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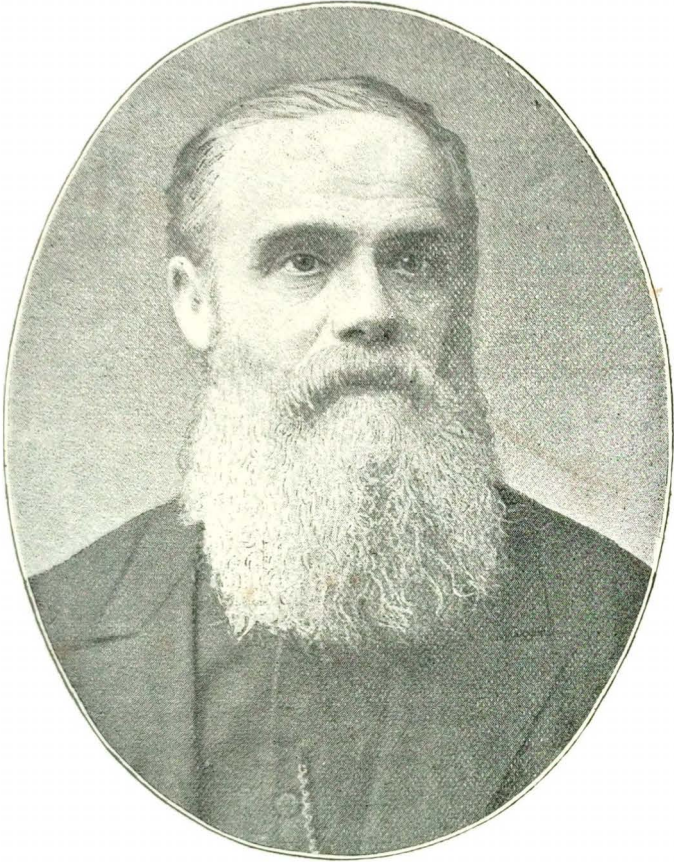
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MR. F. C. HOLDEN,
Pastor of Elin Chapel, Limehouse.

THE
EARTHEN VESSEL

AND
GOSPEL HERALD.

FOR
1892.

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ON THE COVERS

JANUARY.

Daacre-park, Harwich, Surrey Tabernacle, Wellingborough. *Baptisms*: Homerton-row, Raunds, Wellingborough. Corn Compressed. Petition for Convent Inspection.

FEBRUARY.

Clerkenwell, New Cross, and Hill-street, Tring. *Baptisms*: Grundsburgh and March, Cambs. Appreciated testimony. Battersby,

Mr. J. Cowell, death of J. Election of Deacons. On Preaching. Order of Service. Passing Current in the Court of Heaven. Petition for Convent Inspection. Probational. Service of Song. United Prayer for Power and Blessing.

MARCH.

Bexley, Bromley, Kent, Fulham, Hounslow, Hoxton, Ipswich, Laxfield, Peckham, Surrey Tabernacle, Willenhall. *Baptism*: Guildford, Banks, G. Willenhall. Correction. Efficacy of Grace. Opium. Resignations. Reynolds, late H. Special United Prayer for Power and Blessing. *The British Weekly*. Warburton, late J. Warburton, J. West-street, Moorgate.

APRIL.

Brixton Tabernacle, Bury-St.-Edmunds, Clifton, Dunmow, Hambledon, Hants, Kingston, Lee, Norwich (Oxford-hill, Norwich, Notting-hill-gate, Prittlewell, Surrey Tabernacle, Warboys, Woolwich, An Acrostic. A New Style. Communion Money, Debnam, late Hannah. Jews Singing at Stone-laying service. Old Church Books. Prayer for Revival. Resignations. Suffolk Home Mission.

MAY.

Bottisham Lode, Cambs, Fleckney, Lewis-ham, Keppel-street. Probationary Services. Resignations.

JUNE.

