afternoon, and evening.

The service in the afternoon was for the young. Several recitations and dialogues were given by scholars who had been under the careful tuition of Miss J. E. Farrow.

Special hymns and anthems were sung by the children under the excellent

teaching of our brother Oliver, assisted by the choir, with Miss Davis ably presiding at the organ.

The collections taken throughout the day amounted to over £16, for which we wish to thank all who helped both far and near. The congregations were large.

Our annual treat for the children was arranged to be held on the following Wednesday, but, shortly after the children had assembled on the meadow, a very violent thunderstorm took place, so that the children had to leave very early, but had presents, &c., given them at the chapel on the following day. Although the children were greatly disappointed at such a wet day, yet we would be truly thankful to our God that all were preserved from harm, for two lads taking shelter in a shed at no great distance from where our children were assembled, were instantly killed by lightning.

We feel, as a school, we have abundant cause for gratitude to the Giver of every good gift for the blessings we have enjoyed in the past, and trust we may still realise the Master's blessing resting upon the labour of our hands in connection with the school.

J. T. FARROW, *Secr.*

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GOOD GATHERINGS AT GREAT YARMOUTH.

TWENTY-THIRD ANNIVERSARY.

The services on Lord's-day, August 8th, and following Monday was quite a "record" season. As for several years past, the worthy pastor of Limehouse, Mr. F. C. Holden, was the preacher on the Lord's-day. The congregations were the largest ever seen, both the body of the building and gallery being full. The grand old Gospel of free and distinguishing grace was proclaimed with no uncertain sound, and the testimony of the people told the blessing of God in His truth.

On the following Monday services were continued. A goodly number gathered to tea at 5.30, and, as usual at Yarmouth, everything was done in the way of a hearty greeting with good provision to make the many visitors welcome.

The evening meeting was most ably presided over by one of Mr. Holden's deacons (Mr. Chas. Walter). One was surprised to hear from the chairman, it was his first time of occupying such a position. Certainly, as one of the speakers remarked, it may be hoped he will often fill such a post; his own brief, bright address, with the manner in which he coached up each speaker, made one feel he was an adept at his work.

The chairman, after reading Psalm lxxxv., called upon Mr. Favell, one of Mr. Jull's deacons, Cambridge, to lead

in prayer, and it was good to follow our brother and join in heart in his earnest prayer for all connected with these services and Zion's interest.

The chairman's address revived many a blessed season of the past, as he spoke of his long connection with the friends at Yarmouth, and some hallowed seasons as he had listened to the late Joseph Brand, who for nineteen consecutive years had preached the anniversary sermons.

Brethren Bedingfield, Sapey, Fells, Marsh, Holden, and the beloved pastor, J. Muskett, were the speakers, and under the varied subjects of Gospel truth told out, in the diversity of gifts, we had a well-spread Gospel board that made our heart rejoice in "so great salvation," and anticipate the time when we should "see the King in His beauty," without a veil between.

It is no small privilege at this seaside resort to meet with our kindred spirits in Christ at this annual gathering.

The collections on the present occasion were for the worthy pastor, and the chairman truly observed that he well deserved all the friends could do for him. We were glad to hear that, with some donations from friends, the amount realised was over £16.

In a most feeling manner the grateful pastor expressed his thankfulness to the friends, both of his own beloved flock and those visiting among them.

One of the brethren, in proposing a vote of thanks (which was most heartily accorded) to the chairman, alluded to the needs of the loved pastor, and it was very evident to us, as visitors, that this kindly help once a year, so thoroughly appreciated by both pastor and people, was as thoroughly needed and deserved.

Perhaps some of the Lord's almoners may give good brother Muskett a thought when the bleak winter months are upon him, and when no visiting friends are there to give a little extra help—at least, so silently prayed

A VISITOR.

AYLESBURY.—Services were held on May 30th in celebration of the fourth anniversary of the settlement of Mr. D. Witton to the pastorate. On Sunday special sermons were preached to good congregations by the pastor. Special services were also held on Thursday, and proved very successful, a good number of friends attending from the surrounding places. In the afternoon Mr. R. E. Sears (London) delivered a very appropriate discourse from 1 John iii. 2. Tea was afterwards provided in the schoolroom, and in the evening a public meeting was held under the presidency of Mr. T. Glover (Tring), who was supported by Messrs.

D. Witton, L. H. Colls (Tring), R. E. Sears, A. White (Waddeodon), J. Smith, H. Chapman, and J. Read. The proceedings having been commenced with singing and reading, prayer was offered by Mr. J. Smith. The chairman said they were gathered that evening to wish the Aylesbury Baptist Church and their pastor every success, and he trusted that God would grant them much spiritual prosperity. He hoped, too, that there would be a missionary spirit pervading in that Church, for unless they had that he felt they could not expect much prosperity. By a missionary spirit he meant that they should strive to bring those around them under the power and influence of the Gospel. He had often wondered when he attended that place some forty years ago how it would be kept going, but God had blessed them, though many friends had been taken to heaven, and they had a beautiful chapel in which to worship Him, and he (the chairman) hoped the increase would still be theirs, and that God's rich blessing would rest upon them. Mr. A. White expressed the pleasure it gave him to meet with them and their pastor, and spoke of God as set forth in His creative work, and still more so in the grand redemptive work. It was his hope and prayer that God would bless them with real prosperity, and that they might stand shoulder to shoulder for the fundamental truths of God which had been conserved for them so nobly by their predecessors. Mr. R. E. Sears gave a forcible address on "The Son of Man must be lifted up." Mr. L. H. Colls followed with a very appropriate and interesting address on "Handling the Word of Life." He also expressed the pleasure it gave him to congratulate them on the unity that existed amongst them, and trusted that the pastor would be even more successful in the future than he had been during the past four years. Mr. D. Witton moved a vote of thanks to the chairman and speakers, which was seconded by Mr. J. Read, and heartily accorded. The chairman having briefly responded, the well-known hymn, "Grace, 'tis a charming sound," concluded a very successful day.

WEST NORWOOD (PROVIDENCE, AUCKLAND-HILL).—On Thursday, June 10th, the little company who meet from time to time to worship God in this place mingled with kindred spirits in celebrating anniversary services in connection with the opening of this sanctuary. Throughout another year the goodness and mercy of a covenant-keeping God has surrounded us. He has maintained His dear cause and interest in this neighbourhood through evil report and through good report; and He, too, has sustained His dear servants upon whom the burden and heat of the

day falls; and while we would not forget all His great goodness and lovingkindness towards us as a Church, yet our heartfelt desire is, "Revive Thy work, O Lord." In the afternoon Mr. Chilvers, of Keppel-street, occupied the pulpit, and was enabled to preach a savoury and Christ-exalting sermon from Cant. vi. 2. In the evening a public meeting was held, Mr. Cooper, of West-hill, Wandsworth, ably presiding. After singing, the chairman read Psa. cxliv., and called upon our esteemed senior deacon and Sunday-school superintendent, Mr. Wilson, to lead us to the throne of grace. Following this, brethren Cornwell, Copeland, Marsh, and Ward delivered truly spiritual and stimulating addresses, so that at the close of the meeting we felt the language of the heart to be, "A day in Thy courts is better than a thousand." As we enter upon another year our eyes are up unto the hills from whence alone our help must come, believing that He who has helped us hitherto will still continue to help, and

"Daily give us cause to raise,
New Ebenezers to His praise."

—P. WITHAM.

HORNSEY RISE (ELTHORNE-ROAD).

—Our Sunday-school anniversary was celebrated on Sunday, June 27th, when two sermons were preached by Mr. E. Gentle from the two last verses in Ecclesiastes, "Let us hear the conclusion of the whole matter. Fear God, and keep His commandments," &c. On the following Thursday evening a social tea for parents, teachers, and friends was kindly provided by Miss Harrington, after which the public meeting was held, presided over by Mr. Gentle, who read Psa. cxxxviii. After prayer by Mr. W. Webb, the chairman gave an opening address, first to parents and friends, based on the triple enquiry in 2 Kings iv. 26, "Is it well?" Then the young were directed to consider the traits of character exemplified in three young persons—viz., Abijah, in whom was found some good thing toward the Lord God of Israel; Samuel, the praying child; and Timothy, as one possessing a knowledge of the Holy Scriptures from a child. The annual report was then read by the superintendent, and pronounced to be favourable. Mr. Cooper, sen., gave an address on patience, perseverance, and especially prayer, being essentials in teachers. Mr. J. A. Othen spoke well of the "Friend that sticketh closer than a brother." Mr. H. J. Wileman followed by gathering instruction from the difficulties experienced on the lake by the disciples in the ship tossed with waves, although constrained by Jesus to go, also on the value of prayer and answers thereto. Mr. H. D. Sandell spoke from

2 Tim. iii. 15, giving several reasons why the Scriptures are called holy. Mr. W. Webb gave some encouraging words to teachers with good advice as to successful methods of teaching. There were good attendances and a good collection, and our happy meeting closed with expressions of thankfulness and prayer.—H. G.

BUNGAY (BETHESDA).—On Sunday, June 27, the Sunday-school anniversary was held in the above place of worship, when a profitable day was spent. Pastor John Hazelton, of Wattisham, delivered very able sermons morning and evening. The children's service at 2.30, consisted of recitations, which were well given, being admirably intersected with suitable comment and admonition, by Mr. Hazelton. Special hymns were used throughout the day, scholars and choir uniting, making the service of praise very hearty. Congregations were good, and the collections, which were in aid of the school fund, were far above average.—W. R. C. LEGGETT.

CHEERFUL, CONFIDENT AND COMFORTABLE AT CHATTERIS.

ON Sunday, June 13th, Zion Chapel was re-opened after being closed some weeks for renovation and re-seating. Very thankfully we parted with the old straight, narrow, uncomfortable pews, which have been in the chapel for 58 years. We feel it has been very largely due to our pastor, Mr. M. Winch, that this work has been undertaken, and so quickly carried out. Our own people have worked hard and given most liberally to raise the money. We did so want to re-open it free of debt. Many friends have helped us, and sent contributions through our pastor and other collectors, and we would take this opportunity of thanking most heartily every one who has helped us in our effort.

The cost of the re-seating and alterations is £207. The sum already collected £189, so that the whole of the amount has nearly been raised; the remaining £18 we hope to be able to clear off as soon as possible. We do indeed rejoice in the improvement, both as regards appearance and comfort, and very gladly we came back to our chapel after the weeks in the Corn Exchange.

Mr. Winch preached at the re-opening services, in the morning from Acts xvi. 14, "Whose heart the Lord opened." We felt the "opening" embraced God's loving provision towards us in having opened hearts to help us. In the evening the text was 1 Kings viii. 56. Humbly, yet thankfully, many present could testify to the truth of those words.

There were large congregations both morning and evening, but most of all we rejoiced in the *conscious* presence of the Lord Himself.

On the following Wednesday the services were continued, when pastor G. W. Thomas, of Watford Tabernacle, preached in the afternoon from Rev. xii. 11. We trust the Word was with power and blessing. There was a public tea, to which a very good number came. In the evening, pastor Thomas preached from Exod. iv. 14.

There were very good congregations, many friends coming to rejoice with us. We trust, indeed, that through these re-opening services hearts were opened, that many rejoiced in God's *unfailing* promises, and may we overcome "by the blood of the Lamb," and rejoice in the knowledge that our elder brother can speak well.

To God be all the glory for what His hand hath wrought, and may not only our chapel be renewed, but we cry unto God that every part of the Church may be renewed of the Holy Ghost, and our lives witness faithfully and brightly to the Lord who redeemed us at such tremendous cost, and that He will use us just as and when and where He will for His glory.

TROWBRIDGE (ZION).—On June 28, the members of the Young Women's Bible Class held their annual tea in the classroom, to which the pastor and deacons were invited. About 20 sat down to tea. Afterwards a social meeting was held, when the oldest member of the class presented to Mr. Peet a beautifully bound hymn-book, asking his acceptance of it, as a small expression of their esteem for him as their pastor. Mr. Peet was greatly surprised, and much felt the kindness of the young people towards him. He thanked them very warmly for their gift, and spoke of his anxiety for their spiritual welfare. Letters were read from one deacon unable to be present because of illness, also from one member of the class away from home. After an encouraging speech from each of the superintendents of the school, the meeting closed with singing and prayer by the pastor.—*Wiltshire Times*.

MARGATE (MOUNT EPHRAIM).—The Sunday-school annual outing took place on June 24. Through the great kindness of Mr. and Mrs. H. J. Lawson we were provided with brakes, and the number of over 160 children and friends journeyed by way of Minster and Monkton (through the "Garden of Kent") to the old village of Sarre. Here at Sarre Court, the beautifully wooded park was at our disposal, and the time was all too soon gone. Tea and strawberries were much appreciated. What must be the feelings of our brother Chisnall (who came from Guildford to be with us) when looking back only three short years, he sees the few (saved sinners like himself) met for

prayer, to implore divine aid and guidance for the Sunday-school about to be started. After much prayer from our brother, these means, through God's great goodness and blessing, have reached the state above mentioned, and we now are seriously thinking of reducing the school, our means at hand being quite inadequate for the carrying on of the work in a proper manner. May the great God still go before us, and although at present we cannot obtain a suitable site for the extension of our borders, yet we can still go on as we commenced, and "Pray without ceasing."—ROBERT PETTMAN.

RICHMOND (SALEM).—Just a line or two to say how some of us spent August Bank Holiday, and the preceding Lord's day at Richmond, it being another anniversary of the Church, another Ebenezer raised. On Sunday, our aged brother, S. K. Bland, who retains a clearer head and memory than some of us younger ones, was able to give us delightful expositions of Psa. lxxvii. 10, and Eph. iii. 8. On Monday afternoon, brother J. H. Lynn testified of "The Lamb in the midst of the throne" (Rev. vii. 17), in his usual eloquent manner. About 80 friends took tea, and then indulged in a stroll until the evening service, when our brother Thos. Jones preached to this largest gathering of the anniversary on John xix. 30, "It is finished," which was listened to with marked attention and evident appreciation, and these happy gatherings were appropriately concluded by the hymn, "Blest be the tie that binds," given out by brother A. J. Voysey, and heartily sung to the tune "Glasgow," and followed by the benediction.—THOS. ROBINSON.

DOVER (PENTSIDE).—On Wednesday, Aug. 4, the scholars were conveyed to Elms Farm, where, during the afternoon, they were joined by a number of friends, which swelled our numbers to upwards of a hundred. This is a charming spot: you cannot look around without thinking you are surrounded with mountains bedecked with such beauty, and as they slope down into the zigzag valley other hills rise in such graceful, majestic beauty, and the more you look upon this magnificent scene in Nature's temple, clothed in majestic beauty on all sides, and crowned with the waving plumes of the trees on the summit of some of the hills, together with the sweet sea breeze which travelled up the valley, bathing the hot temples of all who were exposed to the heat of the sun. How forcibly the words of Milton come into the mind, "These are Thy glorious works, Parent of good, Almighty." We were favoured with a lovely summer's day, and the happy faces of all the children and friends, combined with the gran-

ZION CHAPEL, VICTORIA ROAD, WISBECH.

AN IMPORTANT AND URGENT APPEAL.

THIS Building nicely and conveniently situated, accommodating 260, in the important town of Wisbech, with its 10,000 inhabitants, was opened under promising circumstances in 1857.

After some years, reverses were experienced, and the cause became so low that about six years ago the doors were closed. It was then leased to the General Baptists, by the Trustees, for five years, upon the expiration of which term the Pastor of Providence Chapel, March, was approached by the Trustees, who desired that it should be retained and used by the denomination for whom and by whom it was built, and the true gospel of God's free and sovereign grace preached therein.

The Pastor and people at March responded to the request, and took the matter up, and after a careful perusal of the deeds, resolved to carry out the trusts.

A Committee of Pastors representing the churches at Chatteris, Ramsey, Whittlesea, and March has been formed. It is the intention of the Committee to carry on the working of the place, obtain supplies, and in every way possible forward the interests of the chapel with the prospect of again establishing a cause.

The building was taken by us and services commenced the first Lord's-Day in May last. The congregations and interest taken by those attending are encouraging, and warrant us in hoping to see the place again flourishing.

The Chapel requires renovating, and it seems an opportune time after its existence of forty years to do this. The pews need repairing and strengthening, the baptistry rebuilding, heating apparatus supplied, and the lighting arrangements altered, all of which, we think, might be accomplished for about £150. There is also a mortgage of £80 on the building. We wish to put the Chapel in good order and remove whatever appears to us obstacles in successfully carrying on the place.

The people at present meeting there being few, are not in a position to do this themselves, as their energies are taxed to meet current expenses. We felt that friends and Churches in London and about the country would be glad to lend a helping hand in this denominational matter.

This appeal seems to us of a very exceptional character, concerning the entire body as much as those Churches who have taken up the onerous position of working the place and seeing after its general interests, and we felt that we could rely upon the help of friends generally.

If Ministers and Deacons would bring the matter publicly before their people it would be a great help. Some causes might make a collection possibly. Our services and efforts are freely and cheerfully given. We should not like the matter to fail through any lack of sympathy.

A Statement of Accounts will, in due course, be sent to every subscriber to the funds. Your early reply and practical help, large or small, would be gratefully received and much esteemed. We should like to do all that is requisite before the winter comes on, and wish to have the funds in hand or promises to the necessary amount.

Will every reader of the "EARTHEN VESSEL AND GOSPEL HERALD" kindly try and send us something, however small?

We are, with fraternal regards, yours very sincerely,

J. T. PETERS,
J. N. THROSSELL,
H. M. WINCH,
B. J. NORTHFIELD, } COMMITTEE.

Please address Communications and Donations to the Secretary and Treasurer as under, which will be thankfully received, acknowledged, and attended to:—

B. J. NORTHFIELD,
BEVILLE HOUSE, HIGH STREET,
—:O:— MARCH, CAMBS.

The matter is also recommended by:—

- MR. J. BONNEY, Stevenage, Herts.
MR. J. FAVELL, Cambridge.
MR. C. HILL, Brockford, late Pastor Stoke Ash, and a Trustee of the [Wisbech Chapel].
MR. I. C. JOHNSON, Gravesend, Kent.
MR. J. JULL, Eden Chapel, Cambridge.
MR. E. MARSH, Gurney Road Chapel, Stratford, E.
MR. P. REYNOLDS, Highbury, London.
MR. S. B. STOCKER, Glemsford, Suffolk.
MR. P. B. WOODGATE, Saffron Walden, late Pastor of Otley, Suffolk.

deur of God's work around us in Nature, filled our hearts with gratitude and praise for His goodness and mercy to the children of men. We know the Lord is with us here at Pentecost. It needs the united effort of God's people in every Church and school, in order to be useful, make progress, and enjoy God's blessings: and this is what we are striving to do at Pentecost, that we may all be workers together with God. We had great cause for praise at the pastor's recognition services, which were so well attended, that the collections amounted to £13 4s. 4d. Now again the Lord has given us another very successful day with the children, which was full of rich blessings. Unto Him be all the glory and praise.—A.

BIGGLESWADE (PROVIDENCE).—The anniversary of the Sabbath-school in connection with this place of worship was held on June 20. Mr. J. R. Debnam, pastor of the Particular Baptist Chapel, Horham, Suffolk, preached in the morning and evening. In the afternoon, a children's service was held, when a capital address was given by Mr. Debnam to the scholars, teachers, and parents, and several of the children gave recitations. Special hymns were sung at all the services. A collection was made after each service in aid of the school funds. The attendance was good, especially in the evening.—E. S. KING, Elm Views, Biggleswade, July 20, 1897.

MEOPHAM.—On July 20, the sixtieth anniversary was held in the above place of worship; it was a day of rejoicing in the presence of the Lord. A good number of friends from other Churches met with us to hear what God our Father would speak through His servants to us. At 11 o'clock, our dear brother, Mr. Dolbey, the beloved pastor of the Surrey Tabernacle, came in our midst to declare the whole counsel of God. After singing, reading, and fervent prayer, he was greatly helped to speak from the words—"Yea, the Lord shall give that which is good, and our land shall yield her increase." He was enabled to shew to us very decidedly, that our Father never did or never will make a single mistake in the bestowal of His good blessings on His people. The message was received with great delight. At one o'clock a goodly number sat down to dinner, both schoolroom and vestry being full. At 3 o'clock, pastor E. Mitchell, of Chadwell-street, gave us a good sermon on the wonders of God's grace and mercy. We were pleased during the afternoon to see more friends meeting with us, so that nearly every seat was occupied, and very great attention was given. At 5 o'clock tea was provided, and both schoolroom and vestry being full, tea was also served in the chapel. In the

evening, our brother Mitchell, after reading the Word and earnest supplication for the Divine blessing to rest on us, and on the word spoken, gave us a solemn and searching discourse on the solidity of the Gospel. We found it sweet indeed to sit and hear of this Rock and felt led to say:

"How sweet to wait upon the Lord
While He fulfils His sacred Word,
To seek His face, and not in vain
To be beloved, and love again."

We were blessed with splendid weather; collections were good. The Master's presence was felt, and we say from our hearts, "Praise God from whom all blessings flow."—W. T.

NEW CROSS JUBILEE. RE-OPENING SERVICES.

A Brief History of the Rise and Progress of the Church.

SERVICES in connection with the opening of the above place of worship, were held on Lord's-day, June 29, and continued on the following Tuesday. The building having been closed for several weeks, while being thoroughly cleansed and re-decorated, was re-opened with special sermons by pastor Thos. Jones (morning and evening), and a scholars' service in the afternoon, when an address was given by Mr. G. S. Wybrow, of Greenwich. On Tuesday afternoon, pastor J. Box, Soho, preached to a good congregation. Tea was served in the upper schoolrooms and a public meeting followed, presided over by Mr. Thos. Green (Surrey Tabernacle).

After singing and prayer by Mr. Abraham, Woolwich, Mr. Armstrong (Church Secretary), gave a succinct account of the origin and history of the cause, dating back to 1838, when Mr. John Orrich Kennard (in membership at East-street, Walworth), removed to the neighbourhood, and had it laid upon his heart to raise a Baptist Church. Two years elapsed before anything was done, till in Sept., 1840, a meeting was held in a cottage, attended by Messrs. Kennard, Mathews, Topley, and Wood, and continued until December, when a chapel was secured in Giffin-street, Deptford, and opened July 10, 1841, Messrs. Foreman, Milner, and Stevens taking part in the services. A Church was formed in 1842, twelve members being dismissed from other Churches for that purpose, and Messrs. J. A. Jones and Samuel Milner taking part in the proceedings. Mr. W. Felton, from Boston, Lincoln, supplied the pulpit till Dec., 1843, when he was publicly ordained as pastor, about 50 having been received into fellowship by that time.

In April, 1846, it was deemed advisable to obtain a larger place of worship, a piece of ground secured and a building erected at a cost of £1,200, which was opened in June, 1847, sermons being

delivered by Messrs. Stevens, Jas. Wells, and John Foreman.

In 1849, a Sunday-school was started, and steps taken to put up a gallery for its accommodation.

Mr. W. Felton resigned in 1854, and removed to Ipswich, and Mr. Austin, of Tunbridge Wells, chosen in his place. After a few months, dissensions arose, and Mr. Austin withdrew, and 37 members were dismissed to form another cause; which, however, lasted but a short time, and most of the brethren sought re-admission to Church fellowship.

In December, 1857, Mr. G. Wyard, late of Soho, accepted office, and a recognition service held on Feb. 8, 1858, was attended by over 30 ministerial brethren, among whom were Messrs. C. W. Banks, J. Box, senr., John Bloomfield, Dickerson, H. Hanks, Wm. Palmer, and James Wells. Four years later, Mr. Wyard resigned, having received 61 into Church membership, and removed to Borough-green. Mr. J. S. Anderson, then of St. Luke's, received an invitation in November, 1863, and entered upon his ministerial duties in January, 1864, and remained until his death in April, 1888, with the exception of some 21 months spent at Bradford, Yorks. During his pastorate 516 were received into fellowship; the chapel was enlarged in 1876, new school buildings erected in 1866 and afterwards enlarged in 1886, the total cost reaching nearly £3,000.

On Oct. 18, 1866, a deeply interesting meeting was held to commemorate the 25 years' diaconate of brethren Matthews Kennard, and Wood, who had held office from the formation of the Church. Several years elapsed before a break occurred in the diaconate, brother Wood being the first called home, the other two remaining in office till long after four score years had past over their heads.

Two years after Mr. J. S. Anderson's decease, Mr. J. H. Lynn was chosen pastor, but resigned in 1893, and removed to Dacre-park. Mr. Thos. Jones, of Slaithwaite, Yorks, having supplied for several months, was elected to the pastorate in February, 1895, and is meeting with a fair measure of success in his ministry, over 50 having joined the Church during that time. All the organizations in connection with the Church are in good working order. It can truly be said, "God is in the midst of her; she shall not be moved; He will help her, and that right early."

Mr. Geo. Taylor (Secretary of the Renovation Fund), stated that at a Church meeting held in March last, it was determined to celebrate the Jubilee of the opening of the chapel by renovating and repairing the building. A committee was appointed, plans prepared and the work brought to a successful conclusion at a cost of £200.

Mr. W. Howard (Hon. Treasurer), gave a list of amounts obtained by collecting cards, &c., the total in hand being £190 19s. 10d., leaving a balance of £9 0s. 2d. to be made up that evening.

The Chairman gave some interesting reminiscences of the cause in bygone days, and congratulated them on the work which had been accomplished.

Addresses followed by pastors Jones, Box, Cornwell, Jarvis, Honour, and Marsh.

Messrs. Jas. Martin and F. J. Catchpole moved and seconded votes of thanks to the chairman, speakers and the ladies, which were heartily accorded.

The collections more than realized the amount required, and the meeting closed with a song of praise and the benediction.—ALPHA.

RE-OPENING SERVICES OF NEW STREET STRICT BAPTIST CHAPEL, ST. NEOTS.

THIS sanctuary, of old renown as a place of truth, was re-opened after necessary repairs and alterations, on Lord's day, June 27.

The alterations are an immense improvement. The chapel has been entirely re-seated, the high back pews taken out and modern seats substituted. The heavy front of the gallery has been re-placed by light iron work. New ventilators have been fitted in the roof and side walls, and a system of incandescent gas lighting adopted. A new rostrum and platform have been erected, also a new baptistry. The comfort of the worshippers has been greatly enhanced, and the interior presents a light and handsome appearance. In addition to these works, a commodious porch has been thrown out in the front of the chapel, extending along the entire width, and from it open separate entrances to the body of the chapel and the gallery. The harmonium is placed in the gallery, which has had the effect of greatly improving the singing and increasing the choir. The vestry has also been very nicely renovated and brought into line with the remainder of the building. Mr. F. G. Fauch was the architect for the alterations, and the work has been carried out by Mr. W. Wade to the entire satisfaction of the Committee.

The re-opening services commenced on Sunday. A prayer-meeting was held at 7.30 a.m., and Mr. J. H. Lynn, of London, preached excellent sermons in the morning and evening to very good congregations.

On Tuesday the services were continued. The day was beautifully fine, and all the proceedings passed off in the most satisfactory manner. There were plenty of willing hands—in fact a number of ladies had had a very busy day on Monday making preparations—and all worked together so harmoniously that the day could not fail to be successful.

A service was held at 11 a.m., at which Mr. Wren, of Bedford, preached. At 1 p.m. a cold luncheon was served in the vestry, the company numbering about 100. Mr. Philip Reynolds, of London, was the preacher in the afternoon, which was followed by a tea in the vestry and chapel, over 200 sitting down. In the evening a public meeting took place, over which Mr. I. C. Johnson, J.P., of Gravesend (ex-mayor), presided. Addresses were delivered by Messrs. J. H. Lynn, P. Reynolds, Wren, Winch (Chatteris), and J. Peters, and the financial report was given by Mr. Fyson. Congregations at all services were excellent and the monetary results most satisfactory. We are informed that all provisions for both luncheon and tea were given by ladies of the congregation.

The amount of the contract was £525. Previous to Sunday £210 had been collected, and the proceeds of Sunday and Tuesday amounted to £46 4s. 7d.

Among those who took active part in the alterations and re-opening services were Messrs. G. and H. Ekins, Barnard, Barrett, Elphick, Ellwood, C. and A. Forscutt, Lenton, Wall, Ingle, Tuckfield and Wade, and Mesdames Barrett, Bax, Elphick, Fyson, Forscutt, Grunwell, Ingle, Lenton and Pentelow.—*Local Paper.*

STOKE ASH.—The first Sunday in August was a day set apart to celebrate the anniversary of our late pastor's (Mr. C. Hill) ministry among us, that of 47 years. It was a beautiful day, and many came to help us to make it a happy day. Mr. Marsh, of Stratford, preached two God-glorifying sermons morning and evening, and in the afternoon Mr. Hill preached a good sermon as of old. The collections amounted to over £40 with the donations that came from the London friends, which was handed over to our late pastor for his benefit. Thus ended another happy Sabbath-day in the Lord's service at Stoke Ash.—ONE AMONG THEM.

BLAKENHAM, SUFFOLK.—The anniversary of the Sabbath-school was held on Lord's-day, July 25th. Mr. J. Hunt Lynn very kindly came and preached to us, morning and evening, and gave an excellent address to children and teachers in the afternoon. The children during the day sang heartily and sweetly. Several of the boys and girls recited pieces containing Gospel truth. Bright eyes and youthful voices in the sanctuary on earth make us glad, while our hearts' prayer is, "Lord, may their young hearts be influenced by grace divine, and their feet led into wisdom's ways" in early days. Right glad were we to have brother J. H. Lynn, with his ardent love for Sunday-

school work, with us. We were also much encouraged to see friends from various Churches around. Collections in aid of the school fund exceeded those of former years, and showed practical sympathy which cheered us much. Little Blakenham thanks God, and all who came to help. We take courage, trusting God will continue to bless; and while our hearts rejoice, all glory will we give to Him to Whom alone it is due.

—M. A. MOORE.—[P.S.—We read of John in Luke i. 80: "He was in the desert until the day of his showing forth unto Israel." And we think as John. Some of God's faithful servants are now in the desert, or in quiet rural districts, working hard for the Master, but very little known outside their own Church. On Lord's-day, August 15th, Mr. H. Alexander, pastor of the Church at Norton, came and preached to us at Blakenham. Such questions as—Who is he? Where does he come from? What is he like?—arose in the mind, but all such thoughts soon vanished after the preacher had announced his text. He preached to us three experimental, Christ-exalting, practical sermons. We soon found he was no stranger to our Master, nor to the dear old-fashioned Gospel. We trust there are many like John in the desert, communing with God, being educated by Him, and soon may HE who alone can fill a Gospel ministry bring them forth, show them His people, that our pastorless Churches may have God-sent pastors, and may go in and out and find pasture.—M. A. M.]

EARNEST ERITH.

BY OUR LOCAL CORRESPONDENT.

ON Bank Holiday, Monday, August 2nd, the inhabitants of Erith were aroused by visitors from different parts, who invaded the town to evidence their interest in an undertaking having for its object the extension of the Redeemer's kingdom, the glory of God, and the salvation of souls, that is to say, the opening of a new meeting-house for Strict and Particular Baptists.

In the afternoon, Mr. Marsh, of Stratford, preached a vigorous sermon from Zech. vi. 12, 13, "He shall build the temple of the Lord, and He shall bear the glory," which was listened to with much attention.

Tea was provided at the old chapel, which was filled with friends to partake of "the cup which cheers but not inebriates."

A public meeting was then held, at which our aged, but still vigorous, friend, Mr. I. C. Johnson, of Gravesend, presided. After singing, reading, and prayer, by Mr. R. Grimwood, the chairman called on Mr. C. West, the pastor, to make a statement. It was to the effect that the building had been held by the Salvation Army at £42 per

annum, but this body not being able to carry on their work Mr. West succeeded in purchasing the leasehold—having 88 years to run—for the sum of £400, with a ground rent of £5 per annum, and have spent about £300 in alteration and decoration, making a total of £700, towards which £3 14s. 6d. has been received by penny-a-week subscriptions, then sundry friends have given sums amounting to £290 5s. It is proposed to borrow of the M. A. S. B. C. the sum of £300 for ten years free of interest, leaving about £110 to be provided, which, it is believed, will not be difficult.

The chairman then made a brief speech, founded on the words, "The Lord hath done great things for us whereof we are glad," observing that whatever of energy, goodwill, and perseverance the promoters may have manifested, it is the Lord's doing, and calls aloud for thankfulness. He said that certain would-be wise men have predicted that the denomination would in a few years be extinct, and the record of it be a matter of history, or like the Ichthyosaurus and the Megatherium—things of a past age, exhibited as a curiosity in museums amongst other objects of antiquity; but when we see these forward movements all around us and receiving the blessing of the Lord, we may well believe that our beloved denomination will last to the end of time, because it is founded on the plain teaching of the Word of God.

The chairman then introduced Mr. C. Guy, the pastor of Zoar, Gravesend, who spoke wisely and well on "My house," hoping this house of God would prove a home to many souls in Erith.

Mr. E. White, of Woolwich, in his usual pithy manner, spoke on "In His temple doth every one speak of His glory."

Then came our Mr. R. E. Sears with encouraging words for the pastor, giving him for a motto the words of the Master, "I will never leave thee nor forsake thee."

Mr. Gray, of the Surrey Tabernacle, delivered the concluding address on the words, "Rejoice with them that do rejoice."

Our friend, Mr. Wakelin, offered the concluding prayer for a blessing on the proceedings of the day. The doxology was heartily sung and the meeting separated.

The friends are much indebted to Mr. Hitchcock, of Plumstead, architect and surveyor, for his friendly assistance in planning and carrying out the alterations and decorations of the neat and attractive place of worship.

As the friends were departing, conversations were overheard with expressions such as, "We have had a good day," &c. And so it was in all respects. There was goodwill expressed and

practised, good weather, good hymns, good speeches, good attendance, and a good collection, amounting to £35. May the Lord abundantly bless the pastor and people, and may sinners flock to this sanctuary "As doves to their windows." So prays,

YOUR OWN CORRESPONDENT.

[During the service a presentation was made by Mr. Abrahams, of Woolwich, on behalf of the Church and friends, of an elegant atlas to Mr. F. West, son of the pastor, for his long services at the harmonium. Acknowledgment and thanks were made and given by the pastor on behalf of his son.]

HARWICH.—A special call from little Ebenezer, at Harwich, to all lovers of God's truth, as recorded in His Word, to offer thanks to our God for His kind, loving aid in raising up lovers of the cause of truth to clear off the debt that has been on them for many years; yet the little Church kept up their song of praise—Ebenezer! At last the final shout of Victory!—a death-blow to the debt. After our esteemed brother, J. Grice, departed this life, the Lord raised up a dear brother, Mr. Sanders, at Harwich station, to accept the office of deacon. With our well-beloved brother, Mr. Flatt, our dear brother (Mr. Sanders) went to work to clear off the remaining debt. The little Church are truly grateful to those dear friends who subscribed so freely for this purpose. Our prayer is, May the Lord reward them double: "Forasmuch as ye have done it unto the least of these. My brethren, ye have done it unto Me." The Church and the dear friends around her are under the smile of the covenant-God. "By this shall all men know ye are My disciples, by your love one to another."

HORHAM SUNDAY SCHOOL ANNIVERSARY.

ELIHU, in his guarded, yet profound answer to the speech of the patriarch Job, utters one great truth, "Days shall speak." To the grace-taught soul this is not an inferior truth; so that with him, he ofttimes finds himself in his experience giving hearty assent to the same. Many days now gone have spoken to us; but the days which have spoken more forcibly than many lately were the days which found us both anticipating and enjoying good things with the friends at Horham. In days long fled we have often been told, if we have never been to a

HORHAM ANNIVERSARY,

we ought to; and as we took this to mean that we had thereby lost a great deal more than we knew of, it was with feelings of anticipative pleasure that, in

the providence of God, we were able so to do, and to see things as they really are.

In company with friends—we are thankful the spirit exists here which makes them all friends—we found ourselves on Sunday, July 11th, moving towards the God-honoured sanctuary known as Horham Strict Baptist Chapel.

On entering the chapel, we could easily have imagined we had come to a "house" situated in some far-away populous place, so alive was it with folk waiting with quiet attention for the commencement of the services of "the day," instead of in a secluded lane in this peaceful village, where houses being few, and often far between, one would think it would be difficult to get together such a goodly

MASS OF FOLK.

Ah! Suffolk has been shorn of many of her inhabitants through various causes, but the spirit which was a part of the past generation is still alive, we thank God, in the present.

Many friends, we found in their desire to encourage pastor, deacons, teachers, and children, had put their

'OSSES AND CARTS

to a legitimate use,—and, let me tell you, dear reader, there were no less than 70 during the day—many deeming it no unwise thing in some instances to drive ten or twenty miles, in order to be present. They believe in doing things well here, and how well they succeeded, it would be difficult to tell by the use of language. But picture, good reader, if you can, a miniature

ASSOCIATION MEETING,

with its noble galaxy of interested souls. Try and think of a triumphal arch festooned with evergreens and flowers by willing hands, not forgetting the beautifying of walls and platform with mottoes and inscriptions, which tell of love to a cause that has

GLORIOUS TRADITIONS,

then you may get a slight conception of what a Horham anniversary is in its material aspect.

In the unavoidable absence, through illness, of Mr. Jull, of Cambridge, the services of our young brother Fairhurst, of Fressingfield, were requisitioned to preach the sermons. How well he succeeded I will not say; only this, he endeared himself to all by his marked earnestness and great energy, and we more than once heard the remark, facetiously uttered afterwards, that he made a

CAPITAL GAP-STOPPER.

What depth of meaning is therein contained we leave our Suffolk friends to fathom. We, however, presume to think he was a good deal more than that, and, we are glad to say, so did all the friends.

The sermon in the morning at 10.30 was based on Genesis xviii. 15, 16—a highly suitable one for the occasion, we thought.

In the afternoon at 2 we were astonished at the large number of people present, confidentially we were told there were more than 1,000 in the chapel—seats being put down the aisles in order to accommodate them. Think of that, dear reader; and they tell us Strict Baptists are

"DYING OUT."

They can never, in our humble opinion, die out while the Master graciously "inclines" the hearts of people, and continues to give our beloved denomination such a dispensation of

GODLY YOUNG PREACHERS

as He is at present. We might dilate on many of the thoughts uttered by the preacher in his sermon in the afternoon founded on 2 Timothy iii. 15, but space forbids.

Not wearied beyond endurance by the heat of the day the friends rallied again in large numbers in the evening at 6.30, the preacher keeping all in rapt attention with the sweetness of his remarks on Matt. xv. 28. True many could say feelingly at the close,

"Sweet day of rest . . .

Emblem and earnest of a state,

Where saints are fully blest!"

On Wednesday, July 14th, continuation services were held in the afternoon at 2, when our beloved brother, J. R. Debnam—whose absence we noted on Sunday—occupied the chair. Capital recitations were given by the children; and one feature,

NOVEL, YET SPIRITUAL,

which struck us, was a dialogue entitled "The Pool of Bethesda," between a teacher and three scholars. If our London superintendents desire to contribute, in measure, to the success of their anniversaries, they might well introduce such as these. Following this our esteemed brother Morling, of Hadleigh, gave a highly interesting address to the children and teachers.

At 5 a large number—filling the body of the chapel—sat down to tea, the ministers—among whom we noticed brethren Ward (Laxfield); Fairhurst (Fressingfield); Baige (Stoke Ash); Morling (Hadleigh); J. R. Debnam; E. J. Debnam (London); and Goldspink (Wilby), with their good ladies,—occupying the platform. Owing, we apprehend, to the lack of room, the children were given their tea in the capacious burial ground at the rear. These latter, we were informed, are to be again entertained on another day. Happy children.

In the evening at 6.30 the service opened with the hearty singing of

"Lord, how we love Thy charming name," after which brother Baige, of Stoke Ash, read 2 Peter 1st chapter, and offered prayer. Another hymn having been sung, brother Morling, well known to many in this county, discoursed powerfully and pathetically on Mark x. 49, 50, and we noticed was followed with close and happy attention by friends present. His words, we feel sure, will linger in many a heart for long days yet to come. The services, which revived in our mind a

MEDLEY OF MEMORIES, terminated by the singing of that well-known hymn,

"Come, ye sinners, poor and needy," and prayer by brother Ward, of Laxfield. JNO. KNIGHTS.

BATH (BETHEL).—The anniversary was held on Thursday, July 15, when two sermons were preached by brother Hemington, of Devizes. In the afternoon his text was taken from Eccles. xi. 7, "Truly the light is sweet, and it is a pleasant thing for the eyes to behold the sun." This was a truth, naturally experienced continually and almost universally—but how much more so spiritually, by the Lord's redeemed. Light gradually breaking in imparting life and knowledge of self as lost, ruined, hell-deserving, and increasing to the knowledge of Christ in His all glorious work of redemption from the curse, &c. This light is indeed "sweet," giving the light of joy and light of hope. 1st.—God in His holiness, truth, and perfection, is Light. 2nd.—Jesus is the True Light. 3rd.—The Word of God and His Gospel is Light. 4th.—The apostles, His ministers and His redeemed Church are the light of the world to reflect His glory. How sweet is the knowledge of God after being brought out of darkness into light. How sweet is the knowledge of Jesus as our Saviour, and through Him the knowledge of forgiveness of sins. How sweet the knowledge of His Word and Gospel with its "joyful sound." How sweet to be used by God to reflect the light of the Sun of Righteousness, to be "as a city set on a hill that cannot be hid." How sweet after the deep sorrows of darkness, with loss of enjoyment, to behold with the eyes of faith the Sun of Righteousness, and to realize the deep peace and joy of restoration; yea, this is sweet. In the evening, the subject was taken from Prov. xvi. 32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." The truth of these words were never more exemplified than in the life of Jesus Christ; no man was ever able to exhibit it to perfection as He. It is then for the believer in, and the disciple of Christ to seek for that grace and strength which they need to enable them

to carry out the principles taught in the text. The ruling of the Spirit was beautifully set forth in the life and teaching of the apostle Paul, thus exhibiting true mightiness in his address to the Church at Corinth, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ," and then he could also say, "Follow me as I follow Christ." Oh for grace that we may each do likewise. The services were well attended, especially the evening, when the chapel was well filled. Friends from Hilperton, Trowbridge, and Yeovil, were present. A goodly number partook of the excellent tea provided in the schoolroom. Altogether it was an enjoyable time. That much spiritual blessing may result, is the prayer of—OUR WILTSHIRE CORRESPONDENT.

Our Australian Column.

A Visit to the Female Asylum for the Aged & Infirm at Paramatta, N.S.W.

BY JAMES MOTE.

NO. II.

As I have already given you an account of my visit to the Aged and Infirm Asylum for Men, I will now confine myself to that of the Women.

On Feb. 25 last, accompanied by brother Beedel and some of the lady members of his Church, I visited the Female Asylum at Paramatta, where are upwards of 700 aged and infirm females. The Asylum stands in its own grounds of about 30 acres at Paramatta, about 16 miles from Sydney, and is bounded on one side by the river Paramatta, which runs into Sydney through a beautiful country, with communication all the way by steamboat. In addition to a large bundle of tracts and magazines for distribution among the inmates, I noticed that our lady friends had brought a quantity of grapes and other fruit to give to them, which they afterwards most gratefully received; for although all their actual wants are most liberally provided for by the Government, yet a few luxuries brought by kind friends are always acceptable to the inmates. I should mention that a number of cows are kept here for the use of the inmates, who are supplied with plenty of fresh milk every day.

It was a beautiful sunshiny day when we reached the Asylum, and the first thing that struck me was the clean, comfortable, and contented appearance of those who were well enough to be out-of-doors and enjoy the sunshine, seated under the different balconies surrounding the building. I noticed a few of the old ladies smoking their pipes, which did not appear a matter of surprise to any one present, but it appeared to me as a mark of great liberty enjoyed

by the inmates, and the liberality of the Government to them in allowing these indulgencies, which I do not think our aged and infirm female poor get here.

Our first visit was to the sick ward. Here disease in all its worst forms was encountered.

Our brother Beedel, in every ward, after offering up a short prayer, visited the bedsides of the different sufferers with words of comfort and consolation, followed by our lady friends who did the same, and whilst distributing the tracts &c., did not fail to give several of the sufferers the grapes and fruit they had brought with them, which proved most acceptable, and drew from them their most grateful thanks. One of the inmates was a young woman who had both legs paralysed and had never been able to walk. My attention was specially directed to her by our brother Beedel as a trophy of the sustaining power of divine grace in suffering and the deprivation of earthly enjoyment. I entered into conversation with her and found to my surprise that instead of bewailing her hard lot in being cut off from the world and its pleasures, her mouth was filled with praise and thanksgiving to her heavenly Father for the good hope through grace He had given her, and also for the provision He had made for His care of her whilst here below, and the prospect He had given her of dwelling with Him above when her asylum days were ended. The smile upon her happy countenance I shall not soon forget, nor her language of gratitude to the pastor and friends for their kindly visit and remembrance of her, and the delight it gave her in looking forward to their monthly visits to her and the other inmates of the Asylum.

Surely the case of our sister is one which teaches us all a lesson that in the midst of earthly afflictions our God is able to give us sustaining grace as He did to Paul, who, when he found that the thorn in the flesh which troubled him could not be taken away, notwithstanding his earnest prayers for that purpose, but that the sustaining grace of Christ was sufficient to meet it, exclaimed, "Most gladly, therefore, will I rather glory in my infirmity that the power of Christ may rest upon me," and was enabled in the midst of heavier trials than any of us have ever passed through to say, "These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

WITH God, we go even over the sea; without Him, not over the threshold.

Aged Pilgrims' Corner.

ON Friday, July 9th, a very interesting gathering took place at the Hornsey-rise Asylum, when the inmates of the Camberwell Asylum and Stamford-hill Home spent the day with their fellow-pilgrims on the Northern heights. The weather was delightful, and a happy season of Christian intercourse was enjoyed.

The lady visitors kindly provided lunch for the Camberwell pensioners. The afternoon was spent in wandering about the beautiful grounds, the various groups being joined by members of the committee and other friends. Tea was provided in the hall, and in the evening a brief meeting was held, presided over by Mr. S. Sharp. Messrs. Link, G. F. Gray, C. Wilson, A. Harles (Secretary), and Mr. Ballie Gulland, of Edinboro', took part in the proceedings.

A supplementary sale of work was held during the day. The ladies have still some articles on hand, which they will be glad to dispose of for the Benevolent Fund. The remainder of this year's stock they hope to sell at the special meetings in November.

The anniversary and sale of work on behalf of the Brighton Home will be held in the Royal Pavilion, on Tuesday afternoon, October 12th, at 3.30. The help of local friends is cordially invited, that the usefulness of the Institution in the town may be further increased.

No less than 1,449 pensioners, living in all parts of the country, are now on the books of the Society. Some conception of the outlay involved may be formed, when it is remembered that £36 daily are needed to provide for the wants of this large family. Will not many of the readers of the E. V. & G. H. contribute one hour's proportion of this expenditure, 30s.? Any help will be thankfully received at the Office, 83, Finsbury Pavement, E.C.

Past and Passing Events.

Watford.—Mr. and Mrs. Thomas celebrate their silver wedding Sept. 1, by inviting every member of the Church to take tea with them. We hope they may be spared in health, strength and usefulness for another 25 years, and longer still, if it is the Lord's will.

Hertford.—We hear the cause at Ebenezer (the only Baptist chapel in Hertford) is on the increase—"congregations good." Pastor Robert Bowles is not well.

Peckham.—Mr. H. S. Boulton has resigned the pastorate of Zion, Heaton-

road, but will occupy the pulpit twice a month till close of the year.

Our friends will kindly keep Tuesday, Oct. 12, open for Half-Yearly Meeting of the Metropolitan Association of Strict Baptist Churches, to be held at Shouldham-street, Bryanstone-square, W.

Cambridge.—On Thursday, July 1, the very interesting ceremony of laying the foundation-stone of a new chapel in Tenison-road, by Mr. Joseph Sturton, for the Church under the pastoral care of Mr. J. P. Wiles, M.A., took place.

Mr. Wiles gave a clear, intelligent and Scriptural discourse, enunciating the doctrines and practice contended for by our beloved Denomination, followed by a most able address by Mr. J. W. Wren, of Bedford.

Mr. Morris, of Hitchin, and Mr. Oldfield, of Godmanchester, preached on the occasion in the old chapel, "Hope," in lieu of Mr. Hull, who was prevented through illness. The *Sower* for August, contains an excellent portrait of Mr. Wiles.

Bethnal-green.—Hope, Norton-street. With feelings of deep gratitude the Church record the services of Lord's-day, August 1. At the close of the morning service the letter of dismissal of brother James Clark and his wife from the Church at St. Neots, to our communion was read by the secretary and received heartily and unanimously. At the close of

The evening service, brother John Stockdale, senior deacon, gave brother and sister Clark the right hand of fellowship and a warm welcome, and in a few choice sentences shewed that the hand of the Lord was in the matter, and trusted the union would be lasting. All

Reservation now being withdrawn the Church might look upon brother Clark as being their pastor, and welcome services would take place as early as arrangements could be made. The pastor then conducted the ordinance of the Lord's Supper.

A Note from "*Nethania*" says, "In last month's issue of E. V., you state that "Dorset-square has been demolished by the new railway," but this is a mistake. Blandford and Harwood-squares have been demolished, with the adjacent streets, but Dorset-square still remains. In our address for "Mount Zion," we now state "Hill-street, Park-road" as more descriptive of its whereabouts, especially since the new street has been formed into Park-road, Dorset-square being some distance from the

chapel did not help persons to find Hill-street.

Great Berkhamstead.—The friends at this little Hill of Zion, had a good day on August 4. Our good brother Gruber was sweetly helped by the ever-blessed Spirit to extol our glorious Saviour Jesus Christ. We were greatly cheered; it was a time of refreshing to many hungry souls, as those who were favoured to listen bore testimony. We thank the numerous friends who came from a distance to help, and we were much encouraged to press on in the good old way, still looking unto Jesus.

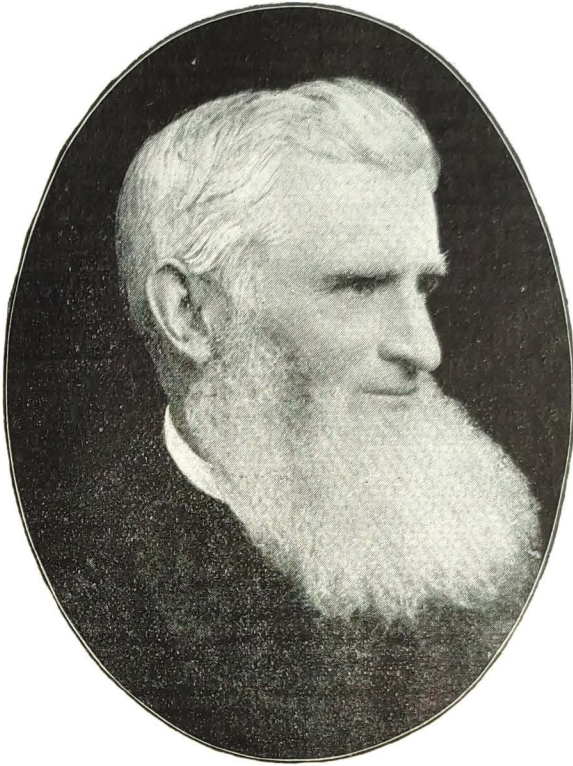
In Memoriam.

IN affectionate remembrance of SARAH, the beloved wife of Samuel Schweitzer, of Mornington-crescent, Regent's Park, who was taken home on September 18th, 1896, in the 70th year of her age. Her remains were interred at Highgate Cemetery in private ground, No. 32,053, square 16. She was the only daughter of the late Richard and Lydia Charlton, of Marylebone, who were for many years members of the Church meeting at Meard's-court, Soho, under the pastorate of the late John Stevens (see E. V. & G. H. for December, 1896).

Gone Home.

SARAH BURTON JAYE, of loving memory, wife of William Jaye, late of Aldershot, who fell asleep in Jesus on July 1st, 1897, aged 81; interred at Crayford Cemetery. She passed away believing in a precious, and trusting in a loving, Saviour to bring also her loved children to meet her in glory. She was baptized at Red Cross-street Baptist Chapel, Cripplegate, 1840, and set at liberty through grace. She died at her eldest daughters, Mrs. Cakebread, at May Place-road, Bexley Heath, who very kindly had her living with her the last twelve months before she passed away. "Blessed are the dead that die in the Lord."—E. A. JAYE.

EMMA HUBBARD, the beloved wife of George Hubbard, fell asleep in Jesus, February 1st, 1896, at the age of 69. Was a most regular attendant for over twenty years at Providence, Newark-street, Leicester. By the grace of God she, with patience and submission, passed through a most painful affliction. Though fully aware her illness would end fatally, she was kept calmly resting on Jesus and would often long for the time of her departure. The text, "The secret of the Lord is with them that fear Him," &c., was much blessed to her. On her daughter asking her how she felt she replied, "Oh, I do want to go home! I have been begging the Lord all night to fetch me, and He says, 'I will see you again and your heart shall rejoice.'" The Epistles to the Hebrews and Ephesians and Psa. ciii. were very choice portions to her. Medley's hymn (9, Gadsaby) on the lovingkindness of God was sweet to her soul, especially verse 4. Her heart was full of gratitude for God's providential and gracious mercies. A few minutes before her departure she said very distinctly, "Glory! glory! Amen!" So died one of the best of mothers and a most loving wife.



PASTOR JAMES HICKS, OF RYDE, PARRAMATTA RIVER, AUSTRALIA.

(See page 298.)

Believing Confidence.

BY E. MITCHELL.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.”—Psa. xxiii. 3.

THE beauty of the Psalm from which our text is taken has been seen and acknowledged by spiritual men and women in all ages—it has been likened to a pearl shining with mild radiance; to a lark soaring and singing as he soars until lost to sight, and even then not lost to hearing, for it closes with a celestial note, “I will dwell in the house of the Lord for ever;” to the nightingale singing sweetly in the night of sorrow and mourning, cheering mourners with hope of the coming dawn. “Its poetry and its piety are equal, its sweetness and its spirituality are unsurpassed.” Composed probably in David’s later years, when God had given him peace and rest from all his enemies, his mind recalls the

scenes of his early life when engaged in keeping sheep, and with gratitude and confidence he sings of Jehovah as his Shepherd, who had cared for him all his life long, supplied his every need, protected him from all his foes, restored him from all his wanderings, and given him to lie down in green pastures, and led him beside still waters. How good it is for us to "remember all the way which the Lord our God has led us." What cause we have for gratitude in the past!

The words of our text are prospective. David, enjoying peace and prosperity, remembers that there may yet be seasons of trial and adversity before him. He does not here say, "My mountain stands strong, I shall never be moved," but, "yea, though I walk"—though I should be called to walk—"through the valley of the shadow of death." We discern here, SPIRITUAL WISDOM. The wise man *foresees the evil and prepares accordingly*. He does not expect it will be fair weather all the year round. The sun of prosperity is shining now, but the clouds of adversity will gather again. The pleasant sunny mead through which he is walking may give place to the gloomy gorge where no light penetrates, and which is as the very "valley of the shadow of death." It is the part of wisdom to be prepared for trials, to be ready armed, remembering that it is "through much tribulation"—"many tribulations," R.V.—"that we must enter the kingdom."

Wisdom employs seasons of ease as preparations for coming hardships. The normal state of believers is conflict. We are engaged in a warfare that will never end until we have met and overcome the last enemy, and passed through "the valley of the shadow of death" out into the heavenly plains, where the sun never sets nor enemy annoys. But we are favoured with some seasons of rest by the way—led into a green pasture, or beside a gently flowing stream, and indulged with a time of peace and joy. Unwise souls imagine the warfare ended; and, alas! it is no uncommon thing for us to fall asleep as if the journey were over. When this is the case a rude and painful awakening follows. It will be wise on our part to use the seasons of rest as given us to recruit our strength, and prepare us for the remaining toils and conflicts which await us. Like the apostle, let us "thank God" (for the rest and refreshment afforded us) and "take courage" with respect to the conflicts of the future.

It is wise to take into our account the worst things that may befall us. "Yea, though I walk through the valley of the shadow of death"—though the very worst should happen—"I will fear no evil." "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." Let us be prepared for all eventualities. I do not think the allusion is to death literally, but rather trouble, affliction, distress, and temptation are set forth as a gloomy, dark valley through which travellers to the celestial city must pass. Yet we would not exclude death from the view we take of the future—when all other dangers are passed, and all other enemies are overcome, death remains as our last enemy, and the dark valley, through which no human friend can accompany us, must be passed. Wisdom considers all eventualities, and prepares for the worst that can come—though death stares me in the face, "yet will I not fear."

Wisdom does not allow future possible troubles to rob of present enjoyments. This is a folly that some are much addicted to; the thought of

what *may be* on the morrow will not allow them to enjoy what *is* to-day. "It is a lovely day, but it will be wet to-morrow; prosperity is ours to-day, but adversity will be upon us to-morrow." This kind of indulgence is both foolish and wicked. "In the day of prosperity be joyful." The thought of future sorrows should temper our gladness, but must not be allowed to destroy it; sober and temperate even in our joys we should be, but gloom must not be mistaken for godliness. "Be not anxious for the morrow, for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." Carking care and unbelieving anxiety are injurious to us and dishonouring to our God. A grateful enjoyment of the good He bestows is pleasing in His sight. To be prepared for trouble is wise, but to anticipate and run to meet it is foolish. The trouble that may be before us shall not hinder our joy in the good our God has bestowed.

The words of the psalmist EXPRESS GREAT CONFIDENCE. Whatever happens I will fear no evil. Confidence is like Jeremiah's figs—good and bad—the bad, very bad, and the good, very good. A mere fleshly, carnal confidence is one of the worst things a man can possess. A good, scripturally-warranted confidence in God is one of the richest blessings a believer can enjoy. It enables its possessor to do exploits, and give glory to God. David was favoured with a large measure of confidence in God, and it enabled him to do great things; witness his facing and slaying Goliath. Well might the apostle write, "Cast not away therefore your confidence, which hath great recompence of reward." Confidence in God robs the future of all its terrors, produces a calm in the soul in the midst of storms of trouble, drives Satan from the field, and enables the believer to triumph in the very presence of death.

The language is strong. "I will fear no evil." "No evil happens to the just." "All things work together for good to them that love God; to them who are the called according to His purpose." There is therefore no real occasion for the believer to fear evil. Our enemies may mean what they do for evil, but our God, without whose permission nothing can be done, means all that He allows unto good, and His purpose shall stand. But fear, and real ground for fear are not the same things. David himself feared at times, and we are glad that he was a man of like passions with ourselves, and as hardly beset with fears at times as we are. But faith triumphed over fear as he remembered his great Shepherd was ever with him. May it be thus with us.

The basis of David's confidence was good. It rested on the presence of his God—"For Thou art with me." *God's presence is the best antidote for our fears.* "Mother, take my hand," said a timid little girl going upstairs in the dark with her mother, "it isn't dark when I can feel your hand." To feel His hand grasping ours puts courage into our trembling hearts. What evil can reach us when He is with us? The Good Shepherd never leaves His sheep, and is never nearer than when we are passing through the dark valley of trouble or distress. "When thou passest through the waters I will be with thee," is His own gracious promise, which realized in experience expels all fear.

Christ's presence realized disarms death. Apart from Him death is indeed a terrible foe, but Jesus has deprived the monster of his sting. To the believer it is but the valley of the *shadow* of death. A shadow may be alarming, but it cannot really injure, and when it is known to be

but a shadow it ceases to inspire terror. All through the dark valley, when all other companionship and friendship fails, the Saviour walks with His saved ones. Death's dart injures them not, but rather emancipates their souls from care, pain, sin, and sorrow. The short dark subway leads them out into the better country where darkness never comes, and under His protection, and by His leading, all His sheep safely reach the heavenly plains. Why then should we fear? Lord Jesus deliver those who are in bondage from fear of death, inspire sacred confidence in our hearts, grant us grace rightly to enjoy the blessings Thou hast given; and, while remembering we yet have conflicts to endure, enable us by precious faith to say after Thy servant, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for *Thou* art with me!"

OUR PORTRAIT GALLERY.—No. X.

PASTOR JAMES HICKS, OF RYDE, PARRAMATTA RIVER, AUSTRALIA.

THE subject of this sketch is pastor of the Baptist Chapel, Ryde, Australia. The following particulars concerning our veteran brother, Pastor James Hicks, have been supplied by Pastor F. Beedel, of Castlereagh-street, Sydney, in a letter to us as follows:—

Our brother was born in the parish of Bridestow, in the county of Devon, of poor but honest parents; was brought up in Bratton Clovelly; received but very little education; went to work at a farmhouse when only nine years of age, and in the days of his youth ran as most do into the sins and follies of youth, but at the age of 21, the Lord called him by His grace and brought him to Himself. His father and mother were both members of a Baptist Church at Bridestow; the minister's name was Schofield.

Our brother was baptized and joined the Church over which Mr. Wm. Davey was minister; afterwards joined the Church at Tipton, under Mr. Geo. Cudlip. While here he was first led to speak; his first attempt was in a chapel at Ash Water. Another young man went and spoke with our brother, and the friends present said, "they felt for the little one (meaning brother Hicks), for he trembled, and they thought he would one day make a preacher, but not the other," which has proved to be the case. There was a Francis Thorn, a blacksmith, our brother used to hear with much profit, and when Mr. Philpot and Mr. Tiptaft, and Mr. Isabel used to visit those parts, he heard them. Well, he has always been considered an outcast by the generality of ministers and professors, but has always been an unbending advocate for doctrinal, experimental and practical religion. He left England in 1849, and arrived here in 1850; married in 1850, and commenced his Christian and ministerial course here with the same belief he now holds, time and experience has only strengthened him in it.

Our brother is one of, if not the oldest Baptist minister in this colony. He was labouring in the Ryde district before the Church in Castlereagh-street was formed, and knew well, and has outlived, our brethren Emery and J. Bunyan McClure, as well as our late dear pastor, brother Allen. He was present when the foundation stone of the Castlereagh-street

Chapel was laid, and was one of the speakers. Dr. Lang, the great Presbyterian minister (one of the old school) was also one of the speakers.

Our dear brother Hicks is now 75, and still preaches; and preaches the same glorious Gospel as when he first arrived here a young man from England. Our brother is not a man given to change. A gentleman speaking to him not long since, said, "Mr. Hicks, we used to consider you one of the leading Calvinistic ministers. Where are you now, have you changed?" to which our brother very quaintly replied, "I don't believe in a religion of change." And this just describes him, for no man is more decided than he upon the necessity and fruits of the great change. No salvation without regeneration.

Our brother is held in high esteem by his brethren and fellow-labourers in the Church, and about the Ryde district. He has a very large family of children and grandchildren, in whose hearts he has a very deep place, but in Zion he is universally beloved. We look upon him as a father. It was he that gave the charge to me when I was settled over the Church here; consequently, we feel the greater pleasure in his fellowship, and confidence in leaving the flock in his care when he comes to serve the Church.

Mr. Hicks is President of the Association, and has filled that office since the death of our dear brother, pastor Allen. He has recently sustained a great loss in the translation of his dear partner, after a long and loving union, but has been greatly supported. I had the pleasure of bringing him and our brother Mr. James Mote together on Good Friday last. We have been pleased with brother Mote's visit; glad to see him once more. He will tell you by word of mouth all he has seen of us and our labours, and our friends, and Churches here. He will also tell you of the great field we have here for distributing back numbers of all your periodicals of truth, a great want which I hope you will be helped to meet.

And now praying the Lord to bless you in the work of the E.V. & G. H., and to bless all our ministers and people, with love to your pastor, brother Mitchell, believe me, yours faithfully in Jesus,

F. BEEDEL.

2, Cooper-street, Paddington, Sydney, N.S.W.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. X.

BEARS AND LIONS.

TWO kinds of wild beasts that infested various parts of Palestine, and are mentioned together by David, when he offered to Saul that he should fight the Philistine giant single-handed *in the strength of God*, because in His strength he had already slain both a lion and a bear that had, at different times, invaded, and tried to spoil his father's flock. "And," said young David, "He who delivered me from their paws will deliver me from the hand of this human enemy of His people Israel."

Bears are of different sorts and sizes: the white Polar bears are very large, some of them nine feet in length, and very strong in proportion to their size; and there are "grizzly," "brown," and other kinds, some

“*strict vegetarians*,” some *usually* living on roots and honey, of which they are passionately fond—getting many a sting from the bees whose hives they plunder—but eating flesh when they are very hungry, while others are more carnivorous. But all the bears are very fierce when in any way molested; and a bear, when she has young ones, is an especially dangerous enemy. Two she-bears, you remember, killed forty-two of the youths who mocked Elisha. The word rendered children means lads in that passage, and the expression they used about “going up,” evidently had reference to Elijah’s translation to heaven, and they wished Elisha gone also. They who say in their hearts to God, “Depart from us, for we desire not the knowledge of Thy ways,” would gladly be rid of all God’s servants likewise, and Elisha’s curse upon them was not a mere personal vindictiveness, but a declaration of the honour of the God of Israel, before whom he walked; as Jesus said to His disciples, “He that receiveth you receiveth Me, and Him that sent Me;” and by the same rule despisers of God’s messengers despise the Lord who sent them, and incur His just displeasure. The bears generally kill their victims by suffocation—“hugging” them to death; and in this they seem to remind us of false friends who, Judas-like, kiss those whom they betray, and embrace with pretended affection those whom they are seeking to ruin and destroy. May the Lord, by His mercy, guard us from every foe.

Then we often read of lions in the Scriptures. A young lion roared at Samson, and in the strength of his God he slew it, and within the skeleton—after other beasts had devoured its flesh—he found that a swarm of bees had made their sweet honey, so “Out of the eater came forth meat, and sweetness out of the strong one.” Young lions between one and two years old are the most destructive of all to sheep, goats, and the like, for they kill not only for food, but to *learn how to kill*, and thus their victims are very many. Lions love to dwell in the mountains, where they can hide, and find food and shelter, their terrible voices helping them to catch their prey by paralyzing both those they pursue and their would-be pursuers; and Satan is described as a “roaring lion, constantly seeking whom he may devour.” The lion usually hunts at night, though he walks about at daytime also. But Livingstone, the great African explorer, said that it was seldom very dangerous to human beings when met by daylight; nor did it like to hunt much by *moonlight* either—dark, rainy, stormy nights were its favourite seasons, and the wilder the storm the better “Leo” likes it. But the lion is called by almost common consent the “King of beasts.” His flowing mane, his terrible roar, and the wide range he once enjoyed, all tending to make him an object of fear and yet of wondering admiration. So Judah, the kingly tribe of Israel, is described by Jacob as a lion’s *whelp* thirsting for prey; and also as an *old* lion, whom it would be dangerous to disturb from his repose (Gen. xlix. 9). Coupled with this is the declaration that “the sceptre should not depart from Judah until Shiloh should come, and unto Him should the gathering of the people be.” The Messiah, the Prince of Peace, shall reign for ever and ever. And in Rev. v., when a wonderful scroll of parchment was produced, which no one in earth or heaven dared to unseal, or even to gaze upon, “the Lion of the tribe of Judah prevailed to take the roll, open it, and make known its contents.” But when John looked to see that royal “lion,” he saw not a lion but a lamb, bearing the scars of one that had been wounded

to death but was alive again—the Lamb of God slain as a sacrifice to take away His people's sin, but still the King of kings and Lord of lords, reigning for ever and ever.

May our faith rest upon the “Lamb of Calvary,” and may the Lion of the tribe of Judah deliver us from that hurtful lion whose only aim is to injure or destroy. May the Lord deliver us from every evil work, and prepare us for and preserve us unto His heavenly kingdom. Amen.

OBEDIENCE BETTER THAN SACRIFICE.

An outline of a Sermon preached by PASTOR T. JONES, at Zion, New Cross Road, Sept. 27, 1896. After which nine candidates were baptized.

“Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”—1 Sam. xv. 22.

SUCH were the words addressed to the disobedient king. They were stirring times, in which Saul swayed his sceptre over God's ancient people. It may be well to refresh our memories by ascertaining the cause of such severe punishment upon the race to whom the king of Israel was sent. We say *severe* because he had received a divine commission to exterminate, without reserve, the whole race from off the face of the earth. You will call to mind that during Israel's pilgrimage the Amalekites made war against them. The record you have in Exod. xvii. 8—16. In this record you will note the terrible denunciation, “I will utterly put out of remembrance Amalek from under heaven.” If you will kindly turn to Deut. xxv. 17, you will find the reason assigned. The sin of Amalek was aggravated by his taking undue advantage of Israel, for “he smote the hindermost, even all the feeble, behind thee, when thou wast faint and weary.” Thus in few words you have both the sin and judgment that should be meted out upon them. Although many years passed by, yet the time arrived when judgment should be executed. This leads us to the commission given to Saul. In ver. 3 we read—“Go and smite Amalek . . . utterly destroy them.” So completely was Saul to cut off men, women, children, and cattle. To a certain point the orders were executed, and Saul evidently felt that he had carried out his commission. This we gather from the joyous greeting with which he greeted the prophet—“Blessed be thou of the Lord.” But alas, O king! another sound falls upon the prophet's ears, “the bleating of the sheep, and the lowing of oxen.” Our text is Samuel's reply to Saul: “To obey is better than sacrifice, and to hearken than the fat of rams.” We proceed to notice,—*the value of sacrifices, and the excellency of obedience.*

I.—THE VALUE OF SACRIFICES. According to the divine order they form no small, but an important part in the great revelation of God, concerning the economy of redemption. This will be seen if we notice the fact that sacrifices were *valuable* because of their divine origin. It is deeply interesting to note that from the earliest period of the world's history, sacrifices form an important part of man's worship. Indeed the first act of worship had its sacrifices—“Abel offered unto God a more excellent sacrifice than Cain.” The reason that Abel's sacrifice was more acceptable than his brother's was the shedding of

blood, and that indicated guilt and the great need of cleansing. As time rolled on, the time of Israel's redemption drew near. But before they are delivered, a sacrifice must be offered: A Lamb must be slain, and its blood sprinkled upon the door-posts according to Divine appointment.

So all through the Mosaic dispensation, you know what an important part sacrifices occupied in the divine ritual. Let us not forget that all the sacrifices were according to divine instruction, and were carried out according to divine appointment. From these remarks you gather the fact that these sacrifices were of divine origin, and therefore, valuable because of the blessing they procured. Sacrifices were valuable in their *influence*. They were calculated to deeply impress the mind of the beholder. With all the old ritual there was a something grand and imposing. They were profoundly solemn. Very few could look upon its ceremony without feelings of awe, and I may say profound reverence. The slaying of the victim, general confession of sin, the realization of guilt must have exerted a gracious, if not an holy influence upon the mind of the beholder. Sacrifices were valuable in their lessons concerning the holiness of God, and the sinfulness of man. Here at the altar of sacrifice both meet. The Almighty in His immaculate purity in the cloud over the mercy-seat, and the penitent, conscious of his sinnership, confessing his guilt. The pure and the unpure. The loftiness of Deity, and the meanness of humanity. Beneath the shadow of the sacrificial altar was the only meeting-place. Hence we have the golden promise, "I will appear in the cloud above the mercy-seat."

Sacrifices were valuable in their symbolical import. It was not the mere sacrifice in itself, but rather what it showed forth. Did it not show forth, or rather point to, the great crowning sacrifice which should in the fulness of time be offered? They point unmistakably to that one complete and perfect and all-atoning sacrifice. Hence the blood shed, the victim slain, all point on to the one great event in the divine economy of redemption—"The Lamb slain from before the foundation of the world." Thus all sacrifices are valuable in the important lessons they teach, and for the way they lead, for verily they lead up to the High Priest of our profession.

II.—THE SUPERIOR EXCELLENCE OF OBEDIENCE. However great, good and helpful sacrifices may be, we learn that obedience far exceeds them. We would just say in passing that *disobedience* is the placing of our will first; seeking our own way before the will and way of Jehovah. In this we fear that most of us are highly implicated. Obedience implies the full surrendering of self to another, to become his servant, or as the apostle says, *slaves*. To do this needs much grace and love. To fully acquiesce in all divine dealings in providence and grace is perhaps the most difficult lesson we have to learn: and it is only learnt by constant intercourse with God. Much is said in these days about consecration, but we are not prepared to endorse all that is advanced. The spirit needed by us is that expressed by Saul of Tarsus, "Lord, what wilt Thou have me to do?" This, to my mind, is the spirit of the new birth, the outcome of indwelling grace, the forgetting of the past in the absorbing desire "to know Him," the complete and entire surrendering of all the powers we possess to the will and work of the Lord.

Obedience implies compliance with divine requirements. To believe the word, to hold the doctrine of divine sovereignty, and to be established in the fundamentals of revealed truth, does not mean all. There are many who *know* the truth—who profess a sacred regard and love for the truth—but who do not comply, nor conform to its teaching. For example, to believe the Gospel is part of the truth, but to believe and be baptized is the complete truth.

A believing obedience of divine testimony of the word is “to hearken.” This the prophet declares to be “better than the fat of rams.” The Jews regarded the fat as the best of anything. If then we admit certain truths and doctrines to be divinely given, why do we not hearken so as to obey them? Why not yield to such precepts, and avow our allegiance to Christ, by publicly showing our discipleship?

My brethren, let us not forget that Saul failed through disobedience to divine commands, and for this he was rejected, and his kingdom taken from him. Think of the solemn injunction of the Lord, “He that knoweth My will and doeth it not shall be beaten with many stripes.”

III.—THE LESSONS WE MAY LEARN FROM THIS SUBJECT. Our obedience should be absolute. God’s word, laws, and commandments should stand first. We should follow the example of the apostle, who, when chastised and expelled, obeyed God rather than men. This is the spirit wanted in the present day. Entire and absolute obedience to Christ, and baptism by immersion is the only scriptural way into Christ’s Church, and the injunction given to all true, loyal disciples is, “This is the way, walk ye in it,” not stand on the brink of the pool.

Disobedience is ingratitude. The Lord had called Saul to the throne, who was little in his own eyes. He belonged to the smallest tribe (v. 17). Notwithstanding this, Saul showed a spirit of ingratitude by not executing divine commands. Are there not some present following Saul’s bad example? You profess to be quickened by the power of divine grace, to be washed in the precious blood of the Lamb; to have a good hope; but what returns do you make? Alas, many are like king Saul, ungrateful to their Lord.

Yet there was a time in Saul’s life when he showed a spirit of gratitude, when he acknowledged the good hand of the Lord (1 Sam. ix. 21). Yes brethren, there have been moments when you could have willingly followed your Lord’s commands. Do not forget what your Lord suffered for you! Suffer not your love to grow cold, but take up your cross and follow your precious Redeemer.

Saul’s example is to be deplored. It was not very much the Lord called Saul to do, but it was more than he did. Our Lord asks us to follow His footsteps in baptism. Shall we disobey Him?

Lastly, we may learn that men are ever ready to lay the blame upon others. It was so with Saul (v. 15), “They have brought from the Amalekites.” Yes, *they*, an old custom this. It commenced in Eden and has continued until this day. So some of the perfect people say that the imperfections of church members keep them where they are. Is this verily true? Is it right? In your heart you know that it is a lame excuse. Let it be impressed upon our minds “that every man shall appear before the judgment-seat of Christ.” In that day no excuse can be made. To obey is better than sacrifice, better than all we may say. Obey the word, for in keeping His commandment there is great reward.

“NEVER MAN SPAKE LIKE THIS MAN.”

BY C. A. FRESTON.

SURELY one of the strangest answers ever given by an officer in excuse for neglect of duty. He had been sent by the Pharisees to arrest Jesus, but returned without Him, and the only reason he could give was, “Never man spake like this man.”

First, let us look at this *Man*, who spake as never man spake.

Secondly, the kind of word He speaks.

THE MAN, the Divine Man, uniting in one person God and man. Co-equal and co-eternal with God the Father, and yet a man; born a little babe, with a manger for His cradle; reared as other boys; growing up to manhood. Publicly acknowledged by God as His Son, and yet enduring afflictions and trials. “A man of sorrows, and acquainted with grief,” enduring temptations, “being in all points tempted as we are, yet without sin.” As a man, He was hungry; as God, He created food for thousands. As man, He wept and sympathised with Mary; as God, He raised her dead. As man, death overcame Him; as God, He overcame death, and burst its bars asunder.

He was also a *sinless* man. His whole life was perfectly pure, holy, and spotless. We are poor, sinful creatures, steeped in sin; but He bore our sins. “For He (God) made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.” It was necessary that Christ should die for us, for just as the Jews required, as a type, a lamb without blemish, so the chosen of God required THE Lamb without blemish as their substitute. Sinless in character, though many tried to blacken it, to defame it; but He shines out glorious above it all, and the more we know of Christ’s character the more we love Him, and say,

“All over glorious is my Lord,
Must be beloved and yet adored;
If all the world my Saviour knew,
Sure the whole world would love Him too.”

Also *the Man Mediator*. The only mediator between God and man. He stands between in garments dyed in blood. The only man fitted to be a mediator; for as man He suffered, as God He satisfied. His office as mediator is founded upon redemption. He can sympathise, for as a man He knoweth the human frame, He remembereth we are dust; but as God He affords the strength we so stand in need of.

THE WORDS HE SPAKE. (1.) *Convincing or Convicting words*. We were born in sin, shapen in iniquity, and should have still been in the same condition had not the decree gone from the throne, “Almighty grace, arrest that man.” Some word sent home by the Holy Spirit has convinced a sinner of his sin, has shown him what he is, has revealed to him his lost and ruined condition, and has led him to cry out for mercy.

(2.) *Pardoning words*. When convicted of sin the sinner groans under the burden of sin. He feels an aching void in the heart the world can never fill. He comes with the language of the poor woman who crept to Jesus’ feet:—

“I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must for ever die.”

And oh, how sweet when the pardoning words fell on her ear, "Thy sins are forgiven." What joy entered her soul. The writer trusts he knows something of the sweetness and joy when he realised pardon, as he received the words, "I have loved thee with an everlasting love."

(3.) *Confirming words.* How often do we make mistakes. In the flush of our first love we say, as the Psalmist, "I shall not be moved." And we expect to always go on in this sweet frame; but alas! alas! before long we find that we do not realise the joy we once did, and have to exclaim,

"If I love why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse,
Who have never heard His name."

And then we have to go to the throne of grace with, Say again, Lord, to my soul—oh! say it again, "I am thy salvation." Confirm my interest in Thy blood, remove these doubts and fears, and

"Assure my conscience of her part
In the Redeemer's blood."

And very often He is pleased to answer our cries and tears, and renew the sweet promises to our souls again and again.

(4.) *Comforting words.* In seasons of trouble and anxiety, when everything seems wrong, when we are tossed about, and hardly know which way to turn and what to do, how tenderly does He deal with us, and oftentimes give us to realise that He is over us and watching us, that He takes notice of all that concerns us, and then drops a word into our troubled minds, "Cast thy burden upon the Lord, and He shall sustain thee." And then how wonderful is the difference in the prospect—troubles lightened, heart cheered, mind relieved, and soul comforted.

Dear reader, has He ever spoken so to you? If He has not yet done so, may it please Him to do so this side the grave, or He will speak condemnation on the other. Oh! that you may be able to exclaim before you die:—

"Why was I made to hear His voice,
And enter while there's room?
While thousands make a wretched choice,
And rather starve than come."

This is the writer's prayer. Amen.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"Lord, all my desire is before Thee."—Psalm xxxviii. 9.

THE Psalms are a manual of Christian experience, and a rich treasury for Christian thought. In them we discover the ebbings and flowings, the changes and fluctuations of renewed men. When we think of these changes and fluctuations, what a host of events crowd into the mind. Why change and fluctuation are indelibly stamped upon both men and things. We have our seasons—a very marvellous arrangement reflecting the infinite wisdom of the Great Creator—Spring, Summer, Autumn and Winter, day and night, rain and drought, cold and heat, the waxing and waning of the moon, the tides of the ocean ebb and flow.

So is it with man, first the babe, the child, youth, then the matured man with his developed faculties. He lives, toils, dies. Examine the Kingdom of grace and we find changes are perpetually going on. By the bye, this is one of the distinctive features which mark the living from the dead. "They have no changes, therefore they fear not God." The Christian experience of to-day is characterised by many changes. At the same time it is a source of great comfort to be assured that "no strange" thing is taking place, but simply a repetition of what many worthy and illustrious predecessors experienced as they passed along precisely the same tribulative path, and were exercised in like manner as we now are.

If my friend will turn to the Psalm before us, he will not fail to note the catalogue of complaints enumerated. The writer desires the Lord not to rebuke him in wrath, nor chasten him in hot displeasure; reminding the Almighty that His arrows stick fast, and that the divine hand is heavy upon him. He proceeds to acknowledge, like the Apostle Paul, that in his flesh there is no soundness; neither health in his bones. His iniquities go over his head like waves over a drowning man, and his burden is too heavy for him to bear; his wounds are corrupt, and himself foolish. He is wearied, bowed down and goes mourning, for his loins, the seat of strength, are filled with disease. Alas, poor man! he is feeble and sore broken. Can we wonder that he roars by reason of restlessness of his heart. Surely this man is brother to Job. "The bodily cry of the sufferer is the outward voice of his spiritual and inward anguish" (*Fausset*). "In all this," says C. H. S., "the Psalmist is conscious that he has not exaggerated, and therefore appeals to heaven for confirmation."

There were desires in David's mind, springing out of the depth of his soul, for certain blessings he sorely needed, and he felt convinced that Omniscience understood even the unexpressed feelings of his heart, and if he could not express them they were fully perceived. To the Psalmist it was a source of pleasure to know that God read the longings of his soul; and that what we cannot *voice* He perfectly understands.

Apologising for lengthy exordium for so short a paper, I shall proceed to dot down a few replies to the many which could be given to the question—What are these desires? Well! *Christians desire to realise the presence and enjoy the favour of God.* It is not enough for the living family to know that exceeding great and precious promises are given, and special provision made for them. They cannot rest content by merely appreciating the ministry of the Word. He will not (as a living child) be at rest, although his judgment approves of the declarations contained in the Scriptures. No, he desires a *real* sense of the manifested favour of God imparted to his own bosom—the power of that Divine presence realised in his own soul. Such was the burden of Moses' prayer:—"If Thy presence go not with me," &c. It is this we need to-day, for without the *felt* presence of the Comforter the world is a blank, and my soul, like the Psalmist's, is troubled. It is the Lord's manifested presence which makes "crooked things straight, and rough places plain"—that cheers and animates the drooping soul while in this Valley of Achor; and imparts joy and gladness; and gives life, energy and strength to us. And as we walk in the light of His countenance, we can "see light in His light."

Christians desire frequent revivings of the work of the Spirit in

their souls. Why we make this statement is because the best amongst us are such changeable creatures; we are at times cold, carnal, and apparently destitute of right feelings. We have our Pisgahs, and our tents of Kedar. There are many times we greatly need divine refreshings, the heavenly dew and the blessed unction of the Holy One; whereby we can be brought back into a feeling sense of divine favour; and feel the warm touch of the "live coal from off the altar," yes, there are times when Habakkuk's prayer is specially *apropos* to our experience. "O Lord, revive Thy work"—*i.e.*, preserve or keep alive Thy work within us.

Christians desire to ascertain their interest in divine love. We delight in certain glorious truths relative to the love which "passeth knowledge." Love eternal, immutable and free. Love that elected men to everlasting salvation. Love that redeemed them from bondage and death. But I want to *feel* my personal interest in that love. To be able to say with St. Paul, "Who loved *me*, and gave Himself for me." Nothing but such assurance can, or will satisfy the living soul. I must have the divine seal, the sweet testimony of Spirit and Word that I am "accepted in the Beloved."

Finally, I hear much, and read much of the "precious blood of the Lamb." But I want to feel its cleansing efficacy; and fully know that it has cleansed me, that I am "whiter than snow," because "washed in the blood of the Lamb." "Lord, all my desire is before Thee." All the earnest, fervent cravings of my heart, the longings of my soul, all the heavings of my bosom. Every prayerful thought, and each whisper of spirit. "Thou knowest all. O perfect that which so deeply concerns me!"

A FEW WORDS ABOUT ELECTION.

BY H. ACKLAND, NOTTING HILL GATE.

THE doctrine of God's eternal and personal election of a people from before the foundation of the world is undoubtedly a *fundamental truth* of the *Scriptures* and one of the main pillars of the ever blessed gospel of salvation through the blood and righteousness of Christ, and yet no subject has been more widely and bitterly opposed by all sorts and conditions of men; but the longer we live and the more we become acquainted with the revealed will of God, the more are we convinced that the great percentage of the misunderstandings, and hence, antagonistic expressions concerning it, are chargeable to a want of prayerful, careful, and unprejudiced study of the *Scriptures*. Never will the writer forget his own experience in reference to the subject before us, when, after vehemently opposing it for *years*, God was pleased through the instrumentality of a dear aged saint to reveal this truth, who he overheard remark, in enquiring surprise, "What can they who oppose election say to the 9th chapter of *Romans*?" We felt at once God speaking to us in this question, and on arriving home, before opening the Word, we sought earnestly in prayer that He would lead us in a plain path concerning the matter, and truly was our prayer answered, for whilst perusing the sacred page the scales fell from our eyes, more light was given, the truth was seen, and we arose convinced of that which we have unhesitatingly asserted in our opening words.

The chief question in these things should always be (not a matter of like or dislike, or whether it meets with our views or creed but rather), *Is it the teaching of God's Word?* This must ever be our standard and ground of argument, whatever the query may be upon. "To the law and to the testimony, if they speak *not* according to this Word it is because there is no light in them."

(Isa. viii. 20). But if, on the other hand, it *is* the teaching of the infallible and everlasting Word of God, it is good! it is right! whatever else may stand counter to it; yea, though it be against our very selves and all that is near and dear to us. God ever grant us grace in these days of error and unmis-takeable departures therefrom at all times to faithfully uplift the unerring standard of Divine truth, and not only live by it, but if His will die by it, though friends or foes, and earth and hell, should oppose us therein.

It is prominently remarkable how constantly election is set forth in the Scriptures, yea, so much so that even in the letter of it, if carefully and thoughtfully studied, the unbiassed mind cannot but admit that it is abundantly substantiated therein. What numbers of times we come across the word *elect*, and surely, if there are people who are called elect, there must have been election. Our Saviour said, "False Christs shall arise, and if it were possible should deceive the very *elect*" (Matt. xxiv. 24). "Then shall He send His angels, and shall gather together His *elect*" (Mark xiii. 27). "Shall not God avenge His own *elect* which cry day and night unto Him?" (Luke xviii. 7). And so we might go on to note numerous similar passages shewing that *Christ's people are His choice*, and distinguished from the rest of mankind. But we would note also a few portions that perhaps more particularly prove the doctrine. In John xv. 16, "Ye have not chosen Me, but I have chosen you," and then in the 19th verse, "If ye were of the world, the world would love his own, but because ye are not of the world but I have *chosen* you out of the world, therefore the world hateth you." And then again in that wonderful prayer of Jesus, "I pray for *them*, I pray not for the world, but for *them* which Thou hast given Me" (John xvii. 9); also Acts xiii. 48: "And when the Gentiles heard this they were glad, and glorified the Word of the Lord, *and as many as were ordained to eternal life believed.*"

Those who are teaching and trying to build upon the wood, hay, and stubble of Arminianism, man's freewill, and creature power, may try to fritter away and misconstrue such portions as these, but they contain the embodiment of the doctrine of God's eternal and personal election throughout, as also does Romans viii. 30, "*Whom* He did predestinate *them* He also called." Here we see the cause of our conversion—nothing in us—but because He had in the riches of His grace predestinated us unto eternal life, and therefore, in due time, calls us from the death of trespasses and sins (Eph. ii. 1) unto life and liberty through our Lord Jesus Christ. "What shall we then say to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's *elect*" (Rom. viii. 33); and then how full is that chapter which we afore mentioned, viz., Romans ix., the 11th verse especially is very definite, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth," and (verse 23) "that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory." "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen." (Three times in these words we have God's choice set forth.) "That no flesh should glory in His presence" (1 Cor. i. 27—29). Yet another Scripture by Paul: "We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because *God hath from the beginning chosen you* to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13, 14). What a mass of Scripture testimony abundantly confirming the doctrine of election.

It is often advanced in opposition that the doctrine of election is a licentious one, *i. e.*, that if a child of God is elected from everlasting to everlasting, with such an inseparable relationship to God, he may live as he lists, it matters not how, as nothing can cut off one that is ordained to eternal life. With regard to this inseparable relationship existing, it is blessedly true, but we may depend upon it, on the authority of God's Word, that they who would

talk and desire to act in accordance with these arguments, favouring licentiousness or inconsistency, know very little of the sweetness or power of electing love and predestinating favour in their own souls *experimentally*. We noticed in the last Scripture reference that God hath chosen His people unto salvation *through sanctification* of the Spirit. So that election is a sanctification or separation, and by "such fruit we may both know and be known" (Matt. vii. 17—20). "If any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new" (2 Cor. v. 17). *New* desires and aspirations, even toward God and after holiness. "How shall we, that are dead to sin, live any longer therein?" (Rom. vi. 2). "But know that the Lord hath *set apart* him that is godly for Himself" (Psalm iv. 3); hence the exhortation to His chosen, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will be a Father unto you" (2 Cor. vi, 17, 18); and realizing this great and unspeakable grace, the child's heart beats with love and desire toward God, and cries out with one of old, "Lord, what wilt Thou have me to do?" (Acts ix. 6), and as he journeys along toward his Father's home, should he stumble and fall into sin instead of being regardless of it because of his election unto eternal life, he knows what it is, with one of old, to go out and weep bitterly on account of the thoughts that well up in his heart, at having thus acted toward Him who hath loved him with an everlasting love; and instead of their solid and eternal standing being an incentive to inconsistency, they have an experience akin to David when he said, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psalm xlii. 1).

The doctrine of election may be opposed by some, but to that one who has been brought into fellowship with the Father and with the Son, and by precious faith to know assuredly that his sins are forgiven, and to take up the language of rejoicing in such a union, saying, "My Beloved is mine, and I am His," it is a doctrine full of the most solid comfort, for the more it is meditated upon the more do we behold the immovable security of our eternal welfare, for we are chosen in Christ our Head, and hence the very weakest of the election of grace is a part of His body, the Church, which He will raise gloriously complete and perfect in the presence of the Father for ever. "I give unto them eternal life and they shall never perish, neither shall any pluck them out of My hand" (John x. 28). "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter i. 5).

"Yes! I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XIV.

BY SAMUEL BANKS.

ANA-BAPTISTS.

THE whole movement in connection with the Ana-baptists may be included within less than a quarter of a century, taking its rise at Zwickhau, Saxony, in 1521, its fall dating 1536, in the town of Münster, in Westphalia, Western Germany. It was in the crisis caused by the decay of mediæval institutions that Ana-baptism first made itself felt.

Be it remembered there was a difference between some Ana-baptists and others who bore the name, and that their sentiments and practices varied, according to the leader under whose influence they came.

Though greatly persecuted, Ana-baptists spread rapidly for a time in Germany, the Netherlands, and Switzerland—to some extent, in England also.

ANABAPTISTIC DOGMAS.

In studying their "views," we meet with those which we heartily endorse—others which we utterly repudiate. For instance, we agree with their sturdy maintenance of the sacredness and freedom of conscience; the entire independence of each gathered Church of every other society; and their determined opposition to any control of religion by the State. Every Christian community should be free from patronage, interference, or support by the civil power.

As to the other side—matters in which we disagree and with which we have no sympathy—take, for example, the misguided endeavours of some Anabaptists to carry out *literally* the ideas of equality and commonwealth; their futile efforts to accomplish which led up to the memorable struggle at Münster, and eventually compassed their overthrow. Let us profit by their mistake and misfortune, and may we have grace increasingly to recognise and effectually practise the *spiritual* truth both of equality and commonwealth; the strength of the strong for the assistance of the weak; the sight of the seeing for the guidance of the blind; the wealth of the rich—not to hoard—but to dispense in the fear of the Lord, as His responsible stewards.

"... the SPIRITUAL treasure-trove makes all men equal;
None can rise above—nor sink below—the level of God's love."

The followers of Denck refused to confound the "Bible" with the "Word of God," asserting that *that* Word (existing from all eternity, had spoken to and guided men long before the Bible was given, and guided them still—apart from the Bible.

Some are said to have held strange opinions about the Trinity, and that Christ took not flesh of the substance of the Virgin Mary—tenets which have no place in either our common belief or teaching as the true Baptists of to-day.

PRACTICE OF ANA-BAPTISM.

Many Ana-baptists REPEATED *Baptism* if it had not been administered amongst themselves; and when it was so administered it was repeated on the removal of an individual from one community to another. Hence their name, from the Greek "ana," again.

Now, with regard to *ourselves* in this matter. In baptizing as *Believers* those who may have received *Infant* baptism (so-called), we do NOT RE-baptize, since we attach *no meaning* to the rite as administered by other bodies to *Infants*.

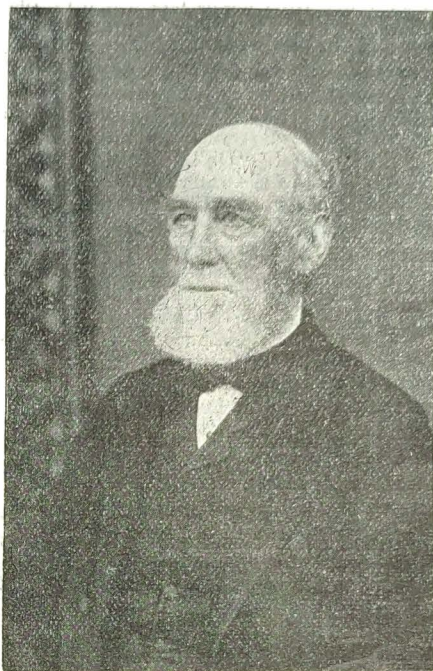
The title "Baptist" as applied to a Christian, or body of Christians, was first used in reference to these people (whom I have so briefly described) in the Middle, Mediæval, or Dark Ages, when the candle of the Lord burned but dimly.

But *these* people were called ANA-baptists, because they *repeated* the ordinance. We who do not repeat Believers' Baptism are, even on *that* ground *alone*, not Ana-baptists! When you *omit* the prefix Ana, then—under the absolute necessity for accurate definition of the times in which we live—we agree to be known as *Baptists*!

Orpington, September, 1897.

THE LATE MRS. CROOK.

Our brother Crook, late of Lewisham, now of Rushden, says in a letter to Mr. Mitchell, "My beloved wife was 'called home' September 4th, 1897, after a long and painful affliction, borne, through divine grace, with much patience. I read Psalm xxvii., and dear Hawker's portion to her about 10 a.m., and asked her how matters stood. She answered 'That is all right, only I cannot talk.' She never was a great talker, but loved a precious Christ; an excellent wife, but she is gone. I thought I would send you a line, knowing that you have been in her company. Her remains are interred in Tyldesley Chapel Ground, Lancashire.—J. CROOK."



THE LATE MR. JOSEPH CASSE, OF ENON, CHATHAM.

OUR departed brother Casse, fell asleep in Jesus, August 23, 1897, in his 78th year.

"Immortal love doth now repay
The transient sorrows of the way."

Our dear parent has joined the happy throng in singing the glorious anthem, "Unto Him that washed us," &c. To the honour and glory of God this brief memoir is given to show forth His love and faithfulness. Very early in life the departed one was the subject of a work of grace, being solemnly led to ponder on sin and its consequences. Attending Sabbath-school, he was much encouraged by a godly teacher, who, in giving him a book, prayed it might be blest to his immortal spirit. After many exercises of mind, it pleased the Lord to speak peace and pardon to his much-troubled heart. At the age of twenty he was, with others, baptized by the late Mr. W. Lewis, at Zion Chapel, Chatham, enjoying much sweet fellowship and delight under his ministry. Before this he had resided in London, having the opportunity of hearing many of the valiant men whose names are almost unknown to the present generation; especially had he been helped by the preaching of Mr. Comb, of Soho. Our departed brother, with many others, were formed into a Church at Chatham, in the year 1842.

His connection with Enon has (with a brief interval), been continuous, and for thirty years he served the Church as deacon, bearing part in the joys and sorrows thereof. All his life he was devoted to Sabbath-school work, and having been blest there, he tenaciously clung to the good work up till the 1st of August last, when, in much feebleness, he spoke to the children on "the better world," at the evening service joining with the saints at the Lord's Supper. The next day he was taken ill; the doctor, being sent for, pro-

nounced him to be suffering from slight congestion of the brain, ordering absolute quiet.

For three weeks he lay in pain, and often in an unconscious condition, gradually sinking as congestion of the lungs developed, until he gently, quietly passed away to glory.

During his illness and previously, he was much tempted and tried as to his interest in Jesus, and most earnest were his prayers that He would smile upon him again as He had before. "Oh! I am so unhappy without Jesus," was his cry. "I want to drink of the water of life freely. I want peace, the peace of God." On a dear one saying, "You are weary." "Ah! I am," he replied. The verse commencing, "Weary of earth myself, and sin," was quoted, he taking it up with great earnestness, saying, "And to Thy glory take me in, for there I long to be. That's it, that's it." In the intervals of consciousness his mind was fixed on divine realities. At another time he said, "Hark! they're singing a hymn." He was asked whether he could join in it. He replied, "No, not now." The lines, "Yet strip me of this house of clay," were repeated, he taking up the words, "And I will sing as loud as they," with earnestness. He asked what they were singing in heaven, and when the words, "Unto Him that washed us from our sins," &c., were quoted, he cried, "That's it." Once, on entering his room, he was heard to say, "Hark! do you hear that voice?" "What voice?" was asked, he replying, "The loud-speaking Voice of Immanuel's blood." Many more sacred utterances might be given did space permit.

On the Lord's-day before he died, he asked to have a portion in Isaiah read to him, naming chapter and verse as well as he could, the portion which is on memorial card, viz., "The ransomed of the Lord shall return," &c., which he closely followed in repeating with vigour, with the exclamation, "That's it." More might be added but space forbids. He now fully enjoys all he desired and wished below.

The funeral took place on Friday, 27th, when our pastor, Bro. Gardner, conducted the service with much feeling. The hymn, "For weary saints a rest remains," was sung after a brief address had been delivered.

At the graveside, parts of hymns, "Asleep in Jesus, blessed sleep," and "For ever with the Lord," were sung by the large gathering of friends present. May the Holy Comforter sweetly solace the hearts of the family, the Church, and the many friends who have been called to part with one so long and dearly loved. The bereaved family very warmly thank all who have so kindly and lovingly visited or communicated by letter with our dear father, he expressing his gratitude to God for the same when conscious.

On Lord's-day evening, September 5th, our pastor, in speaking from the words, "For to me to live is Christ and to die is gain" (Phil. i. 21), made reference to our late dear parent before a goodly company of friends.

THE LATE SIMEON LLOYD, OF BILSTON, STAFFS.

OUR senior deacon, Mr. Simeon Lloyd, exchanged this world of sin and sorrow to be for ever with the Lord, on August 21st, in the 84th year of his age. His long, honourable connection with "Bethesda" goes back to the commencement of the Cause in the year 1858, since which time, in seasons of adversity and prosperity, he has (until feebleness prevented) constantly attended, filling every office to which the Church has called him with singular fidelity, his kind, genial, thoughtful disposition winning the love and regard of old and young. During the lengthened period he was laid aside through weakness, to many of the friends who visited him, he spake savoury, encouraging words of truth, which betokened a ripeness and preparedness for glory, and numbers can bear testimony that his bedchamber has been a Bethel to their souls.

The interment took place on August 25th, the body being deposited in the family vault in the Darkhouse Baptist Chapel burying ground, Coseley, at which place of worship our deceased brother used to give out the hymns more

than half a century ago. Pastor David Smith officiated, Mr. Burnett, the minister at Darkhouse, kindly assisting. It was a solemn and impressive service. In addition to the family and relatives, a goodly number of friends from Bilston, including his three co-deacons, attended to pay the last token of love and respect. We thank the God of all grace for a life fraught with usefulness to the Church of God; for a death calm, peaceful, with bright anticipations of future bliss.

Bilston.

DAVID SMITH.

P.S.—The funeral sermon, preached August 29th, was taken down in shorthand, and is published by R. Banks & Son. Anyone desiring a copy can have one by sending stamp for postage to 82, Broad-street, Bilston.

THE PULPIT, THE PRESS, AND THE PEN.

“*England's Privilege and Curse;*” or Sixty Years of Government by a Gracious and Beloved Queen, yet of Progressive National Apostasy from the Faith of the Glorious Reformation, and of Church and State Treason against the Protestant Coronation Oath. A Sermon preached in the Parish Church of Elworthy, Somerset, on Sunday, 20th June, 1897, being the Sixtieth Anniversary of Her Majesty's Accession. By the Rev. James Mortimer Sangar, B.A., Rector. London: William Wileman, 27, Bouverie-street, Fleet-street, E.C. Price One Penny.

We draw our readers' attention to some

extracts from this Sermon on another page, from the pen of our beloved brother Marsh, of Gurney-road, Stratford.

SERMONS.

The Origin of so-called Christmas Day, by late W. Parks. *Absolution; Where are the Dead?* by late Joseph Irons. 50 copies of either, post-free for 4d. from David Fisk, 6, Brighton-place, Brighton. Also from the same establishment, *The Temple of God and Idols; Making Merchandise of you; Come out of Rome;* by the late J. Irons. 50 of either, post-free 6d. Should be spread far and wide. Useful leaflets. Several could be enclosed in a letter, now that a letter weighing 4 ozs. can be sent for 1d.

Savoury Sayings for Sensible Sinners and Seeking Souls.

By *Ancient Authors and Modern Men.*

HE healeth all thy diseases.—*David.*
WHAT a mercy there is such a thing as forgiveness of sins.—*T. Hull.*

THE Word of God humbles the sinner and comforts the humble soul.—*Anon.*

GOD's purpose in the preaching of the Word is that men might be saved.—*Wren.*

LOOK to Christ more than to the minister; look to Him more than to the sermon.—*Romaine.*

THE more we trust God, the more He is concerned for our welfare; the more we trust ourselves, the more He doth to cross us.—*Stephen Charnock.*

IF anyone is taught by the Spirit to say with Job, “I am vile,” there is more power in that than when a man can split hairs in divinity.—*Tiptaft.*

THE true believer knows the world, but the world does not know him; therefore he may not be alarmed at what they say of him.—*James Wells.*

APPEAL to Christ as thy Surety, and a Witness thereof for thee, whether thou art not one of those God gave unto Him, with a charge to redeem and save.—*T. Goodwin.*

HAVE you seen the real character of your own righteousness, that it is “filthy rags,” and taught and brought to have no confidence in the flesh? Then you have one mark of a true child of God.—*Philpot.*

Harvest Time.—As the ripened corn becomes more full and ponderous, and golden and weighty, and, in proportion to ripeness, bends nearer to the earth, so the child of God, the better he is prepared for the garner of heaven the more is he filled with spiritual attainments.—*Hawker.*

REMEMBER thy sins and Christ's pardonings; thy hell-deservings and Christ's merits; thy weakness and Christ's strength; thy pride and Christ's humility; thy many infirmities and Christ's restorings; thy guilt and Christ's new applications of His blood; thy fallings and Christ's raisings-up; thy wants and Christ's fulness; thy temptations and Christ's tenderness; thy vileness and Christ's righteousness.—*Wilcox.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ENGLAND'S PRIVILEGE AND CURSE."

To the Editor of the "E.V. & G.H."

DEAR BROTHER BANKS,—Doubtless you have seen the enclosed sermon by Rev. J. M. Sangar, B.A., Rector of Elworthy, Somerset.

While at Forest Gate, Mr. Sangar endured the most bitter persecution for his faithfulness to Protestant principle, and I felt much sympathy with him in those deep trials which culminated in his having to give up his work at the Church where he faithfully officiated.

When men of truth can fawn and flatter at the feet of our Sovereign without one word of true Protestant principle being defended in their numerous addresses during this year, it comes refreshing to one's spirit, pained by such sycophancy, to find men of God like J. M. S. who are not ashamed of truth, and with true-hearted love to the Queen will distinguish between the *woman* and the *Sovereign*. Rome is what it ever was. It is Antichrist. Unsatisfied with anything short of absolute and universal control of the consciences of all men, it will persecute unto death all that oppose its reign. If we cannot *stop* the fearful strides it is making to-day in our land, coming in the most subtle manner into our own families as it is, it will at least be some consolation to have lifted the voice in *protest against it*. *Lethargy* is one of its most useful servants.

The subject is one more *national* than even religious—and every Briton has *un-Englishised* himself who sits still while the foe sucks the life blood of his country, and the liberty of his hearth and home. I am not, however, writing an article now on the subject, but to send you a portion of Mr. Sangar's letter to me in reply to mine, sent to thank him for his excellent paper, "England's Privilege and Curse."

I trust you may find space for the insertion of this extract, for its public spirit made me feel others might be stimulated by his writing, and it ought to be read by more than just myself. As Mr. S. truly remarks in a letter to me this morning:—"We don't want Secularian Protestantism, but the voice of the *Bride against the Harlot*."

The extract is as follows:—

"I am delighted with your views as to the lack of *faithfulness* in recent loyal addresses to our Queen. Is the dear old lady to go down to the grave without ever hearing one word from God's witnesses about a violated Protestant oath? If the English constitutional maxim that 'the Queen does no wrong' is to carry everything before it,

this must indeed be the case. But, as English constitutional maxims will not rule the proceedings at the judgment-seat of Christ, it is a *crnal* loyalty that permits them, in sacred matters, to hold any sort of influence at the present crisis.

"I will join hands with any man in an appeal to the Lord's people to ponder this solemn matter. Why should not *spiritually minded* Protestants agree upon a solemn commemoration of 28th June, 1898, the 60th anniversary of the Coronation Oath, and show the world that whatever their multiplied differences as to Church organisation, they are agreed to a man upon raising, loud and long the cry,—'A Protestant Established Church, or else none at all.'

"I do not envy the Churchman who would stand aloof. He must think more of his Church than of his God. And as for godly Dissenters, the matter concerns them every whit as much. Many a godly Dissenter's child has been taught by *Ritualism* to loathe the plain service at a Nonconformist Chapel, and to set light by father and mother in order to revel in a sensuous worship. Besides which, Ritualism aims to enclose our *country*, deny it who may. It must, therefore, be resolutely fought by Christian *patriots*, no matter whether they go to Church or chapel."

The above speaks for itself, and shews the spirit of the man still called to suffer for truth's sake. What a contrast this to the professed Protestant brother clergyman in the Church—the Vicar of Hexton—who after reading Mr. Sangar's sermon sent him word that "the lake of fire would be his portion, unless he repented of having called Rome "Babylon!" or of 'certain anonymous lady who sent him' (Mr. S.), a copy of his sermon improved by herself with a title page declaring him "A parochial pastor who dispenses abuse." God save us from ROME AT HOME. *I trust Mr. Sangar's suggestion re 28th June, 1898, will be widely taken up and well carried out.*

E. MARSH.

LIMEHOUSE (ELIM).—The third anniversary of the opening of our Sunday-school-room took place on Tuesday, August 31st. In the afternoon we were favoured to listen to a good discourse from Mr. J. W. Humphreys, of West Ham, from the words, "The work is great." Tea was served at 5 p.m., and the evening meeting commenced at 6.30; there was a good attendance, although a thunder storm prevented some friends from coming. Mr. J. Pigott presided, Mr. Parnell, of Stepney, led us in prayer. The chairman then gave an excellent address, full of encouragement and good

advice for the teachers, from Luke ix. 48. Appropriate and spiritual addresses were delivered by Messrs. A. H. Pounds, T. Jones, E. White, E. Marsh, and J. W. Humphreys. Mr. E. Baldwin, the superintendent of the school, gave a very satisfactory statement of the work in the school, and his beloved father, Mr. G. J. Baldwin, treasurer to the Building Fund, gave a cheering financial statement. During the year, death has removed from our midst some good helpers, but those that remain have done well, for since our last anniversary the weekly and annual subscriptions, with the collections, and a few substantial donations from outside friends, some of whom are known only to our pastor, have amounted to £87 17s. 3½d. We are gradually reducing our debt, and we shall now be able to bring it down to £153. On the motion of our beloved pastor, a hearty vote of thanks was accorded to the chairman for his presence and help, and we also desire to thank our other kind friends. This good and happy meeting was then closed with the benediction.—GEO. TURNER.

FRESSINGFIELD.—Sunday, July 25, was a day long to be remembered in connection with the Sunday-school anniversary, when three sermons were preached by Mr. Morling, of Hadleigh, morning from Acts ii. 39. The afternoon service commenced punctually at two, when the chapel was nearly filled, some of the oldest members remarking that there had not been so large a congregation in the chapel for many years, Mr. Morling taking for his text 1 Kings xix. 4. We were pleased to see many friends from neighbouring Churches, also from London. At 6.30 the chapel was well-filled again to listen to the good old Gospel, Mr. Morling taking for his text Mark ix. 5, former clause, noticing what it is to be where the Master is, to be in His company, obeying His laws. The earnest desire and prayer that the Lord will call those that are afar off, giving them the Spirit of grace to come forward and unite with His children, but must wait till the Lord bids us come. The singing was rendered by the children, teachers, &c., heartily, as in former services. Collections were the best ever had, for which we have to thank God and take courage. The services were continued on the following Tuesday when the neighbouring ministerial brethren and many friends wended their way to the chapel to listen to the recitations, &c., which were much appreciated. An address was given to the children, teachers, and parents, by Mr. Ward, of Laxfield, which was a practical and encouraging one. Tea was served to children at 4.30, and to the public at 5 p.m., at which about 200 partook. In the evening a sermon was preached by

Mr. Fairhurst, the pastor elect, to a large congregation, from 2 Kings iii. 16, 17. The preparation to dig the ditches, giving ample room for the abundance to flow; the condition, helpless without the aid of the Almighty; nothing in the creature; the work of faith and obedience, supply unseem; God cannot be hindered in giving the blessing full and free; Lord, fill these to overflowing, thus encouraging the pastor and people that unite to form this little hill of Zion. These happy and profitable services were brought to a close by singing the doxology, many testifying that it had been good that we went up to the house of the Lord. Miss F. Rivett was again in her place at the harmonium. The children, as usual, through the generosity of a few friends, had their second day's treat on a meadow kindly lent for the occasion.—A LITTLE ONE.

AYLESBURY (WALTON-STREET).—On Sept. 14th, we celebrated the anniversary of the opening of the chapel, when we were favoured with our dear brother, Mr. John Box, of London, who was greatly helped by the good Spirit to preach two God-glorifying and soul-cheering sermons. The people of God were much helped and comforted, and we pray that the earnest words addressed to seeking souls and sinners may find a lodging-place in their hearts and lead them to Jesus. There was a public tea, to which a good number sat down, the school-room being filled. We feel grateful to dear friends who came in from the towns and villages for many miles round, to show their sympathy and help to the cause of God. I am thankful to say, that as a Church we are at peace, and the dear Master is with us, and when we are blessed with such seasons of joy, they give new life to us all, and we thank the Lord and take courage; and as a Church we would say "Unto Him that loved us and washed us from our sins in His own blood, be all the glory."—D. WITTON.

LAXFIELD.—On Thursday, Sept. 16, the re-opening of the Baptist Chapel and harvest thanksgiving services were held. At ten o'clock several friends gathered together for prayer and praise. At eleven pastor R. E. Sears, of Clapham, preached from 2 Thess. iii. 5. In the afternoon, pastor E. Marsh, of Stratford, preached from Psalm lxxvii. 8, 9. In the evening, a public meeting was held, when Mr. Sears presided, and read 1 Chron. ii., after which Mr. Samuel Sears prayed. Brother C. Wilson, of London, gave us a hearty address, after which Mr. E. Goldspink thanked all the friends who had so liberally helped us, and stated that there was about fifty pounds more wanted to clear off the debt, and he would give a quarter of the amount if

the friends would make up the remainder that evening, after which a collection was made, which, with promises, we found to be sufficient to clear off the debt, for which we heartily thank our Triune God for moving the hearts of the friends to help us. Addresses were then given by brethren Bland, Bennett, Fairhurst, Marsh, Debnam, and our beloved pastor, A. J. Ward. The chapel was filled to overflowing, several friends not being able to get inside. Suitable hymns were sung. Dinner and tea were provided in the Malt Office, kindly lent by Mr. E. Cullingford, where the services have also been held whilst the chapel has been under repair. Many other ministerial brethren were present, amongst whom our aged brother C. Broome. May God abundantly bless the meetings of the day to all those that were present. May He send us great prosperity as a Church and people, is our earnest prayer.—R. J. GRATSTON, Sec.

STREATHAM (PROVIDENCE, HAM-BRO'-ROAD).—On August 31, anniversary services were held. The weather was stormy and hindered many from attending. In the afternoon Mr. White, of Woolwich, was graciously helped to speak to us from John i. 45, 46, and he dwelt very sweetly on (1) The joyful discovery; (2) The unbelieving enquiry; (3) The loving invitation. The words flowed from the preacher's lips into the souls of the people like honey from the rock, and we were enabled to say, "We have found the Messiah." It was a sound Gospel sermon, full of encouragement and food to the child of God. About 50 sat down to tea, and in the evening, Mr. W. G. Faunch took the chair, and read John xv. and made a few nice remarks thereon. Our old friend and brother, Mr. Mayne, led us to the throne of grace; and sound Gospel addresses were delivered by brethren Cornwell, Copeland, and Ward. The evening service was better attended than the afternoon, and on the whole, we could fully fall in with a remark made by one of the speakers, that it was well inside as well as out. The collections, with what was brought in afterwards, including a kind donation from the worthy chairman, amounted to over £9. Thus ended a profitable and pleasant day at Providence. Unto His name be all the glory.—Yours in Jesus, C. R.

PORTSMOUTH.—Our first annual Sunday-school outing, in connection with Rehoboth Strict Baptist cause, Lake-road, took place on Saturday, Aug. 28. The scholars and friends assembled at Fratten Station, journeying from thence to Rowlands Castle by rail, arriving at our destination in lovely weather, where the young folk indulged themselves in various healthful exer-

cises until tea was announced. The scholars and friends, numbering sixty-five, did full justice to the good things provided. After tea, grace having been sung, we rambled in the park, the youngsters enjoying themselves greatly. Previous to returning, our pastor (Mr. O. H. Cudmore) addressed an open air meeting of scholars and friends, commencing by singing "All hail the power of Jesus's name," closing with the Doxology, thus ending a happy half-holiday. We returned home in safety with thankfulness to God, for protecting and preserving us, and keeping us together as a little handful of people.—G. R. SPRATT, Sec., 28, Carnarven-road, Buckland.

DUNSTABLE (OLD BAPTIST CHAPEL).—Autumnal services were held in the above place of worship, on Thursday, Sept. 9th, when two able sermons were preached by Mr. P. Reynolds. The attendances, both afternoon and evening, were large. We noticed friends from Gaddesden-row, Watford, Eaton Bray, Ivinghoe, &c. who came to encourage the friends at Dunstable, and as the pastor at the close of the evening service said, he hoped the Dunstable friends would reciprocate the good feeling expressed, by attending the public anniversaries of other causes; this statement we heartily endorse. Collections between £6 and £7.—C. G. B.

FLEET, HANTS.—Harvest thanksgiving services were held on Tuesday, September 7, when our esteemed brother Mitchell preached two sermons suitable to the occasion. The pastor (E. Medhurst), and our good brother Fells, from Beccles, and brother J. Parker (Yateley), took part in the services. We pray the Holy Spirit may seal home the Word delivered to the salvation of precious souls. We were encouraged by the presence of friends from Guildford, Aldershot, Farnham, Basingstoke, Hartley-row, Yateley, and other places. It was a very happy and good gathering; the singing of precious hymns was hearty, making melody unto the Lord. Collections good. Praise the Lord for His presence felt at Fleet on this another occasion. To God be all the praise.—J. W.

MARGATE (MOUNT EPHRAIM).—The anniversary services were held on Sunday and Monday, Aug. 29th and 30th. The Sunday services were conducted by pastor E. Mitchell, of London, who preached both morning and evening, and as is usual with our deeply loved brother he was powerfully and sweetly helped to extol our precious Lord and Saviour Jesus Christ, to the comfort of many, and we trust to the encouragement of the weak, for we expect to hear (because of the Word of the Lord not returning

unto Him void) some of them saying soon, "Come, ye that fear the Lord, and I will tell you what He hath done for my soul." The services were continued the next day, Monday, when pastor E. Marsh, of Stratford, was greatly helped to declare the everlasting Gospel with experimental force, which made us rejoice in the union of Christ and His Church, and led many of us to say, "I am Thine, save me." After this service a very tastily laid tea was partaken of, at which friends from many parts of the country met, and were able to say—

"Bless'd be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

It was like a little heaven below, and we could not help thinking of that happy and blessed place, to which we hope we are journeying, when we shall be gathered from the East and West and the North and South, to sit down with Him on His throne, when we shall meet to part no more. Punctually at half-past 6 o'clock, the evening meeting commenced. A telegram from our dear friend H. J. Lawson, Esq., from London, was received and read conveying the intelligence of his inability to be present, for which we were truly sorry, but were glad to see Mrs. Lawson and family doing so much for the comfort of visitors and help of the friends at Mount Ephraim. Our dear brother Mitchell was then asked to take the chair, which he most ably filled. After singing, brother Burbridge was asked to read the Scripture. W. Wise, sen., prayed for the divine blessing upon the meeting. After which brother Mitchell explained his position, and by his opening speech gave a good spiritual tone to the meeting, which was maintained till the close. Mr. Bloy, of Birchington, was then asked to give his speech, which was a clear and earnest statement, exhorting us to cling to and hold the truth as it is in Jesus in this day of error and falling away. After singing again, the chairman then, in a kindly way, after referring to his own association with him and his work, called upon pastor W. Chisnall, of Guildford, to give his address. Basing his remarks upon the words, "I have graven thee upon the palms of My hands," tenderly and touchingly, our brother led us to contemplate the finished work of Christ, and helpfully set forth the poor sinner's interest in it, which brought the tears to many an eye, and caused many to rejoice in God their Saviour. Our genial and overflowing-hearted brother Mobbs, of Southend, was the next called to speak in the Master's name, and encouragingly he set forth the Lord's high and lofty praise, and his telling remarks upon the collection brought the smile to many a face. During the singing of the next

hymn, the collection was taken, after which brother Carter, of Broadstairs, spoke thoughtfully and encouragingly, which did us good, and made us highly prize the fellowship we had with our saintly brother. Our dear brother Marsh spoke in conclusion, and brought us into sweet realization of the Fatherly concern of our God in all His ways, and the power displayed by Him to make us obedient children and followers of them who through faith now inherit the promises. All the brethren spoke of the pleasure it gave them of being present, and regrets were expressed for the unavoidable absence of Mr. Lawson. The collection in all amounted to over £10, and the chairman, on behalf, and at the Church's request, thanked God and all the friends for the kindly interest and help given to the cause so dear to many a heart as well as to the heart of—"THE SPARED LIFE."

FOREST GATE, E. (CLAREMONT, 32, DAMES-ROAD.)—For eleven and a half years the above Church has been under the pastoral care of Mr. A. J. Margerum. We are thankful to record that a goodly measure of the divine blessing has been realised under the ministry of the Word. There has been for some time past growing convictions in the mind of the pastor that his work here was about done, and he has indicated a removal. The deacons have encouraged him to remain, but at a Church meeting held on August 22, the pastor tendered his letter of resignation, which was couched in terms of deep sorrow and regret, with prayers for the prosperity of the Church. The resignation is to take place on Lord's-day, Dec. 26th, 1897. This was accepted by the Church in the same spirit. Deep sympathy and regret was expressed by all present. The Church desire to bear testimony to the consistency of life and walk, fidelity to truth and earnest devotion in his work, which has characterised their pastor. It is the earnest desire and hope of the Church that the Lord will open for him some other sphere of usefulness, where his labours may be greatly blessed, in which he will be followed by the earnest prayers of the Church at Claremont.—On behalf of the Church, J. DIGBY, J. BENDALL, Deacons.

BERMONDSEY (SPA-ROAD CHAPEL).—The 53rd anniversary services were held on Lord's-day, August 29th, when two sermons were preached by Mr. A. Steele, and continued on Wednesday, September 1st. After a tea, generously provided at the cost of a few friends, a public meeting was held. The chairman (Mr. A. Steele) welcomed the friends, and spoke a few hopeful words as to the position and prospects of the cause. The meeting was then addressed by Mr. White (Woolwich) on "Earnestly con-

tending for the faith;" Mr. House on "The drops of dew;" and Mr. Jones (New Cross) on "The praise of the glory of His grace." The weather was not favourable for a large gathering, but those present enjoyed a very pleasant and profitable evening, and the collections were good.

SANDHILLS WITLEY (BAPTIST MISSION ROOM).—We held our 12th anniversary on September 8th. In the afternoon we were privileged to hear a good sermon by Mr. J. Bonny from Rev. iii. 12, "Him that overcometh will I make a pillar in the temple of My God," &c. It was, indeed, a good time. Our congregation was not large, but we were much encouraged by the presence of several brethren and sisters from Haslemere and Chiddingfold, who belong to the Church at Haslemere. Some who were with us last year have since then gone home. We missed especially brother Mills (of Haslemere) and Mrs. Tabet (of Brook), who has always been a good friend to the mission and a great help at our anniversary. Last year, being disappointed in a minister, I had to take the service, and spoke from 1 Peter ii. 7, "Unto you, therefore, which believe He is precious," and she expressed to Mrs. Ayling afterwards how much she enjoyed the service. Our dear friend, Mrs. Frost, of Brook, and her companion, Miss Pullen, who leads us in our singing, say how much they enjoy the Word from time to time. About 40 sat down to a tea, presided over by Mrs. Ayling, Mrs. Willett, Miss Mills, Miss Chubb, and other lady friends. After tea a public meeting was held, at which Mr. King presided. The chairman read Psa. xlviii. and made some very savoury remarks thereon. Mr. Bonny gave us a very encouraging address; and brother Nash spoke from the words, "He shall deliver them from the wicked and save them," &c. Brother Chubb said some good things about "My grace is sufficient for thee;" and the writer dwelt upon the words, "They that thought upon My name, they shall be Mine in that day when I shall make up My jewels." A good collection, amounting to £3, brought the meeting to a close.—JAMES AYLING, Chiddingfold.

THE BAPTIST CHURCH, CROWLE.

THE above ancient chapel, after having been closed several weeks for repair, renovation, and improvements, was happily re-opened for divine services on Sunday, August 29th, when two suitable, searching, spiritual sermons were preached, morning and evening, to good congregations, by Mr. H. W. Hill, of Thorne.

On the following day a tea was provided, to which a goodly number

gathered; and afterwards a public meeting was held in the chapel, under the presidency of the pastor, Mr. W. Rowton-Parker. Excellent spiritual addresses were given by Mr. Hill, Mr. J. F. Porteous, Mr. Camp, and Mr. W. Eyre.

The pastor, who was evidently very much out of health, and spoke under great difficulty, gave a statement of accounts, from which it appeared that the whole cost of the work—with the exception of a few pounds only—had been either given or promised by various friends. The chapel and schools now present a very chaste and beautiful appearance, and reflects great credit upon all concerned. Many were the congratulations upon the successful results. It appears further improvements are still contemplated in the near future.

SALHOUSE-ON-THE-BROADS.

THE Strict Baptists at Salhouse held their harvest thanksgiving services on Thursday, September 2nd, when there was a good attendance, including some friends from Norwich. Brother Fairhurst, the pastor elect of Fressingfield, preached in the afternoon from Ruth ii. 15, 16. This young brother was enabled to give an admirable harvest discourse, rendered all the more enjoyable by its extemporaneous delivery. He said the service in which they were engaged, was one of thanksgiving and praise. Praise to God, however, was never out of season, but should be given in winter as well as summer, in adversity as well as in prosperity. This was especially true in spiritual matters, but very difficult to put into practice, great grace and real God-given faith being absolutely necessary thereto. God's providence the speaker regarded as of two kinds, "general" and "special." Mr. Fairhurst proceeded to divide his subject thus:—1st, The character of a true gleaner, as set forth in the text; 2nd, Boaz's gracious commands; and 3rd, Some of the fields in which all true gleaners may glean.

The character of a true gleaner was described in the text as a stranger—one of another language—a widow—poor and needy. One mark of a true gleaner was love to God's people, and this was beautifully set forth in the case of Ruth, who was humble, for pride was absent. Notice 2nd, "The gracious command." Boaz welcomed and spoke kindly to the gleaner, and gave instructions to his servants to let handfuls of corn fall just in her way. He provided for her refreshment and protection. Describing "some of the fields in which to glean," the preacher said first there was the field of God's promises, the field of godly experience, and the field of free pardon. There was the field of the

ordinances of God's house, and the doctrines of God's truth—such as electing love, predestination, justification by faith, final perseverance, &c., &c. Then there was the field of God's purposes, for note, Boaz married Ruth, and God says to the Spirit-taught, "I am married unto thee"—and there is no divorce, for He says again, "I hate putting away." "I will never leave thee nor forsake thee." Herein was comfort, consolation, and security for each individual gleaner.

Brother Oldman, the pastor, who journeys every Sunday from Norwich (a distance of about six miles) to serve this struggling cause, kindly took those assembled to the "Salhouse Broad," situate only a short distance from the chapel. The Norfolk Broads—of which this is one—are held in high repute by excursionists from far and near. Should any lovers of truth, perchance, wander that way on Sunday, they would do well to "moor their craft" at Salhouse, and pay the chapel a visit. This would cheer the brothers Woodcock, the pastor and friends, and, by God's blessing, should be a means of grace to the visitors themselves.

Tea was provided at 5.30, after which, at 6.45, brother Oldman took the chair, when interesting addresses from the chairman, and brethren Fairhurst and Slaymaker, brought a very enjoyable and profitable meeting to a close. The chapel was nicely decorated with flowers and fruit, and a collection was taken in aid of the Sunday-school.—*Daylight.*

WARM HEARTS AND WILLING HANDS AT WATFORD TABERNACLE.

ON Wednesday, September 1, Mr. G. W. Thomas, the pastor of this Church, celebrated his silver wedding. Invitations were issued to all the members of the Tabernacle to tea in the schoolroom, and as they, with a few exceptions, responded, the room was filled with this big family gathering. After an excellent tea, service was held, at which Mr. G. W. Thomas referred to the happiness of his married life, showing how his wife had been to him, at all times, a true helpmeet. Mr. Goodson, one of the deacons, then presented Mrs. Thomas with a silver tea kettle, given by the members of the Church, and expressed the love of the members to the pastor and his wife. After Mr. Thomas had suitably responded on behalf of Mrs. Thomas, Mr. Weston, another deacon, spoke, and in the name of the Church and friends presented the pastor with a handsome inlaid rosewood escritoire. Mr. Castle, a deacon of the Baptist Chapel, Boro' Green, Kent, of which Mr. Thomas was some years pastor, referred to the old associations together, and expressed his joy at the way in

which Mr. Thomas's work had been blessed throughout his ministry. Speeches also followed from the deacons—Messrs. Bailey, Judge, and Weston.—*Observer.*

WEDNESDAY, SEPTEMBER 8,

we held our anniversary services, and are deeply thankful to our Heavenly Father for His manifest blessing. In the afternoon Mr. Mitchell (Chadwell-street) preached to a good congregation from Isa. liv. 5, "For thy Maker is thy Husband," in which he showed the relationship between our Lord and the Church. His theme was as follows:—

(a) The Truth Stated.—"Thy Maker," &c., showing the great difference between the Bridegroom and the Bride. The responsibility which Jesus assumes as the Husband of His Church. He is responsible for the debts of His Wife, opening up the glorious truth of redemption by blood. Responsible for her maintenance. Responsible for her protection.

(b) This Relationship Confers Immense Advantages on the Wife.—The Church partakes of His glory. The Church enjoys the Person of Christ alone. The relationship is indistructible.

(c) The Important Inquiry.—Is the Spiritual union made between Christ and our souls? If so, all obstacles are removed, and desire is wrought in our hearts by the working of the Holy Spirit.

(d) The Obligations of the Bride.—To love her Husband. To be in subjection. Here obedience was brought in, and secret ones urged to walk in His commands, especially of baptism. To be chaste, renouncing the things of the world. To be fruitful, bringing forth fruit unto God.

We felt it good to be there. After the service, a large company gathered in the spacious schoolroom to tea. Around the tables were friends from Tring, Hill-street, Chesham, Gaddesden-row, Bedmond, Berkhamsted-common, besides many of the members and friends who worship at the Tabernacle. They all did justice to the good tea provided, ably served by the pastor's wife, and deacons' wives. Truly they are a happy, united band of Christian workers.

Mr. Bush preached in the evening to a large congregation from Isa. xlv. 1-5, leading us out to meditate on the effects of divine grace, showing that grace makes us servants, and that a servant is not his own, but his Lord's. Divine grace in our hearts is the result of sovereign choice. That the Lord is our re-Creator in grace. The sustaining power of grace.

The Promise.—He would never cast off His chosen servants. He will always help us in all times of need. There is

water for the thirsty, even rivers and floods.

A very happy time was brought to a close with, "On wings of faith mount up, my soul, and rise."

We feel that we have, indeed, to thank our covenant Lord for His rich blessings, not alone on the anniversary day, but also for His manifest blessing all along the way.

LAYING CORNER-STONES OF NEW STRICT BAPTIST CHAPEL, FAIRHAVEN.

FOR some years past a gallant attempt has been made to establish a Strict Baptist Church in the neighbourhood of Lytham, but for some time it seemed almost fruitless. Still, in spite of opposition, work has gone on, till there is a prospect of a fairly flourishing cause, if not in Lytham, in the immediate neighbourhood. Foremost in the work is the name of Tomlinson, of Common-side, who, seeing that there was no place where Baptists could worship according to their belief, at first convened a Bible-class, which was held on Sunday afternoons. Little by little this emerged into a preaching service, held in a house at Common-side. Mrs. Rowson, of Lytham, has taken a very great interest in the infant cause. The room at Common-side got too small, and another was secured at Fairhaven, where the worship has since been and is now carried on. This also got too small, and the need of a larger permanent chapel was again felt. Other friends co-operated with the few at Fairhaven, with the result that ground was secured, and in time the chapel commenced; and these efforts were crowned on Saturday afternoon, August 21st, when the corner-stones were laid by Mrs. Rowson, of Lytham, and Mr. Greenwood, of Halifax. The afternoon was dull, and just at the time for

THE CEREMONY

the rain poured down in torrents, but at length the sun shone.

Mrs. Rowson, of Lytham, who has been identified with the scheme from its commencement, was deputed to lay the first stone, which, after an opening prayer by Mr. Healey and Mr. Schofield's (of Rochdale) address as chairman, she proceeded to do, declaring the stone to be well and truly laid, in the name of the Father, Son, and Holy Ghost, and said that the new building was for the purpose of spreading the truths of free and sovereign grace.

Mr. H. E. Greenwood, of Halifax, afterwards proceeded to lay the second stone in a similar manner, expressing the pleasure it gave him to see so many friends present, and explained the objects for which that meeting had been convened, and hoped the chapel would be

opened free from debt, so that no burden would be imposed on those who went there. Mr. Greenwood expressed the belief that many of those assembled there were exercised about the spiritual part of the work, and he hoped and trusted that the place would long be used for the preaching of the Gospel according to the Lord Jesus Christ and His apostles. Those who were accustomed to worship there were called Strict Baptists, but who gave them the name he could not say; though we read that the disciples were first called Christians at Antioch. Mr. Greenwood preferred to say they were the followers of the Lord Jesus Christ. They believed in the Gospel as it was recorded in the Bible. Their strictness, he contended, was according to the Word of God, and he hoped that the Gospel which would be preached there would be the truth, which had a certain sound about it. Mr. Greenwood then proceeded to expound the fundamental principles and essential foundations upon which the Strict Baptists based their belief, with their views on free and sovereign grace. The names of Messrs. Schofield, of Rochdale, the Smiths of Halifax, Alex. Taylor, of Manchester, along with others, would ever be identified with the pioneering of the scheme for building the first Strict Baptist Chapel that Fairhaven had ever known. He felt sure the cause would be well looked after. Mr. Greenwood very strongly urged upon his hearers to make it a point to spend their holidays at Fairhaven, where they could have the satisfaction of knowing that they would be able to attend a place of worship according to their own views, a want which had been long felt in these parts.

Speeches by other ministers followed, and a collection was made, which, with other additions made on Sunday and Monday, when sermons were preached by Mr. Hull, of Hastings, amounted to over £100. A beef and ham tea was partaken of in the Strict Baptist Room, after which Mr. Schofield called upon Mr. Wilkinson to engage in prayer.

Mr. Booth, of Thurleston, spoke of the necessity of those engaged in the work now under consideration to be patient, prayerful, and united. The streets of Fairhaven, he informed the meeting, were named in many instances by names taken from the Acts of Apostles, and he believed the nearer they could get to the Acts of the Apostles in the formation and conduct of the Churches, the better it would be for all. One deacon, he related, had stated he did not wish to see the chapel filled with young folks, it appeared so sensational. The sooner such deacons went to heaven, to his mind, the better.

Mr. Hadley expressed his admiration

of the apostle Paul, who admitted himself to be less than the least, but the chief of sinners. He had for nearly fifty years been connected with the Strict Baptists, and had lived to prove that "They that honoured the Lord He would honour."

Mr. Hull, of Hastings, trusted this would be a red-letter day in the history of Fairhaven, as also in the people's experience. He remembered more than one red-letter day in his life—the day of his conviction of sin and the day of his deliverance.

Mr. John Smith spoke of the Church of Christ lying very near the heart of Christ, and the truths of the Gospel lay near to the heart of the people of God.

Mr. Moss, of Hebden Bridge, having spoken, Mr. Thomas Smith declared his belief in the practical view of the matter, explaining that he had already taken a sitting in the chapel now in the course of erection. He affirmed that there were such people as

"PARSIMONIOUS STRICT BAPTISTS,"

and related how on one occasion his father, the late Mr. David Smith, visited an old woman whom he wished to relieve, but decided he would give her no more than 2s. 6d. Before leaving her he grasped in his pocket what he believed to be 2s. and 6d., but, without looking at the coins, he handed them to the old woman. On counting over his money afterwards, he found the supposed 2s. and 6d. pieces were nothing less than 2s. 6d. and half-a-sovereign. "And serve me right," said old David Smith, when he found it out, as he saw it was really a rebuke to a parsimonious spirit.

The singing of the doxology concluded a very enjoyable meeting.

Near 150 friends from all parts of Lancashire and Yorkshire were present.—*Local Paper.*

FOREST GATE (CLAREMONT STRICT BAPTIST CHURCH, 32, DAMES-ROAD).—Pastor's anniversary. On Tuesday, September 7th, services were held in the above place, when a sermon was preached at 3.15 p.m. by Mr. J. Clark, of Bethnal-green, from Heb. ix. 26. Our brother seemed quite happy and at home in his work. He spoke with power and much liberty upon Divine sovereignty, faithfulness, condescension, and love, then showed that by the sacrifice of Christ sin was put away—(1st) from the memory of God, (2nd) from the record of the law, (3rd) from the consciences of His people. Mr. Clark was listened to with marked attention, and was well heard. Tea was ready at five, of which a goodly number partook. The evening meeting was ably presided over by Mr. G. Lovelock, and Mr. G. Turner having very fervently sought the divine blessing, the chairman made a few pithy

remarks on Psa. lxxiii. 22, 23. After which Mr. Margerum spoke of his resignation, which was received, both by the Church and congregation, with the deepest regret. "Indeed," said he, "when I found such great regret manifested by everyone present, I felt deeply sorry that resignation was inevitable." Brother Parnell spoke well from Psa. xliii. 5. Brother Holden, in his usual kindly manner, dilated upon 1 Sam. iii. 1. Brother Langford was full and to the point on Psa. ix. 11, after which, our old friend and brother, W. H. Lee, dwelt very sweetly on Matt. xxviii. 20. The meetings were well attended, and many felt it good to be there. "Praise God from whom all blessings flow."—A. J. N.

A GOOD DAY AT PROVIDENCE, SOUTHWICK, WILTS.

(By Our Wiltshire Correspondent).

THE thirty-sixth anniversary was held on Wednesday, September 15th, when Mr. West, of Garford, Abingdon, was the preacher, evidently one of those who love the old-fashioned Gospel of Christ which lays the sinner low in the dust of self-abasement and humiliation before God and for the exaltation of a precious Christ to the honour and glory of God.

The matter of discourse in the afternoon was from Matt. v. 3, "Blessed are the poor in spirit, for theirs is the kingdom of God." Their blessedness consisted in being interested in the eternal counsels and purposes of Jehovah in being chosen in Christ before the foundation of the world, and predestinated to conformity to, and to be eternally glorified with Christ; also in being quickened by the blessed Spirit into life and taught by Him their wretchedness and poverty and their dependence alone upon their Redeemer and glorious Substitute for salvation, and also their being eternally secured to glory through the perfect finished work of their dear Redeemer who, having loved them, would love them unto the end.

The evening text was Psa. lxxii. 8, "Trust in Him at all times; ye people, pour out your heart before Him: God is a refuge for us." This is not an Arminian text, for both the writer and the people who were addressed were living souls who had felt and known their need and were experimentally acquainted with the Lord. The writer could testify of the many deliverances that had been wrought for him, and how all the arts and devices of Satan and men could not hinder him from coming to the throne of Israel. He had been led himself to trust in the Lord and to pour out his heart before Him. His trust was not misplaced, his prayers were answered, and his God had proved

Himself to be a Refuge for him; he was therefore in a position with confidence to exhort the people of God to trust in Him at all times—times of adversity, trials, darkness, bondage, distress. On account of sin, unbelief, fears, and perplexities his prayers had been answered, and he had been guided, directed, and led in marvellous ways in answer to his many prayers, sighs, and groanings; great deliverances had been wrought and he had found a refuge in God. No poor wretched, sin-burdened soul need despair, none spiritually or providentially tried need give up hope. No circumstance was too small or too insignificant for His notice. Pour all out before Him, however small or great; whatever causes trouble or distress, pour it out. He will regard it, and grant the needed help, and prove Himself to be your Refuge in a precious Christ all through time and also from the great day of His wrath.

These sermons were much enjoyed, and, we trust, proved helpful and encouraging to seeking souls. Friends from Trowbridge, Hilperton, and Bradford were present.

A goodly number partook of an excellent tea, which was provided in the schoolroom. The weather was all that could be desired, and the best of all was that the Lord's presence was realised and enjoyed.

HOUNSLOW (ZOAR).—Harvest thanksgiving services were held on Wednesday, September 15th. We were favoured with a beautiful day, the sun shone naturally and spiritually. The afternoon service commenced by singing that nice and suitable hymn, "How pleased and blest was I," &c. Brother Mitchell preached a good, sound, and profitable sermon, comparing the work of the Holy Spirit in the soul to the Husbandman, as set forth in God's Word. A good company sat down to a very acceptable tea which was provided, also with various and beautiful fruits given for the occasion by the kind friends, likewise a choice supply of flowers to enliven the tea-table, manifesting a kind Hand that provides pleasure for the eye and fruits for the taste. Seeing the Hand that provides all these mercies, we can join with the Psalmist, "O Lord, how manifold are Thy works; in wisdom hast Thou made them all: the earth is full of Thy riches." At the evening service brother Curtis, our pastor, presided, and read that very interesting chapter—Ruth ii. Brother Vine, of Courland-grove, asked divine blessing on the meeting, after which brethren Dadswell (of Courland-grove), Langford (who came as a substitute for brother Mitchell), and Beecher (of Shouldham-street) delivered interesting and profitable ad-

resses relative to the harvest and the great ingathering of the family of God, a multitude which no man can number, out of all nations, kindreds, peoples, and tongues. The hymns for the evening service were from No. 4 (Messrs. Banks and Son) Hymn-sheet, which contains the well-known harvest hymn, "To praise the ever-bounteous Lord," &c. The pleasant and happy meeting closed by singing that verse, "Praise God from whom all blessings flow," and may it all redound to the praise and glory of Him that openeth His hand and satisfieth the desire of every living thing, is the sincere wish of—A. J.

BAPTIST CHURCH, CROWLE.

HARVEST festival services were held as above, on Sunday and Monday, Sept. 19th and 20th. On Sunday, the pastor, W. Rowton-Parker, who has been laid aside for several weeks with serious illness, was sufficiently restored to occupy the pulpit, and preached two very appropriate sermons, morning and evening, to excellent congregations. The evening congregation was very large. Collections were taken at each service in aid of the Lord's work.

On Monday, a public tea was provided in the school-room, to which a fairly good company gathered. The tea was the gift of various friends, and was ably presided over by the ladies, who did all that could be done to make the visitors enjoy it.

After the tea, a public meeting was held in the chapel, at which Mr. J. H. Amery presided; and addresses were given, appropriate to the occasion, by the chairman, and by Mr. Burkill and Mr. Croft.

The pastor, who is still far from well, moved a vote of thanks to all the good friends who have so willingly and heartily rendered help in various ways, which was seconded by Mr. Chapman, and warmly carried. All through the services, the tone was good, Christ was uplifted, the doctrines of free grace made clear, and the old Gospel—which is ever new—proclaimed.

The offerings were sold in the school-room, after the public meeting. And, the best of all is, God is with us, blessing the Word, and making it to prosper.

LEICESTER (PROVIDENCE, NEWARKE-STREET).—Sunday-school anniversary services were held on Lord's-day, September 5th. The writer endeavoured to interest both old and young while proclaiming something of the "unsearchable riches." In the afternoon we had a special service for the young, which was attended by many friends from Zion and Ebenezer, sister causes of truth. Although the weather proved most unfavourable, the attendances were good, and the collections

for the school fund amounted to £10 4s. 6d. The children and choir sang special hymns. "God bless our Sunday-schools."—A. E. REALFF.

CRICKET HILL, YATELEY.—The members and friends meeting at Zoar held anniversary services on Bank Holiday, August 2nd, when two Gospel sermons were preached by Mr. James Clark, of London. The afternoon service commenced by singing, "Grace, 'tis a charming sound." Mr. Bloom read Isa. lxi., and supplicated the throne of grace. Watts' hymn,

"How oft have sin and Satan strove
To rend my soul from Thee, my God,"

having been sung, Mr. Clark announced his text, "That they might be called trees of righteousness, the planting of the Lord, that He might be glorified" (Isa. lxi. 3), which he proceeded to notice as follows—(1) The appellation given to God's people, "Trees of righteousness;" (2) Divine Planter and His work, "The planting of the Lord," and (3) The result of His work, "That He might be glorified." The natural growth of trees was well set forth and sweetly and experimentally spiritualised. Mr. Fowler's hymn, "The righteous shall hold on his way," closed the afternoon service, when the friends gathered beneath the shade of the trees outside the chapel and took tea together, and after a quiet walk over the furze and heath, re-assembled for evening service, which commenced by singing—

"My God, the spring of all my joys,
The life of my delights,"

and Mr. E. Medhurst, of Fleet, read Isa. xxv. and offered prayer. "Lord, what a heaven of saving grace" being sung, Mr. Clark delivered a soul-refreshing sermon from "Thy salvation." It was eternal, costly, precious, full, free, certain, &c. It was indeed a good time. The truly happy gathering broke up by singing, "Salvation, O the joyful sound" and the benediction. Collections good, and we thank all friends for their visit and good wishes.—H. J. PARKER.

HEDGE END, BOTLEY.

To the Editor of the "E. V. & G. H."

DEAR BROTHER IN THE LORD,—As there are Strict Baptist Churches in our county that are not well-known to readers of the E. V. & G. H., I am writing to give a little account of a visit I paid to one on Whit-Sunday last. The Church is at Hedge End, Botley, Hants., about four miles from Southampton. By an old account I see that this chapel was built in 1845, and the seating accommodation would be from 200 to 250. It is pleasantly situated close to the road, and has a gallery at one end and a vestry attached to the other end. At the kind invitation of the pastor, Mr. Wm.

Stafford (who has been settled there since 1865), with my wife, I paid the visit on the date mentioned. The pastor kindly sent a conveyance through one of the members to meet us at Southampton; we were then driven through beautiful scenery, past the village of Botley, to Hedge End, and thence to the chapel.

In the morning the pastor preached, and the writer being asked to preach in the evening was enabled to comply, taking as his text John xiii. 1, clause 1, "Having loved His own which were in the world, He loved them unto the end." Afterwards the Lord's Supper was commemorated, the pastor presiding. I may say that our brother Stafford has supplied at Poulner several times, so we were no strangers to each other.

He is a man of long Christian experience in the Church of Christ, having been a deacon at Hedge End for some 20 years before settling as pastor over the Church. Our brother preaches the truths of God's Word in a loving, gentle spirit, and the friends seem to much appreciate his long, voluntary services, which he has rendered for 32 years. I think it speaks well for pastor and people in these days of short pastorates, to find such unity existing as this.

I trust that the Lord will sustain our dear brother (who has great afflictions in his family) and enable him yet a little while to go in and out amongst the people there. I may add that if any of our Strict Baptist friends are visiting at Hedge End or anywhere around there, they will be heartily welcomed to this house of prayer by the friends.

I hear that there is another Strict Baptist Church near there, but forget the name. Wishing our Churches continued blessing, I am, dear brother, yours in the Lord Jesus, E. DUFFEY.

Ringwood, Sept. 8, 1897.

Our Australian Column.

OUR AUSTRALIAN CHURCHES.

By JAMES MOTE.

NO. III.

OUR Strict Baptist Churches in Australia consist of Churches at

1. Sydney, the Capital of New South Wales.
2. Brisbane.
3. Melbourne, the Capital of Victoria.
4. Geelong.
5. Adelaide, the Capital of South Australia.

I visited the whole of these Churches except that at Brisbane, which is between one and two thousand miles from Sydney.

The mother Church at Sydney is in Castlereagh-street, the pastor of which is our brother Beedel. The building is sadly in want of repair, and the Church, owing to a division, is now very much reduced in numbers. Nearly half the

Church has left and is now worshipping at the Temple, Elizabeth-street, under the pastoral care of brother Fremlin, a son. I am informed, of the late Mr. Fremlin, who preached for many years with acceptance in the neighbourhood of Kent, England. Our late brother Allen, was pastor of Castlereagh-street, for many years, and will be known to many of your older readers for his contributions to the pages of the EARTHEN VESSEL several years since. His widow died during my stay in Sydney. The locality has very much changed since our brother Allen's death, and the neighbourhood in which it is situate has socially deteriorated.

Of brother Fremlin's Church, which I did not visit, I learnt however that they were united and prospering.

At Melbourne, we have two causes, one at Lonsdale-street, under the pastoral care of our brother Hartshorn, and the other at Victoria-parade, now without a pastor.

Melbourne, like Sydney, has very much changed owing to its growth and the change of its inhabitants. When the Church at Lonsdale-street was first founded and our late brother Turner was its pastor, it was surrounded by a respectable locality. This has now been changed principally to a Chinese one, and, for some cause or other, we do not seem to make many (if any) converts amongst the Chinese in Australia. Our brother Hartshorn, in addition, informed me that the greater part of his members now live at considerable distances from the chapel.

The Church at Victoria-parade has diminished greatly, but from what cause I could not learn: it is now unable to support a pastor, and has to depend upon supplies.

At Geelong, I found two small causes. Brother Day is the pastor of one, and the other is supplied by brethren from neighbouring Churches. Brother Day is upwards of 80 years of age. If the two causes could be made one, and from what I heard, there is no practical difficulty in doing this shortly, our denomination would take a position at Geelong worthy of its character. Here is an Aged Pilgrims' Friend Society, which I visited. The land, upon which two houses are built, was given by our brother Hamblin, and its two inmates appeared very comfortable and thankful for the shelter it afforded. There is land enough adjoining to build two more Almshouses, but funds are wanting, and, as the Strict Baptists are so few in Australia, I have advised our friends there to join similar charitable bodies having the same object, and follow upon the same lines as our Aged Pilgrim's Friend Society here does, the success of which is, in a great measure, owing to its being undenominational.

At Adelaide, I visited our brother Bamber, who is the oldest pastor of our denomination in Australia, having been at Adelaide upwards of twenty years over the same Church, which is a prosperous one. Our brother also fills some public offices, and is very much respected there.

One of his members has been a reader of the E. V. from its commencement, and has carefully kept the whole of the volumes. She shewed me one about ten years old containing an account of a farewell meeting at Canning Town on the departure of the late Mr. Brittain, the then pastor, for Australia, at which I presided, and handed him a purse of sovereigns subscribed by the members of the Church and friends.

The general low state of most of our Churches in Australia I found very depressing to me; but the causes of it it is difficult to account for, except that the change of country, and the breaking off of old Church associations, combined with a want of power in the pulpit, and the general commercial depression which still exists throughout nearly all the colonies, and causes the removal of members of our Churches to distant parts thereof in search of employment, from all which causes our Churches in Australia are suffering, may account for it. Our doctrinal views and Church order are not, as far as I could find, in favour in the colonies; most of the Churches leaning to *Standard* views, and Gadsby's hymns are in general use with them. A want of conversions is also experienced by most of the Churches.

In New Zealand we have no Churches as far as I could discover. I visited a small Particular Baptist Church at Wellington, where there was a congregation of about twelve, but this I found belonged to the *Standard* party and had no pastor.

The Open Baptist Churches are in better condition, but with them there is a general complaint of the want of conversions, and consequently the addition of younger members is felt as a want in nearly all their Churches.

Aged Pilgrims' Corner.

THE 90th Annual Report, which has recently been published, contains many facts calculated to create fresh interest in the work of the Institution. The Report only can be obtained free from the Office, 83, Finsbury Pavement, E.C.; if with the list of subscribers, &c., eight stamps should be sent.

A booklet, attractively printed, suitable for enclosure in letters, and giving an interesting account of the Society, has also been issued, and copies will be supplied to any friends who will be kind enough to circulate them.

The 18th Anniversary of the Brighton Home will take place in the Royal Pavilion, on Tuesday, October 12, at 3.30. Among those who have promised to be present are Messrs. Popham, M. J. Tryon, T. Lawson, J. H. Hallett, and W. Harbour. A sale of work will take place during the day. It is hoped that all the friends of the Society in Brighton will make a point of attending.

A lady who has recently visited the Hornsey Rise Asylum, writes:—"I am sure if subscribers could see the use made of their money they would rejoice, and if non-subscribers could see they would think it a privilege to add their contributions. This building is not ancient and ivy-grown, like some we have seen, but it is a haunt of present happiness and peace."

The total number of pensioners has now risen to 1,463, and the pension expenditure to £10,600 per annum. Additional help is greatly needed, and new Annual Subscriptions would be thankfully received.

Past and Passing Events.

"*Traveller*" says: "The princely sum of £107 was collected at the Sunday-school anniversary, held at Zion, Morley, Yorkshire, on July 25th. Mr. James Clark, of London, preached on the occasion."

Gone to Brighton.—Our highly esteemed and beloved brother, Mr. G. Sawyer, having partially retired from business, has taken up his abode at Brighton. He was for about 15 years deacon at Zion, Chadwell-street. On Monday evening, September 6, the prayer-meeting was special on his behalf. Prayer and praise were

Interspersed with short addresses by pastor E. Mitchell, brethren Abbott, Applegate, and Hodges, his colleagues in office, who spoke with appreciation of his excellent abilities for the office he filled, the great assiduity with which he attended to the duties devolving upon him, and the loving spirit that existed between them. The meeting closed by singing hymn 205, Winters' "Sunday-school Hymnal," "God be with you till we meet again," the silent tear bedewing many a cheek.

The Royal Hospital for Incurables, Putney.—Next election takes place in November. We draw our readers' attention to the case of E. A. Brown in our advertisement pages. Her pastor, Mr. E. Mitchell, or J. W. B., would gladly receive proxies. Please send on early.

From Masboro' to Slaithwaite.—Mr. J. Snow, of Masboro', has accepted the

pastorate at "Slaithit," as the provincials call it, and commences his labours there (D.V.) the first Lord's-day in January, 1898.

Lockwood.—Our Local Correspondent says:—"During the service on Sunday, Sept. 3, at Rehoboth Chapel, Lockwood, a large quantity of plaster fell down, happily without any serious injury to the congregation."

The "Queen's Diamond Jubilee."—Not the least among the movements which have been made this year, to celebrate the "Sixtieth year of the reign of Her Majesty Queen Victoria," who, by the kindness and courtesy of the nation, has been so well supported on the British throne, is the erection, in

Bexley, of "Victoria Houses for the Aged," the foundation stone of which was laid on Thursday, August 26, 1897. Each denomination in this ancient and historic little town was well represented, and our readers will be pleased to know that our philanthropic friend and generous brother,

Mr. John Piggott, is a member of the Committee, and has subscribed £100 towards this noble object. The property is to be vested in Trustees as Managers, the Strict Baptists are to provide one, and the Congregationalists one, in connection with the "Vicar" and others of "St. Mary" and "St. John the Baptist, Bexley."

Croydon.—Mr. J. Copeland preached his farewell sermon at Derby-road, Croydon, on the 24th ult. His address will continue to be, till further notice, 41, Southbridge-road, Croydon.

Brother Benjamin says: "Through the kindness and liberality of truth-loving friends at Dunmow, Shouldham-street, Gravesend (Zoar), Homerton-row, Bexley Heath, Croydon, &c., he (B. Woodrow) was able to take £6 6s. to Newton Abbott towards the renovation fund, for which the Church desire to thank all kind donors."

Marriages.

DUNSTAN—BALDWIN.—August 18, at Elim, Limehouse, by F. C. Holden, pastor, Fanny, eldest daughter of G. J. Baldwin, to Joseph Dunstan, in the presence of a numerous circle of friends, who filled the chapel.

TAYLOR—VERDON.—On July 20, at Mount Zion, Hill-street, Park-road, by Mr. J. E. Hazelton, Eliza Verdon to John Taylor.

VINE—ELNAUGH.—On August 10, 1897, at Mount Zion, Hill-street, Park-road, by Mr. E. Marsh, of Stratford, Mary M., daughter of Mr. George

Elnaugh, of Lisson-grove, to Charles A. Vine, in the presence of a large circle of friends.

Gone Home.

GEORGE CUTMORE.—In our August number for last year we gave a brief "In Memoriam" of our dear brother, "Ernest Gray." Since then the bereaved widow has been called to part with her youngest child, and now the wounded heart is again smitten by the sudden death of her beloved father, Mr. George Cutmore. Our esteemed brother was suddenly called to his eternal rest on Thursday, July 15th, while staying at Southend-on-Sea. He was received into the Church at Gurney-road on February 25th, 1884. His removal is a heavy blow to us as a Church, as well as to the dear bereaved widow and family. The Lord graciously sustain each under the heavy stroke. The mortal remains were interred in West Ham Cemetery on Tuesday afternoon, July 20th. Many gathered together to pay the last tribute of love to one who had been a succourer of many, a true friend to the widow and fatherless. The Lord greatly prospered our brother in this world's goods, and only "the day" will declare how, as a faithful steward, he sought the benefit and good of the poor and needy around him; loving in disposition and liberal in heart, many have lost in him a friend in need. He took a deep interest in the welfare of the young, and readily accepted the post of treasurer in the building committee connected with our new Sunday-schools, for which he had so recently secured the ground.—*Good News and Cheering Words.*

FRANCIS SEYMOUR TURNER.—With mingled feelings we record the departure of our beloved brother Turner on May 14, 1897, to the inheritance of the saints on high. Born August 12, 1824, and carefully nurtured by loving parents, of whom the Lord in His wise yet mysterious providence saw fit to bereave him, when quite a child, so that when about eight or nine years of age he was thrown an orphan upon the kindness of friends. There was one Friend to whom he was mercifully directed, that never left him, neither in sunshine nor storm, and faithful to His promise, shielded and supplied him all his travels here, according to Psalm xxvii. 10, and who by His Holy Spirit in due time when only a lad led him to realize his sad state by nature through the instrumentality of his Sunday-school teacher, our dear brother Howse, of Colbrook. After the lapse of years he joined the Church at Staines, where in due time he was chosen a deacon, and remained so till 1880, when he was removed in Providence to Croydon, and found a spiritual home at Tamworth-road. Again the cloud moved, and he had to retrace his steps to Staines; thence he removed to Brentford and again to Chiswick, where, on the 14th of May an end was graciously made to his wanderings here, for he heard his Father calling—"Child, come home." During his last illness, our dear brother, R. Mutimer, of Brentford, called to see him, and though very weak in body, his mind was vigorous and strong, and his joys great in the sweet anticipation of home, so much so that he was forced to exclaim—"Too much," "Hold me," "Will the devil be permitted to put me off it?" so that he was favoured to see *that* that was unutterable. In the evening, just before he fell asleep Mr. Mutimer called again and found him still sheltering in "The Rock of Ages," and he had not been with him many minutes when his ransomed spirit took its mansion

near the throne. He was no stranger to the throne of grace, as many who have been privileged to hear him in prayer can testify, and his earnest supplications have been greatly blessed to the encouragement of not a few who hope soon to join him in the shout of victory through the blood of the Lamb. His mortal remains were quietly laid to rest in the family grave at Staines, on May 19, in the presence of a goodly number of his old friends, among whom was our aged brother Howse, who at the grave's mouth prayed most fervently for the two bereaved daughters who deeply mourn their loss. May the God of all grace comfort their riven hearts and be their continual support and eternal refuge. So prays—A. J. VOYSEY.

ELIZABETH WHEELER.—"In loving remembrance of Elizabeth Wheeler, who fell asleep in Jesus June 13th, 1897, aged 85 years. Interred at All Saints, Branksome." Thus reads the mourning card which we have received announcing the departure of a beloved sister in the Lord whom we knew for more than thirty years, and have pleasure in bearing testimony to her fervent zeal and earnest faith in the Lord Jesus. Our sister was not one that had been favoured with the advantage of early Christian example and the many comforts of a godly home, so we seldom heard her refer to the days of childhood with pleasant remembrances; but she would often speak of the great blessing attending the ministry of Zion's watchmen in bygone days, and she seldom tired of telling refreshing seasons while listening to the Word preached by good William Allen, of Cave Adullam, Stepney, C. W. Banks at Unicorn-yard, and the early ministry of John Hazelton before the Church removed to Mount Zion. Our sister and her husband were for some years in connection with the Church meeting in Hope, Norton-street, Bethnal Green, when under the pastorate of Mr. Parker, and they were both active workers in the early history of this Church; but, as time rolled on, the husband and a loved son were taken away and the widow, with an only daughter, left to do battle in a cold and pitiless world; still, He who hath said, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me," ever fulfilled His gracious promise in her experience, and it was her pleasure to relate and profitable for others to hear the way in which the Lord had appeared, helped, and delivered her the many years of her widowhood and struggle. She had for some years been a recipient of the Ten-Guinea Pension from the Aged Pilgrims' Friend Society, and ever spoke with thankfulness and deep gratitude of the subscribers to an institution doing so much real good. Our sister of late years has resided at Bournemouth with her daughter, who went hither in order that she might have the departed under her care. Increasing years brought with them increased infirmities and nature's powers gradually grew weaker, and on June 13th calmly and quietly our sister passed away into that land "where the inhabitant shall no more say, I am sick." The daughter remains to mourn her loss, and still to struggle here below. May the same Divine hand support, comfort, and direct her to her journey's end in the prayer of—C. J. B.

JAMES LAKE, a most useful and energetic friend of Ebenezer, Hertford, passed away, September 11. He had been ill for some little time, and felt his end was near. He has crossed the Jordan to be "For ever with the Lord."

G. WINTERTON, many years a member at Ebenezer, Hertford, quietly passed away July 6. His end was peace.—R. B.



PASTOR EBENEZER MEDHURST, FLEET, HANTS.

(See page 330.)

Boasting Excluded.

BY E. MITCHELL.

“Not of works, lest any man should boast.”—Eph. ii. 9.

PAUL was an illustrious example of the truths he loved to declare. Rich, sovereign grace had been magnified in saving him, the before-time persecutor and blasphemer, and it was his joy to magnify sovereign grace. His preaching laid the sinner low and exalted the Saviour. This is very evident in the chapter from which the text at the head of this paper is taken. The sinner's depraved and deplorable condition is painted in the first three verses—the colours are very dark, and the picture is sombre in the extreme, yet nothing is exaggerated, the des-

cription is simple fact, and the saved recognize their portrait drawn to the life. The verses that follow set forth the amazing riches of the mercy, love, and grace of God, manifested in quickening and raising up His people. With what love, joy, adoration, and admiration this passage has filled our mind and heart at times, and these not unfrequent, we rejoice to say. Truly—

“Grace, 'tis a charming sound,”

to all whose hearts have been attuned by “the Spirit of grace.” But having so powerfully and blessedly shown salvation to be of grace—and wondrous grace too—the apostle, as it were, clinches his argument by the negative, “not of works, lest any man should boast.” In salvation boasting is entirely excluded, man is an utterly lost and ruined creature, and God alone the Saviour, to whom the glory must and shall be wholly ascribed.

We have here AN IMPORTANT STATEMENT, “not of works ;” that is, salvation is a matter entirely separate from any works of our own, either before or after quickening. We are not saved by anything we do, though salvation is ever attended with good works, which are its legitimate fruits, and the evidence of the reality of the work of grace in our hearts. “For we” (who are saved by grace) “are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” As the mother is not of the child, but the child is of the mother, so good works are in no sense the cause of salvation, but salvation produces good works.

This truth is *repugnant to our natural notions*. By nature we are legal to the very core. If we serve, or rather attempt to serve, God in our nature state, it is ever according to “the oldness of the letter,” in a legal, mercenary spirit, expecting at least some part of our salvation to arise therefrom. We were born under the law, and we are under the workings of its spirit until we are delivered by the Spirit of grace. All religions of human origin have works for their foundation. The standard may vary as to the number and character of the works required, but the root principle is identical in them all—they are all of works. All the corruptions of the Gospel are of a similar nature. 'Twas thus the Judaizing teachers sought to corrupt the churches in apostolic times, introducing a works' element into salvation. Wherever this is done the Gospel is fatally perverted, or rather, another gospel, which is no gospel at all really, is introduced. Whosoever intrudes works of any kind, moral or ceremonial, as a ground of salvation, has departed from the Gospel—“fallen from grace,” as Paul denominates it, and is a debtor to do the whole law, or be condemned for his certain failure. The legal propensity in man is the reason why false systems such as those of Rome, or the equally false so-called Unitarianism, obtain currency among men, and it is the root of the doubts and fears, often issuing in despondency, amongst true believers. Its influence is most subtle, and needs to be carefully watched and prayed against.

“Not of works” is a principle *hated by self-righteous religionists*. To the self-righteous Jew the Gospel was a “stumbling block.” It is the same now to every self-righteous man. The greedy sinner is no more wedded to his lusts than is the naturally religious man to his supposed righteousness—it is his great idol, and he cordially detests all who would cast it down from its pedestal. He will declaim against

salvation by grace as destructive of all morality, and while he supposes himself to be actuated by a zeal for God and the moral interests of mankind, he is really moved by his pride and self-love, which prevent him apprehending the truth of his own condition, and cause him blindly to fight against God. Apart from the humbling grace of God the Pharisee will never cast overboard his treasured righteousness, as not only being useless as to his acceptance with God, but the greatest hindrance to his salvation, that which will sink him in eternal perdition except it be entirely relinquished. Yet it is "not of works" writes the man who was once the greatest Pharisee the world contained. May many others be taught as he was taught by the Spirit of God.

The convinced sinner often finds a difficulty in receiving this statement. This arises from the prevalence of unbelief, that cursed offspring of our natural legality. Convicted of sin, he strives to remedy the wrong which has been discovered to him, and though he finds himself but plunging deeper into debt in spite of all his efforts, still he perseveres in his attempts to make bricks without straw; kept at work by the crack of the taskmaster's lash, and its stinging blows upon his conscience. And even when he has found how far beyond his ability is the task of rendering the full tale of bricks demanded by the law, how often does he fall into despondency, and almost despair. Dear soul, it is "not of works," or you might well enough nourish your despair, but it is "to him that worketh not"—who relinquishes all his vain attempts to work out a righteousness of his own—"but believeth on Him that justifieth the ungodly"—just such as you feel yourself to be—"his faith is counted for righteousness." "Not of works," poor soul, but entirely of rich, free grace, flowing through the mediation of the Lord Jesus Christ. This constitutes its fitness to meet the cases of those who have no works of their own, and while it excludes all the self-righteous, it opens the door to the vilest of mankind who desire and seek salvation at the gracious hands of the Saviour of sinners.

† This declaration will test and manifest our position. The exclusion of works, and salvation by pure grace, makes the Gospel precious to the renewed heart. Grace is inexpressibly sweet to the saved. It is the only debt under which they are content to lie, and the larger their apprehension of the immensity of their indebtedness the sweeter grace becomes to their hearts. They cannot endure anything that in any wise tends to alter this divine order. While careful to maintain good works, and valuing them as evidences of grace working in their hearts; as being according to the will of God, and as means whereby they show forth His praise, they cannot allow works to usurp a position that does not belong to them, but would rather trample them under their feet. Excellent ornaments, adorning the doctrine of God our Saviour they are, but stones in the foundation of our faith and hope they are not, and cannot be. The Spirit of grace in the heart shows the necessity of grace, gives the experience of its sweetness, and conforms the soul to the truth of grace, and enables it to rejoice that it is "not of works," proving that it is "not under the law, but under grace."

We observe, too, A COGENT REASON: "lest any man should boast." Boasting is natural to the unrenewed heart, but salvation by grace effectually excludes this monstrosity. The sinner saved by grace has no more to boast in than a criminal who after condemnation is released by

the exercise of his sovereign's prerogative of mercy. The plan of salvation was drawn with an eye to this propensity in man, and to prevent any glorying in the creature. Hence God hides the glorious mysteries of the Gospel from the wise and prudent, and reveals them unto babes. He chooses the foolish things of the world to confound the wise ; the weak things to confound the things that are mighty ; base things, and things which are despised, and even things which are not, to bring to nought things that are ; and to this end, " That no flesh should glory in His presence," but " he that glorieth, let him glory in the Lord," who alone saves by His sovereign grace.

A consideration of this reason should teach us *the prevalence of pride in man*. The regenerate are delivered from this with great difficulty, for so prone are we to this abomination, that—

" The heart uplifts with God's own gifts,
And makes e'en grace a snare."

It should arouse us to *prayerful watchfulness*. Surely we should be on the watch against that which God so much abhors, and we are so prone unto. Boasting ill becomes us, who but for sovereign grace would have had our place in the pit of perdition. Let us imitate David, and say, " My soul shall make her boast in the Lord." *It will explain to us many of our permitted slips and sharp exercises*. It is for our good that we should be thoroughly humbled. A deeper knowledge of our own innate depravity, and experience of our own utter weakness, serve to this gracious end, under the power of the Spirit of God. We become more weaned from self, while the Saviour is endeared, and the fact that salvation is " not of works " becomes increasingly precious, and we learn to glory only in the Lord, the end our God designs.

OUR PORTRAIT GALLERY.—No. XI.

PASTOR EBENEZER MEDHURST, FLEET, HANTS.

BY the urgent request of the Editor of the E. V. & G. H., I forward my Portrait, Origin, Call by Grace, Call to the Ministry, and Call to the Pastorate at Fleet, Hants., for insertion therein, with the earnest desire, that by it God may be honoured and glorified, His saints blest, and sinners called out of nature's darkness into the light of the glorious Gospel of Jesus Christ, His dear Son.

ORIGIN.

I was born on the first of February, 1850, at Coggins, Mill Street, in the Parish of Mayfield, in the County of Sussex, of poor but Christian parents. From my birth I have to say with David, " My times are in Thy hands "—it being a question for some time as to whether I was a living soul—and even for several years my life was despaired of. The general conclusion was, that I should not be raised ; but His thoughts were not their thoughts, as the purposes of God cannot be frustrated, for, " Till He bids I cannot die."

CALL BY GRACE.

About the age of five years, I began to be solemnly impressed about the end of time, and the judgment day. My father at this time

attending the ministry of Thomas Russel, at Rotherfield, Sussex, about three and a half miles from Mayfield, he frequently took me with him, carrying me upon his shoulders. A Mr. Wigmore occasionally preached there at that time, and, O, how solemn was his message to me; the word judgment seemed to be in every sentence he uttered. The very name of the man seemed to strike me with terror, and his voice was like thunder to my soul. If I heard the town crier in the street I thought he was come to tell us the end of the world was come. At these times I would get into the chimney corner and hide away there so as not to hear the sound of his voice. I also asked a larger boy when the end would be. His answer was, "When the clouds got down close to the ground." With eagerness I watched them, sometimes thinking they were a little lower, then I sank; then they would seem a little higher, then I was brighter. Such was the exercised state of my mind at that early age. When about eleven years old I lost my mother, and having to go to work, I was one day very much impressed that my mother was gone to heaven. I wept with the feelings, I wanted to go too to be with her, yes, and earnestly prayed for it to be so. I was then a child, and thought and spake as a child; now I want to go to heaven because Jesus is there.

After this I formed acquaintance with ungodly companions. My previous and solemn impressions somewhat abated, but not finally to leave me. For though I was left to join the company above stated, yet after spending the evenings in places, and at things that were altogether of a sinful nature and character, I have been afraid to go home, thinking Satan was following to overtake and hurl me into everlasting perdition. When about seventeen, my father dropped dead in Mayfield Old Chapel, while we were singing hymn, "Save me, O God, my spirit cries," &c. (954, Gadsby's Selection, to tune "Eaton," Union). O, solemn scene—the like I never wish to witness again. Mr. Page was preaching. This made some little impression, but, as Hart says:—

"Law and terrors do but harden
All the while they work alone."

Thus I went on till about my 20th year, sinning, confessing, vowing. O, the longsuffering of our God. Here I would like to say to my young readers, "If sinners entice thee, consent thou not." They said to me, "There is no harm just to look at them as they play certain games; you need not play." But, O, to my sorrow, grief, and shame, I was enticed, and caught in the snare of the devil.

In the providence of God, I was now called to live with an uncle, at Framfield, Sussex, who had a son, a God-fearing young man, and who attended the ministry of Mr. Hallet. While listening to this young man's godly conversation, I was solemnly impressed, that I was destitute of those blessed things he spoke about. Now the axe was laid at the root of the tree; now I fell before God as a lost, ruined sinner. My tongue and pen fail to describe the trouble I now passed through for about five years. Being ignorant of God's plan of saving sinners, my daily and hourly cry was, "God be merciful to me a sinner." All means of preaching and reading God's Word seemed only to aggravate my case. I had sinned against light and knowledge, and therefore there was no hope for me. I now left Sussex and went to Haslemere, Surrey, where I attended the ministry of Mr. Reuben Harding. The friends tried to comfort me, but all to no purpose. I was tempted that I was altogether

deceived and was deceiving the friends. With these feelings I would keep out of their company. On one of these occasions, while wandering in the fields (O, sacred spot), I was favoured with a sight of Christ on the cross suffering for His dear people, but not for me. Now I was almost in despair. I could see how I could be saved, but no interest in it. Only those who have felt the same will understand the agony of my mind. I wrung my hands and wept aloud; at the same time, my soul was ready to burst through my body—with longings and cries—"Jesus reveal Thyself to me." Such was the state of my mind that I envied the brute creation, the cat at the fireside washing itself. I used to say, "Happy creature, no soul to be saved or lost." I dare not go near the fire, fearing it would catch my clothes; have also crawled by the ponds of water lest by walking I might stumble in, so by these means of burning or drowning I should be hurled into a miserable eternity of woe. In the midst of these exercises I went one day to the top of the mill, fell on my knees embracing a post, there crying mightily to God for pardon. With power the words were applied, "The prayers of the wicked are an abomination to the Lord;" my mouth was closed. Then followed, "Not of works, lest any man should boast." Next came, "Faith is the gift of God." I fell prostrate on the floor, and with an agonizing soul that cannot be described, I sent forth the cry, "God be merciful to me a sinner." Here I learnt salvation is of grace. But I forbear to mention more, although the above is but a mere sketch of what I passed through. Mr. Ashdown once said, "The Lord tries with one hand, and holds up with the other." Indeed, I needed an unseen hand to support me in all this.

Now the dear Lord was pleased to give me a little comfort by the way, by applying the following Scripture, "Since I spake against him, I do earnestly remember him still" (Jeremiah xxxi. 20); also, "For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isaiah liv. 7). The poet too was helpful—

"The Lord whom thou seekest will not tarry long."

Likewise a sermon by Mr. Kern, from the words, "I will be as the dew unto Israel;" also Mr. Day. So I was helped till the set-time to favour my soul arrived, which took place on February 21, 1875. I went as usual to get my dinner, and as I sat down, I seemed to be overshadowed with a feeling sense of God's mercy; all around me seemed to say, "mercy." And suddenly a powerful voice sounded into my soul, "And it is a mercy that you are out of hell." I immediately left my dinner, ran upstairs, fell on my knees and cried out, "O Lord, as I am out of a deserved hell, do manifest Thyself to me as a sin pardoning God." The answer came, "I have loved thee, I have redeemed thee, I have called thee, thou art Mine." I said, "What, me!" "Yes, thee." "What, me!" "Yes, thee." I arose from my knees, took up God's Word, and my hap was to open upon the 9th chapter of Matthew, my eyes being directed to those sacred words, "Son, thy sins are all forgiven thee." My joy was great beyond description. I returned to my dinner. My wife saying, "What is the matter?" I replied, "It is all mercy." I returned to my work; and it appeared as though I had not been in the world for a long time. All things seemed new. "Old things had passed away, and behold, all things were become new." And, no wonder, for I was enjoying mercy, so transcendantly sweet. But the enemy would not let

me rest, for he came and whispered, saying, "That Jesus did not expressly say that He died for me." My faith began to shake, and my joy to abate, but about eleven o'clock the next day (*O, memorable hour*), the Lord was pleased to make known to my soul, that in the promise given the day before, the Father said, "I have loved thee;" the Son, "I have redeemed thee;" the Spirit, "I have called thee." Thus I was assured that the glorious Trinity in Unity all spake to my soul in those sacred words, the joy of my soul being unspeakable. From then till now I have been a Trinitarian. I now offered myself for baptism, was accepted, and joined the Church at Hungry-hill, near Farnham, being baptized by Mr. Kern, at Guildford, on the last Sabbath in March, 1875.

CALL TO THE MINISTRY.

Solomon, in Eccles. x. 21, exhorts, "Not to curse neither the king nor the rich, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." So the Lord solemnly impressed my mind about the important work of the ministry by a hedge-sparrow, when I was twelve years of age. I was with my father in the woods at Cold-harbour, in Mayfield Parish, when this little winged fowl continually seemed to say, "Go and preach the truth." This so impressed my mind as never to forget it, and it at once brought on a deep concern about it, and my first prayer was, "O, Lord, make me a right parson" (original). This exercise lasted 22 years. I shall not attempt to describe what I passed through. Suffice it to say, I was often tempted to conclude that by indulging the thought, I had committed the unpardonable sin. After my soul was set at liberty, I then felt a willingness, but the unfitness was so great. Many Scriptures were applied to meet my arguments, such as, "Who made man's mouth;" "Go in this thy might;" "I have given thee the tongue of the learned;" "I have set before thee an open door;" "Why sit ye here idle all the day, go work in My vineyard;" also many friends said the Lord intended me for this important work, but no one took the matter up. Consequently, I, according to a solemn impression, made it known to the Church. They decided, that as I generally superintended the prayer-meetings, I was at liberty to speak whenever I felt so moved. This continued six months, when it was decided that I should take the alternate Wednesday evenings and preach. This continued another six months, when by the request of the Church, I preached a trial sermon on a Sabbath morning, from the words, "Whom have I heaven but Thee, and there is none on earth that I desire beside Thee." They professed satisfaction, engaged me for their vacant Sabbaths, and said that I was at liberty to go wherever doors opened for me. These were soon opened, and I was soon fully engaged, and have not wanted for a Sabbath since, now thirteen years, and I am not without many signs that the Lord has blest His Word through my feeble instrumentality, to whom alone all the praise is due. I might just say here, and I speak it lovingly, that the Churches need not follow the example in giving their young ministers twelve months' trial. The trial I waded through waiting their decision, the Lord alone knows.

CALL TO FLEET.

Some particulars of this matter are given in the September number, where the Recognition Services are published, but I may here add, that "it is not in man that walketh to direct his steps." At my first visit, there

was no doubt a union formed and felt, though they were all strangers to me. The more I went amongst them, the closer we seemed to get to each other : till at last they sent me an unanimous invite to become their pastor. My chief reasons for accepting it are : first, because I believe it to be the will of God that Churches should seek pastors ; secondly, the Church has followed the Scriptural course in so choosing a pastor ; thirdly, the sweet liberty I have felt both in prayer and preaching amongst them ; fourthly, the ardent desire I feel in my soul that we may be instrumental in establishing a cause of truth after our own faith and order in that growing neighbourhood, together with certain Scriptures that have been applied constraining me to accept their invite.

Now by way of conclusion, I have to say, we are a little people, a little Church, a little preacher, but our united prayer is, that "a little one may become a thousand, and a small one a strong nation—I the Lord will hasten it in His time" (Isaiah lx. 22).

Fern Villa, St. George's-road, Aldershot.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. XI.

SONG BIRDS.

WE read in Canticles ii. concerning the spring of the year, "The winter is past, the rain is over and gone, the time of the singing of birds is come, and the flowers appear upon the earth."

We are now in the days of autumn, the leaves have been falling all around us, and most of them have already gone ; but it is pleasant to think of bright days and cheerful songsters, though we may not see or hear them much just now. Birds of many kinds were and are found in Palestine, and we should like to say a little about some of these feathered singers in our present paper.

Montgomery wrote about the *lark* and the *nightingale* in his sweet little hymn on humility. I dare say you know it very well, it commences with :

"The bird that soars on highest wing
Builds on the ground her lowly nest,"

and these two little creatures have both been favourites in many lands from the earliest times. Though the lark is not expressly mentioned in Scripture it appears to have been very abundant in Palestine, and there were several species more there than in England. Travellers say that the skylark begins to sing very early in the morning. In March it has been heard in full song at half-past *five*, in June at half-past *one* a.m. It sings as it rises from the ground, and continues its cheerful, merry song when it is so high up that it is almost invisible, and again it sings as it descends, and continues its bright strain until it reaches the ground, where it generally becomes silent, though it then sometimes begins again; even in a cage it sings as sweetly as when at liberty, and reminds us of that rejoicing heart which has a continual feast, and as the poet sings in his thankful hymn :

“ Ten thousand thousand precious gifts
 My daily thanks employ,
 Nor is the least a cheerful heart
 That tastes those gifts with joy.”

Now let us turn to the nightingale—

“ He that doth most sweetly sing,
 Sings in the shade when all things rest.”

This is a very delightful warbler, his song is rich and varied, and though, like the lark, unnamed in the Bible it is found in Bible lands. It visits England with other countries for the summer, retiring for the winter to North or West Africa, so these birds take very long journeys. They are retiring and unobtrusive, though not really shy; and loving groves and woods, they sing almost hidden by the surrounding foliage, so, though often heard, they are but seldom seen by ordinary observers. When the eggs are hatched the nightingale seems to have no time to sing, he is so busy in getting food for the young ones, and the carefully made nest is found either concealed among grasses in some retired spot upon the ground or in some slightly raised position such as an old tree trunk or a very thick hedge.

Many of these sweet songsters are unhappily trapped in vain every season, for most of them quickly die in captivity; they need dear liberty and the sweet inspiring breath of heaven to tune their songs, and seem to tell us of the captive Jews who, when asked in Babylon to sing the songs of Zion, exclaimed, “ How shall we sing the Lord’s song in a strange land ? ” (Psa. cxxxvii. 4). But even these could afterwards say, “ When the Lord turned again the captivity of Zion we were like them that dream.” Then—once more made free—“ their mouth was filled with laughter, and their tongue with singing,” and the burden of the new song was, “ The Lord hath done great things for us, whereof we are glad.”

The birds proclaim the praises of their great Creator, though they know Him not, but for you, dear young friends, we desire and pray that you may sing the praises of God with understanding, that you may know Him as your own dear Saviour, your loving, gracious Friend, and saved from the guilt and power of sin you may here by the Holy Spirit’s teaching begin the sacred song which shall ring on through everlasting days above. Hallelujah ! Worthy the Lamb that once was slain for us. Amen.

JESUS AT THE WELL.

BY PASTOR J. TAYLOR, ZION, SHEFFIELD.

“ And He must needs go through Samaria.”—John iv. 4.

THERE are many lines of truth set forth in God’s Word for the exercising of a true and living faith as the precious gift of God unto His own people.

Historical records of God’s dealings with His people. Our faith is not in *fables, opinions, or imaginary history*, but the actual facts of life, seen, travelled and witnessed by those who have gone before us. Specified doctrines and teachings revealed by the Spirit of God, not the deductions of mere reason, but heavenly truth revealed for the grasp of a spiritual faith. Promises sure and steadfast for encouragement of the heart in our great conflict with sin and hell.

Precepts, that we may not mistake the true expression of the truth of God in our life and conversation. Examples numerous for our meditation. that faith may be helped in its walk and work. Such is the record of our text and its connections. Jesus becomes the central object of a living faith, while all the lines of truth I have noticed are as rays going forth from Him as the Sun of Righteousness and love.

Two things are to be considered :—

I.—What need was there for His going through Samaria ?

II.—How do these words affect us in our times ?

He *must needs* go through Samaria. He had a work to do on His way ; it was to call a sinner by His grace to the knowledge of God and of Himself. Not only one sinner but many in Samaria ; but one He must meet at the well, a poor, sinful, outcast woman, a great sinner. He was the first mover in her salvation. “ *Give Me to drink.* ” How strange for a Jew to ask drink of a Samaritan. *She refused*, yet was not rejected by Him ; He began gently to draw her heart to Himself, “ If thou hadst known the gift of God,” &c. The natural man knoweth not. She discerned not His meaning, but He gradually took away the veil, giving her line upon line of spiritual instruction, He corrected her prejudices, revealed unto her her own heart, and showed her the spirituality of all true service of God and faith in Him. He made known unto her the general truth that salvation is of the Jews ; He showed her the unsatisfactory nature of all earthly things, of creature formalism and natural religion, and at length discovered Himself as the true Messiah that was to come, Himself the fountain of life, truth and salvation to her own soul. Does He not thus deal with sinners now ? Has He not so called many of us ? Not personally, as in the case of this woman, but by His representative on the earth—the divine Spirit—He speaketh to our hearts and calleth us to Himself.

See in this record :—

First. Divine foreordination and foresight, “ *He must needs.* ” “ I must finish the work of Him that sent Me.” This woman was to be called, and He must do it. Those in Samaria were given Him and He must bring them ; *yea*, all that the Father hath given Him, both of Jew and Gentile, shall come, and that is why we are come, and have found in Him our refuge and help.

Secondly. There was personal contact of Jesus with her soul. He came forty miles to meet this woman. How precious must her soul have been unto Him. How strangely He met some of us.

Thirdly. He dealt with her alone, when the disciples were gone away. How like unto His dealings with sinners still.

Fourthly. This was evidently an act of sovereign grace from first to last ; no foreseen faith, merit or goodness, but grace only, reigning unto life eternal, abounding over her sin and darkness and giving her light, life, joy, and blessing from the Father and from Himself.

II.—How this record affects us. There is in us a great need of His coming to us that we may be saved by Him. How happy (if He has discovered this need to our understanding and our heart) *shall we be when He reveals Himself to us as our wisdom, righteousness, sanctification, and redemption.* No salvation but *by Him, in Him, from Him.* He must needs come from the Father, suffer and rise again, ascend and intercede. He must needs be in the pulpit, in our Churches, in our

troubles, afflictions, labours. No light, life, blessing, salvation, help, guidance, deliverance, without Him. Oh may He come this way and abide with us for ever.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

The burning bush, and its lessons.—Exodus iii. 2—6.

FROM the beginning God has visited this world. His eye has ever rested upon the favourites of His choice. Obscurity is no hindrance in furthering the great decrees of heaven. And meanness of birth is not taken into consideration. These things are the playthings of men; they speak of noble lineage, and high birth and grand pedigree, &c. God's thoughts and ways are marvellous, and to us mysterious and incomprehensible, so that with Job we may ask, "Who by searching can find out God?" His special providence presides over the destinies of men, for "He knoweth the way we take." How obscure and mean the early life of many prominent men of Bible lore has been! The case before us affords a convincing example.

MOSES HAD FLED FROM THE LAND OF THE PHARAOKS,

and for forty years he had followed the humble life of a shepherd; and can we question the fact, that Moses learned more of God in that hilly country, where solitude abounded on every side, than he had ever known before? It was there alone, as a stranger in a strange land, that Moses was being trained for high and noble service. He was to be the instrument by which the Israel of God should be delivered. His was no solitary case, for strange paths have been trodden by many illustrious servants of God—*e.g.*, Elijah comes from the obscure hills of Gilead, bursting suddenly upon the scene, arresting the clouds, confounding the king, his priests, and people. After announcing his terrible message, he is commanded to retire to the brook Cherith; and there in the deep glens, said to be between four and five hundred feet deep, he dwells, sipping from the cooling, refreshing stream, and receiving his meat from the ravens. What lessons did the prophet learn amid that solitude! What heavenly preparation for subsequent battles he would fight for his Lord! So was it with the great apostle of the Gentiles—he must retire for three and a half years into Arabia, to be there fitted for the service and work for which God has chosen him. If the apostle who leaned on his Lord's bosom at the last repast must receive fuller revelations of the Alpha and Omega, he must be carried away to labour in the quarries of Patmos. It has been so in modern times. In the solitude of the monk's cell strange conflicts are going on, yet those very conflicts and deep heart-searchings are the necessary preparations for the work God had in store for the monk to do; and it was alone with God that he learnt the art of spiritual warfare. Wrestling in earnest and fervent prayer, Luther shook the nation and the world. It was alone in the gloomy cell over the river at Bedford that the "immortal dreamer" conceived the plan of the most wonderful allegory ever given to the world, which has charmed old and young of all kindreds, tongues and people. In all these examples we discover how God trains and prepares His servants for the

work marked out for them, and each man must do his allotted task. No man can do another's work.

God prepares His servants for their spheres of labour. It was so with Moses—God comes down and unfolds the plan of liberating and redeeming His chosen people. For Israel must be delivered, not because Moses may, or may not be perfectly adapted for such an important mission, but because of the covenant made, and the promise given to Abraham and others. The divine purpose must be carried into effect. We may now inquire into the way God qualified His servants for their particular work.

BY PERSONAL MANIFESTATION.

That Jehovah manifested, or made Himself known to Moses is an unquestionable fact, the evidence being conclusive. It was not a vision, a dream, or fancy of the mind; nor was it an hallucination or wandering of the intellect, but an irresistible fact. Moses could not be deceived, and if at any time a shadow of a doubt arose respecting what he had witnessed, the voice which called to him would at once decide any such forebodings.

It is interesting to observe the fact that God chose an insignificant *bush*, not a stately oak of the forest, nor the "goodly cedar," but a *bramble*—a low, spreading shrub. What better, or more fitting emblem of the humanity of our Lord! What wonderful condescension! The Infinite and Eternal Jehovah, whom the heaven of heavens cannot contain, dwelling in such a bush! Jesus Christ, Lord of creation, the wonderful and mighty One assumes our nature, and is made bone of our bone, and flesh of our flesh, for He took on Him the seed of Abraham.

THE FIRE.

Moses saw the flame; indeed, it was that which first arrested his attention. Yes, it was the "burning lamp" Abraham saw when the promise was given respecting the restoration of the people, to whom God is about to send Moses.

We are reminded of the fire, when God gave the law to Moses, and of the fiery pillar that went before them throughout their wilderness journey, of the chariot of fire by which Elijah ascended to the eternal city of God. We think of "the bright light" which shone upon the persecutor on his way to make "havoc of the Church." We think of the halo of glory which surrounded the transfiguration of Jesus.

THE BUSH NOT CONSUMED.

Cheering thought, fitting emblem, and truest type of the Church of God. The waves of cruel and bitter persecution have dashed furiously against the Church. The battering rams of hell and infidelity have united their forces in trying to exterminate the Church, but being founded on the Rock of eternal ages the gates of hell shall not prevail. The Church is not yet consumed, her flag still waves in grand triumph, and her glory shall yet be enhanced, by the splendid and glorious victories she shall yet win over all her opposing forces. "For God is in the midst of her, *she shall not be moved.*"

My friend, you and I have our troubles, they may be severe, sharp and protracted, but, O, remember they shall not consume us! Let us remember the *bush*, there was no crackling of its branches, and when the fire of God passed away, it still retained its perfection. So

shall it be with us, we shall be all the better for the trial, and like the Hebrew children not an hair singed nor the smell of fire upon us. But I must lay down my pen in the hope of writing a few more thoughts upon this subject.

GREAT, GRACIOUS, AND GLORIOUS PROMISES.

BY P. B. WOODGATE, SAFFRON WALDEN.

“Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing. To show that the Lord is upright: He is my Rock, and there is no unrighteousness in Him.”—Psalm xcii. 13—15.

LOOKING at the heading of this Psalm you will see it is entitled “A Psalm for the Sabbath Day.” Now the Jews were, and are now, very particular about observing the Sabbath Day; in this respect they set us a good example, they regard with much reverence *their* Sabbath, and when any of them become converted to the Christian faith they show a greater regard for the Christian Sabbath. But when we look at this Psalm on Gospel lines there is much that is of interest in it, in the spirit and composition of it. You will find men are compared to trees, and the prophet Isaiah, speaking of God’s people, calls them “trees of righteousness, the planting of the Lord, that He may be glorified,” and we have a similar expression in Matthew iii. 16, “The axe is laid to the root of the trees,”—it refers to men and women—“therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.”

But now to look a little more closely at the words of the text. We have certain persons spoken of compared to trees, which are said to be planted in the house of the Lord, and as an evidence of life and fruitfulness, *they shall flourish, they shall bring forth fruit, they shall be fat, &c.* There is no uncertainty about it. Just notice those words so many times repeated. *They shall.* Yea, all through their life, and to the end, even to old age. It is the work of God; they are plants of His own right hand planting, and the work of God has life, vigour, and energy in it. When He gives life, divine life, to a poor sinner, there is certain to be something come out of it. Everything, too, is brought out according to God’s order and arrangement, and by the Holy Spirit operating on the soul. And the conclusion of the matter is, “He is my Rock, and there is no unrighteousness in Him.” May the Divine Spirit direct us while we attempt to unfold this word.

1st. “*Planting work!*” “Those that be planted.” You know planting work gives the idea of transfer from one place to another, and the planter, as a skilful gardener or vinedresser, selects the plants, and the soil most congenial to the plant. Now we know very well the Lord found us as sinners, transgressors going astray from the womb.

WHERE DID HE FIND YOU?

where did He find me? Planted in the house of the Lord? No! He found us in the world, mixed up with the men of the world, mixed up with family concerns, engrossed with worldly things, following its maxims and pleasures. But there came a time when God touched the heart, and you could not feel happy; the things that once satisfied and

pleased, had lost their sweetness, and you became miserable and unhappy. There must have been a change, the Holy Spirit was working there. He was rending the roots of the tree from its native soil, tearing you away from an ungodly world and ungodly companions, uprooting strong prejudices, in order to plant you elsewhere. It needs a skilful hand to do planting work. It is not everyone who knows how to plant. Some could make a hole and carelessly thrust in the plant, with its root anyhow ; but a skilful workman prepares the ground, makes the hole large enough, so that the roots can be spread out in their natural position. In our text we have a skilful hand, "the planting of the Lord." Oh ! those marvellous and heartsearching words of our blessed Lord, "Every plant which My heavenly Father hath not planted shall be rooted up." God uses the skilful hand, He plants them right on the soil of Calvary, which bespeaks His wisdom and His knowledge, and how such souls become rooted and grounded in Calvary's soil, so that they desire to know nothing among men, save Jesus Christ and Him crucified.

"Planted in the house of the Lord." This does not refer simply to a material building, whether called church or chapel, but to the Church of the living God, the family of God. Now it is possible for us to be planted in the visible Church, for there is a church within a church, a seed within the professing Church, yet not planted as in our text in the house of the Lord. God has a family, and that is the true Church. Christ is the Redeemer of that Church, and through all the ages—notwithstanding all the malice of enemies, and the diabolical tortures that have been invented to extinguish it—it remains the Church still ; it will never die. God has said respecting this Church "Mine eyes and Mine heart shall be there continually ;" that is the house, the home of the family, and it is a home of love where all are bound together. Those that are thus planted in the family of God shall flourish in the courts of our God. If there is no life there will be no flourishing. These are the righteous that shall flourish like the palm tree, and grow like a cedar in Lebanon. The Lord will have both manifested in His people, the evergreen of the cedar, and the fruitfulness of the palm tree, as a proof of their being in union with Christ their living Head.

Cedars of Lebanon signifying that they are well grounded, firmly rooted ; though shaken, they shall never fall. The sap, signifying grace : where there is no sap there cannot be any fruit ; the dew of the Spirit descends, the sap rises, in due time the precious, unctious oil of grace is seen in the fruit brought forth, *that* God will accept. This is very different from the talk of the lips ; men may talk freely about the things of God where there is no fruit of grace manifested. Where grace is in the heart, they shall be fat and flourishing.

Then again, "They shall still bring forth fruit in old age." Trees cannot do this, but in the trees of God's planting there has been the childhood, the growing up to maturity, and now the old age. How active such an one was in the vigour of youth, nothing stood in his way ; you find him at all times in the service of God ; he loved to meet with God's people. There may seem a decline, but the truth of our text holds good, "They shall still bring forth fruit in old age." Sometimes he cannot pray, he hangs down his head. But is there no fruit ? The fruit often hangs down, especially in old trees, bending down the branches to the earth. Though there may not be so much fruit seen in the activity,

yet the reality remains, and at times he can take down his harp from the willows and strike it aloud to the praise of sovereign grace. You come and converse with him in his old age; every sentence of his conversation tells, it drops like oil and wine; he prefers spiritual things, and the older he grows the more he longs for the Word of God, realities, the sweetness, the power of Divine truth. I myself long for more spirituality, more feeling, more heartfelt realisation. We now long for the spiritual element in these things. We hear a man preach; it is all right, all straight, according to truth, but we want the power, the unction. I know I am drawing near to the end. I shall soon, in a few more weeks or months, step into eternity. How I dearly crave for spiritual things.

I WANT MY CHRIST ALWAYS WITH ME,

and me with Him, to be in the spirit and under the teaching of the Holy Spirit. You converse with one of these aged ones—you find he still has a deep interest in the welfare of Zion, his heart is in Zion; he says "Oh Zion! the city of the living God." What a blessing that there is a Zion. He says next to my Christ and the work of the Holy Spirit, the dear people of God are uppermost in my desires. I and them are one; we are bound together for time and eternity. He has a son or daughter he would like to see brought before he is taken home; he brings them before the Lord in prayer. Oh! that God would make them manifest as His. I have a desire to depart, but oh, before I lay my head down upon my dying pillow I long to see them made manifest as the Lord's. I was rejoiced in hearing from a friend of an aged saint, 93 years of age,* lying on his dying bed, and news was brought him that two of his grandchildren had come out on the Lord's side and were about to be baptized. The spirit of the old man revived and his heart was filled with joy and thankfulness, saying, "Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes hath seen Thy salvation."

The fruit does not die even in old age. He does not say, Oh! it does not matter. If God has an elect people they will all be brought. No! we love to see them brought for the confirmation and joy of faith. A man is about to depart, he must go alone; does he grieve at the thought of leaving his wife and children? he himself is just about to go to the haven of rest. No! he says they are the Lord's, and they will come after me.

GOD WILL NOT FAIL.

"They shall still bring forth fruit in old age." The ultimate end in the closing verse, "To show that the Lord is upright," to set forth the great and important truth that He is my Rock. Why planted? Why brought out? But to bring forth fruit to God, not merely the green leaf of a profession. When God plants, it is for a purpose, not for show, not that the planted one may boast of his attainments, but to "shew forth." It shall come out, the grace of God shall be seen, and that to the praise and glory of God.

Thank God He is upright, we learn it from the Spirit's teaching in all His dealings with our souls. His work shall stand, and the fruit brought forth shall be to the praise of God. There may be some listening to me now who say, I know the truth of all that. I know who

* The late Joseph Careless, of Cambridge.

has done it all, making His grace to abound and spring up as living sap, I can join and say "He is my Rock;" that very one who has done so much for me.

MY ROCK.

I have experienced Him as such. His arm hath gotten the victory and brought me to rest there. *My Rock*, my firm standing in Christ; I have in Him all I need, I love to have something solid. He is my sure footing, I have been shaken *on* the Rock, but never shaken *off*. Blessed be God. Here is the Rock, the fortress impregnable, that can stand battering, yet nothing has affected it; thousands of enemies have done their worst, but have failed; men are trying to do what they can to make out that Christ is not a Rock. Oh, they say, you make too much of Christ. Men are trying to overturn the Scriptures, but they cannot. It is a rock that will stand firm for ever, and standing upon this rock what a beautiful view you have, what a large expanse there is before you; raised above, you have the spiritual aspect of divine truth, and amidst all the beating of the storms that will come against it, take your stand upon this Rock. Get away from this blessed ground you know nothing, but are tossed hither and thither, but standing here "*He is my Rock.*" What a glorious discovery, it will never fail, but bring you into sweet communion with Him here and hereafter.

"And there is no unrighteousness in Him." What varied seasons we pass through. At times everything seems against us, and hard thoughts of God will arise. Yet God is righteous still. The aged saint looks back over many years, and he says it has been all right; sometimes He has chastened me, sometimes broken my idols to pieces, yet He has never forsaken me; "there is no unrighteousness in Him." There is no unrighteousness in Him in the matter of salvation. He may meet with one and not another, if He brings His law to bear upon a soul in solemn language, "Cursed is every one that continueth not in all things written in the book of the law to do them," or "The soul that sinneth it shall die." It is what our sins deserve; and there is no unrighteousness in Him. When the Great White Throne is set, and the Judge passes sentence, saying, "Go, ye cursed," or "Come, ye blessed," there will be no unrighteousness in Him, it will be a righteous sentence. And those who are brought by Divine grace, and laid low at His feet, feel He might have left them to have perished in their sins. It is by the grace of God we are what we are. Such are safe in time and safe to all eternity. He will not alter or change His mind. Yet in all we pass through we see there is a line drawn between the righteous and the wicked, those who serve God and those who serve Him not. And there is no unrighteousness in Him.

People are never ashamed of a *false* religion, but God's people sometimes, when in worldly company, are ashamed to confess the *true*, and get a stinging conscience for it afterwards.

The mountains shall float like atoms in the air sooner than God's covenant shall alter, fade, or fail. Some things come and go, such as health, wealth, friends, &c., but covenant mercy is always the same.

Man is neither lost nor saved without a meritorious cause, and it is a mere fallacy to suppose that non-election was the procuring cause of damnation. Man has destroyed himself, and God punishes as a just Judge; and the death of Christ is the meritorious cause of man's salvation.

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XV.

BY SAMUEL BANKS.

ANA-BAPTISTS (*continued*).

As to the term "Ana-baptist," it was borne by many of our predecessors as one of reproach. In studying Baptist history care is necessary in distinguishing between those who really were Ana-baptists and those who were falsely so called.

Ana-baptist excesses were strenuously opposed by all true Baptists; notwithstanding which the objectionable term was often unjustly applied to them, against the misuse of which they indignantly protested.

We learn from a speech of Henry the Eighth's at the prorogation of Parliament that the epithet was applied (at that time) to all who strove to promote a true reformation in Church and State, just as the words "Puritan" and "Methodist" have since been applied indiscriminately to *all* zealous for Evangelical principles.

Take an instance. Barnes was burnt at Smithfield, in 1540, as an Ana-baptist. Speaking from the stake upon which he was chained, he declared that he was *not* an Ana-baptist, seeing he had a great aversion to the sect, and had never favoured or maintained them.

It was mainly their endeavours to throw off all control that would supersede the exercise of individual conscience that determined the rulers of the Sixteenth Century to exterminate, if possible, the Ana-baptists.

Roman and other Episcopalians, and the Presbyterians, would be as ready to exterminate the true Baptists of our own day if they had the power: but no power on earth can exterminate them while God Almighty liveth, while Jesus reigns, and while the Bible is present in our midst in the power of its Inspirer and Interpreter.

The conclusion of the important study upon which we have entered—so far as we have at present examined it—is, that we are bearers of an honourable name, following in the footsteps of Him who hath the name which is above every name; that the principles and practices which keep us distinct from the rest of Christendom are pure and right, having the highest and only permissible authority; that we are *not* separatists, but that they are the separatists who have departed from the primitive and Scriptural order to which by grace we cling; that we have a noble army of gracious predecessors and a great cloud of witnesses, who have not only sown faithfully the good seed, but in many cases counted not their lives dear unto themselves, and in not a few instances sealed their witness with their blood. Wide as was the field in which the Master sent them forth to live and labour, yet,

"Wider fields are still before us,
Where to sow the precious seed;
And that seed from heaven's rich storehouse,
Will supply the world's vast need;
Jubilate! Jubilate!
Onward let the work proceed."

Orpington, October, 1897.

THE LATE MRS. ROSANA PACKER.

MRS. ROSANA PACKER, the beloved wife of William Packer, of Dunedin, New Zealand, passed peacefully away to the rest that remaineth for the people of God, Monday, August 16, 1897. Deceased was a daughter of the late Robert Comfort, and niece of Isaac Comfort; the latter was for some time minister of the Gospel at Ramsgate and elsewhere. The name of Comfort was familiar

among the churches of truth at the commencement of the second half of the present century. It is worthy of note that our departed sister was brought up under the sound of the Gospel, and attended Divine Service with us at Crosby Row and Unicorn Yard Chapels, where her father-in-law, Mr. Elijah Packer (of blessed memory), read the hymns and led the service of praise. It was our privilege to be intimately acquainted with the deceased, and can bear testimony to her regular attendance on the means of grace, and though she did not then make any public profession, yet, we are assured the truth she was favoured to hear in "the old country" did not leave her in the far-off land of her adoption, for, as she passed away (too weak to speak), she signified by the waving of the hand, and a sweet smile on the countenance, that she was happy; there was

"A mortal paleness on the cheek,
But glory in the soul."

Thus in the presence of her husband and children she crossed the narrow stream and joined the chorus above, uniting with her numerous relatives and friends who have gone before, in the anthem of praise. There she now

"... bathes her weary soul
In seas of heavenly rest,
And not a wave of trouble rolls
Across her peaceful breast."

To her bereaved husband (the companion of our youth) we send hearty and sincere sympathy, and say, God bless you, William, and grant you and your dear children supporting and sustaining grace, and although we may never meet again on earth, as we used in the days of our boyhood, may we gather in the realms of everlasting bliss—

"No wanderers lost,
Whole families in heaven."

So prays your old companion, JOHN.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SURREY TABERNACLE. — The 67th anniversary of the formation of the Church, and the 32nd of the opening of the chapel was celebrated on Wednesday, Oct. 20th. when large congregations from all parts and Churches of our beloved denomination, assembled and united with us in our praise to the God of all grace for His abundant goodness and mercy in the past, and supplications for a continuation thereof in the days to come. It was a day to be remembered with much thankfulness, but there was a drop of sorrow mingled in the otherwise brimful cup of joy, and that was the sudden indisposition of our beloved pastor, who was unable to take any part in the services of the day. Truly our God's ways are past finding out. Yes, "He moves in a mysterious way, His wonders to perform." Mr. W. Lush, of Marden, was graciously helped to preach a sweet, edifying, and profitable sermon, from 2 Tim. iv. 18, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom, to whom be glory for ever and ever. Amen." This was the first time Mr. Lush had

preached in the Surrey Tabernacle, but the wish was general that he may come amongst us again and again. Tea was provided in the vestries, and the good cheer was enjoyed, whilst the people spoke well of the good feast in the afternoon. In the absence of the pastor, brother Rundell presided at the evening meeting, and on the platform were his brethren the deacons, together with our aged and esteemed friend, I. C. Johnson, Esq., of Gravesend, now in his 87th year, and the ministerial brethren, Bush, Carr, Dadswell, Holden, Lee, and Morling, and commenced with singing hymn 154 (Wells' Selection). The chairman read Psa. cxlv., and brother Holden was sweetly led in prayer. The chairman feelingly spoke of the disappointment felt by all, and by the pastor in consequence of his enforced absence, and then shortly reviewed the past progress of the Church, and raised another "Ebenezer" for another year's blessings, and said, that as our brother Boulden had something very interesting to say and do, he would call upon him at once. He came forward, and after referring to

the report in the EARTHEN VESSEL for the year 1864, of the laying of the foundation stone on the 17th October, 1864, of the beautiful house in which we were now assembled, produced the silver trowel presented to the late honoured and now glorified servant of God, James Wells, on that occasion, and which he (brother B.) had had presented to him for the Church and congregation by a friend into whose hands it had fallen. The Church will carefully guard this relic as they will the foundation stone of the tabernacle erected in the Borough-road, of which they became possessed some time ago. This interesting part of the meeting being over, brother Bush was led to discourse very sweetly upon the words, "I am the God of Bethel" (Gen. xxxi. 13). Brother Dadswell followed with some precious words on "Thy people shall be willing in the day of Thy power" (Psa. cx. 3). Brother Crowhurst came next with words of sympathy for the pastor, and founded his address upon the words, "Hold fast that which thou hast, that no man take thy crown" (Rev. iii. 11). Brother I. C. Johnson then gave some of his recollections of and experiences in the old Surrey Tabernacle, and of the opening of the present one. Brother Carr then stood forth and apoke well from the words, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 7). Brother Lee then had some good things to say, and said them, founding his address upon "The pleasure of the Lord shall prosper in His hands" (Isa. liii. 10). And last, but not least, came our brother Morling with some blessed assurances founded on "His name shall endure for ever; His name shall be continued," &c. (Psa. lxxii. 7). All the brethren expressed their loving sympathy with our beloved pastor and the Church and friends, in consequence of his indisposition, and no doubt the large assembly sent their silent petitions to the throne of grace for his speedy recovery. The chairman having been thanked, and he in turn having thanked the brethren for their spiritual addresses, and the doxology having been sung, brother Gray closed the meeting with earnest prayer and the benediction, and so ended a day long to be remembered with joy and gladness, and may many more such be held in the dear Surrey Tabernacle which has been honoured by our Triune Jehovah for so many years. May the Church prosper. May our dear pastor's ministry be still made

a blessing; sinners be born again; saints encouraged, fed, and strengthened, and to His name which is above every name shall be all the praise.—G. F. G.

MR. JOHN BOX'S TWENTY-THIRD ANNIVERSARY AT SOHO.

ON this, as on all previous occasions, friends from all parts of London, as well as from the provinces, mustered in good numbers at Soho Chapel, Shaftesbury-avenue, to manifest their esteem for, and unite in, the sacred services commemorating the 23rd anniversary of Mr. John Box's pastorate, which took place October 5. The

AFTERNOON SERVICE

was devoted to prayer, praise, and two short addresses by Messrs. Witton (Aylesbury) and J. W. Humphreys (West Ham). Brethren Eli Stagg, E. Beecher, M. Green, and Licence, offered brief yet earnest petitions, for God's blessing to rest on pastor and Church, interspersed with several hymns of praise from Stevens' Selection.

Tea followed in the spacious room beneath, where hearty Christian greetings took place and sweet fellowship held till the time for commencing the

EVENING SERVICE

(the pastor presiding). After singing hymn 531, and reading the Word, Mr. Millwood, of Hill-street, offered prayer. Mr. Box spoke in warm and affectionate terms of the continued kindness he received from the Church and congregation, and of God's gracious dealings toward him during the 24 years of his ministry at Soho, and still he lived in their esteem and kindness, which he appreciated greatly.

Savoury and spiritual addresses were delivered by brethren P. Reynolds, James Clark, G. Elnaugh, Thomas Carr, Albert Steele, James Flegg, and G. W. Thomas, of Watford.

Each speaker was of necessity brief, yet each kept well to their subject. Thus with prayer and praise, the anniversary was conducted, concluded and much enjoyed, not a few expressing the pleasure they felt and the presence of the Lord realised on this occasion. One good brother, who has Licence from his Lord to speak in His name, told the writer it was "good to be there" and so said many more, for by their lingering about at the close they seemed to say,

"When Christian friends together meet
With singleness of heart,
And Jesus makes communion sweet,
How loth they are to part."

TOOTING GROVE.—The chapel in this beautiful S.W. suburb has been renovated and made to look neat and comfortable; visitors will receive a hearty welcome. We trust God's blessing may rest on the labours of brother Chalcraft and others who minister the Word of Life there. [See Advt. on p. 2.]

BIGGLESWADE.—The usual harvest thanksgiving services were held at Providence, on Wednesday, Sept. 22, two sermons were preached in the afternoon and evening, by Mr. A. White, of North Marston, near Winslow (late pastor of the Particular Baptist Chapel, Waddesdon-hill, Bucks). A public tea was provided between the services in the schoolroom, and a collection was made after each service in aid of the cause.—E. S. KING, Elm View, Biggleswade.

THE TROWBRIDGE ANNIVERSARY.

(By Our Wiltshire Correspondent).

THE anniversary of Zion, Trowbridge, was held on Tuesday, September 21st, the morning service commencing at 11 o'clock. The sermon was preached by Mr. Moxon, of Bury, Lancashire; his text was taken from Acts xx. 24, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Very sweetly he set forth the value and blessedness of a Gospel ministry and the high estimate set upon it by the great apostle and the low estimate he had of his own life in comparison with it, and his perfect willingness even to sacrifice it in the defence of it: also its divine Author, even the Lord Jesus, from whom he had received it, made it doubly dear to him; then it was the Gospel of the grace of God which had been given to him to proclaim, and, as he himself had experienced the blessedness of being saved by the rich, distinguishing grace of God, he delighted in bearing testimony to its efficacious power, not only in enabling him to say, "By the grace of God I am what I am," but that the same testimony must be given by every saved sinner, there being no other way or plan of salvation. The preacher during his discourse gave a very interesting account of the way in which he was led of the Lord into the ministry, in spite of all his resistance to it; how at last he was obliged to yield to the power of the Word as applied by God the Holy Ghost, and he was sure that all God-sent preachers must bear testimony to the Gospel of the grace of God.

In the afternoon Mr. Peet, the pastor,

occupied the pulpit, and delivered a discourse suitable to the occasion.

In the evening Mr. Hemington, of Devizes, preached an excellent discourse from Isa. xxviii. 9, "Whom shall He teach knowledge, and whom shall He make to understand doctrine? them that are weaned from the milk and drawn from the breasts." He spoke of the babes in grace, their quickening, the new birth, the weaning process, and their growth into the knowledge of divine things experimentally, doctrinally, and practically being babes, young men, and fathers in Christ, giving a little of his own experience in these things, concluding with some sound practical advice.

Friends were present from Bradford, Bath, Hilperton, Southwick, Yeovil, Bristol, and other places. Collections amounted to over £15. Luncheon and tea provided and congregations fairly good, but not so large as in former days, so said some who remembered John Warburton and his times, when the chapel used to be crowded; but the old-fashioned Gospel is not appreciated by the multitude in the present day, Arminianism and creature-worship being the order of the day.

DEVIZES (OLD BAPTIST CHAPEL).—The annual special services in connection with this ancient place of worship took place on Wednesday, Sept. 15, and were as usual well attended, many visitors from Bath, Trowbridge, Calne, Chippenham and neighbouring villages being present. Also some friends who formerly lived in Devizes and attended the Old Baptist Chapel took the opportunity of attending there once more, and the greetings of those who meet but seldom were many and hearty. Mr. Hallett, of Brighton (a very able minister), preached morning and evening. His text was, "Who is this that cometh out of the wilderness," &c. The discourse was experimental and honouring to the God of our salvation, friends were favoured with the hearing ear, hearts were warmed, and souls comforted. Mr. Hugo Gruber (now of Manchester), an Austrian gentleman, who has on many occasions been heard in Devizes, preached in the afternoon. Tea was provided at the Oddfellows' Hall at 4.30 p.m., when about 190 persons sat down. The tables were prettily laid out, decorated with ferns and flowers, and presided over by ladies of the congregation. The collections were very good, being quite up to the average, and will be devoted mainly to the maintenance of the fabric and buildings in connection. The minister and friends congratulate each other on having had in every sense of the word a good day for their 1897 gathering.—*Devizes Gazette*, Sept. 16, 1897.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

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

So it was, on Tuesday, October 12, when the autumnal or half-yearly meeting of the Metropolitan Association of Strict Baptist Churches assembled in Shouldham-street Chapel, Bryanstone-square, for business, conference, devotional exercises, and divine worship.

The daily Press (morning, noon, and night) tell us of uneasiness and unrest in the commercial world, causing much sadness. "Fever-stricken Maidstone" is creating great sorrow and suffering to the inhabitants, for whom much sympathy of a practical and prayerful consideration is being exercised. The commotion now rising among the populace on behalf of the children in this hitherto free and highly-favoured country, wars and rumours of wars abroad, and numerous other circumstances little short of calamities, force themselves upon us hourly and make us cry unto Him in Whom we live and move and have our being.

"In mercy defend us
By day and by night,
All needful good send us,
And still for us fight."

May the Lord God Almighty, for His name sake, for His Church's sake, for our soul's sake, defend, guide, support, and strengthen us by His Spirit and grace for the conflict of life, "praying always with all prayer and supplication in the Spirit, and watching thereunto

WITH ALL PERVERSANCE

and supplication." The Holy Spirit grant that in all things we may "be strong in the Lord and in the power of His might."

Thus we soliloquised on the above-named day as we travelled to the quiet, clean, and comfortable chapel in Shouldham-street, where the pastors and delegates assembled in good time and in good numbers, and we found it sweet thus to turn aside for awhile from the outside world and greet one and another from the four quarters of the Metropolis whom it is our privilege to meet on these occasions.

It is a fine day; the natural sun is shining in its autumnal beauty, shedding its warm and cheering rays on all creation, and we are looking up to its great Creator for the Sun of Righteousness to shine upon the assembly, "To bless the soul of every guest."

Soon after 2.30 the president, pastor E. White, took the chair, and asked the assembly to unite in singing Watts's well-known hymn,

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

when a hundred or more stentorian

voices sent up a volume of praise to Almighty God, led by brother Albert Steele, which made the walls of this ancient sanctuary vibrate to the echo, and which increased in heartiness as the united congregation with one voice sang—

"Jesus is worthy to receive
Honour and power divine;
And blessings more than we can give
Be, Lord, for ever Thine."

The keynote having thus been struck, the president read part of Ephes. vi., and brethren Palmer (Waltham Abbey) and Crouch (Gurney-road) sought the Lord's blessings on the services of the day and all Churches of truth.

Mr. White, in a few brief words, gave a hearty welcome to the pastors and delegates of the associated Churches; was thankful they were kept firm in the truth, and for manifestations of progress and prosperity. The old chapel at Bexley Heath had been enlarged and improved. Erith also had made a forward movement, and were now meeting for worship in a more commodious sanctuary. Increasing interest was taken in the young and rising race, making timely reference to the coming School Board elections, urging Nonconformists to vote for those candidates who would oppose sacerdotalism and support the compromise which has worked so well for twenty-five years. Some pastors had resigned, which he regretted, but prayed God might overrule these events for the good of all concerned.

Brother Marsh stated he had prepared a Catechism for use in our Sunday-schools; had realised much sacred pleasure and joy in the work; the Committee would have it before them in printed form presently for mutual consideration, and hoped ere long it would not only be in use in all our schools, but prove useful also.

Brethren Mutimer and White, the delegates of the Metropolitan Association to the Suffolk and Norfolk kindred Association's annual meetings in June last, expressed the pleasure they realised in gathering with the friends at Stowmarket, and the hearty reception they received at the hands of the East Anglian Strict Baptists.

Pastor Thomas Jones was chosen president for the year 1898-9, and brother Walter Abbott, vice-president. Messrs. Box, Fromow, and Newman, hon. secretaries; Mr. Wilson, hon. treasurer; Messrs. A. Steele and H. Clark, auditors; and James Mote, Esq., hon. solicitor, were re-elected by show of hands, with grateful acknowledgements for their past services.

Brother Fromow said the sub-committee appointed to draw up a plan with the view of forming a fund to assist necessitous ministerial brethren and their widows of Strict Baptist

Churches, were in consultation, and would as early as possible lay the result of their deliberations before the delegates.

The ballot for the committee to serve during the coming year was taken, and while the scrutineers were counting up the votes, the president mentioned the state of "fever-stricken Maidstone," and after singing, "When trouble like a gloomy cloud," &c., called on brother E. Mitchell to offer prayer, hoping he might be led to plead on behalf of the sufferers in Maidstone.

THE EDUCATION QUESTION.

In a few brief words brother John W. Banks referred to the education of the children and the coming School Board election, and moved the following resolution:—

"That this assembly records its emphatic condemnation of the educational policy of her Majesty's Government during the last Session as encouraging the endeavour to put the education of the country into the hands of the clergy of the Established Church. The assembly asserts its opinion that there can be no settlement of the educational difficulty until all schools supported out of public funds are placed under the control of local bodies elected by popular suffrage."

Mr. Banks said the resolution was substantially the same as that adopted by all other sections of Nonconformists, and hoped every one present would use their best endeavours to return those candidates who will support the principles set forth in the resolution. The motion was seconded by Mr. John Hodges (Chadwell-street) in a warm and vigorous speech. This was supported by pastor E. Mitchell, who warned the people against priestly sacerdotalism.

Pastor G. W. Thomas urged ministers of the Gospel to explain the matter to their hearers. Mr. C. Wilson (Hill-street), in his usual warm-hearted way, strongly supported the resolution, and Mr. Thomas's suggestion, together with the president and others. The motion was unanimously adopted.

The following are the names of the committee that were chosen to serve 1898-9:—W. H. Abrahams, E. Beecher, H. T. Chilvers, J. Copeland, C. Cornwell, J. Haines, J. Hodges, F. C. Holden, E. Marsh, W. S. Millwood, R. Mutimer, G. W. Thomas, G. Turner, and E. White.

At the close of the business the meeting of pastors and delegates was made "special" in order to consider the advisability of adding to our doctrinal basis an article—viz., "The Plenary and Verbal Inspiration of the Old and New Testament." This was proposed by brother John Hodges and seconded by

brother C. Wilson. Brethren Cornwell, Box, Mitchell, West, White, Wakelin, and others spoke in support of the motion, which, when put to the meeting, was carried *nem. con.*

Prayer by pastor R. E. Sears brought the afternoon meeting to a close.

THE EVENING MEETING.

(By Our Rural Correspondent).

Punctually at 6.30 the beloved president, pastor E. White, took his place on the platform, supported by pastors J. Box and E. Marsh and brethren W. Abbott and J. Hodges, and the evening meeting commenced by singing,

"How pleased and blessed was I
To hear the people cry,
Come, let us seek our God to-day!"

after which brother Marsh read from the Holy Scriptures John v., and brother H. Cooper led us to the throne of grace, and in his petition prayed indeed for the prosperity of Zion.

Another hymn was sung, and pastor J. E. Flegg was sweetly helped to petition the throne, and earnestly he implored the divine presence to rest upon our brother, who was about to preach before us, that it might be a season to us as a refreshing from the presence of the Lord.

The beloved president then extended a very hearty welcome to all the friends, expressing his gratitude for such hearty meetings and for the work the Lord had helped us as an Association to perform; and with such manifest tokens of the divine favour what else could we do but sing His high and lofty praise, and further, in his genial and hearty manner expressed his warm appreciation to the dear pastor and friends at Shouldham-street for the kind entertainment of them that day.

Our dear brother W. Abbott then rose, and in his native, kindly way proposed a vote of thanks to the pastor, deacons, and friends of Shouldham-street for the hearty and loving way they had entertained us, and we could not but feel deeply touched by the way he spoke, and at the same time our gratitude to God was intense for giving us such men to help on His cause. May, indeed, the Word of God be fulfilled in this respect, that instead of the fathers shall come up the children when such as he do rest from their labours.

The proposition was most ably seconded by our dear brother, John Hodges, who followed in similar strains, and we felt no wonder our dear brother E. Mitchell, the pastor of our two brethren, has his hands so upheld when he is surrounded by such brethren in office; may they be long spared to him, and us, and the denomination, is our heartfelt prayer.

The president thereupon put the motion to the meeting, which was unanimously carried.

Our brother Beecher, the pastor, briefly and very heartily replied, and was deeply touched by the kind expressions as well as the honour, as they felt it, to have the Association with them on this occasion.

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

was then sung, during which the collection was taken. Then followed the announcement of several meetings in the near future, and the president introduced our dear brother, pastor G. W. Thomas, and asked him to ascend the pulpit and deliver the message God had given him.

Our brother, in his opening remarks, said he was glad the collection had been taken, as he felt the poor sermon he was about to deliver might have an effect upon it, but that could not be now, and so our Association would not be affected by his weakness. He also remarked that, although he had not sought the present position, yet he felt an honour had been conferred upon him, and, in dependence upon the Lord, he hoped and prayed it might be a season of help and encouragement. Taking for his text

JOHN V. 39,

the preacher was manifestly helped to set forth savoury and strong meat. His powerful reference to the present-day religion which greatly wiped out the Holy Spirit and His work, and also the atonement, and would perhaps try soon to wipe out Jehovah as well, therefore the call to arms to defend the faith once delivered to the saints; he hoped soon to see our Churches more aggressive in the work of the Lord. Why not? A note of alarm also was sounded about Popery, as the preacher told us of the pain caused him by a visit to the Cathedral in Antwerp, and what he saw whilst there. Then, in a sweet way, he led us into the experimental part of the text, "testify of Me," and made many of us feel, "Unto you therefore which believe He is precious," and so he drew to a close a sermon full of earnestness and power, for which we thank God and take courage.

Brother Box said it was the largest half-yearly meeting that had been held and the best collection. He thanked God for the increasing interest taken in the Association and for the hearty Christian love and unity they enjoyed.

"Glory to God on high" was then sung, and, with prayer by the president, brought another very happy gathering to a close—at least so felt

THE SPARED LIFE.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—Harvest thanksgiving services were held on Wednesday, Sept. 22nd. Two sermons were delivered by J. Cattell, of Bessels-green, in the after-

noon from Mark iv. 40 and in the evening from Rom. viii. (latter clause of ver. 9), "Now, if any man have not the Spirit of Christ, he is none of His." Also ver. 14, "For as many as are led by the Spirit of God, they are the sons of God." The Lord mercifully helped our esteemed brother through both services; to His name be all the praise. I regret to say the attendance in the afternoon was very thin, but better in the evening. Hymns suitable for the occasion were chosen from Stevens' Selection; our sister, Miss Winsor, very ably presided at the harmonium. Collections in aid of the cause, £29s. 10d. It was a pleasing sight to see several young friends come in to take tea with us. The tea was kindly provided by our much-esteemed friends, Mr. and Mrs. Walter, and given to help the Church funds. May God bless and spare them many years to be useful in His cause. so prays—E. W.

"A NEW DEPARTURE" AT CLAPHAM JUNCTION.

ON Tuesday, October 5th, very successful harvest thanksgiving services were held at "Providence." A new departure on this occasion was that half the proceeds were given to the Aged Pilgrims' Friend Society.

Mr. G. W. Thomas preached in the afternoon to a good congregation from the very appropriate words, "Nevertheless He left not Himself without witness, in that He did good and gave us rain from heaven and fruitful seasons filling our hearts with food and gladness."

A good number sat down to tea, after which a largely-attended public meeting was held. The platform was beautifully decorated with an abundance of choice flowers. The chair was taken by Mr. A. F. Hall. After commencing with the hymn, "Hark, my soul! it is the Lord," the chairman read Psa. lxxv., and Mr. Goodley engaged in prayer.

In his opening speech the chairman referred to the temporary rise in wheat, and expressed the opinion that, though we should not have a dear loaf, yet the farmer would fare better. God had promised seed to the sower, and bread to the eater, and had wisely arranged that when the supply of one country failed, other countries had an abundance. Later on in the evening he made an earnest appeal on behalf of the

AGED PILGRIMS' FRIEND SOCIETY, pointing out the excellent work it was doing and the claims it had upon the liberality of God's people.

Mr. G. W. Thomas gave an interesting address from the words, "Never man spake like this Man."

Mr. Chisnall spoke well on the text, "Gather his wheat into the garner."

Mr. Holden based his remarks on the portion, "The joy of the Lord is your strength."

Mr. E. Marsh followed with an address from the words, "Thou openest Thine hand and satisfiest the desire of every living thing," and

Mr. J. H. Lynn gave us interesting comments on "Much fruit."

Our pastor, Mr. R. E. Sears, moved a hearty vote of thanks to the chairman, which was seconded by Mr. G. Appleton and carried.

During the evening the Sunday-school choir, under the leadership of Mr. G. Cox, sang the special anthems, "Oh, Lord, how manifold," "Praise the Lord, O Jerusalem," and "Lord of the living harvest."

The collections amounted to £20, £10 of this going to the Aged Pilgrims' Friend Society. F. W. KEVAN.

RECOGNITION OF MR. JAMES GARDNER, AT "ENON," CHATHAM.

WEDNESDAY, the 8th of September, was a day of rejoicing at "Enon," Nelson-road, Chatham, when brother James Gardner was welcomed as under shepherd over the flock there, the Church having been without a pastor for above 16 years.

Our esteemed brother Marsh occupied the chair in the afternoon, who (after singing) read the 122nd Psalm, which was followed by brother Johns, of Homerton-row, imploring the Lord's presence and blessing upon the day's proceedings. The chairman made a few opening remarks in which kindly mention was made of our beloved and now glorified brother Joseph Casse, sen., who passed away only a fortnight previous to this meeting.

Brother Belcher stated the nature of a Gospel Church, which he said is one that is formed upon Gospel and spiritual principles. It is a people called by Christ, and quickened by the Spirit, having been purchased by blood and chosen before the foundation of the world. Wherever there is found a true aching heart after the Lord and Saviour Jesus Christ, there is found one of the mystic members of the body of Christ and a portion of the Church of the living God.

CALL BY GRACE AND TO THE MINISTRY.

Our beloved brother Gardner gave his call by grace, telling us how he had thought of the solemnity of death from the early age of 7, but he was about 17 years of age before any real experience of his sins pressed home upon him, and while sitting in chapel. It was the announcement of that hymn,

"With joy we meditate the grace
Of our High Priest above,
His heart is made of tenderness,
His bowels melt with love,"

which completely broke him down. He knew they were singing about God, and that all his sins had been committed against Him. He sobbed under the sense of his sins being committed against love; but this died away, and he was very far from God by wicked works and continued so until about eight years after. He could never understand how Christ's dying could bring about a sinner's salvation. He was working for a master slater, and would often hide away in his dinner time and pour out his soul to God, imploring Him to show him that his sins were forgiven. But it came to a crisis at last; he thought he would go just once more, and if God did not answer then he believed damnation would be his end, and while he was speaking, these words came to him, "It shall come to pass, that whosoever shall call upon the name of the Lord shall be saved." He knew he had called, therefore it revealed the love of God to him, that He had made him to call and had answered him, and he had been saved all the while but did not know it. He then began to smile through his tears and thank God. Thus he had continued until that day, sometimes enjoying the presence of God, sometimes nothing of the kind, sometimes believing, and sometimes doubting his interest in salvation matters, but one text in particular had been sweetly blessed to him, — viz., "I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee." He was baptized by Chas. Stovell, and joined the Church at Commercial-street, Whitechapel; but was afterwards transferred into fellowship with Thos. Stringer, at Stepney, and while there a deacon (brother Geo. Baldwin) asked him to preach when Mr. Stringer was away. This he consented to and took for his text, "Learn of Me." Eventually, the late C. W. Banks asked him to take the charge of a little Church in Herefordshire, and after due consideration, and feeling the Lord was leading him, he accepted the invitation.

Brother Gardner then gave a brief account of his call to the pastorate at "Enon," and after he had given his articles of faith,

Brother Marsh, at the unanimous consent of the Church, joined the hands of pastor and senior deacon (brother Chas. Cooper), and then called upon brother Holden to close with prayer.

Tea was served to a large number of friends, and the evening meeting commenced at 6.30, our beloved brother Holden ably carrying out the duties of chairman. After reading a part of the 4th chapter of Ephesians, and 5th of 1 Thess., brother Patterson, of Snodland, engaged in prayer.

A short account of the Church's history was then read by brother E.

Case. It was formed in 1842, and consisted of 41 members. Of those 41, our dear brother in the Lord, Joseph Case, sen., was taken to everlasting rest on August 23 last, the only one now remaining being our esteemed brother John Dumsday, who is in membership with the Church at New Cross. The interesting services in connection with the newly constituted Gospel Church were conducted by those highly-honoured servants of the Lord, John Foreman, John Andrews, Jones, and Daniel Curtis. The friends meeting in fellowship at the Lord's table at the close of the day, a sacred, solemn conclusion to the happy gatherings.

In 1843, the late Thos. Jones was invited to preach to the friends, and although never publicly recognised as pastor, he fully and faithfully carried out those duties for a long period, proving a sterling and able man of God, and whose memory is held in the highest esteem and regard. A Sabbath-school was commenced in 1845, which has been continued to the present time, the Jubilee being celebrated with devout joy and thankfulness a little over two years since, and a Benevolent Society formed in 1846, which is still in operation.

Mr. J. Bennett was publicly ordained as pastor in Sept. 1860, when the late C. W. Banks stated the nature of a Gospel Church. T. Chivers offered the ordination prayer, after which James Wells delivered the charge to the pastor, and J. A. Jones, then in his 82nd year, preached to the gathering in the evening, the records stating that a holy, happy time was experienced.

For some time past it has lain heavily on the minds of many at "Enon," to importune our Lord and Master to send a servant of His, and in the interests of the Church it was unanimously agreed to invite four brethren to preach three months each consecutively, and prayerfully await the outcome. Our dear brother Gardner alone accepting the invitation, preached the allotted time with tokens of God's blessing on his labours, especially amongst the younger portion of the community, five of whom have lovingly obeyed the Master's call, "Follow Me." At a special meeting held June 28th, an unanimous vote was given inviting brother Gardner to become the pastor at "Enon." This being conveyed to him, he was led to accept it as the voice of the Lord, and announced his resolve by God's help to faithfully serve the Church.

Brother Marsh then gave the charge to the pastor, taking for his text 2 Tim. ii. 15. He said, The Christian ministry is God's appointment to accomplish His own ends. Among many other things, To reveal His own glory; Gather His redeemed; Feed His own Church.

1st. Their message, which was the

will, word and work of God. The Gospel is God's message. Truth is its name, which they were to preach doctrinally, experimentally, and practically. They were God's ambassadors, and therefore only had to carry His message; their mission was to rightly divide it by distinguishing, separating and distributing it.

2nd. It indicated their position. They were workmen put on by the Master; must know their work, have tools, and give in their time-sheet. They would never be out of work, but would have plenty to do (with temptation, meditation and prayer).

3rd. The manner in which their work is to be done. Study to be a workman *not ashamed*. So work that they are not ashamed of their Master, message, method or results.

4th. The chief end of their service is God's approval. The consciousness of this is sustaining, strengthening, stimulating and saving.

Lastly. It prescribes the course of action by which the end is to be attained. Study, think, arrange, weigh over, work out, look into. Study *yourself*, character, soul, state, society.

Your message. Study to suit the occasion. To find out acceptable words to maintain it in its entirety.

Your Master. He will bear studying. Study to please Him, to do His will.

Your people. Study them, their circumstances, needs; study to be kind to them, bear with them. Study to study—*i.e.*, give diligence, let nothing hinder pulpit preparation.

Brother Belcher gave the charge to the Church, which consisted of good wholesome advice, based upon Philip. ii. 29.

Brother Gardner thanked the brethren and friends who had come in such numbers from Snodland, Meopham, Woolwich, and London, to cheer and encourage him and his people, and after the doxology had been sung, the pastor closed with the benediction. Thus ended another happy season spent in God's house.

We all rejoiced to see our dear and venerable brother Burnell, who is in his 82nd year, and had come all the way from Aylesbury, Bucks, to join in the services with his daughter and her husband, the newly recognised pastor.—
VERITAS.

CHESTER (HOOLE MISSION).—Encouraging and profitable meetings were held on Sunday and Monday, Sept. 19 and 20, to celebrate the eleventh anniversary of the formation of the above mission, which is the branch mission of Milton-street Baptist Church. Mr. A. Gooderham, of Manchester, preached on Lord's-day morning and evening. In the afternoon, he gave an address to the

children, based on Prov. xviii. 24. He spoke of Jesus as a faithful, rich, in-terceding, everlasting, near, dear Friend.

"Sweet thought! we have a Friend above.
Our weary, faltering steps to guide;
Who follows with the eye of love
The little flock for which He died."

A full congregation gathered in the evening, when our brother spoke from Rev. vii. 14. At the close of the evening service many of the friends from Milton-street, journeyed over to unite with their brethren in showing forth the Lord's death. The Communion service was conducted by pastor Wm. Povey, who spoke from Mark xiv. 26. As we beheld our Lord treading for us the winepress alone, viewing Him in that olive press, "wrung with anguish, whelmed in blood," we felt that love "so amazing, so divine," ought to have "our life, our soul, our all." On Monday, the annual tea meeting took place, the pastor presiding. Many friends gathered, and a sweet and social hour was spent over tea. At 7.30, a crowded audience had come together to hear Mr. Gooderham lecture on "Billy Bray, the Cornish Miner." Although we could not agree with all "Billy's" theology, yet we felt like praising God for that grace which changed the drunken, lascivious miner, into a loving, consistent, and devoted disciple of the Son of God. These services, judged by their numerical and financial results, are in advance of former years. Each time we came together there were full and appreciative audiences. The meetings throughout were hearty and enthusiastic. The collections were good, but above all we trust that the seed sown may yield a large increase to the glory of His name.

"Unto Him who loved us—gave us
Every pledge that love could give,
Freely shed His blood to save us;
Gave His life that we might live:
Be the kingdom,
And dominion,
And the glory evermore."

—W. P.

CLAPHAM (REHOBOTH, BEDFORD-ROAD).—Our harvest thanksgiving was held on Tuesday, Sept. 28th, under very encouraging circumstances—viz., fine weather, a faithful preacher, a fair number of friends gathered, and, further, the divine presence of our all adorable Lord. Afternoon service commenced with the cheering hymn,

"Jesus, in Thy transporting name
What blissful glories rise!
Jesus! the angels' sweetest theme,
The wonder of the skies."

Our favoured brother, Mr. John Bush, was enabled through grace to preach a sound, experimental, God-honouring and Christ-exalting sermon from Psa. lxx. 11, "Thou crownest the year with Thy goodness; and Thy paths drop fatness."

After our brother had opened up his subject, and referred to the season of blessing in a natural and providential way to man and beast, he then came to the spiritual side—as God to Noah gave a promise by covenant, so likewise God in the "Person of His Son" established an everlasting covenant, which our faithful God will carry out, and herein is the great comfort of His living family. David, referring to these persons says, "Blessed is the man whom Thou chooshest," which will indeed crown a child of God with goodness, notwithstanding all their unworthiness, and make them sing for joy. The preacher's desire was, Oh! that we might love Him more and more, and that His goodness may be continually brought to our remembrance. Again, corn must die in the ground to bring the harvest, so by Christ's dying, what an harvest His death will bring of joy and gladness. At the evening meeting our brother Mr. F. T. Newman, of Clapham Junction, presided, and read a few verses from Joel ii. Brother J. Garrod engaged in prayer, and the chairman then called upon brother J. Bush, who gave cheering and savoury words from "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Brother R. E. Sears, "Give us this day our daily bread." Brother E. Beecher, "The Lord is good to all." Brother R. Burbridge, "In all things showing thyself a pattern of good works." Brother J. Kingston, "Casting all your care upon Him, for He careth for you;" and our pastor (Wm. Waite), "Occupy till I come," which brought us to the end of a well-spent, happy and spiritual meeting, closing with the well-known hymn,

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

Our collections realised £6.—JOSEPH ARNOLD.

HAPPY HARVEST HOMES IN EAST ANGLIA.

BY MRS. M. A. MOORE.

WALK about Zion and go round about her. What shall we see? Watchmen! Hoary headed saints. Babes in grace. Seeking sinners, and very often smiling faces. What shall we hear? Many things that ravish the ear, and delight the heart, but we think no note more sweet than that which the angels sang so many years ago—"Unto you is born this day in the City of David, a Saviour, which is Christ the Lord."

Another bountiful harvest proves to us that Jehovah still reserves to Himself power to cause the earth to bring forth abundantly, and what a mighty host of regenerated people, young and old, rich and poor, have congregated together in places built for His worship to give Him

thanks, and while doing so, have received through the Holy Spirit's influence blessings in grace.

STOKE ASH.

Sept. 12th. Once again at dear old Stoke Ash, where we have spent so many bright and happy hours. The preacher for the day is not the late venerable pastor—he is unable to leave his home, but another faithful herald is there—viz., Mr. Belcher, of Homerton-row. He is far from well, but as he uplifts Jesus, many thanked God for what He enabled His servant in extreme weakness to bring forth.

SOMERSHAM.

On Monday, Sept. 13th, we paid our first visit to this God-honoured sanctuary. Here brother W. H. Ranson labours and lives in the affections of his people. Upon this occasion, Mr. B. J. Northfield preached in the afternoon a good Gospel sermon, enjoyed by many. Tea followed. A well-attended public meeting was held in the evening, presided over by the pastor. Excellent speeches were delivered by brethren A. Morling, J. Hazelton, B. J. Northfield, and the pastor. Not the least pleasing feature was that during the evening Mr. Morling presented Mr. Ranson with a small parcel containing money, as a love-token from the Somersham Church and congregation, which the pastor acknowledged gratefully.

IPSWICH, BETHESDA.

How many love this sacred spot! How many have been born and nourished there. On Lord's-day, Sept. 12th, brother B. J. Northfield preached to large congregations the grand old Gospel. On Wednesday, Sept. 15th, harvest thanksgiving services were held; a goodly number assembled for tea. In the evening, a public meeting was held, presided over by the pastor, Mr. W. Kern. The Word was read, God's blessing sought, and good, helpful words fell from the lips of brethren S. K. Bland, W. Glasgow, W. Leggett, R. C. Bardens, and H. M. Winch, of Chatteris.

BLAKENHAM.

A little babe may coo its thanks into its mother's face before it can scarcely articulate sounds, and we are thankful the small Churches, as well as the larger, may meet together to try and warm each other by the way, and thank God for His goodness manifested, and if the members of some of the large Churches knew how much their presence and sympathy cheers and stimulates, they would make an effort to go among their weaker brethren more frequently. Iron sharpeneth iron, so the countenance of a man his friend.

On Thursday, Sept. 16th, we held our harvest thanksgiving services. Mr. Winch, of Chatteris, preached an establishing sermon from the old promise con-

tained in Gen. viii. 22. Tea followed. A public meeting was held in the evening, when addresses were delivered by brethren W. Kern, R. C. Bardens, Saunders, W. H. Ranson, and H. M. Winch. Several friends from neighbouring Churches visited us, all of which for their presence and help the Church desires to thank.

IPSWICH, ZOAR.

Here on Wednesday, Sept. 22nd, harvest thanksgiving services were held. The Zoar friends know how to give one "A hearty welcome." Mr. G. Banks was the preacher for the afternoon. A very nice tea and a good number to partake of it. The evening meeting was presided over by the pastor. Speeches instructive and cheering were delivered by brethren S. K. Bland, Ranson, Glasgow, Banks and Bardens. There was much to make one happy and glad. Being favoured to attend all the above services, one can only add,

"While all our hearts and all our songs
Join to admire the feast.
Each of us cry with thankful tongues,
"Lord, why was I a guest."

NEW CROSS-ROAD (ZION).—The 48th anniversary of the Sunday-school was celebrated on October 17 and 19. Two sermons were preached on the Lord's-day by pastor Thos. Jones, and in the afternoon a special address to scholars and friends was given by Mr. W. Stanley Martin. At the close of the address the presentation of a very handsome 15-day black marble timepiece with a pair of tazzas to match, was made to Mr. T. G. C. Armstrong, superintendent, by the pastor, on behalf of the teachers and scholars, he having been connected with the school for 35 years. On the following Tuesday over 200 friends partook of tea in the upper schoolroom, and a public meeting followed, presided over by J. Piggott, Esq. Prayer was offered by Mr. Geo. Taylor, a former teacher, and the annual report was read by the hon. sec., Mr. W. J. Nash. The scholars numbered 337, teachers 34, 32 of whom and 18 scholars were members. The Bible-classes showed an increase in membership, and were well attended. The International Bible-reading Association numbered 230. The Band of Hope was in a flourishing condition, and the Teachers' Preparation Classes, Young People's Prayer-meetings, &c., were well sustained. During the year £8 8s. had been collected for the Strict Baptist Mission, £2 5s. for the Indian Sunday-school Mission, £1 13s. 6d. for the Robin Society, and £1 8s. 3d. for the British and Foreign Bible Society. The proceeds of a lecture by pastor W. Moxham on "The Life and Work of C. H. Spurgeon," amounting to £1 13s. 6d., had also been sent to the Stockwell Orphanage. Miss

Standen, the leader of the Young Women's Bible-class, had been made the recipient of "Spurgeon's Treasury of David" from the members of her class. The young people's work-basket meetings were well attended, and had contributed over £5 to the Chapel Renovation Fund, £3 to the School Fund, and £1 to the Band of Hope. The school had had to mourn the loss of one of its most beloved teachers, Miss Alice Norman, who fell asleep in Jesus in December last. Mr. A. Norman, treasurer, read the financial accounts, showing a balance in hand of £5 1s. 9d. Pastor G. W. Thomas (Watford) moved the adoption of the report in a telling speech, and was followed by pastor E. Wilmshurst (Croydon), who seconded the same, and addressed the young people present on "royal rights," overcoming difficulties, doing acts of kindness, obeying conscience, forgiving enemies, weeping over sin, and rejoicing in the forgiveness of the same for Jesu's sake. The chairman spoke on the prayer of the Lord Jesus that they might be kept from evil, and sanctified through the truth. Pastor J. Douglas, M.A. (Brixton), took for his subject, "Let there be light;" and was followed by Mr. J. Martin on "The work is great." Mr. Armstrong moved a vote of thanks to chairman, speakers, and the ladies, which was seconded by Mr. F. J. Catchpole and agreed to. A selection from the hymns used on the Lord's-day was given by the scholars, under the leadership of Mr. W. J. Nash, accompanied by Mr. E. Martin. The collections amounted to £21 10s., including £2 2s. from the chairman, and a cheque for a similar amount from Mr. E. Fisher, of Gravesend. The pastor closed with the benediction.

BERMONDSEY (LYNTON-ROAD).—The anniversary of the laying of the foundation stone of the building was celebrated on October 5th. In the afternoon Mr. John Bush was helped to preach the Gospel, taking for his text Psa. lxxiii. 23, 24, and many found it good to be present. At the evening meeting the chair was occupied by Mr. Thomas Green, of the Surrey Tabernacle, and the speakers were Messrs. Dadswell, Dolbey, Boulden, Rundell, Bush, Dale (pastor), and Knott. A happy meeting was held, and the collections, both afternoon and evening, were good.

SLAITHWAITE ("PROVIDENCE").—At the chapel anniversary, celebrated on Sunday, October 10th, appreciative audiences listened with deep attention to the discourses delivered by David Smith (Bilston). The congregations were not so large as usual, owing to the inclement weather, and several special services held at other places of worship,

but the collections, amounting to between £9 and £10, were deemed satisfactory. Mr. Snow (pastor elect) came over from Lockwood (where he was supplying), bringing a number of the "Rehoboth" friends with him to the afternoon service. The preacher prayed earnestly that God would confirm the Church's choice, and make the union between Mr. Snow and "Providence" to be firm, lasting, God-honouring, and prosperous. May this be so not only here, but at Rochdale-road, Manchester, Bradford, and Hebden-bridge, at which places pastoral settlements commence in January next.

TOLLINGTON-PARK.—The 20th anniversary services of Zoar Chapel, Tollington-park, N., were held on Sept. 26th and 28th, Mr. Peacock occupying the pulpit on the Lord's-day. In the afternoon of the following Tuesday, Mr. E. Marsh gave an excellent discourse on Salvation, which we much appreciated. In the evening, after tea had been well provided, Mr. Marsh took the chair. Psalm cxlv. was read and prayer offered by Mr. Cooper, after which Mr. Collard was called upon to read a report. An address from Mr. Gentle followed, based upon the clause, "If so be ye have tasted that the Lord is gracious." Mr. H. D. Sandell spoke of the divine claim of our Lord, and the glory manifested in His people, as set forth in the words, "All Mine are Thine, and Thine are Mine," &c. (John xvii. 10). A short address was given by Mr. Cooper, followed by a few remarks from Mr. Thorn, who expressed his thanks to all who had assisted in the services. Singing and prayer concluded our gathering.—**ARTHUR H. SANDELL.**

RAUNDS.—Our harvest meetings were held Sept. 26th and 27th, when our good brother B. Northfield, of March, preached excellent sermons both days. On Monday, 27th, the preacher's subject was a real harvest thanksgiving discourse. We pray that the great harvest day will reveal that our esteemed brother did not visit this town in vain. May it please the Lord to cause the divine shower to come down upon the seed dropped, and in His own time may the seed spring up, flourish, and bear fruit to the glory of our covenant God.—**PASTOR H. E. SADLER.**

IPSWICH (ZOAR).—Harvest thanksgiving services were held on Sept. 22. We were favoured this year with a visit from Mr. G. Banks, of Willenhall, son-in-law to our late pastor, the venerable Samuel Cozens, of blessed memory. In the afternoon a good congregation was present. Mr. Banks took for his text Matt. xiii. 23, noticing in the words the Sower (Jesus Christ), the seed (the

Word of God), and the ground (the human heart). We were favoured with a clear and masterly exposition of this appropriate passage. Feeling that no outline could do justice to so excellent a sermon, forbids me asking a little more of your valuable space. About 100 partook of a splendid tea. At the evening meeting our pastor (Mr. R. C. Bardens) presided. After singing "Come, ye thankful people, come," and prayer offered by brother Ranson, the chairman read Psa. lxxii., and in a brief and happy manner called first upon brother Bland, who gave us a thoughtful, suitable, and truthful address from Gen. i. 29; Brother Ranson, of Somersham, from Philip. iv. 4; brother Glasgow, Tunstall (who happened to be present), from Psa. civ. 28; and brother Banks from Ezek. xxxiv. 26, all witnessing and testifying to the same precious truths. We were cheered to see the chapel well filled, and trust and believe that the savour of these blessed and Christ-exalting services will not soon be forgotten. Perhaps it would interest many of your readers to know that the beloved widow of the late S. Cozens is still in good health, and living,

"Building her hopes on nothing less
Than Jesu's blood and righteousness."

—H. BALDWIN.

LOCKWOOD ("REHOBOTH").—Annual congregational meetings were held on Saturday, October 9th. In the afternoon divine service was held in the chapel, the preacher for the occasion being pastor David Smith (of Bilston), who preached an instructive and interesting discourse from Isa. vi. 13. The assembly included friends from Royton, accompanied by pastor W. B. Suttle, and friends from Thurlstone, including Mr. J. Booth (pastor elect of Bradford). The representatives from Slaithwaite had in their number the daughter of pastor O. S. Dolbey, who is paying a visit amongst the people of her father's former charge. After the service, the congregation adjourned to the spacious schoolroom, where tea was provided, the numbers being augmented by those unable to be present earlier in the day. Among the later arrivals we noticed Mr. Snow, who has recently been chosen to the pastorate at Slaithwaite. The meeting which followed had a true spiritual tone throughout, and was presided over by Mr. G. Matthewman, who, in a few well-chosen words, gave a satisfactory account of financial and other matters for the past year. The addresses delivered by the appointed speakers were of a stimulating character, the trend of which may be summed up thus: 1st. The witness a Christian should bear to Christ (Mr. Archer); 2nd. The life a Christian should live by Christ (Mr.

Suttle); 3rd. The work a Christian should do for Christ (Mr. Smith). Brother Snow's opening prayer for the divine blessing on the gathering was not in vain, for many confessed "It was good to be there."

SUFFOLK AND NORFOLK HOME MISSIONARY SOCIETY.

THE 66TH ANNUAL MEETINGS

were held at Hoxne, on Thursday, Oct. 14th, 1897. At the service in the afternoon Mr. F. J. Harsant, pastor at Otley, preached an instructive sermon from 1 Cor. vi. 19, 20, divided thus:—(1) Your body; (2) Your body a temple; (3) This temple the workmanship of God; (4) This temple a dwelling of God; (5) God asserts His purchase and right of use.

The public meeting in the evening was presided over by the pastor of Hoxne Baptist Church, Mr. W. J. Dennee. It was pleasant to see so many present to betoken their interest in the Society and its aims. The missionary character of the gathering was at once evidenced by the singing of the hymn,

"Jesus shall reign where'er the sun
Doth his successive journeys run."

Psa. lxxii. was read and prayer offered by Mr. A. Morling, pastor at Hadleigh. The chairman, in the course of his remarks, recalled the holding of the Society's annual meetings at Hoxne 13 years ago. The annual report having been read by the secretary (Mr. D. Bennett), and the balance sheet by the treasurer (Mr. S. K. Bland), who related some interesting facts in connection with the formation of the Society, the choir rendered the anthem, "Jerusalem, my glorious home."

Mr. J. R. Debnam, pastor at Horham, proposed, and Mr. A. J. Ward, pastor at Laxfield, seconded the adoption of the report and balance sheet, giving, in addition, addresses full of encouragement to work more fully for Christ. The re-election of Committee and officers was proposed and seconded by Messrs. A. Morling and F. J. Harsant, who spoke also on the presence of Christ in word and work. The two propositions were unanimously carried. The usual votes of thanks were cordially passed, and the meeting was closed with the hymn, "All hail the power of Jesus' name."

Heartly thanks are due to the ladies for providing a tea in the interim, between service and public meeting, and the choir for the efficient manner in which they led the "praise" during the day.

The secretary will be glad to forward a copy of the report, when printed, to any friend interested in the work. Address—3, Beach-road, Lowestoft.

WOOD GREEN.—The fifth anniversary was celebrated at Park Ridings Sunday-school, on Sunday, Sept. 26th, and the following Wednesday. Our pastor preached morning and evening on the Sunday, and brother Harold Cooper, of Soho, addressed the scholars in the afternoon. On Wednesday afternoon pastor E. Mitchell, of Chadwell-street, preached. In the evening, J. Piggott, Esq. presided. The reading was from Mark viii. Brother G. Hill offered prayer. The chairman's opening remarks were from Acts viii 8. "And there was great joy in the city." Our brother spoke of the joy that is pure, everlasting, and also the cause of the joy in the city—viz., Christ was preached. The Secretary read a report of the past year's work. In it reference was made to the fact, that although there were no calls by grace manifested, yet there was sufficient indication that God was working in His own peculiar way in some of the young hearts. There are 125 scholars and 10 teachers, who are Church members. A very satisfactory feature of the year's work was the increase in the Young Men's Bible-class, and prayers answered in relation to it. Pastor E. White, the first speaker, ably addressed the children first, and then the teachers. His children's address was in acrostic form, taking the word "child." These five qualifications of the child he said he should like to see—Changed, Holy, Inquiring, Loving and Decided. To the teachers our brother spoke from the words the Lord encouraged Joshua with, "As I was with Moses, so will I be with thee. I will not fail thee nor forsake thee." He will be with thy mouth. We want God to be with us when we are speaking the message. He was with Moses to guide him in his perplexities, in bringing supplies to the children of Israel, and you want to bring the supplies of God's truth to these dear children. We have as teachers the promise, "I will be with thee." This is the essence of our success. Pastor T. Jones, of New Cross, took the words, "He went about doing good." Our brother said, "it must necessarily impress itself upon our minds, that the Gospel of the Lord Jesus Christ should be very widely known. It is not a something to be hidden away in a corner, but should go as far and as wide as the world reaches." Three points were dwelt upon—1. Our prospects are good. 2. Our objects are good. 3. We have the divine approval. Before the collection was taken, a handsome walnut bookcase, together with a silver-plated teapot, were presented by our pastor, J. E. Flegg, from the teachers and friends of the school to our highly esteemed brother and sister Pickett in recognition of the services they have rendered in carrying on the school since its commencement. Our brother, who very suitably acknowledged the gift, expressed

his surprise and his thanks although he appeared to be deeply affected. The chairman, who used a few well-chosen expressions in relation to it, afterwards called on Mr. E. Mitchell, who said he felt a peculiar pleasure in being present, especially with regard to the presentations, because he looked upon Mr. and Mrs. Pickett as his spiritual children, having baptized them and married them during his pastorate at Guildford. Brother H. T. Chilvers gave a few remarks, the keynote of which were the words, "Whatsoever thy hand findeth to do, do it with thy might." Undoubtedly this was an exceptional meeting in connection with the school at Park Ridings. God's blessing was realized and friends from other causes expressed their pleasure at being present. The singing of the special hymns was very good, and all alike enjoyed them. God be praised for such a favourable opportunity.—P. J. C.

Our Australian Column.

ANNIVERSARY OF CASTLEREAGH STREET CHURCH, SYDNEY.

THE thirty-sixth anniversary of the above Church was celebrated on Wednesday evening, June 30th, by a tea and public meeting. There was a goodly number to tea, and our numbers were largely augmented at the public meeting, which commenced at 7.30, pastor Beedel presiding, supported on his right and left by pastors Hicks and Young, and brother Edwards, the meeting being opened by singing "Glory to God on high" (415 Gadsby), and prayer. The chairman in his opening remarks, after giving a cordial welcome to the friends, said it was no small pleasure to find that at its 36th anniversary, the Church, notwithstanding all the changes it had seen, remained the same in principle as when first formed, their articles and order was the same, and the same Gospel was preached. Speaking of the three years of his pastorate, he said, attended as it was with much felt inability and insufficiency, they had had unmistakable evidence of the Lord's help and blessing, which they were met to record, and he with them desired to thank God and take courage.

The secretary read the report for the year, which was a very favourable one, and though some had been removed by the hand of death, and other causes, one had been added.

The treasurer gave the financial state of the Church, which showed, after all demands having been met, a small deficit, which he hoped the collection that evening would wipe off. He believed they had much to be thankful for. The Poor Fund showed a balance of £8 19s. 3d.

The collection was then taken up, which with monies taken at the door more than removed the deficit.

Pastor Hicks said he believed he had been present at their thirty-six anniversaries, and gave out John x. 16 as the portion upon his mind, "Them also I must bring." Speaking of the sheep of Christ, he said they were made manifest by regeneration, and that regeneration was the effect of predestination. He also spoke of their conformity to the image of Christ, and that they were His crown of glory.

Pastor Young gave a sweet discourse upon the pastures into which the sheep were led and fed, and of the care of the Good Shepherd toward them in raising up under-shepherds after His own heart to feed them with knowledge and understanding.

Brother Edwards in his remarks went to show the origin and the continuance of Baptists as Baptists, and where they got the name "Particular" from, which really means that we were New Testament Baptists, and he thought that people should be called by their right names.

An apology was read from brother Spurway, accounting for his absence. The addresses were interspersed with anthems from the choir, which added very much to the enjoyment of the evening.

The chairman expressed his gratitude to the ministerial brethren, and his appreciation of their presence.

A vote of thanks to the ladies and friends who had provided the tea, the choir, and all helpers, was then given. Thus a very enjoyable meeting was brought to a close by singing, "All hail the power of Jesus' name," and the Benediction.

F. RALPH.

IRTHLINGBORO'. — Sunday and Monday, September 19th and 20th, will long be remembered by the friends at Irtlingboro' on account of the happy and profitable times spent in the house of God. It was our anniversary, and a real good anniversary we had too. Our gracious Lord was pleased to favour us with beautiful weather, and so we had sunshine outside and inside, for the Sun of Righteousness shone with healing in His wings. Many felt it good to listen to our dear brother Kern, of Ipswich, while he was enabled by the Eternal Spirit to tell out of the fulness of his heart "those things which are most surely believed among us," and which ever come with living freshness to the weary heart. He occupied the pulpit on Sunday morning and evening, and also again on Monday afternoon. In the evening a public meeting was held with Mr. Jarman (pastor-elect) in the chair, when we were favoured to listen to some spiritual and soul-cheering addresses from brethren Burgess (of Wellingboro'), Crook (of Rushden), Saddler (of Raunds), and Kern (of

Ipswich). All the meetings were well sustained, both as to tone and as to the numbers present, the congregations being very good indeed. Between the services a splendid tea was provided by various friends who gave "trays," of which a large number partook. It was truly encouraging to notice the energy of all the friends to make the meetings a thorough success, which object was fully attained. Collections were taken at each service for the benefit of the pastor, which amounted to £13 15s. We desire to thank all friends from neighbouring Churches for their presence and help. May many such seasons of grace be in store for us, is the prayer of — W. H. JARMAN.

Aged Pilgrims' Corner.

ON Friday, November 5th, special meetings will be held at the Hornsey Rise Asylum. At 3 o'clock the lady visitors will hold their winter sale of work in the Hall. Tea will be provided at 5, price sixpence; and at 6 30 a sermon will be preached in the Asylum Chapel by Mr. E. Wilmshurst. The attendance of all friends of the Lord's aged poor is cordially invited.

* * *
The October issue of the *Quarterly Record* has just been published. It contains two excellent illustrations and several interesting articles on the Society's work. Copies can be obtained at the office for gratuitous distribution. Its circulation will prove effectual in enlisting the sympathies of new friends with the institution.

* * *
Collections after harvest thanksgiving services have been kindly made at Meyrick-road Chapel, Clapham-junction, and Eden Chapel, Cambridge, and the usual annual collection has been made at Mount Zion, Chadwell-street. The committee are indebted to the friends at all these Churches for so generously responding to the appeals made to them.

* * *
On October 12th, the eighteenth anniversary of the Brighton Home was held in the Pavilion. The apartments were crowded, and the sale of work by the lady visitors was most encouraging. Addresses were given by Messrs. M. J. Tryon, J. K. Popham, T. Lawson, J. H. Hallett, W. Harbour, G. F. Gray, W. J. Martin, and other friends. The Society has now 45 pensioners in the town and neighbourhood, and distributes upwards of £300 per annum locally in pensions.

* * *
By the death of Mr. J. T. Morton the pensioners have lost a generous friend, who for fifteen years has gladdened hundreds of hearts by his munificent gifts.

Marriages.

SEARS—BOATWRIGHT—October 6, at "Providence," Meyrick-road, Clapham Junction, by pastor R. E. Sears (father of the bridegroom) Elizabeth ("Lily") youngest daughter of Mr. John Boatwright, of Sisters-avenue, Clapham Common, to John Walker Sears, of King's-road, Chelsea. The chapel was crowded, and much interest was taken in the wedding, both bride and bridegroom being members at "Providence."

FOWLER—WRIGHT.—On August 28, at Carmel Chapel, Westbourne-street, Pimlico, by Mr. J. Mayhew (uncle of the bridegroom) Ruth Maria youngest daughter of Mr. W. Wright, of Clapham, many years deacon at "Carmel," to William Thomas Fowler, eldest son of Mr. A. W. Fowler, of Chelsea.

Gone Home.

ELIZABETH HART, the beloved wife of James Hart, of Stowmarket, Suffolk, departed this life, August 22, 1897.

MISS SOPHIA MATHER, of Winchmore-hill, was taken in a fit on February 9th, 1897, and passed away unconscious in a few hours in the 72nd year of her age. She had been a living, loving, consistent member of the little Church of Jesus Christ worshipping at Providence, Winchmore-hill for several years. I have heard her speak of feeling herself as a poor, needy, guilty sinner in the sight of God, and, feeling she could do nothing to remove her guilt or to bring peace to her conscience, was led to cry for mercy for Jesus' sake: and after labouring under her Lord and seeking help from the Lord, she was raised up to a blessed hope in His mercy and a feeling sense of the Lord's graciousness and goodness in taking away that burden of sin and guilt. She was ever ready to speak of God's goodness and mercy to her and of His giving His dear and well-beloved Son for such worthless sinners as we. She had no belief in creature-doings as being able to do anything whatever to merit God's mercy, but her hope was in God's free, full, finished, and sovereign grace. Mr. Hewitt, of Ponder's-end, conducted, in the chapel at Winchmore-hill, on February 10th, a very appropriate, sacred, and solemn service, where a good company assembled to pay a tribute of respect. The body was then taken to the Edmonton Old Churchyard and placed in the family vault, and we could heartily endorse the blessed statement of Mr. Hewitt, in "sure and certain hope of a joyful resurrection unto eternal life."—THOS. MARRIOTT.

ROBERT COLLINS (my dear father), of Bucklesham, Suffolk (in his 82nd year) passed into the presence of the Lord on June 25, and was interred at Waldringfield, on the 28th by the side of his dear wife, where both had been members upwards of fifty years, during many of which he held the office of deacon, fulfilling it after the apostolic order in 1 Tim. iii. 7-13. A loving father and faithful friend. Praise, prayer, and practice manifested the work of grace within him. As an agricultural labourer he adorned the doctrine of God our Saviour. The Bible and Hawker were his daily food, and the EARTHEN VESSEL yielded him many a refreshing draught. I think his chapel was to him the dearest place on earth. Many a time when walking there (I think the distance is about four miles), have I heard him quote such por-

tions as "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." The Lord gave him twelve children, and he had the joy of knowing that all of them, through grace, had been brought to know Him whom to know is life eternal. The youngest through her loving devotion was his comfort and consolation in his declining years. Two passed on before him. Ten rejoiced around his grave in Him who said, "I am the resurrection and the life." The lines (enclosed) commemorating their Golden Wedding, were written ten years ago. I herewith forward them and these to the praise of the God of all grace, and for the encouragement of others.

Faithfully yours,

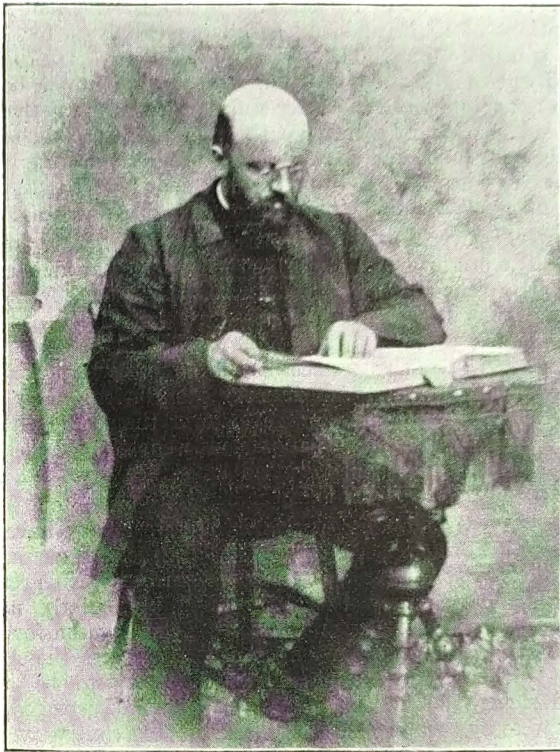
CALEB COLLINS.

Hartismere House, Walham-green, S.W.

GEORGE MILLS, deacon of the Strict Baptist Church, Haslemere (having held that office 38 years), was seized with an apoplectic fit on the evening of July 10, 1897, from which he never rallied, and passed away, Sunday, July 11, dying in the faith he had lived and contended for. He was buried on July 15, in Fernhurst Cemetery by his esteemed brethren in the Lord, Mr. James Ayling, of Chiddingfold, and Mr. E. Medhurst, of Aldershot, the Church so dear to him being well represented.

J. H. PRITCHARDS.—Once again death has visited Bethesda, Bilston, and removed from our midst a promising young man, Joseph Henry Pritchards, at the early age of 24 years. The deceased took a prominent part in the Sunday-school, as well as playing the musical instrument in the services of God's house, and although he had made no public confession of his faith, evidences were not wanting to show he had some good thing towards the Lord God of Israel in his heart. There was no noticeable indication of his being so soon removed from us until a day or two before his death, which occurred on Sunday, September 26th. His loss has been keenly felt, not only by his widowed mother and his brothers and sister, but by all the friends at Broad-street, to whom he endeared himself by his quiet, peaceable disposition, and the willingness by which he engaged himself in any work having for its end the welfare of the cause with which he has been connected from childhood. The funeral service took place in the chapel on Sept. 30th, in the presence of a large gathering of relatives and friends, after which the funeral cortege wended its way to the Bilston Cemetery, where the deceased was interred. The service and interment was conducted by the pastor, David Smith, and were solemn and impressive. The following Sunday evening the chapel was filled in every part to listen to the funeral sermon preached by the pastor from Matt. xix. 20, "And the young man saith unto Him, All these things have I kept from my youth up: What lack I yet?" We think the earnest words spoken on this occasion were attended with divine power, and that out of this apparently untoward event good will spring. Amid the depletion of our number by death, our only consolation is in Psa. xlv. 12, "Be still, and know that I am God."

MRS. SARAH STAFFORD, for nearly thirty years an honourable, useful, and loving member of Ebenezer Baptist Church, Hertford, passed away to her eternal home on Sept. 24th. She had gone on a visit to her relatives, near Maidstone, and died while there. She left us in her usual health, and hoped to return in time for our anniversary; but the Lord had designed otherwise. We deeply feel her removal; but our loss is her eternal gain.—R. B.



J. HARLICK, OF CAMBRIDGE.

(See page 362.)

Grateful Retrospect.

BY E. MITCHELL.

“The Lord hath been mindful of us.”—Psa. cxv. 12.

THE Jewish civil year began about the time of the autumnal equinox, but their ecclesiastical year commenced six months earlier. The civil appears to have been the earlier arrangement, and the ecclesiastical to date from the deliverance of Israel from Egypt. “This month shall be unto you the beginning of months: it shall be the first month of the year to you” (Exod. xii. 2). Our own arrangement, which ends the year on December 31st, is quite arbitrary and modern, as prior to 1752, the year commenced on March 25th. In close approximation to this, the financial year of the nation still closes on March 31st. There is, therefore, nothing sacred or peculiarly solemn in what we call the close of the

year. Yet these recurring periods, marking the swift advance of time, may well serve to call us to reflection. Indeed, the regular recurrence and alternations of night and day afford opportunities for profitable thought to spiritual minds. The opening day calls us forth to work and service, and when night draws its sable curtains, a suitable occasion is given us to reflect upon the character and doings of the day that is drawing to its close. With greater force the approaching close of another year speaks to our souls, and calls for serious reflection. The text at the head of this paper has appeared to us to be calculated to assist us in our meditation upon the events of the year now so rapidly waning.

The words discover DEVOUT THOUGHTFULNESS BROUGHT TO BEAR ON THE PAST. The original nobility of man is seen in that he is capable of reflection. He can recall past occurrences, and trace effects back to their causes. One great superiority of the spiritual man is that he perceives God's hand weaving the web of his life, and conducting him on his journey. "Thou shalt remember all the way which the Lord thy God led thee" is by no means an obsolete exhortation. Few exercises yield a larger measure of profit to the believer than a devout remembrance of God's dealings, when he is graciously enabled to reflect thereon by the assistance of the Holy Spirit, an assistance promised, and ever granted to those who truly seek it at the hand of our God.

Our experiences here are very varied. The year may have been to some who may read this paper of a singularly uneventful character. The even tenor of its days has been but little disturbed. No great events have occurred, nor can they discern anything particularly noticeable. None the less, but it may be even the more, is there reason for them to say, "The Lord hath been mindful of us." To cross the Atlantic a dozen times without meeting with a storm appears to be a greater wonder and richer mercy than to be well-nigh shipwrecked, and to escape as it were by the skin of one's teeth the first time we venture on the deep. In this world of constant change, where everything is in a flux, to have one's family, circumstances, and position kept in a steady condition throughout a year is no small mercy. To live in the midst of a deadly epidemic, and to escape infection; to be surrounded with dangers on every hand, and not a single shaft to strike us; to have our peace and happiness menaced in a thousand different ways, and yet to have these blessings continued to us uninjured, is indeed a proof of God's wondrous mindfulness to be treasured in our hearts.

To some of our readers it may have been a more than ordinarily eventful or trying year. Decisions may have had to be made, and steps taken, fraught with life-long consequences. Heavy burdens may have been laid upon others; they have been visited with severe afflictions, or been called to endure heart-breaking bereavements. Sorrows of various kinds may have overtaken them, and fierce temptations assailed them. There may have been times of despondency, when they have said, "I shall now one day perish by the hand of Saul." Sin may have made terrible inroads upon their comforts, and guilt exceedingly distressed their consciences. Yet an enlightened reflection will discover God's merciful dealings in and through all. He has guided us in our decisions, supported us under our burdens, enabled us to bear our afflictions, comforted under our sorrows, controlled and subdued our temptations, forgiven our transgressions, and supplied our every need. We have proved

His covenant faithfulness, the sufficiency of His grace, the value of His promises, the unchanging nature of His love, the tenderness of His sympathy, the efficacy of His atonement, and the omnipotence of His arm. Others may have forgotten us, or grown weary of us, but He has ever been mindful of us. His eye has been on us for good, His arm stretched out for our defence, and His hand open to supply our need; while with unerring skill He has made all things work together for our good.

God is mindful of us because HE IS MINDFUL OF HIS OWN NAME AND COVENANT. Any attempt to find a reason in ourselves why He should be mindful of us will prove futile. The deeper our knowledge of ourselves the more profound will be our sense of our unworthiness. We wondered at first that He should notice us; our wonder has greatly increased since then. "I do not this for your sakes, O house of Israel, but for Mine holy name's sake." This is as true of spiritual Israel as it was of literal Israel. God has entered into covenant with His people, and "He will ever be mindful of His covenant." To His covenant His ancient people were indebted for all their blessings; to His covenant we also owe every favour. He saves us "to the praise of the glory of His grace," that His holy name may be known and magnified. His people's names are in the covenant, and so long as He is mindful of His covenant He will be mindful of them.

This truth is *wholesome in its effects*. It produces *genuine humility and self-abasement*. We can never be too humble. Well may we take shame to ourselves, for to us it rightfully belongs. It lays a *solid ground for faith to build on*. True faith fetches all its reasons for hope from God Himself—His name, which expresses His character, His covenant, His promises, His glory, which is great in salvation. It affords the *strongest plea for prayer*, "Father, glorify Thy name." "Not unto us, O Lord"—not for our sakes, for we are utterly unworthy—"Not unto us, O Lord, but unto Thy name give glory"—in appearing for, and delivering us, Thy people—"for Thy mercy, and Thy truth's sake. Wherefore should the heathen say, Where is now their God?" Why should they reflect upon Thy name as Israel's God, as if Thou couldst not save? He that knows how to employ this argument will ever prevail in prayer, "What wilt Thou do unto Thy great name?" is a plea that can never fail with God. It fills the soul with *holy joy, adoration, and admiration*. As we sink into nothingness before Him our joys rise proportionately high.

The language is that of GRATEFUL ACKNOWLEDGMENT. Unthankfulness is one of the marks of ungodliness. "Ingratitude is the worst of crimes." Thankfulness becomes saved sinners. *Thankfulness usually results from thankfulness*. Some trace up the word thankful to thankful, so that to be *thankful* is to be *thankful*. When David would stir up his heart to lively gratitude, he says, "Forget not all His benefits," and then proceeds to enumerate some of the leading benefits he had received. This is to place fuel on the fire, to stir it, to blow up the flame. As we review the year what reasons for thankfulness we perceive. May the gracious Spirit cause the fire to burn brightly on the altar of our hearts. *The thankfulness is expressed*. Let us "make the voice of His praise to be heard." It is not enough to feel grateful; let our gratitude have vent in thankful acknowledgment and ascriptions. Man has the gift of articulate speech that he may be the choir-master of the universe.

This is his glory, "I will sing and give praise, even with my glory." Praise is an acceptable sacrifice, "the fruit of our lips giving thanks to His name." "This shall please the Lord better than an ox or bullock that hath horns and hoofs." Help us, gracious Spirit, to close the year with thankful acknowledgments of the mercies of our God!

OUR PORTRAIT GALLERY.—No. XII.

J. HARLICK, OF CAMBRIDGE.

THE following interesting account of the work of the Lord in providence and grace, of our friend and brother Harlick, will, we are sure, be read with joy and pleasure by our readers.—J. W. B.

MY EARTHLY RACE FOR THE HEAVENLY PRIZE.

THE START.

In "the race set before us" we all start naked, and helpless. I was born in the parish of Somersham, Hunts., August 24, 1851. My father was a godly man, but mother spent her years without hope. There was a family of twelve, out of which I am the youngest. It can truly be said of me, I was "one born out of due time" (1 Cor. xv. 8). My mother had left child-bearing for seven years, when she gave birth to twins, one died, and I, even one "as good as dead" (Heb. ii. 12) (for many times they thought I had returned), am the other. But God had a purpose of love and mercy to make known in and by me, that I should bear His name among His dear redeemed, to pilot some of the chosen vessels through life's tempestuous seas, to the fair haven of rest.

NATURAL DANGERS AND PROVIDENTIAL ESCAPES.

The hand of God was soon displayed in two marked deliverances, which shows His watchful care over one He has eternally designed to be engaged in the great work of preaching the Gospel. About the year 1854, the cottages we lived in caught fire, and if I am rightly informed, a servant of God named Hedgecomb, was preaching in a barn the same evening, when the sound of "Fire, fire," was heard; the sermon was brought to a close in a hurry. A village fire was a great terror, and no doubt each was anxious to see if it were their own humble dwelling. By the time father arrived home the fire was doing its best to bring the cottage down; when as much of the furniture was removed out as could be, Father said, "Where is the baby?" When told he was in bed, he ventured to the top room and managed to rescue his darling from the flames just in time, as only a minute or two passed before the roof fell, which would have covered me. Thus the hand of my God was seen in holding back the fire until deliverance came. The same hand delivered David from the lion and bear, the worthies from the furnace, and unworthy me from the burning cottage. Each of us can say, "Not unto us." Though David and the worthies have told the tale to admiring angels for ages, yet when this "mortal shall have put on immortality,"

"Among the rest this note shall swell,
My Jesus hath done all things well."¹

With our furniture, about as much as a handcart load, we sought refuge in another cottage at the other end of the village, known as "Rotten Row." In a short time the same hand that delivered me from the fire, was made manifest in delivering me from the water. In those days we had to shift for ourselves as best we could. I wandered away from the house alone, perhaps to explore the new neighbourhood: and, coming to some water, called "Brookwell," I slipped in. Not a person saw me; in vain were my cries. How I came out I know not, only since I have learned that my heavenly Father, "who hath gathered the winds in His fists" (Prov. xxx. 4), He "who hath measured

the waters in the hollow of His hand" (Isa. xl, 12), "He sent from above, He took me, He drew me out of many waters" (Psa. xviii. 16). Thus Almighty God saved me from both fire and flood, to praise Him for it all.

HARD TRIALS AND POVERTY.

In these boyhood days, winters were winters, such as people would call old fashioned ones; we knew the value of bread (that is) when we could get it. Beef and mutton were out of the question, unless the forejoint, where the noise comes from, or that quarter which looks after the shepherd. Some of our boys grumble now-a-days, but if they had lived then and there, they would prove the law of a hungry belly, "Get what you can and run." Times were then so hard we were brought to nothing, and everybody knows that has no taste. But God who took care of the poor woman, though only by a handful of meal and a little oil, took care of us, under the protection of the Workhouse; to that place we had to seek shelter, until He brought us out. "Who giveth snow like wool," &c. (Psa. cxlvii. 16, 17). Elihu says, "By the breath of God frost is given" (Job. xxxvii. 10), and by the same power it melteth away. The purpose of Jehovah in these trials is best known to those who are passing through them; yet it teaches us to see how God can bring an instrument of His out of the depth of poverty, as Gideon from the threshing floor, Jeremiah from the potter's field, and worthless me from the Poor-house, "to rehearse the mighty acts of the Lord." When the winter began to depart, and the ice disappear, the men were sent out of the Workhouse to see if they could find work, before the women and children were let go. Some of them, like Noah's raven, returned not; others, like the dove, came back to the ark, finding no rest for their feet, and nothing to eat. A few of these winters used to make them long for the sun to shine on both sides of the hedgerows. Of course I was but an infant of three or four summers: so during our visit at the above establishment mother was allowed milk for me, as the guardians of the poor believed in the good old Book, which says, "milk for babes." But the meat was for strong men, when they could get it. But they had little trouble for their teeth, as most of their meals were served up with basin and spoon. But time flies, so it did in these "good old days," and I grew up as did other boys, not the best I am sorry to say. I was sent to a school in a cottage, where we learned more about eating apple-parings than the alphabet; the National School was too expensive (2d. per week), but in a few years I was sent there to finish my education, and when I left for work I knew just as much as when I started, only a few more boys' tricks, while the schoolmaster was out fishing.

The next thing is work; and this I looked forward to with great delight. I started on a Friday, and at night went with the other boys for my hire, as they used to pay on a Friday night. My first day's pay was 4d.; the foreman gave me a *threepenny piece*, and the rest in copper. My brother "Will," who was seven years older than myself, would carry home my piece of silver. But alas! he lost it before we reached home, and I, poor me, had my penny. Master "Will" had to make the best haste he could to bed, to save his back, while I sat and cried at the loss. Many things might be said here, but I must not dwell, only to bless God for all His goodness, that He kept body and soul together in such times of adversity, until the time came that He should work mightily in me by His grace to make His love known in one of the most unlikely. "How wonderful are Thy works, O God," to take the fool, and teach him the mysteries of redeeming grace, and to open "the dark sayings upon the harp"—*i.e.*, the Gospel—the pure, simple truth of God. Many that say "Lord, Lord" do not know the deep things of God, and dwell upon the letter of truth, while the hidden things are revealed unto babes. We must take a long step here and pass on to notice next,

LEAVING HOME, SEEKING ALL THE PLEASURES OF THE WORLD.

Worldly delight now seemed the bent of my mind, and to find its vain baubles I left home and went into Lancashire. There I soon fell in with bad

company, which led to song-singing, swearing, dog-racing, wrestling, and all sorts of public-house abominations: yet through all this evil, I still had stings of conscience, though I would not go into a place of worship.

May I say a word to our young readers? Shun bad company, keep thy foot from evil, as you will feel it all your life. I feel sure God has forgiven me through Jesus Christ, yet O how I wish ten thousand times over I had not gone to such lengths of sin. This sort of life was indulged in for a time, until I had drunk all the bitters of the world, attending theatres nearly every night, then on Sunday wandering about the fields after all kinds of mischief, and at the same time knowing there was a God, and at times feeling very miserable, yet trying to brave it out by drowning convictions with worldly pleasure. It pains me to write these things, and I believe God has caused me to wade through deep waters for it.

MARRIAGE.

Being in lodgings, I did not feel very comfortable, so thought a little home of my own would be much better, also it would be a nice place for my worldly companions to come in and play cards. I entered wedlock with little or no thought of the future, on the 5th of August, 1871, hired a little house and begun as I had determined. *Bad beginning.*—I took home a pack of cards, and our so-called enjoyment began. One night I asked my wife where she had put them: her answer was, "On the fire." This was not quite in accordance with her new promise, "obey." She said, "I shall not allow you to bring that party here playing cards, dirtying my house." By this act I learned a lesson on "home-rule," and one of the best I ever learned. It was the first pack of cards I ever bought, and the last; and I thank God He gave me such a good wife, with a determined mind of her own. "A prudent wife is from the Lord" (Prov. xix, 14), and we have struggled on for six-and-twenty years. Sorrows and joys, trials and afflictions, have been our lot, but He that joined us together said, "they shall be one flesh," though spirits differ at times. "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. xviii. 22).

CALL BY GRACE.

Soon the Lord determined to change the whole course of my life. I had been out all night at a Club dinner, returning home about mid-day, when the Lord sent the first arrow into my soul. I fell as dead at His feet and cried, "God be merciful to me, a sinner." I felt a few days of misery were appointed for me, then I should die and go to hell. Such was the trouble of soul no tongue can tell: the sin of my past life, the law of God, the fear of hell, was all I could think of. Sleep went, and food was no use, as I could not enjoy it. All I can remember was crying for mercy, if there was such a thing for such a guilty sinner. In this state I used to go out and wander alone in the fields on a Sunday, crying, begging, praying that God would not send me to hell. I bought a little Bible, and began to read as well as I could, spelling all the words, when I felt all of a sudden, that I could not go to heaven, nor have peace in my soul, if I did not go to Chapel like other good people. So one Sunday morning I dressed up, and alone I strolled up the street of Rawtenstall, in Lancashire. People were going to their respective places of worship; at last I felt go I must, or be lost. I turned into an Unitarian place, and came out worse than I went in; all I can remember is, the preacher said, "Jesus Christ was a poor young prophet, and met with a shameful death." So I concluded they were all good, and I was all bad, so would never go anywhere again. The next Sunday I heard of a love-feast at the Primitive Methodists, so turned in. Here they all seemed looking at me, I thinking they could see what a sinner I was. After the service a man by the name of Warburton, who worked at the same mill, came and shook hands, and wished me lots of blessings; their *appearance* of happiness made me think if I joined them I should soon be happy likewise. At length I did so, and attended every service, and worked hard for life and peace, though never felt it. They told me I must have done something very wrong; this I knew before they told me, and by this time I had

begun to read my Bible, which often condemned me. Text after text came in, and trouble of soul became so great, I was quite ill. Now I had to seek a doctor's advice. But few understand a wounded soul; so his verdict was, I was going into deep decline, one lung was nearly gone, and I should have to leave Lancashire for my own native air, but no hope that I should ever recover. This was a great trouble to me and my wife, as we had hardly been married two years; still we broke up our little home, sold all the things and I came away to die. But our God meant it life, not death. We wept and prayed together, and bid good bye to our friends, who covered us with God's blessings as we left.

SOUL LIBERTY.

Now "the blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Prov. x. 22). We settled down at Somersham, Hunts.; lived with my father and mother, where I went to hear that never-to-be-forgotten servant of God, Mr. J. Willis, who died at Croydon. He was the pastor at Somersham. The first text I heard him preach from was Luke xi. 13. Mr. Willis dwelt much upon the "gift of the Holy Spirit," which is so little preached now-a-days. Soon I began to get better, and the preaching was often blest to my soul. The Gospel was set before us in a right way. One day I opened a little Testament, and God blessed the second chapter of Ephesians to me; there the whole of God's electing love was opened up in such a way I had never before seen, or heard from any man. I wept and cried, sung and prayed, the liberty of soul was so great, with all the blessed truths of God which have been ever precious to my soul, and I pray will be till I die. I have often blessed God He taught me all the deepest lessons Himself, not having any man for my spiritual father. God is my Father, Teacher, and Guide. When Mr. Willis left Somersham he preached his last sermon on October 10, 1875; his text was Rom. i. 16, which was true to the letter.

Now the Church was left, like many others, "as sheep without a shepherd." Error soon crept in, which spoiled the vine, and to-day I grieve for its sad state. Now I began to go abroad to hear the truth of God, many times going to Warboys; there I had such a soul-feast under that most honoured servant of God, J. Lambourne. Never shall I forget his sermon on 2 Cor. ii. 16; that was a savour of life to me. I have loved the dear man ever since. Once I heard Mr. Hazlerigg, very blessedly, and the late Mr. J. Warburton, of Southill, was a great help to me, as he traced out the path of the child of God. All this time the Lord was making me hungry and filling me up; emptying out and pouring in. I was reading the Bible and other good books every minute I could spare, and often half the night, and at times all of it in prayer and reading. I joined the Church at Somersham under Mr. Willis, Sept. 20, 1874. By this time I was quite strong and well, and determined to return to Lancashire; so I started, and in one month my wife and two little ones followed on. When we became settled, I found the little cause at Haslingden, where I felt at home; though a long way to walk we had many happy times there; my mind was so much exercised, which kept me constantly watching and praying.

CALL TO THE MINISTRY.

As space is so limited I can hardly touch this important point of my life, but hope to bring up the details in some other form. Years of deep soul trial and prayer, the thoughts of preaching, having learned nothing at school. But the work was of God, and as He had called me by His grace without the aid of man, and blessed the truth of Jesus to my soul alone, I knew if He designed from all eternity that I should preach, He alone could fit and prepare me for it. Thus the Almighty dealt with me. I had become very poor, family increasing, and other things appeared against me, everything looked far from it, yea, opposed to it, yet the soul trouble was so great I was almost driven to desperation.

"I AM ORDAINED A PREACHER" (1 Tim. ii. 7).

My ordination was as follows, prayer and reading the Word of God every morning before going to work. I used to rise at 4 o'clock (these were never-

to-be-forgotten days). One morning the Lord dropped this word into my soul, "Blow ye the trumpet in Zion" (Joel ii. 1). Some time after, at early morn, God came and said, "Feed My lambs," "Feed My sheep." Again He said (after many months of waiting in prayer), "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" (Eph. iii. 8). At this time I was working with a gang of platelayers on the L.Y.R. There came an order out that we all had to work on Sundays, at least for a few hours, and for that we should get paid 5s. This was good news to the others, but I was plunged into a deep trial. I wanted the 5s. perhaps more than any of the other men. There was the exercise of mind about preaching, and the blessed words God had given me, the wife with three little children; my 16s. shillings per week, to clothe, feed, pay rent, &c., was not much, so 5s. extra would be a great sum. Another trial was, that if I refused to work on Sunday I must be discharged. I spoke to the foreman. He said, "If you don't somebody else must." How I sunk down, and prayed and cried unto God. I wrote a letter to the inspector, and asked him if he would kindly exempt me from Sunday work, as I felt I could not do it. O how I prayed unto my God to make it clear for me, which He did. I had a nice letter back to say, if I did not want to work on Sunday I need not, as there were plenty willing to do it. Now I cried for joy and blessed God for the deliverance. The Sunday came, and the other men had led me a lively time all the week. Some of the most wicked things were said, and Satan kept at me about losing 5s. when it was so much needed at home. Well, the day came as ordained by Almighty God. They all went to their work; I went to Chapel as aforetime. Strange to say, the supply did not come. The three deacons wished me to preach, as they had been talking the matter over, believing God had a work for me to do. So I stood in the table-pew and spoke to them: again in the afternoon I tried, but seemed to fail. In the evening we had a prayer-meeting; they all prayed for me and praised God for this timely help. The deacons gave me 5s. for the day; thus God fulfilled His own word, "them that honour Me I will honour." I had my 5s., and the answer to prayer, the love of God shed abroad in my soul, and God soon opened doors for me in many parts, and has done so ever since, to His own honour and glory.

Many things I must leave, the work of the ministry, the deep trials in family matters, the wonderful way God fed us, and sent us clothes, and kept us to this day, and we still hang upon a covenant-keeping God, from day to day. Amen.

Sincerely yours,

J. HARLICK.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. XII.

BIRDS, BEASTS, AND FISHES.—*Concluding Paper.*

WE have had a few talks about birds, beasts, and fishes, during the year that will soon come to a close, and one thing has often struck me, and I daresay you have noticed it also, even in the few creatures we have noticed, what a wonderful *variety* they exhibit, and although most creatures have a beauty of their own, yet we find that the less striking creatures are generally the most useful or attractive in other ways.

The handsome tiger, splendidly marked as his coat is, and flashing as are his grand eyes, is a terrible beast of prey, perhaps the most dangerous of them all; the beautifully marked zebra is a fierce and untameable animal; the peacock with its fine feathers has a harsh and unmusical note which makes one feel that it is better *seen* than heard, while most of the sweet songsters we have, are arrayed in sober and quiet plumage.

Beauty of nearly all sorts is found in some of the denizens of earth, air, and water ; but, usually, one species is remarkable for one quality, a second for another, and so on.

But the devout student of nature will still be constrained to say, "O Lord, how manifold are Thy works, in wisdom Thou hast made them all!" Each race of beings answers the end for which it was created, and though we may sometimes wonder why one animal was made to prey upon another, yet we must admit that the laws of nature are wonderful and good. But this thought has been suggested to me, that as in the humbler creation so among mankind, excellencies are scattered, and no one possesses them all equally. Some people are wise, some very loving and kind, some very faithful, some shew their best qualities in the *night* of sorrow and trial, others must be admired in the day-time or not at all. But there is One Being, and only One, who is "altogether lovely," in whom all human beauties and all divine perfections meet and shine, and who never varies or changes in any of the glories of His character, but is always "Jesus Christ, the same yesterday, to-day, and for ever."

We may learn many lessons from the various creatures He has formed around us, lessons of patience, industry, faithfulness, and love. "Go to the *ant* thou sluggard," said Solomon, "consider her ways and be wise." The *spider*, though little, has great wisdom and perseverance. Wild creatures often excite our admiration, and domesticated ones win us by their many attractive ways. But all the admirable things we find in creation are but the "drop of a bucket" (the tiny drop that remains in the bottom after the bucket has been emptied and set down again) as compared with the ocean fulness of the great Creator. As Milton sings :—

"These are Thy glorious works, Parent of good,
Almighty, Thine this universal frame,
Thus wondrous fair, Thyself how wondrous then!
To us invisible or dimly seen
In these Thy lowest works, yet these declare
Thy goodness beyond thought, and power divine!"

And my desire for each dear reader is, that he and she may be led to "consider Him," who is so surpassingly fair, the brightness of God's glory, the express image of His Person, by whom, and for whom, and in whom all things are held together.

Our first and last motto is, "Behold the Lamb of God."

As the poet sweetly sings in his hymn of praise to God :—

"Part of Thy name divinely stands
On all Thy creatures writ,
They shew the labours of Thy hands
Or impress of Thy feet.
But when we view Thy strange design
To save rebellious worms—
Our minds are lost in rev'rent awe,
We love and we adore ;
The first archangel never saw
So much of God before."

May we see Jesus as our Almighty Saviour, follow Him as our bright example, know and lean upon as our constant and unfailling Friend ; with Him may we close the old year, and enter upon the new

if life be spared. As His new creation may we shew forth His praise here, and be for ever with and ever like Him in the better land on high.

So with best love and every good wish I lay down my pen with the prayer we often sing, "God be with you till we meet again." Amen.

THE FOUR-SQUARE CITY.

Rev. xxi. 12—16.

BY H. A. NOEL-THATCHER.

THE "four-square city"—"walled." Do not the decrees of the Most High, and the covenant arrangements entered into in eternity by the Persons of Deity constitute the "wall great and high" of this city, called in another place "the Church of God, founded upon the apostles and prophets?" The Psalmist tells us that the city of the Lord is surrounded by "mountains" (Psa. cxxv. 2); "the munition of rocks," we suppose. Do not these "mountains" typify the decrees of the Most High which environ the city of the Lord, the spiritual Church of Christ, His bride? How beautifully the blessed Immanuel in the days of His flesh referred to what is called the "twelve gates" of this four-square city—"three gates" in either wall. Jesus, in His prophetic character, told the Jews that "many" should come from east and west, from north and south, and should sit down with Abraham, Isaac, and Jacob, in the kingdom of God. Surely the allusion here to the "kingdom" must be the Gospel kingdom which Christ was about to set up. Thus when the disciples were persecuted during the Emperor Diocletian's reign and other emperors who persecuted the Christians, the disciples, consequent upon these persecutions, became the missionaries of Christ's kingdom to east and west, north and south. They were, through persecution, even sent into Gaul and the British Islands, and, probably, as we know, if the great apostle of the Gentiles himself did not come to this barbarous island to point out the way into the four-square city with its open gates, some, doubtless, who had learned the Gospel from him and his co-tempories travelled here to direct the Britons to "the Way, the Truth, and the Life" of the four-square city long, long before Augustine was intruded upon our island by Gregory, "Bishop of Rome," so designated.

What an unspeakable joy it is to know that one is a denizen of that kingdom, has the freedom of that city! It is a matter also for rejoicing that those "twelve gates" (verse 12) are to be ever open, as runs this prophecy (verse 25). And how infallible is the guidance of the Lord the Spirit who leads those who are predestinated to places in the four-square city! How graciously He draws with "loving bands!" It is true that the occupants of this city have to wade through trials of all kinds; but their faithful Guide does so represent the glory, the beauty, and the lovingkindness of King Immanuel that it is indeed a joy to recognise one's title to dwell in that glorious habitation. Satan may venture to present to the view of the children of the kingdom the allurements of this world, as he dared to tempt our King Immanuel, immortal, eternal, and invisible, but the spiritual armour in which Christ arrays His beloved subjects is Satan-proof. Oh, to use that armour constantly, "that we may be able to withstand in the evil day"—"girt

about with truth, and having on the breastplate of righteousness." Those "shoes," with the "preparation of the Gospel of peace"—how easy to wear in the long pilgrimage! "And above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked." "Behold, oh God, our Shield" (Psa. lxxxiv. 9). Nor let us omit the "helmet of salvation and the sword of the Spirit, which is the Word of God," and that marvellous piece of the armour—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

"Four-square." A beautiful, symmetrical city, is this. The decrees of the Triune Jehovah form, as we have said, the walls of the city, whilst the "shall come" from the east and the west, and the north and the south seem to constitute the "twelve gates" facing the points of the compass.

May the Lord the gracious Guide of His people give the anointed spiritual eye to reader and writer to constantly gaze upon this four-square city, whose Builder and Maker is God, the purchased possession of Jehovah-Jesus.

Gerards Cross, Bucks.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

The burning bush, and its lessons.—Exodus iii. 2—6.

IN resuming our remarks upon this instructive subject, I have little doubt but what we said last month will be fresh in our memories. We shall therefore proceed with this conviction, and observe

THE ANNOUNCEMENT MADE,

"I am the God of thy father," etc. We have said that God-Jehovah, the Self-existent, Supreme Being, appeared to Moses. Yet we are nevertheless compelled by deep conviction to say that He who appeared to Moses was none other than Jehovah's Fellow, our Kinsman, and glorious Redeemer; who in the fulness of time voluntarily undertook our cause, and pleaded the cause of His suffering ones, as well as Israel's. Turning to John's Gospel, our conviction is confirmed. The Lord Jesus Christ declared Himself to be the "I AM," in many passages. We take a few as they occur to our mind: "I am the life." "I am the bread of life." "I am the way." I am the "Son of God." Others may be added, but let these suffice for the present.

DIVINE COMMUNICATION.

In considering the divine communication made on this memorable occasion, it will be necessary for me to note that Jehovah-Jesus made Himself known to Moses as the God of his father. Moses' father's name was Amram, *i.e.*, the people of God. This is very significant; it naturally leads us to conclude that Amram was the honoured head of a God-fearing people.

The historian does not linger, but immediately proceeds to direct attention to the fact, that this Holy and Heavenly Visitor was also the God of Abraham, &c. Now comes an important inquiry. Had not these illustrious men long slept in their graves? Had not two or three

centuries passed since these fathers had "fallen on sleep?" Yes, verily; but they still live. Then there must be a life beyond. Here we have not a mere glimpse of immortality but a full revelation, assuring us of the great truth stamped upon the pages of inspiration, that *man is immortal*. How forcibly the words of Christ come to the mind, "God is not the God of the dead, but of the living." So the teaching of Paul greets us here, and is welcomed by us—"that life and immortality are brought to light by the Gospel." Surely Moses caught the grand idea of future inheritance, and it became a beacon of light, an inward pulse beating and throbbing within, as he grasped the sublime idea of the great future. For Moses "had respect for the recompense of reward."

To-day we comfort our hearts with thoughts of the sweet, beautiful, perfect life *beyond*. A dwelling-place we call HOME, not a strange land, but the *homeland* where the glorious assembly of the Church of the firstborn, and just men dwell, and the assembled host of ransomed and redeemed of God dwell. It is this thought which cheers, gladdens and animates our heart amidst all the deep sorrows of our life. It is this thought that brings comfort to the weeping and bereaved amongst us, and comforts the sad hearts of parents as they mourn over the "gathered lily."

THE DEEP AND LASTING IMPRESSION MADE.

The things Moses heard and the sight he beheld time would not obliterate; they sank deep down into the recesses of his heart. True, the man of God "hid his face!" and like Elijah, when he heard "the still small voice," he wrapped his mantle around him; or like Isaiah, when he saw the vision of the Lord, cried out, "Woe is me!" Such impressions could never be erased from their memories.

The subsequent life may have many trials, there may be much to annoy, perplex and agitate the mind, but we find that when Moses delivered his last message, and pronounced his farewell benediction before he ascends Nebo, from whence God shall take him home, he thinks of "the bush," the last record, the departing testimony, the one great wish of his noble soul that all may take place according to the "good will of Him who dwelt in the bush."

How many weary pilgrims as they came near the River, have turned lovingly back to that happy time when the first heartfelt comforts of the precious manifestation of divine love were realised. There have been many conflicts, stern battles, heavy crosses, times of darkness, doubt, anxiety and fear; yet it is most helpful to be able to look right away back to those early days when we drank the milk of the Word, and revelled in the new-found life of joy, peace and love; and thus trace the way God has led us, the mercy which followed us, the goodness which passed before us in the way.

THE CLOSING SCENE.

1897. Thou wilt soon have passed; to some what a year of anxiety, trial, affliction, sorrow, death! What temptations, fightings without and fears within. Yes, the year will soon close. With some of us this has been a year of toil and labour. We mourn over the poor work done. We come to the Cross, to the Fountain, O Lamb of God! Do cover over all our poor, miserable services the mantle of Thy forgiving love! May all rich and new covenant blessings rest upon reader and writer! Amen.

BAPTISTS—WHAT ABOUT THEM?

Serial Papers on Baptist History, Principles, Practices, Churches, and Men.—XVI.

BY SAMUEL BANKS.

BAPTIST PRINCIPLES AND PRACTICES.

LET us now carefully consider the leading Principles and Practices common to all Christians denominated Baptists. We will not treat of those doctrines which more or less divide *all* professedly Christian communities: as, for instance, the particular or general extent of the Atonement, which in itself divides even Baptists into two distinct bodies. Rather let us examine some of the chief Principles and Practices of Baptists as such.

First, suffer a gentle reminder as to the Divine authority for this blending of Practice with Principle. Sound teaching and accepted truth should result in blessed *activity* and holy *service*. Selected from a mass of similar Scriptures with regard to this, take Matt. vii. 24—27, placing the emphasis where it rightly belongs, upon "*doeth them*" and "*doeth them not*."

A study of the special Principles which involve our separate existence as Baptists will show why we cannot follow and join with other Evangelical societies in regular Church fellowship, though we may (and should) co-operate with them in other ways for the furtherance of good and laudable objects.

As to Christian Baptism: Independents (or Congregationalists) look upon it as an *act of dedication merely*.

Many Methodists hold the same view as Independents.

The above opinion, I submit, has absolutely no foundation in Scripture.

Presbyterians hold that Baptism is a *sealing*, or confirmatory, ordinance—serving to confirm or ratify regeneration and forgiveness.

Our answer to this view is short and simple. Regeneration and forgiveness must be EXPERIENCED before it is sealed, confirmed, or ratified. Holding the view they do, and administering Christian Baptism to irresponsible and unresponsive infants is worse than ridiculous.

The Church of England (like that of Rome, and others) teaches and practices Baptism as a very *means* of salvation! To this we reply fully anon.

These views are held and avowed by each body as "among the first principles of faith, in which they expect those who join them intelligently to believe or silently to acquiesce."

Our union with these bodies would involve our acquiescence in what we deem error; hence the

NECESSITY THAT WE SHOULD CONTINUE TO STAND ALOOF,

not for the sake of the mere ordinance, but because of the spiritual truths that it embodies. Christian love does not grow by the sacrifice of truth or by indifference to it. Once a false charity runs away with our principles, the priests will quickly run away with our liberties.

Baptists agree that there *is* a relation between baptism and the new birth, that there *is* a connection between this Christian ordinance and the washing away of sins. Some say that the baptism *does the thing*. We deny this, and assert, "It is the public profession that the thing HAS BEEN done." With the Church of England (so-called), Baptism is taught and practised as the instrument which effects the child's salvation and makes it an inheritor of the kingdom of heaven. With Baptists, it is the SIGN—(not the dedication merely; not the seal; certainly not the instrument; but *the sign*)—of what God hath previously wrought in the soul of the believer.

Next month (D.V.) I hope to show how Baptists are set for the defence of the truth against that superstitious dogma, that spiritual delusion, called *Baptismal Regeneration*.

Orpington, November, 1897.

GOOD NEWS FROM A FAR COUNTRY.

By F. BEEDEL.

Testimonies of the Usefulness of "E. V. & G. H." in Australia.

MR. WARBURTON—ZION, TROWBRIDGE—FOOD FOR THE SOUL—ETC., ETC.

MY DEAR BROTHER BANKS,—Grace and peace be multiplied unto you. I have thought it is only due to you to know how the Lord is blessing the reading of the parcel of books you sent me, hoping it will encourage you to send more.

I see by last VESSEL our brother Mote has kindly reported his visit to George-street Asylum with me. He will remember after that service we attempted to go to Rookwood, but had to give it up, it being too far, and "the day was far spent." I have often wished since that he had seen Rookwood Asylum, for it is the newest, healthiest and best of all our asylums, and I visit this once a month alternately with Parramatta and Newington. After visiting the Hospital Wards in the morning, we hold service in the Chapel in the afternoon with the convalescents, and could you see the anxious faces of these earnest listeners, it would rejoice your heart. Well, dear brother, a month ago as I went into the Chapel for afternoon service, an old man came and said to me: "That was a beautiful book you gave me last time you were here, Sir; I have been reading it ever since," and taking it out of his pocket (it was the EARTHEN VESSEL) he pointed to the piece that had interested him most, upon "*The New Birth*," and after telling me his surprise to have lived all these years without knowing anything of it before, said, "Sir,

I WANT TO KNOW MORE ABOUT IT."

This furnished me with my subject, while my heart went up to Heaven that I might be led to speak a word for his profit. After singing and prayer, I read John iii. 13, and gave out the words for a text: "How can a man be born when he is old?" and the Lord led me sweetly into the blessed mystery. And after the service another came to me and told me how exactly we had described his experience; and another said:—

"I had taken him back fifty years, for I have never heard anything like that since I heard John Warburton."

I asked him, "Did you know John Warburton, of Trowbridge, England?" He replied,

"'OLD' JOHN AND 'YOUNG' JOHN!

I saw old Mr. Warburton baptize his son, and heard young John say, 'Friends, a few months ago I wore the regimentals of her Majesty the Queen, but TO-DAY I AM WEARING THE REGIMENTALS OF JESUS CHRIST.' I have never forgotten

ZION CHAPEL, TROWBRIDGE.

My father and mother were both members, and I used always to attend," and, raising his hand, with trembling voice, said,

"I KNOW THE SOUND."

I gave him a New Testament, and his joy was full; 'also a *Gospel Standard*. His name is Williams.

Yesterday I went again, and as I was visiting the Hospital Wards, I met with an aged man, reading a copy of the EARTHEN VESSEL, to whom I said, "Have you got something good there?" He replied, "Yes, Sir; I have got food for my soul." "And do you want food for your soul?" I questioned.

"YES, SIR! MORE THAN I DO FOR MY BODY, AND I'VE GOT IT HERE!

This is Christian experience, and it's Christian experience I want."

I asked him "Where he got the book he was reading?" He said, "One of the inmates brought it and lent it me to read."

So you see how they find each other out, and after reading it, pass it on.

"Well," I asked, "and will you tell me, my friend, what the Lord has done

for your soul?" and as I sat by his bedside, he related one of the sweetest experiences I ever listened to.

O how welcome are the books we leave and the visits we pay to these poor, afflicted, bed-ridden ones. I gave him another EARTHEN VESSEL, which he received with pleasure, and many thanks.

At our afternoon service yesterday we had great encouragement. The Lord gave us a portion from His own table:—

"WHEN THOU MAKEST A FEAST CALL THE POOR, THE MAIMED, THE LAME, THE BLIND, and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke xiv. 13, 14). Dear brother, we had the Gospel feast, and truly we had the spiritually poor and maimed and lame and blind, and the Lord's presence and blessing, and the promise is yet to be fulfilled.

Now, my brother, may I ask you again to aid us in spreading this table? The demand is very great, and as we see the Lord is blessing the provision, what encouragement it gives. May He speak the precious promise above home to your heart, as He did to mine, and give you a taste of its spiritual, heavenly blessedness to comfort your heart and strengthen your hands.

With fervent love, believe me yours in Him,

F. BEEDEL.

P.S.—These are only one or two grapes, of a large cluster, but time would fail me to tell more.—F. B.

2, Cooper-street, Paddington, Sydney, N.S.W., Sept. 16, 1897.

THE LATE MR. JAMES FREDERICK APPLGATE.

THERE are very few ministers of the Gospel who are not acquainted with, and enjoyed the hospitality of Mr. James Applegate. Joy will be mingled with grief in the breasts of those who knew him. Joy from the fact that he has entered into the presence of his Lord, and sorrow on behalf of the cause to which, by God's grace, he was for so many years espoused.

No one could be in the company of James Applegate many minutes before they knew what he was, and in whom he believed; it could be truly said of him,

"I'm not ashamed to own my Lord."

In his walk and conversation he was an example.

Well, he's gone; he is still in the same Church and covenant, only he is joined to that portion of whom Watts writes:—

"Part of the host have crossed the flood."

Our brother entered "Sweet Beulah land," Friday, November 12, 1897. On Tuesday, Nov. 9, he was at the anniversary of the Church to which he belonged, fairly well, when Mr. Marsh, of Stratford, preached from the words, "Thine eyes shall see the King in His beauty," but in the evening symptoms of weakness stole over him; he was taken home, went to bed, and on the date above-named, silently, surely, yet sweetly "fell on sleep."

The funeral took place Thursday, November 18. The body was taken into the Chapel in Commercial-street, where a number of friends had congregated, the pulpit and platform being draped in black. Mr. Othen, the pastor, conducted the service, assisted by Messrs. Marsh and Cornwell. It was a solemn occasion. At the conclusion of the service in the Chapel, the procession moved off to the Tower Hamlets Cemetery, Bow, where between thirty and forty friends congregated. Mr. Othen committed the body to the grave, "in sure and certain hope," &c.

Among the audience were Messrs. Mitchell, Burrows, Holden, Abbott, Ince, Battson, Youdan, and friends from far and near.

We hope next month to give a fuller account touching upon the life-work of our departed brother, who leaves a sorrowing, but loving, united family, and his aged brother in Christ, Mr. Mills, who, like Jonathan and David, have been bound together in the bonds of the Gospel about fifty years.

THE LATE MRS. MARGARET BOLTON.

DEAR MR. EDITOR,—In your valuable but limited periodical it would be unwise to take note of the death of its very numerous readers. Still the glorious fact remains the same, "*Precious in the sight of the Lord is the death of His saints,*" but there are some amongst the Lord's family whose lives appear to have been more distinguished than others, it may have been in the grace given them to bear up, under deep personal affliction, or in passing through heavy circumstantial trial, they have had grace to cast their burden upon the Lord, to rest in His favour, to feel safe under His care, and rejoice in His faithfulness who hath said, "I will never thee nor forsake thee." Such was the case with our dear sister of whom we write—she was baptized by Mr. Rook when about 17 years old, and for many years, she and her husband were honourable members of the Church of Bethesda, Ipswich, and rejoiced in the precious things of the Gospel, revealed through his ministry. Retiring from business they came to Cambridge, but some two or three years after they came here, Mr. Bolton died rather suddenly, after repeating the words of Nahum, "The Lord is good, a stronghold in the day of trouble, and He knoweth them that put their trust in Him."

In 1887, some little time afterward, Mrs. Bolton removed her membership to us at "Eden." She generally enjoyed a good state of health until about four years ago, when her system appeared to be the subject of most acute rheumatism, so much so, that long before Christmas, she was prostrate on a bed of affliction, where she continued until the Lord was pleased to release her by death in August last, at the age of 77. I visited her generally two or three times a week during her illness, except the last month, when I was from home, and the enclosed lines will show the calm and submissive state of her mind and her sweet experience generally.

THROUGH much affliction safely pass'd,
The glorious haven's reach'd at last ;
Life's billowy sea entirely o'er,
Suffering and sorrows now no more.
For four long years her feeble form
Was rack'd with pain, from night to morn ;
And oft from morn to night again,
Intense the suffering and the pain.
But still her God was near indeed,
To help in every time of need ;
Yes, faith was strong, and did not fail,
'Twas fix'd on Christ within the veil.
She oft would trace salvation's plan,
The love of God to sinful man ;
The chosen seed of Adam's race,
Secured in Christ by ancient grace.

Cambridge.

That glorious Covenant was her stay
And her support from day to day ;
Its blessings she has gone to prove,
And bask in everlasting love.

She walked in Christ, the living way,
Lov'd to exalt him, day by day ;
Fleeing from self and sin would hide,
By faith within His wounded side.

Daily liv'd near her Father's throne,
Felt her acceptance through the Son ;
And her uncomeliness to hide,
His precious righteousness applied.

Grace was her song, and Christ her theme,
She liv'd a life of faith on Him ;
And in the embraces of His love,
Left us to dwell with Him above.

JOSEPH FAVELL.

"I SEE JESUS."

ARTHUR RAMSEY, TAKEN FROM IPSWICH TO HEAVEN,

On September 2nd, 1897, Arthur Ramsey, a scholar in Bethesda Sunday-school, Ipswich, was called home, and although only 14 years of age, by the testimony he left behind, we feel sure he has gone to be for ever with the Lord. During his last illness, which was of a very painful character, he told a friend who called to see him that the enemy often worried him, but the words, "Him that cometh unto Me, I will in no wise cast out," were helpful to him.

The evening before he passed away he wished his brother to play and sing, "Saviour, breathe an evening blessing," and about two hours before his death he said, "I can hear singing," "I see Jesus." He then became unconscious and passed away.

We, as a school, have lost a dear scholar, but our loss is his eternal gain.

May God grant that all our scholars may realize Jesus as their Friend, both for time and eternity, and be brought to know and fear Him even whilst young in years if His will.

Yours sincerely,

J. T. FARROW.

THE PULPIT, THE PRESS, AND THE PEN.

Heaven: An Enquiry. By J. Hunt Cooke. London: Baptist Tract and Book Society, 16, Gray's Inn-road, Holborn, W.C.

WE are in full sympathy with the author when he says, "The glories of the saints' inheritance after death are so vast that they demand a larger proportion of thought and utterance than they receive." We believe the cause of this is to be found in the low spiritual state of the Church at large. The things of this life so engross the majority of the professors of Christianity as to leave little time or strength for the contemplation of heavenly realities. The author states in the preface that the book is the result of several years of study of the subject, and that in it "the abstruse problems of the great patristic writers, the subtle speculations of the middle-age schoolmen, and the frequent enquiries of earnest Christians of to-day," are laid under contribution. The truth of this is apparent in the book, and the result resembles the cargoes brought to Jerusalem by Solomon's ships, "gold and silver, ivory, and apes, and peacocks." Gold and silver there are dug from Scripture mines, but the apes and peacocks of human speculations are not wanting. We wish we could heartily commend the book, because its object is good, but there is much in it from which we dissent, and some things we cannot but condemn. In chap. v., on the intermediate state of believers, the author supposes that the disembodied spirit is at once clothed upon by a *spiritual* body, and at the resurrection receives again a *material* body. How foreign this is to the teaching of Paul may be seen by the simplest-minded follower of the Lamb. The apostle is speaking of the resurrection alone when he says (1 Cor. xv. 42-44): "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a *natural* body, it is raised a *spiritual* body. There is a natural body, and there is a spiritual body." We should have thought that a child could scarcely stumble here. The *natural* body is clearly the body that dies, and the body that is raised is the *spiritual* body. But, no; the spiritual body is some unknown extraneous thing, not a part of the man at all, by which he is clothed upon at death, and the natural body is to be raised a material body at the

resurrection. In chap. vi. the vision recorded in Rev. iv. v. is commented on. Our author says of the four living creatures: "*The throne was supported by four wondrous creatures of divers forms.*" We suppose the meaning is that the throne rested on these four creatures, as the brazen sea was supported by the twelve oxen in Solomon's temple. One wonders what happened to the throne when the four living creatures that were supporting it fell down before the Lamb (chap. v. 8). But to us the worst part of the book is page 35. We have the following as a comment on the elders presenting the bowls of incense:—

"They approach in succession, carrying large bowls or basins, such as were used in the temple for offerings. Each pours the contents at the foot of the throne, from which arise sweet-scented odours. These odours are the prayers of saints. The presentation is ever being made. Our imagination lingers on the picture. One elder approaches with the imperfect lisping of a little child, who longs to have Jesus as a Friend, and that father and mother, and sister and brother, and nurse, and all around, may have His blessing; this is very fragrant in heaven. Another brings the heart-cry of a young man surrounded by temptations in a great city, who prays to live a pure and true life. This prayer may have an odour of selfishness, but there is a perfume from the name of Jesus like that of ointment poured forth which sweetens all. Another elder advances and pours out streams from the heart of a mother who has a son tossed on a stormy sea, and an angel is sent with a charge to the winds and waves concerning him. Then comes one with the morning family sacrifice of prayer and praise from the altar of a pious household. Bowl after bowl from sanctuary services in many forms and in divers tongues are outpoured, all fragrant with the name of Jesus. One elder brings the sweet prayer of a dying saint, and another the heart-cry of an expiring sceptic."

Here is dead-fly enough to make much more precious ointment than this book contains to send forth a stinking savour to the nostrils of Spirit-taught men. Who would have expected such rank sacerdotalism, combined with sickly sentimentalism, from a leading *Baptist teacher*? Need we wonder at the spread

of Romanism if such views are prevalent in Baptist circles? Another wondrously strange idea of our author is that angels do not love (page 99):—

"It is certainly remarkable that whilst angels are described as being powerful, and wise, and holy, they are nowhere spoken of as loving. 'Love is of God,' said John. 'Every one that loveth is born of God.' It is a profound truth. Angels are the servants of God, not His children."

Such crass blundering we have seldom seen: it almost passes belief. John was simply showing how *we* may know, that *we* are born of God, and his argument has no more to do with angels than if there were no such beings in existence. Are angels moral beings? If so, they are under moral law, and bound to love their Creator. Love is of the essence of holiness, and the only true root of obedience in both angels and men. These holy beings who rejoice over one sinner that repenteth, forsooth, are ignorant of love! How out of place they must be in heaven where the very atmosphere is love! If this is what years of study of the great patristic writers, and the works of the subtle schoolmen of the middle ages lead to, commend us to the simple study of the Word of God. Yet this book has been *unreservedly* commended by the Baptist periodical with the largest circulation in our day.

A Friendly Controversy on Human Responsibility and Preaching the Gospel to Sinners. London: W. Wileman, 27, Bouverie-street, E.C. Price one penny. Revised from the *Protestant Echo*.

THIS pamphlet is a model of what Christian controversy should be, free from every trace of bitterness. We get here hard arguments couched in soft and loving words; its appearance is timely. On all hands there appears to be a tendency to drift away from the old moorings. Doubtless many earnest Christian ministers are much exercised with respect to the manner in which the Gospel is to be preached to the unregenerate. To such we say, "Procure this pamphlet, and prayerfully ponder its weighty arguments, and we shall be surprised if you do not find help in your

perplexity." The subject is of vast importance. Convinced as we are that the faith that (instrumentally) saves is the gift of God, and not a duty to be performed by unregenerate sinners, we heartily commend the pamphlet to our readers, and wish for it a large circulation and wide usefulness.

The Story of Some Famous Bonfires. By W. Stanley Martin. London: W. Wileman, 27, Bouverie-street, E.C.; E. Wilmshurst, Blackheath, S.E. Price one shilling nett, in paper covers; cloth, one shilling and sixpence nett.

THIS story, attractively told, of how Rome has served the Bible, and those who have believed in it, deserves the attention of our Sunday-school superintendents and secretaries. With Romish teaching spreading on all hands, the antidote should be increasingly supplied. It cannot be too widely known that priests have ever hated and feared the Word of God, and have not scrupled to employ the most barbarous means to keep it from the people. Every tree is known by its fruit. Those who hate the light love darkness. Those who seek to suppress the Bible label themselves enemies to the truth of God. Let the children know what may be expected if Rome should again obtain power in our beloved country. Let the Harlot be more fully exposed.

The Gospel Magazine. London: W. H. and L. Colingridge, 148 and 149, Aldersgate-street, E.C. Price sixpence.

The Christian's Pathway. F. Kirby, 17, Bouverie-street, E.C. Price one penny. THESE excellent monthlies continue to carry abundance of Gospel good things for spirit-taught souls.

SERMONS.

"*Reconciled.*" "*My Prayer,*" by T. Bradbury. Publishing committee, 45, Sistova-road, Balham, S.W. One penny each. In our brother's well-known style, full of Gospel truth.

"*An Endless Kingdom,*" by J. Parnell, 7, Trigon-road, Clapham-road, S.W. One penny. Suggested by Jubilee. Truth and thought combined.

One says *love* is a good writer, a good inditer, a good thinker, a good speaker, and a good runner.

Romaine said, "The deep things of God were not given us to quarrel about, but to enjoy, live by, walk by, and die by."

Christ is the Head of angels, as a king is the head of his subjects; but the Head of the Church, as a king is the head of his wife.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WELCOME TO MR. JAMES CLARK
AT HOPE, BETHNAL GREEN.

SPECIAL services for the above purpose were held on Thursday, October 28, 1897. The weather was very unpropitious; foggy, mizzling rain and muddy streets made it rather unpleasant for frail human nature to contend with, and militated much against many putting in an appearance to manifest their esteem towards brother James Clark, and unite in the services to welcome him to "Hope," and back to the great metropolis. Nevertheless, under the circumstances, the attendance was encouraging, and friends came in from Limehouse, Homerton, Forest Gate, Bow, Bermondsey, Surrey Tabernacle, Clerkenwell, and other places.

Mr. E. Hall presided at the afternoon meeting. Special and appropriate hymn-sheets, published by Robert Banks & Son, were used.

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

was the first song sung, and brother William Webb, who assisted in the formation of the cause many years ago, sought the Lord's blessing on the services of the day.

Mr. Hall, the chairman, and also an old "Hope"-ite, made some telling remarks on the duty and privilege of members towards their minister, and vice-versa; prayer, regular attendance, &c., were pithily and pointedly put, and we hope to good purpose.

Addresses, interspersed with hymns, were given by brethren E. Mitchell, T. Jones, F. C. Holden, R. E. Sears, and H. F. Noyes. There was a friendly rivalry among these brethren as to which could extend the heartiest welcome to brother Clark, and "I think we may say they all excelled," writes the Hope correspondent.

An excellent tea was well served in the schoolroom, which was filled, amongst whom we were pleased to see Dr. Gritten, of Trinity Chapel, Hackney, who was also present at the afternoon meeting. At the

EVENING MEETING

the chair was occupied by Mr. John W. Banks. The necessary and usual devotional exercises being devoutly attended to,

Mr. Banks expressed the pleasure it afforded him in assisting at these interesting services; of meeting with so many friends whom he had known for

a number of years; and especially in seeing his brother James Clark, whose unbroken Christian friendship he had enjoyed from the first time he preached in London, now about thirty-eight years since. He (the chairman) also referred to the origin of the Cause, also to the fact that each pastor had been firm in the truths of the Gospel, and most of the old standard bearers whose names still had a savour in the hearts of many had preached here, namely, Messrs. James Wells, John Hazelton, William Allen, C. W. B. J. Gwinnell, J. Foreman, T. Stringer, and others, who had

"Crossed the narrow sea."

After a few congratulatory words to his brother Clark, Mr. B. asked the friends to sing—

"God moves in a mysterious way," &c.

Brethren S. T. Belcher, J. Box, C. Cornwell, W. H. Lee, J. Copeland, E. C. Clark, and J. E. Elsey, gave brief but brotherly addresses.

The pastor and brethren Stockdale and Theobald also took part.

The spirit of Christian love and goodwill pervaded the whole of the services, which closed in good time by singing—

"May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from above."

HOPE.

LOOKING UP AT LOW LEYTON.

BY AN OBSERVER.

ON Tuesday, November 2nd, 1897, special services were held in connection with re-opening of the above place of worship.

Mr. E. Mitchell, of Chadwell-street, preached in the afternoon to a good congregation on the Efficaciousness of the Precious Blood of Christ. The Leyton friends felt it to be a refreshing time to their souls.

At the close of the afternoon service tea was provided; between sixty and seventy sat down.

In the evening a public meeting was held, and we were so thankful (and this was referred to by each speaker), that our gracious God had so far restored our brother, Mr. J. W. Banks, so that he was able to be present and to preside at this meeting. He was supported on the platform by brethren Jas. Clark, of Bethnal Green; F. C. Holden, of Limehouse; E. Marsh, of Stratford; E. Mitchell and A. Licence, of Chadwell-street.

After singing "Come let us join our cheerful songs," to old "Nativity," the chairman read a portion of Scripture, and brother Nash, of Tottenbam, led us in prayer.

Our brother Thrower then read a statement giving the position of the Church, and how it came about that we were back again in the chapel. This was listened to with much appreciation, for it showed how the hand of God was in it all after our many trials.

Our deacon, brother Finning, said, from a human standpoint, the thanks of the Church and congregation were due to brother Gibbens, for he had worked hard, and but for his efforts and advice and constant encouragement to-day the Church would not exist.

The chairman then gave us a few encouraging words, comparing the Church to a ship tossed, &c. &c., which was most apt, and helpful, and interesting.

Brother James Clark spoke with his usual loving manner, making touching reference to his long friendship with the chairman, and gave us some interesting and profitable thought on true prayer.

Brother Holden followed on "The glory of our God in the midst," &c.

Brother Licence spoke on the "broad wall" in Nehemiah. Separation, protection, and enjoyment of God's people.

Brother Mitchell gave us a few good hints in reference to the support of God's work.

Brother Marsh, of Stratford, spoke in a very encouraging way, and with much sympathy with us as a Church, from Psa. cxxii. 8.

Brother Gibbens was called upon to say a word in closing. He expressed his gratitude to God for what he had been enabled to do, but if no further reward was in store he had been repaid that day by the success the Lord had given, and especially in the pleasure in listening to brother Mitchell in the afternoon. He spoke of the great anxiety this cause had been to him, but felt it incumbent to do all he could; it was the Lord's work, and it demanded our best energy and efforts.

Brother Elnaugh concluded with prayer. Brother Holden pronounced the Benediction, after which all joined in singing "Praise God from whom all blessings flow," &c.

Thus ended the most happy, encouraging, and profitable meetings ever held in connection with this Church. This is the unanimous feeling of all who were privileged to be there from far or near. The total proceeds of the day amounted to £5 8s. 1d., and after ex-

penses had been paid, puts us in a comfortable position. To God be all the praise.

ONE WHO WAS THERE.

RECOGNITION OF MR. O. H. CUDMORE AS PASTOR OF REHOBOTH STRICT BAPTIST CHURCH, 289, LAKE ROAD, PORTSMOUTH.

By Our Special Correspondent.

It was our great pleasure to be present on the very interesting occasion of the public recognition of our dear brother O. H. Cudmore to the pastorate of the above Church. Arriving in good time, before the advertised hour of commencing the meetings, we took a walk round Landport, Kingston, &c., and feel there is indeed a vast field white unto harvest, and our earnest prayer to God is that our brother and the friends at Rehoboth may be used much by our gracious God to the extension of His kingdom in the neighbourhood; but as the time of service drew near, we wended our way to the little cause, and found several there evidently come with the desire of enjoying a day in the courts of the Lord.

Mr. Calton, from Southampton, who had so kindly promised to preside at the services, was conferring with the Church secretary, the pastor-elect, and pastor Chisnall, from Guildford, who had so kindly arranged to come and take part in the services, and soon we had commenced the afternoon service as we sang to the praise of God, "and thus made melody in our hearts unto God."

The chairman then read the Scriptures, and was sweetly helped to offer some refreshing remarks upon the Psalm read, and with loving fervour and earnestness approached the throne of grace in prayer. The way he prayed for our dear friend and brother Cudmore, and the little Church, and also brother Chisnall, made us feel the Holy Spirit was already poured upon us, and we anticipated therefore a rich blessing, whilst we worshipped our God and Saviour.

After prayer another hymn was sung, and notices given out about the evening meeting and tea, then the collection was taken, and the chairman called upon Mr. Chisnall to give the charge to the Church.

Upon rising he (Mr. C.) said with what pleasure he appeared among them that day he could better feel than express. Although as a stranger almost to them in the flesh, yet the fellowship already enjoyed had put to silence any fear, and hoped they might indeed say at the close of the day—

"How sweet a 'day' thus to spend,
In hope of one that ne'er shall end."

Our brother based his remarks upon the words, "Receive him therefore in

the Lord with all gladness and hold such in reputation" (Philip. ii. 29), and many were the precious things he uttered and the sound advice that he gave; he spoke of it as the Lord's message to us, and said—

I. RECEIVE HIM. II. RETAIN HIM.

(1) Receive him, on the ground of what the Lord had made him to be, then on what he is in the Lord, and not only receive him, but do so gladly. How great a boon a God-sent minister is! Then, having received him,

(2) Retain him. By your prayers; a great many prayers aim at nothing, and hit it. Don't let yours be like that. Also retain him by your sympathies, for it is only the minister of the Gospel who know the trials of the office. May your sympathies be always extended to him, and thus may the feeble hands be upheld and the weak knees supported. Retain him by your support, remembering the Lord's words, "The labourer is worthy of his hire." Many other precious things our dear brother was led to express which drew us near to him, and we could only, as he closed, thank God for the faithful message so lovingly given unto us.

Singing another hymn, with prayer and benediction from the chairman, closed the afternoon service, repairing to the Buckingham Place Academy for tea and also the evening meeting, which was kindly lent for the occasion.

A very nice tea was partaken of, and we greatly enjoyed the social intercourse whilst tea was being served.

THE EVENING MEETING

commenced at 6.45. After singing, reading, and prayer, the Church secretary,

Mr. Jordan, read the report, which was a brief but clear statement of the past year's work, summarised thus:—(1) Net increase to the Church, four. (2) Leadings of God as to the choice of pastor. (3) Receipt by the Church of parcels of E. V. and G. H., *Gleaner, Sower, G. S., &c.*, from John W. Banks, Mr. Hull, Mr. Stevenson, and many local friends, including a parcel from our late dear sister, Mrs. Danster. The same have been distributed from door to door to the number of over 2,000, and are still in want of more. (4) A box has been made and cards issued in aid of the building fund, &c. He then made several remarks in reference to the Lord's leadings and dealings in regard to their chosen pastor.

The chairman now called upon the pastor-elect to give his statement, and again we proved as we listened to him of the blessing resulting from "Those that feared the Lord, speaking often one to another."

Our brother Cudmore, in commencing, referred to his godly mother and her

training, which brought tears to our eyes and melted our heart. We further rejoiced to hear how the Lord led him, till the opened door was reached, which he had proved none could shut, through which he had to pass, and which in the end brought about his connection with the Church; his words as to how the Lord had opened the way for him to declare in Zion the unsearchable riches of Christ made us feel, "This is a servant of the Lord of Hosts," and most heartily and lovingly commend him to our gracious God.

At the chairman's request pastor W. Chisnall, of Guildford, then called upon the Church, who that day were publicly owning our brother as their pastor, to show this by holding up their right hand, upon which he joined hands of deacons and pastor, and in a few well-chosen words pronounced them pastor and Church, and, whilst still holding hands, gave the ordination prayer, which was an earnest outpouring of the soul on their behalf for true spiritual prosperity both for pastor and people. The hymn—

"With heavenly power, O Lord defend

Him whom we now to Thee commend"

was sung, and the collection taken, and then the chairman (Mr. Calton), expressing his pleasure and joy in meeting him, called upon Mr. Chisnall to give the charge to the pastor.

Our brother was blessedly helped in the afternoon to give the charge to the Church, but the earnest and loving words of the evening far surpassed the earlier service. After referring to the pleasure it gave him of being present, and of the spiritual joy he had felt in thus worshipping with them, he announced his text (Rom. xv. 3), "Even Christ pleased not Himself," and by the help of the Lord said that although he was to preach to a congregation of one, yet he hoped a few morsels of meat would fall in the way of many, to which they would be quite welcome, and prayed the Lord might bless them by and through it. Then followed a discourse which will be long remembered by many, at the close of which all felt they would like to have wished our brother good-bye; but as he was compelled to hasten off to catch his train, only a few could shake the hand, although many spake their good-night. A few of the pithy remarks of his address are given. In charging pastor Cudmore,

Mr. Chisnall said: If you wanted to be a successful worker, you must make up your mind to begin with being crucified, and, if you know the latter, you are on the road to the former: hell has no sceptics. It would be impossible to find a firmer believer in God than the devil, but may dying love make you a firmer believer in God, and thus may

you labour "for the other sheep." Christ's life and teaching, so tender toward the sinner, were terrible towards sin. May you follow His example here, my brother: philosophy seeks for truth; theology finds it; religion possesses it. May you by the Holy Spirit make known your possession. To be Christ-like is a long way off being cowardly. The Lord amazed the scribes and Pharisees with His boldness and terrified the money-changers with His scourge, and many more such expressions followed, but the want of space forbids, and so our dear friend and brother left us, with a sweet feeling of joy as we felt, "and truly our fellowship is with the Father and with His Son, Jesus Christ."

Our pastor then expressed the feelings of us all, as in a kindly way he proposed a very hearty vote of thanks to our brother Wm. Chisnall for kind services rendered, it being very ably seconded by our brother C. W. Spratt and unanimously carried, and with the singing of the hymn—

May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from above.

with prayer, and the benediction by the chairman, the meeting closed, but, oh, how loth we felt to part, for truly the "Lord of Hosts is with us, and the God of Jacob is our refuge."

LEE (DACRE-PARK SUNDAY-SCHOOL).

—Anniversary services were held on Sunday, October 31st, when special sermons were preached—in the morning by the pastor (Mr. John Hunt Lynn), the text being Matt. xix. 14, "The kingdom of heaven." In the afternoon Mr. A. H. Riddle (New Cross) gave an address to the children, which was much appreciated. In the evening Mr. R. E. Sears preached to a good congregation from 1 Tim. i. 15, "This is a faithful saying;" the discourse was followed with very close attention, and many expressed their pleasure at the "good news" of the Gospel being so faithfully yet so clearly expounded. Services were continued on Tuesday, November 2nd. A free tea was given to the children in the schoolroom, followed by a public meeting, presided over by Mr. J. Piggott (Bexley), who gave a very suitable address. The secretary, Mr. C. W. Sears, read the annual report, showing 107 children in the school, with 11 teachers and officers, with an average attendance of 26 in the morning and 62 in the afternoon. The Band of Hope had 199 members and the International Bible Reading Association 80. Collections for Strict Baptist Missions £3 8s. Treasurer's report showed a balance in hand of 2s. 4½d. Recitations were given by four little

girls. Special hymns were sung by the children and addresses given by brethren T. Jones (New Cross), E. White (Woolwich), I. R. Wakelin (Keppel-street), J. H. Lynn (pastor). The attendance was good and the collection was especially so—£3 10s, nett for the school fund. The meetings were very encouraging in every way.

A FAITHFUL PASTOR'S FAREWELL OF HIS FLOCK.

By the Oldest Member of the Church.

SUNDAY, October 17th, was a day to be remembered with gratitude by many of the friends meeting for worship at Shalom, when, after many prayers for a revival were answered by our faithful God, and our pool was opened after a long interval, and two candidates (mother and son), the latter a scholar in our school, confessed their faith in the Lord Jesus by baptism. This we take as a token from the Lord for good, and, we hope, is but the prelude to the coming shower.

Tuesday, October 26th, was also a happy day, as Shalom, although commemorating a parting of pastor and people, it of necessity involved a feeling of regret and pain, yet the dear Lord, helping both speakers and people, it proved a time of blessing.

Mr. R. E. Sears preached a most blessed sermon from Phil. iv. 19, "But my God shall supply all your need," bringing God's word to bear upon the necessities of His servants in the ministry and also the requirements and responsibilities of the Church of God.

A great number partook of tea, so that our schoolroom was scarcely equal to the occasion, and reminded us of similar meetings in years gone by.

The evening meeting was presided over by our oldest member, brother H. D. Mobbs, now of Southend, who was engaged in the school prior to our brother Myerson coming amongst us. Our chapel was well filled with friends old and new. After prayer by our brother Whaley, the hymn, "Blest be the tie that binds," was sung to the proper tune, "Glasgow," brought tears to many an eye and the memory of dear old faces that have gone home, and helped us to realise the truth of the words—

"The fellowship of kindred minds
Is like to that above."

Brother Parnell spoke from Psa. xvi. 6, "The lines are fallen unto me in pleasant places: yea, I have a goodly heritage."

Our brother F. C. Holden referred to the long companionship enjoyed by our beloved brother Mobbs and our late pastor, and of the many changes that must be experienced by one who had held a pastorate for so many years in one

place, speaking from the words, "I know that bonds and afflictions abide me," reminding us of the time when our late pastor preached the Word with vigour and power, and he extolled the grace of God in keeping him faithful.

Mr. S. T. Belcher, not having been present in the afternoon, spoke from the same words that brother Sears' text conveyed, evidently being led by the same gracious Spirit.

Mr. J. Mayhew addressed us from the words, "And thou shalt remember all the way the Lord thy God hath led thee," and also exalting the keeping grace of God as expressed in John xvii. 12.

Our dear brother S. Banks spoke from the words in Luke vi. 20, "And He lifted up His eyes upon His disciples and said, Blessed be ye poor," &c., encouraging both our late pastor and people to a stronger faith in His loving promise.

Our late dear pastor spoke for a few minutes on the lovingkindness of a gracious God in sustaining and blessing him for so many years in the ministry.

May our gracious God abundantly bless His dear honoured servant, and may his last days be his happiest is the wish of all who know him.

The collection was good, being a tribute of love to our late dear aged pastor. Hymn 960 was sung, and thus closed one of the most spiritual meetings ever held in Shalom.

[We can bear testimony to our brother Henry Myerson as an undimmed, unwavering champion for the truths of the Gospel and New Testament Church order, and, after forty years' ministry at "Shalom," quietly retires with a character unsullied, for which he and all who know him give God the praise.—J. W. B.]

YATELEY (ZOAR, CRICKET-HILL).—Harvest thanksgiving services were held in the above place of worship on Wednesday, September 15th, when Mr. F. Fells, of Beccles, preached two Gospel sermons to a goodly number of persons present. In the afternoon our brother took his text from, "Let there be light" (Gen. i. 3). After speaking of natural light in its purity, brightness, loveliness, freeness, and revealing time-things, our brother enlarged into the greater light which is the Parent of all fruitfulness, as prayer, hope, faith, &c., in the soul and experience of every newborn child of God. In the evening the text was, "It is manna" (Exodus xvi. 15), which was well handled as a portion from the Lord to His ancient Israel. Likewise to-day it is the same. It was a good time to God's people, and many felt it good to be there. As usual, a good tea was provided, which all seemed to enjoy. Again would we thank neighbouring Churches from which came many friends to cheer us on our journey

through this wilderness. The happy day and meeting was brought to a close by singing the doxology. To our God be praise and glory both now and for ever. Amen.—H. J. PARKER.

PONDERS END.—Our meetings on Wednesday, Sept. 29th, were fairly attended; a good spirit pervaded them. The ministerial brethren were helped to speak to our joy and edification. Brother Parnell delivered (by divine assistance) an earnest and powerful discourse from Matt. xxviii. 20, which was listened to with respectful attention, and was much appreciated. Collections were encouraging. An unanimous vote of thanks was passed toward yourself for your Christian and practical sympathy with us, and of condolence with you in your protracted and severe affliction; wishing you divine succour and consolation under every trial you are called to experience. This expression of the esteem of the friends at "Eden," I was requested to communicate to you without delay as the Church's secretary. May you soon become convalescent and be made of further use in serving the cause of Gospel truth and the Churches of our precious Lord. Sincerely in love and truth, yours, C. HEWETT.

WELCOME TO MR. CROOK AT SUCCOTH, RUSHDEN.

ON Sunday, October 3, the members of Succoth Baptist chapel held their thanksgiving services in the chapel, which, according to custom, was not decorated. There were crowded congregations at each service, and Mr. Crook (the pastor) preached in the morning from Psa. civ. 15, dealing with "Wine, oil, and bread." The sermon in the evening was taken from Jer. viii. 20, "The harvest is past, and the summer is ended." In the afternoon a service was also held.

Services were continued on Wednesday, and in the afternoon Mr. Mitchell (of London) preached, and a public tea was provided immediately after.

In the evening another public meeting was held, and a good number attended. After the usual devotions Mr. Crook remarked that he stood in a somewhat difficult position in presiding at that meeting, and in having to deliver an address as their pastor at the same time. As they were all aware, the meeting that evening was held as a kind of recognition service, and to welcome him to the pastorate here. By the order of God's providence he was called to come and speak to them in this town a little over a year ago, and when he came to Rushden he thought it was for the first and last time. He had never had any idea then that he would have been in the position he occupied that evening, and he was very certain that the thought

of leaving his work at Lewisham had never crossed his mind. He had no desire to remove from his sphere of labour in South London, and he had refused offers with a prompt and

DECISIVE REFUSAL ;

indeed, he felt very diffident when the offer came from Rushden. God, he said, had brought him there, and God had made him come again, and he believed that the Almighty power had created a place in the hearts of the people of Succoth as it had created in his heart a love for the people at Rushden.

Referring to his call, he said he had hesitated when he was invited to come and spend three months in the place with a view to becoming its pastor, and he felt the influence of the directing arm of the Lord. It was painful to part with the old friends in coming to a place where everything was new. But he thanked them all for the very sincere sympathy they had shown him, and for all the new friends who had treated him as old friends would have done. They had all exhibited a Christian kindness for which he was very grateful. He thanked them for assembling in such numbers that evening, and he trusted that there would ever exist between them that feeling of unity which existed between true children and heirs of God. He would that they should pray for him as he prayed for them, so that a bond of unity might be characterised by prayer. He did not seek to know one above another; rich and poor alike would occupy the same place in his heart, and as long as unity, harmony, and peace existed he should be satisfied. His desire was to speak to them in simple language about the love of God and the other truths contained in the Holy Book, and talk to them as "the children of God." He again thanked them for their kindness, and said it would be a mark of God's favour if they were led to pray for each other.

The following hymn was then sung:—

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

Mr. Mitchell, Mr. Jarman, Mr. Bennett and Mr. Newell afterwards addressed the congregation. Mr. Burgess was prevented being present through having to attend another meeting.—*Argus*.

GREAT BERKHAMPSTEAD.—It has been reported that at our harvest thanksgiving meeting our chapel was set off with some splendid fruits and flowers. Such was not the case. There was something far beyond all that can only please the eye. From the testimony of those who heard brother E. Mitchell, it was good to be there. The dear man did not come without the Word, for we all believe the Spirit did

dictate to His servant, and the same Spirit prepared the hearts of His dear people to hear, some of whom are engaged in the service of the Lord. Brethren Wood, Kendall, Humphreys, and friends from all around, returned to their homes, thanking the Lord for what they had heard, felt, and tasted of the good Word of life. The Lord has been good to us during the past year; prayer-meetings well attended, yet there is room.—I. R. SHIPTON.

PEACE, PROSPERITY, AND PRESENTATION AT PENTSIDE, DOVER.

On Wednesday, November 3rd, we held our usual autumnal meetings. Tea was served to a good number of friends at 5.30, when spiritual and social fellowship was enjoyed, followed by a meeting in the chapel, which commenced by singing "Kindred in Christ," &c. Psa. cxv. was read, and brother G. Knott engaged in prayer.

The chairman, in his opening remarks, gave a hearty welcome to all, and expressed his pleasure at seeing so many present. There was a spiritual vein of thought in each speaker's mind on the service and work of the sanctuary.

Brother J. Scott, jun., gave a weighty and forcible address on "Ye are the salt of the earth," which should be manifest in commercial as well as spiritual life.

Brother Fealseley appropriately dwelt on the sweet promise, "I will be with thee," which he applied to the pastor, Church, and those who were seekers. The speaker also gave a few solemn words to the unconcerned.

Brother Carpenter (in lieu of brother Scott, sen., who was unavoidably absent), in response to the chairman, came forward and, after giving expression of his love to the cause of Christ and the pastor, proceeded to make a presentation on behalf of the Church to brother W. Jones, sen., of a magnificently illuminated address and a purse containing ten sovereigns for his past services in leading the singing for more than fifty years, to whom Mr. C. spoke in terms of Christian love and affection.

Brother Jones (who is nearly eighty years of age) expressed his sorrow at being compelled to give up his work through infirmity. His expressions of love for the Church and pastor were great, and with emotion he thanked all for their kind thoughtfulness. "I can't do any more—I am done; but I know when I get home I shall sing more perfectly. I thank you all."

Such seasons as these seem to strengthen us and make us feel it is good thus to meet together.

A vote of thanks to the speakers, the ladies, and to brother Drury for his services at the organ, these soul-cheering

meetings closed with, "Praise God from Whom," &c.
HOPEFUL.

LEICESTER (PROVIDENCE, NEWARKE-STREET).—On November 1st very encouraging and successful services were held in connection with the anniversary of the settlement of Mr. Realf as pastor. Mr. B. J. Northfield was helped of God to preach a very savoury and edifying discourse on Heb. xii. 2, after which 130 persons sat down to tea. The evening meeting was presided over by Mr. H. Norman, one of the esteemed deacons. After reading of the Scriptures and prayer by Mr. Fairhurst, of Fressingfield, and a few remarks by the chairman, the pastor gave his report for the year past, in which he stated that there had been manifest blessing with the Word, and peace and harmony prevailed. Four members had been removed by death and otherwise, but ten others had been added. Several minor matters had received attention, and other needed improvements were pointed out. The choir had greatly increased in numbers and efficiency. The congregations had also increased, both on Lord's-days and at the week-night services. A Bible-class had likewise been started, and incorporated with the Young People's Mutual. Addresses were then delivered by Mr. Burgess (Wellingborough) on "Moses' Choice," Mr. Northfield (March) on "Looking unto Jesus," Mr. Turner (Leicester) on "The Heavenly Inheritance," and Mr. Walker (Northampton) on "Heart Secrets Revealed" (John iv.). We noticed in the audiences many friends from the neighbouring villages of Aylstone, Kirby, Desford, Fleckney, Evington, &c. The collections amounted to £11 15s. 6d.—A. E. R.

ORDINATION OF MR. G. W. FAIRHURST AT FRESSINGFIELD.

TUESDAY, September 21st, 1897, was set apart for the ordination of Mr. G. W. Fairhurst as pastor of the above. The weather was beautiful, fine, and all that could be desired. Friends began to flock there in the early morn, many coming a long journey to be present on this interesting occasion. Service commenced at 11 a.m. Pastor Sapey, of Claxton, read the Scriptures and pastor W. Gill engaged in prayer. After singing another hymn,

Pastor J. W. Saunders stated the nature of a Gospel Church—viz., its constitution and government; false ideas of the Church; the exhortation of the forefathers to search the Scriptures; an elect Church, composed of genuine Christians, as shown in the disciples' time; not foreigners, but fellow-citizens of the Church of God, representing the entire body of Christ; a vast number, some yet unborn, but will be raised in

the Lord's time through grace—these were points touched upon.

Luncheon was provided at one o'clock, to which about eighty sat down.

The afternoon service commenced at 2.30, presided over by Mr. B. J. Northfield.

Pastor Ward, of Laxfield, read and prayed, and the president called upon the pastor-elect to state his call by grace and to the ministry.

[We omit our brother Fairhurst's reply, as we propose to give his portrait, origin, call by grace, to the ministry and to Fressingfield in the near future.]

The senior deacon briefly gave the leadings of God in bringing brother Fairhurst into their midst. Another hymn, and

The pastor-elect gave the articles of faith he intended to preach, which were in accordance with the Strict Baptist principles.

Tea was provided in the chapel, and the tent was used for luncheon, to which about 300 sat down.

The evening service commenced at 6.30. Pastor J. R. Debnam, of Horham, read the Word and offered the ordination prayer, and

Pastor Northfield gave the charge to the pastor from the words found in 1 Tim. iv. 16, "Take heed unto thyself and to the doctrine!" What an unspeakable blessing to be called by the grace of God to the position of a servant of Jesus Christ, to be one with the people of God, united and sent of God—a great gift after God's own heart. Take heed in private life, also in pulpit preparation, consistent in meditation and prayer. In relation to the public ministration of the Word of God, be fearless and fervent in pastoral work. Many cares in relation to the Church work. Not to dabble in political matters. Doctrine and experience, blend them together, the simple state of mankind, to warn the ungodly, describing salvation by grace, free, without price; Christian experience, practical godliness, doing good unto all men.

Another hymn being sung, and

Mr. Dixon, of Bradfield, gave the charge to the Church, basing his remarks upon Philip. iv. 8, constantly exhorting to hold up his hands in prayer that his vessel may be filled to overflowing; not to expect too much from him. Finally, brethren, be true to one another; do not upset him as pastor over you; things that are honest in the sight of all men outside the Church and inside too; venerable and honourable, made by divine relations; God's laws are just and true—things that are pure, chaste, and clean; to espouse to one Husband; things that are lovely, seeking to be like Him; things of good report and virtue of divine grace

to retain it; keeping close to the Master, giving Him the praise to Whom praise belongs, encouraging him to labour on for the Master's sake.

These soul-profiting services were brought to a close by singing the doxology, "Praise God." Collections were taken at all these services, which were good, for which we thank God and take courage. A LITTLE ONE.

FARNHAM, SURREY (PARK-LANE BAPTIST CHAPEL).—Harvest thanksgiving services were celebrated on Wednesday, October 13th, 1897. In the afternoon we were favoured to hear a very impressive and eloquent discourse from our brother Chisnall, of Guildford, from Ruth ii. 15, 16. He spoke very blessedly upon the different departments or fields of Christian experience. Brother Holden, of Limehouse, preached in the evening from Psa. lxxviii. 20. It was his first visit to Farnham, and we sincerely hope we shall be again favoured to have him with us. Our dear brother's holy enthusiasm demonstrated the blessed freedom he enjoyed, and the good company present felt it good to be there. By the goodness and mercy of our covenant-keeping God we are enabled to hold on our way. We have experienced a measure of prosperity, the Word preached by the various brethren is being blessed, and we are rejoicing in hope. We have adopted a localised edition of *Cheering Words*, from which we hope much good will accrue. "Our eyes are up unto the hills from whence cometh our help."—A. C.

ELTHAM, KENT.—Owing to the prevalence of fever and other circumstances, it was found impossible to give the children of our Sunday-school their usual summer treat this year, so it was decided to give them a winter one instead. Accordingly, on Thursday, October 28th, the Lecture Hall being kindly lent for the occasion, tea was provided for them at 5.30, to which they did ample justice. Afterwards, at seven o'clock, Mr. Booker, who had kindly come from Foot's Cray, bringing his own lantern, showed them scenes from the "Life of Moses" and others entitled "Social Life in Eastern Lands." The pictures were explained in an interesting manner by Mr. Foreman, of Dacre-park. Judging by their orderly conduct and rapt attention, our young friends enjoyed the evening, and it is our hope that some of the things they saw and heard may have made a lasting impression upon them.—W. E. PIPER.

IPSWICH (ZOAR).—Our annual members' tea was held on November 11th, about fifty being present. A very pleasant and, we trust, profitable meeting followed. Several more came in.

The pastor presided. The Church treasurer (brother E. Garrod) implored the divine blessing. Five minutes' addresses of a spiritual and practical nature were given by brethren Sadd, Baldwin, Clark, Welton, Dorling, Barrell, Oxborrow, Garrard, Howe, Gardner, Emmerson, Keeble, Peck, and Fosdick; also a very suitable paper was read by our sister, Mrs. E. Garrod, touching upon the duties, privileges, and blessedness of Church fellowship; these were mingled with two or three verses from four different hymns and reading Psa. xli. Brother Jabez Wright concluded with prayer, the pastor pronouncing the benediction. We feel sure that this happy meeting must prove a blessing, and wish that every member could have been present, and also that every Church could give their members a like opportunity for friendly intercourse and communion.—H. BALDWIN.

LIMEHOUSE (ELIM).—The fourteenth anniversary of the opening of this chapel was held on Thursday, Nov. 4th. Mr. O. S. Dolbey preached in the afternoon from the words, "Wilt thou be made whole?" (John v. 6). There was a good attendance and the sermon was much enjoyed. Tea was served to a good company of friends at five o'clock. The evening meeting commenced at 6.30. Mr. F. G. Gray, of the Surrey Tabernacle, presided, and, after giving out a hymn, read Psa. xxvii. Brother W. Webb engaged in prayer, and then the chairman gave an able and interesting address from Acts xxi. 40, "A great silence." Spiritual and heart-cheering addresses were also delivered by brethren W. H. Lee, G. Savage, J. M. Rundell, J. Parnell, O. S. Dolbey, and the pastor, F. C. Holden. A vote of thanks was accorded to the chairman and visitors, a number of whom were present. The collections amounted to £22, including a kind donation from the chairman and a lady friend unable to be present and subscriptions from the ladies of the chapel to pay for the tea, for which we are grateful. "All hail the power of Jesus' name" was sung, brother Lovelock offered prayer and thanksgiving, and the chairman closed the happy meeting with the benediction.—GEO. TURNER.

BRIGHTON (EBENEZER, RICHMOND-STREET).—The sixteenth anniversary of the pastorate of Mr. S. Gray took place on November 3rd. In the afternoon a sermon was preached by Mr. Philip Reynolds, of Highbury, from, "He bare the sin of many, and made intercession for the transgressors." Tea was provided in the schoolroom, 110 being present. A meeting was afterwards held in the chapel, the pastor presiding. Mr.

Olliver, deacon, having implored the divine blessing upon pastor and people, the chairman briefly addressed the meeting, and said the words that had impressed themselves upon his mind were, "His love no variation knows." He was glad of that (1) as a man, (2) as a minister. Mr. Webb (Mighell-street) spoke on the finished work of Christ, while Mr. P. Reynolds gave an excellent address from, "He hath said, I will never leave thee nor forsake thee." Mr. Virgo (Mighell-street) based his remarks upon the apostle's words, "I write unto you, young men, because ye are strong," and Mr. Turner (Haddington-street) felt at home with, "I thank God and take courage." The closing address was given by Mr. Crowter, an old scholar in the Sunday-school, from the appropriate text, "The grace of our Lord Jesus Christ be with you all. Amen." The attendance in the afternoon and evening was excellent, and the pastor heartily acknowledged the support of the members and visitors. Collections were for the pastor.—T. A. G.

MENDLESHAM GREEN.—Harvest home services were held on September 26th and 27th. It was our privilege once again to have Mr. Margerum in our midst to break unto us the "Bread of Life," or rather hold Him up to our view, so that we were constrained to say, "He is altogether lovely." Whichever portion he took, either from the Old or the New Testament, HE was the subject—Jesus first, Jesus last, and All in all. This is all our desire, for in Him all fulness dwells. On the Sunday his texts were—morning, Exod. xxviii. 5; afternoon, Heb. ix. 4; evening, 1 Pet. ii. 6. Our memory is but a poor one at the best, and we are not, like Elijah, enabled to go forty days on one meal. But we can say that it was good to be there. The afternoon and evening discourses were especially sweet. We felt at the close of the day that we could say with one of old, "This God is our God for ever and ever: He will be our Guide even unto death." On the Monday evening we had quite a band of ministers from a distance of from five to ten miles come to rejoice with us and give thanks unto our God for sending another bountiful harvest. Mr. Dickerson, our minister, presided. Mr. Margerum, Mr. Strickson, Mr. Knell, Mr. Saunders, Mr. S. Haddock, and Mr. Hazelton were all enabled to speak well. Jesus was set forth as the corn of wheat to start with, as the Great Boaz to His Church to go on with, and, to close, we heard of "The Secret of the Lord." Thus closed some very happy services. "Our hearts burned within us while He talked with us by the way." On the Wednesday evening Mr. Margerum preached to us again; his

text was Hab. iii. 4. We need not say who he extolled here, but we can say that it was not poor puny man. God bless our dear brother wherever he goes. We feel a great love to him for the truth sake, feeling assured that he is set for the defence of the Gospel. May God bless Zion here and everywhere. Amen.—L. SCARFE.

WOOLWICH (ENON).—Our Sunday-school anniversary took place on Nov. 14th, and a very happy day was enjoyed. Pastor G. W. Thomas, of Watford, preached well both morning and evening, and he was listened to with marked attention and evident appreciation. In the afternoon our dear brother gave an interesting address to our beloved scholars and their friends, and we had a grand time. The scholars sang their special hymns well, and the day will be long remembered, for we truly felt the Lord's presence was with us. Mr. Thomas expressed the pleasure it gave him to take the anniversary services at dear Enon once more. We have 240 scholars, and much to be thankful for. We will say, God bless our Sunday-school.

BRADFIELD - ST. - GEORGE.—The annual meeting of the members and friends was held on November 14th. About fifty sat down to an excellent tea. The meeting after tea was of a very encouraging character; the pastor presided, who said that it had been the custom of the Church to have a meeting of this kind every year as far back as 1849. It gave us great pleasure to meet on the present occasion, and we did very heartily greet each other in the name of our Lord Jesus. We also were very pleased to welcome the friends who were present, believing that before another year, if spared, some of them would be members with us. Addresses were given by our brethren D. Bland and W. Scarfe, deacons, and other brethren. The general aspect of the Church and work was inspiring both to pastor and people. Mr. W. Bland, the superintendent of the Sunday-school, stated that the number of children on the register was the highest on record. We all felt that our meeting had been in that place where the Lord commands the blessing, even life for evermore.

BOW.—The nineteenth anniversary of the pastorate of Mr. W. H. Lee at Mount Zion, Botolph-road, was held on Lord's-day, Oct. 17th, when the pastor preached morning and evening. On Tuesday (the 19th) Mr. C. Cornwell preached in the afternoon. A cheerful company gathered to take tea. A public meeting followed, presided over by Mr. Rundell, of the Surrey Tabernacle, who announced Hymn 673 (Denham's):—

"Now, dearest Lord, to praise Thy name,
Let all our powers agree."

After reading and prayer, the chairman gave a sterling address on doctrine and experience. Mr. James Clark dwelt on the preciousness of Christ. Brother Holden with unobtrusive power opened up the meaning of "Make you perfect," &c. (1 Pet. v. 10). The Poplar pastor, brother H. F. Noyes, spoke of the certainty of the love of Jehovah to all the election of grace. Brother Cornwell referred to the disappointments we were subject to here, but all new covenant promises are Yea and Amen. Brother W. H. Lee, the pastor, made a few remarks of thanksgiving to the Lord God of Zion for blessings experienced by pastor, Church, and congregation for nineteen years, ascribing all praise, honour, and glory to Jehovah. The chairman closed with the benediction.—J. FLORY.

TOOTING-GROVE.—Profitable and successful services were held here Oct. 7th. Mr. Mutimer preached in the afternoon from Malachi iii. 17, testifying to the matchless grace of God in His great kindness in taking notice of fallen sons of men, and polishing them to make them fit to shine and sparkle in the crown of the dear Redeemer. After tea the public meeting was presided over by Mr. Lambourne. Several addresses were given. One speaker referred to a little cloud like a man's hand. We think we have seen this little cloud, and hope for showers of blessing. We are sorry brother Sears had so little time to speak, but will preach for us (D.V.) Jan. 20. We thank you for drawing the attention of readers of E.V. and G.H. to renovation of chapel, which cost £40, twenty of which has been paid, and we are hopeful for the future.—W. CHALCRAFT.

ILFORD—(EBENEZER). We held our harvest thanksgiving services on Oct. 24 and 27. On Lord's-day, the 24th, brother A. Welch (in the absence of brother S. J. Taylor, through affliction), preached very acceptably, both in the morning and evening. On Wednesday, the 27th, brother James Clark was graciously helped in speaking from Hab. iii. 18, "Yet will I rejoice in the Lord," &c., and was much enjoyed. A goodly number of friends partook of tea, and in the evening a public meeting was held, at which brother J. Clark presided. We opened by singing the well-known hymn, "Kindred in Christ," &c. The chairman read a portion of Exod. xxiii., after which brother A. H. Pounds engaged in prayer. Brother Clark then made some very appropriate remarks upon the feasts of the Passover, Pentecost, and Tabernacles, spiritually considered. Addresses were then delivered

by brother Pounds on the "Wheat and the Tares," brother W. Morgan on "the goodness of God in preparing the earth with rain and providing the corn for seed; brother Margerum spoke encouragingly on the words, "I am poor and needy, yet the Lord thinketh upon me;" brother A. Welch on "the Grace of Humility," and brother J. Flory on "Trust in the Lord, ye people," &c. The services and meetings were well attended and the friends contributed liberally at the collections. To our Triune God be all the praise. We regret to have to state that brethren W. Gull and S. J. Taylor were unavoidably absent through affliction, but brethren Margerum and Welch kindly took their places respectively.—W. G. F.

FAITH AND WORKS AT MOTE ROAD, MAIDSTONE.

On Wednesday, November 10th, we held a meeting, in which a statement respecting our alterations that have been made was announced to be given.

Several brethren kindly came to help us, and a most encouraging and enjoyable meeting was held. Tea (which was given, the proceeds going to the fund) at 5.30; a goodly number of friends sat down.

Public meeting at 6.30, when the chair was taken by our dear friend, Mr. Cattell, of Bessels-green, Sevenoaks, who opened the meeting with

"Kindred in Christ for His dear sake"

and a portion from the Word, and prayer by one of the brethren, who thanked God for His many mercies to us as a Church and individuals, and sought a continuance and increase of those blessings for our future at the throne of our covenant-keeping God. The chairman then called on the senior deacon.

Mr. E. Wagon, who said: In May last the sanitary officer made an inspection of our chapel and condemned the back premises, sending us a summons to drain the building into the main sewer and have a full supply of water laid on within seven days, and threatening to have the work done at our expense in the event of non-compliance with the order. The time, however, was afterwards extended to two months.

The rear of our premises being 100ft. from the front and no side entrance, and the main drain being 12ft. deep, the expense seemed too heavy for us, but, like Hezekiah of old, we took the letter of our case and spread it before our God, asking Him to undertake for us, and a systematic movement was adopted for the issuing of cards, &c., &c., to different friends, Mr. H. J. Walter being appointed secretary and Mr. E. Wagon treasurer of this fund.

The secretary then read the report, which stated that when the draining

was being done the front wall was condemned; this has now been removed and a very substantial iron fence substituted for it (the fence being kindly given by our senior deacon as a Jubilee offering to the Church), now leaving the front of the chapel open to the public. After this was done, it was found necessary to have a new porch and windows, the old porch being simply disgraceful, and the windows were in such a condition that, to repair them, would only be to put off the expense for a time; so that, with one alteration and another, £107 was spent on our place of worship.

Friends had come nobly forward, and over £70 had been given; promises of subscriptions received during the week from brethren Voysey, Langford, and Horton, by our secretary and treasurer, together with a collection which was now made and other deductions, £18 more was raised, leaving only a balance of £14 14s. to pay, which we are anxious to clear off as soon as possible. Any help for this purpose will be thankfully received by Mr. H. J. Walter, of 63, Upper Stone-street, or Mr. E. Wagon, 15, Kingsley-road, to whom we are greatly indebted for their unwearied labour and love for God's cause here (see advt.). Another hymn was sung, after which

Mr. Cattell made a very encouraging speech, in which he congratulated the Church on having such good and able officers to manage this fund, and on the great success met with, through God's blessing on the means, and also pointing out the benefits of good sanitation in all buildings, public and private, remarking that God's house should have the best and be made inviting and comfortable, together with the necessity of unity of purpose in our works and the love of Christ, and to the brethren as the most important ruling, actuating power in the hearts and minds of all God's people, who are favoured with the indwelling Spirit proceeding from the Father and the Son to lead into all truth, for the comfort and establishment of the Church of Christ in the truths of the everlasting Gospel. Also of the advantages of a good system well and properly carried out in Churches and public bodies generally. It is ours to use the means in the spirit of David, who said, "Of Thine own have we given Thee." God alone giveth the blessing.

Mr. A. B. Hall followed with an appropriate address on the "Trials and triumphs of faith."

Mr. Patterson spoke from the words, "Restore unto me the joy of Thy salvation," dwelling very sweetly on the cost of this salvation, &c., relating how many years ago he found liberty in this chapel when he was in great darkness of mind, and anxious about his soul's salvation, realising his utter helplessness, ruin, and hopelessness, apart from this

great work of salvation through Christ alone freely and sovereignly revealed to him by the Holy Spirit; therefore it is with peculiar feelings of joy that he is privileged to testify this circumstance in the very spot where God so greatly blessed him, to the glory of His holy name.

Mr. Brooker then gave a short but very nice address on "Redemption," which he described as a loaf on which God's living people continually feed.

One hundred and seven pounds may not appear much to some, but we are a little folk, and when we see how our covenant-keeping God has graciously inclined our friends to help to such an extent that, in less than six months, our indebtedness is reduced to £14 14s., gladness fills our hearts, and we exclaim, "What hath God wrought?" "He hath done great things for us, whereof we are glad." "Make known His deeds among the people; talk ye of all His wondrous works." It is sincerely hoped that the balance owing will be paid off before the end of the year.

The doxology brought the meeting to a close.

We have had no deaths through the sad epidemic here; one member and five children have been ill, but all are getting better, through the preserving mercy of our God. — GEO. BROWN.

LAYING FOUNDATION STONES AT SNODLAND, KENT.

THE Church and congregation who have been meeting for some years at the Institute, Snodland, Kent, had the commission given them to "Arise and build;" they are now actively engaged in carrying out the work.

On Oct. 3, two memorial stones were laid for the new chapel in Church Fields. About 3 p.m., a goodly number of friends assembled. Mr. A. B. Hall presided. Meeting commenced with singing and prayer, followed by an address defending the Scriptural principles held by Strict and Particular Baptists.

Our veteran friend and brother, Mr. I. C. Johnson, proceeded to lay the first stone, remarking clearly and emphatically, that the Baptists were the only section who were not dissenters from Christ-ordained ordinances so clearly set forth in the Scriptures.

Mr. J. Cattell, the devout and devoted pastor of Bessels-green, laid the second stone, and gave a sound Gospel address, combined with friendly exhortation and encouragement. The sum of £16 6s. was laid on the stones.

Tea was served in the Institute, followed by a

Public meeting, presided over by Mr. E. Marsh, of Stratford. The secretary gave the account of the Building Fund, which commenced 12 years ago. Much had been done by penny-a-week sub-

scriptions, with help from friends in the neighbourhood. The freehold land had been secured and £100 towards the building.

Addresses were given by Messrs. Cattell, Gardner, Wakelin, H. Patterson and Hall.

The services were profitable, spiritually and financially. Proceeds amounted to over £25. We still need help, but can say, "The Lord hath done great things for us whereof we are glad." To Him be all the praise.—E. PATTERSON.

Our Australian Column.

LAMBTON.

THE anniversary of the above Particular Baptist Church was held on Sunday, May 30th, when three sermons were preached by our esteemed brother, pastor Beedel, of Castlereagh-street, Sydney. The attendance was good, though not so large, owing to the heavy rain. Pastor Beedel gave three good and impressive sermons.

In the morning he took for his text 1 Sam. vii. 12. "Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto the Lord hath helped us." After delivering his address he spoke in affectionate terms of the goodness of God to us as a Church and people, stating that although it was over twenty years since he last visited us he could see the goodness of God had been continued to us in the presence of some old faces he noticed, as the pastor, deacons, and members of the Church, and at the conclusion we felt we could exclaim with him, "Hitherto the Lord hath helped us."

In the afternoon he preached from Rom. xv. 29, "And I am sure that when I come unto you I shall come in the fulness of the blessing of the Gospel of Christ," which he thus opened—The Gospel of Christ, its blessing, and the fulness of the blessing.

In the evening there was a large attendance. Mr. Beedel took for his text Eph. ii. 18, which, together with a prayer-meeting at the close, brought our Sunday services to a happy close.

On the following Monday evening we were to have held a sacred concert, but owing to the very wet weather we were compelled to postpone it, much to the disappointment of some. We held it, however, on Wednesday, June 9th, when about 100 people were present, and with brother James Young in the chair, we went through a very nice programme. During the interval the secretary's report was read, which showed that we had 30 members on the roll, and the treasurer's report showed an income for the year of £45 15s. ld., and expenditure £40 10s., leaving a balance in hand of £5 5s. ld., which together with the pro-

ceeds of the concert will be devoted to a vestry fund. The usual vote of thanks brought our meetings to a pleasant close.

DAVID YOUNG, Pastor.
WILLIAM GIBBS, Deacon.
E. WILSON, Sec.

SYDNEY.—"THE TEMPLE."

The month of September, 1897, will long be remembered by the Church at the Temple as a time of refreshing from the presence of the dear Lord. On the 12th our dear brother Fremlin was favoured again to administer that sacred ordinance of believers' baptism to two dear sisters who had witnessed good and very pleasing testimonies before the Church, both telling how greatly they had been blessed under the ministry of our dear brother. We know of several others in like position, but we must wait for the Lord to make it manifest.

On Lord's-day, 19th, we celebrated our third anniversary, both services being taken by our dear brother, pastor Bamber, of Port Adelaide, who had travelled over 1,000 miles to be present. We had a large congregation, and our brother was much helped by our divine Master through the services in reading his first lesson, 2 Cor. i., and taking the place of the apostle Paul, he said it just expressed his feelings towards the Church at the "Temple," and he also wished to express the esteem he had for our dear brother Fremlin, who he looked upon as having been raised up by the Lord to do a great work. I am sorry to say our dear brother is far from well, not having fully recovered from his late severe illness; after the services of the Lord's-day he is much exhausted. On Wednesday, 22nd, our annual tea and public meeting was held. A large number sat down to the nicely arranged tables supplied by an experienced committee of our own ladies, when much satisfaction was expressed. During the evening we were favoured with several good speeches by the brethren present. The choir rendered very effectively several anthems and pieces, and not the least pleasing was a report by the treasurer, who stated that notwithstanding the almost universal reports of deficits and reductions in every department of society, he was not called upon to report the same. Our attendance has been good, while collections oftentimes were very good, so we can truthfully say that the Church at the "Temple" is in a prosperous condition.

On the 26th our brother Bamber again officiated for the day. Acting on a suggestion, the Lord's Supper was held in the evening, thereby giving an opportunity of our communing together with our dear brother before his departure. Brother Fremlin received the two dear sisters that he baptized into Church fellowship. Our brother's heart

was full, so that his tongue was barely able to express his words. Addressing one of the dear sisters, he said, " Oft-times you have given me words of encouragement. I pray you may continue so to do." To the other he said, " I have known you many years, have watched you, and now I feel it to be a great honour to receive you into this Church." 'Twas a very solemn time indeed, and many an eye showed the crystal tear ready to burst forth for joy. Brother Bamber officiated at the table; nearly every member that could possibly attend was present. Many have been the expressions of delight I have since heard of the service and the partaking of that ordinance in commemoration of the death of our blessed Redeemer. We pray that many like blessed seasons may be in store for us, whereby we may have great cause to rejoice.

FREDK. MUDIE.

October 11th, 1897.

Aged Pilgrims' Corner.

ONE thousand four hundred and fifty-five pensioners are now upon the Society's books; the annual expenditure of the Institution is £13,000, and this winter special efforts are being made largely to increase the subscription list. Will our readers kindly help in this good work by becoming annual subscribers of 7s. ? Leaflets, &c., will be gladly forwarded for circulation from the office, 83, Finsbury Pavement, E.C.

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The usual meeting for the Society at the Clifton Conference, Bristol, was addressed by the Secretary and Colonel Savile with encouraging results. The interest of Christian friends in the West of England is being considerably increased by these meetings, and in Mr. Ormiston the Institution possesses a warm friend.

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The special meetings at the Hornsey Rise Asylum on November 5th were largely-attended gatherings, affording another cheering indication of the vitality attending the operations of the Society. The garden has assumed its autumnal dress, but its well-kept beds and lawns were a source of pleasure to the visitors, as they are a daily delight to the inmates.

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In the afternoon the lady visitors held their winter sale of work, and were encouraged by many purchasers. The total results were excellent, and were devoted to the Benevolent Fund for the assistance of the sick inmates. This fund is in need of increased help and is a most important branch of the work at the Asylum.

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All the inmates had free tickets for

the tea, and the opportunity of intercourse with the supporters of the Society was a source of real pleasure to both. In the evening Mr. E. Wilmshurst, of Croydon, preached an excellent sermon from 2 Sam. vi. 18, 19. The chapel was filled, and a good collection was taken for the Sustentation Fund of the Asylum.

All the Homes are open for the inspection of visitors daily, and friends will be heartily welcomed at Camberwell, Hornsey, Rise, Stamford Hill, and Brighton. Let us do good unto all men, especially unto them who are of the household of faith."

Past and Passing Events.

Glads Tidings.—The Lord is blessing His own Word at West Ham-lane, through the instrumentality of Pastor J. W. Humphreys; "six candidates are before Church." Praise the Lord! The 25th anniversary (silver wedding shall we call it?) of the Sunday-school is to be held early in the new year. (See advt.)

A Good Beginning.—In January, Mr. J. P. Gibbens enters upon a three months' engagement at Philip-lane, Tottenham. Mr. Hugo Gruber commences his labours at Rochdale-road, Manchester, and Mr. Snow at Slaithwaite. At Bradford, Mr. John Booth, of Thurlestone, begins his pastorate at Zoar, Darfield-street. Mr. S. J. Taylor, at Ebenezer, Ilford, starts on a six months' probation, "with a view."

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Brother Arthur Baker, late of Needingworth, has not taken the oversight of the Church at Oakington, Cambs.; he has taken up his habitation there for the convenience afforded by railway train service, so that when he has a message from the King of kings for any of

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His poor, trembling, hoping, fearing subjects, he can easily get on the line and steam off to wherever he is required. Arthur still retains (through God's blessing) his voice and preaching powers, and has no desire to be an idler in the Gospel vineyard.

* *

Punctuality.—(No. 1) A lad has attended a Board school in the Old Kent-road for ten years without being once absent or late, his appearances number 4292. (No. 2)

* *

Not a very great way from the same place a person, once a week, was punctual in attendance at the House of God, always entering while the minister was in prayer, taking a front seat.

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Application.—Imitate No. 1, improve on No. 2.

* *

Mr. George Muller, of Bristol, who, as our readers know, is in his 93rd year,

reads his Bible through from beginning to end four times annually. Altogether, according to a letter written by him, read at a recent meeting of the British and Foreign Bible Society, at Birmingham, he has read it more than a hundred times, and he believes thoroughly in the inspiration of each book.

He has, by the way, circulated nearly 2,000,000 Bibles and New Testaments. From America comes the story of a girl who, for reading the Old and New Testaments through twice before reaching the age of five, was presented with a nice Bible, suitably inscribed. This happened in 1736. Her descendants, the Whytes, of Brooklyn, Massachusetts, still treasure the book as an heirloom.

Gone Home.

MRS. SARAH MILLER, relict of Aaron Miller, passed peacefully through the Jordan "to Canaan's fair and happy land" on October 26th, 1897, aged 70 years. She had been standing on the banks of the river for some time, now and again casting a wishful eye to the other side, where her possessions—*i.e.*, "an inheritance incorruptible and undefiled, and that fadeth not away" awaited her. Miss Moss, a mutual friend who was with her when she breathed her last, says, "It was truly a happy change for her after suffering so much and so long." We visited her a few weeks since and found her resting on the Rock of Ages. Our sister, though provided for temporarily, was not a stranger to keen afflictions in various ways, and has often proved the truth of the words, "God is our Refuge and Strength, a very present help in trouble," and though doubts and fears would often arise, she never lost her hope and hold on the promise, "I will never leave thee." We deeply lament being unable to accept the wish of the family and friends to conduct the funeral service, but our own affliction hindered. We have lost another old friend of over forty years' standing, but our loss is her everlasting gain. May the family and the orphan girl whom she so tenderly brought up be able to say, as did the departed, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."—**JOHN.**

"A guilty, weak and helpless worm

On Thy kind arms I fall:

Be Thou my strength and righteousness,
My Jesus and my all."

JOSEPH SHRIMPTON (for over thirty-five years deacon of the Salem Baptist Church, Richmond, Surrey, and for sixty years a consistent member of the Baptist Christian Church on earth) passed from death unto life and from pilgrimage to homeland on Friday, November 5th, 1897, at the ripe age of 82 years. He was one of a gentle and quiet nature, a lover of peace, firm and true to the principles he believed to be in accord with the divine mind and will, an example to all surrounding him, seeking ever to copy his Master, and in copying, reflecting the sym. thy and charity and grace which come from so constant an intercourse with the sublime and spiritual; he had always recognised the necessity of a spiritual discernment of what is and can only be spiritual, the carnal mind being totally incapable of grasping the understanding, much less the enjoyment of divine things, or, in

other words, "true religion." The end came with some difficulty, nature would not easily give in, and the gentle breaking out of life was not to be his until quite the end. An evidence of his usually grateful regard of those who attended him came in the last ejaculation of all, "Thank you;" this, with the lines which head this short testimony to departed worth, and which were much on his mind and lips, manifested the essential quality of a saint—namely, a humble dependence upon his Lord; and we are sure that that dependence is now meeting with the reward it looked for. So ended a "life of faith" and a "witness for Christ." The funeral service was conducted by Mr. John Bush, of Kingston, at the chapel, where he had so often met his best friends and kindred. The hymns, "For ever with the Lord" and "Hark! hark, my soul, angelic songs are swelling," being sung, the portions of Scripture read were Psa. xc., 1 Cor. xv. 12—26, 1 Thess. iv. 13—18, 1 John iii. 1—11, 18—24, and at the grave 1 Cor. xv. 39—58; thus, as Mr. Bush observed, another link with earth was severed, and another link with heaven made. On Sunday evening, November 14th, a memorial service was conducted by his former pastor, Mr. Joseph Hall (of Bermondsey), the text being taken from John ii. 25, 26, the thoughts suggested being the conqueror and conquest of death, the essential death of the body, the sure life of the soul, the hymns on this occasion being Nos. 738, 741, 1,013, and 1,026 (Denham's). Deceased was the first member on the Church roll and the last of the members who formed the Church in 1861.

MRS. SUSAN TWIN passed from earth to heaven on Wednesday, October 20th. She had for many years been a follower of Jesus. She was baptized and joined the Open Communion Church, but felt she wanted something more to relieve her from the fear of death, in which she always seemed to be in bondage; about eight years ago she was persuaded by a neighbour (a member of Ebenezer) to come and hear my beloved predecessor (Mr. W. Winters), and she heard him with gladness; the Lord sent the Word home to her heart, the chain was broken, the captive was free, she found peace, and, casting her lot in with the friends at Ebenezer, Waltham Abbey, she became a very useful member, and was elected with two other sisters to visit the sick and sorrowing, till a fatal disease laid hold of her poor body, and for twelve months, oftentimes in great pain, she laid on her bed and testified to the goodness of sovereign grace and patiently waiting for her heavenly Father to take her home. At last the summons came, and she quietly, without a struggle or pain, departed, to be for ever with her beloved Lord. We were enabled to preach the funeral sermon on Sunday evening, October 24th, text Psa. cxxvii. 2. "For so He giveth His beloved sleep."—**W. E. PALMER.**

GEORGE DISBEY entered into rest on Tuesday, October 5th, aged 65. Our beloved brother had filled the office of deacon at Tunstall, Suffolk, for many years, earning to himself a good degree, steadfast in the faith, and mighty in prayer. He was interred in the new burying-ground on the following Friday, where a large number of friends assembled at the grave. On the following Sunday our pastor preached a funeral sermon from Psa. xii. 1, "Help, Lord, for the godly man ceaseth," after which Hymn 468 (Stevens' Selection) was sung. May the Lord bring many of our dear children in to fill the places of our fathers, and He shall have the praise, is the desire of—**A. G. BRANCH.**