Bethnal-green, Brighton, Canning Town, Fulham, Hackney, Hesseset, Ipswich, Uckfield, Wandsworth. *Baptisms*: Hadleigh, March, Cambs, Peckham, Stoke Ash. Concert rooms. Music. *Marriage*: Figgott-Chairman. Prayer for Revival. Suffolk and Norfolk Strict Baptist Association.

JULY.

Chatteris, City-road, Guildford, Hornsey, Laxfield, Oundle, St. Abians, Snodland, Walthamstow. Culls Accepted. *Marriage*: Smith—Belcher. Open-air Preaching. Sunday-school Hymnal. Trustees of Chapels. Voysey Fund.

AUGUST.

Borough, Bow, Camden Town, Chatham, Fressingfield, Hitchin, Horham, Kingston, Lowestoft, Notting-hill-gate, Otley, Penrose-street, Prittlewell, Rattlesden, Raunds, Somersham, Upton, Ware. Any System. Holy Spirit. Payson.

SEPTEMBER.

Canedown, Hoxne, Pimlico, Rushden. *Baptisms*: Guildford, Leicester. Bible Translation Society. Biblical Questions and Answers. British Equitable. Doubts and fears. Gone Home (W. Harris). Hymns for harvest Thanksgiving Services. *Marriage*: Goldspink—Catchpole. The Bible.

OCTOBER.

Berkhamsted, City-road, Kentish Town, Mayford, Mendlesham, Norbiton, Old Brentford, Prittlewell, Richmond, Wickhammarket, *Baptisms*: Chadwell-street, Croydon, Guildford, Manchester, Norbiton, Stevenage, Surrey Tabernacle, Tring, Waltham Abbey. A New Label. Free Circulation. Independent Testimony. Jay, late W. New Sunday-Hymnal. Voysey, late T. B.

NOVEMBER.

Ash, Kent, Chatham, Hornsey, Horsell, Hoxton, Meopham, Occold, Ramsey, Sidcup. *Baptisms*: Clapham, Hadleigh, Ipswich, Maidstone, Norbiton, Tollington-park. A Correction. Boy Life. Culls Accepted. New Sunday-school Hymnal.

DECEMBER.

Correspondence, Notices, and a variety of items of intelligence and useful information to lovers of the truth.

The Earthen Vessel

AND

Gospel Herald.

E. V., VOL. XLVIII., No. 550. G. H., VOL. LIX., No. 709.

Way-marks.

“Ask for the old paths.”—Jer. vi. 16.

IN commencing a new volume of the EARTHEN VESSEL AND GOSPEL HERALD, we are naturally led to

THINK OF THE PAST,

and to cast our eyes over the pages of the volume just completed. In doing so we are constrained to say, with mingled feelings of humility, wonder, gratitude, and joy, “Ebenezer! hitherto the Lord hath helped us.” We cannot but rejoice in the fact that God has graciously blessed the Magazine as an instrument to the conversion of sinners and refreshing and consoling of not a few Christian pilgrims in their upward and heavenward course. During the year that has gone we have lost by death several worthy ministers of long standing in our Churches. May their respective places be speedily filled by earnest and faithful men of God, who shall prove a real blessing to many precious souls:—

“They are not lost; they are within the door
That shuts out loss, and every hurtful thing,
With angels bright, and loved one's gone before,
In their Redeemer's presence evermore,
And God Himself, their Lord, and Friend, and King.”

Who may be next on the death-roll no one can say; but all will be well to the one whose soul shall be found resting on the glorious merits of the dear Redeemer.

The general aspect of things in our beloved denomination at

THE PRESENT DAY

may be considered in some respects as better than in former years. We have many good sterling men of God still among us who dare to be faithful to their trust, and several of our Churches may be said to flourish. But a question may be asked: Have we, as a body, men equal to those of thirty or forty years ago for religious stamina, boldness, and judgment? More *intellectuality* in the pulpit now than then there may be; but more straightforward dealing with truth and souls we venture to

say there is not. We do not, of course, mistake bluntness, ignorance, and coarseness for true Christian boldness and honesty. Persons were not less capable of appreciating a well-thought-out sermon than than now; but there were, as Cowper says :—

“Men that, if now alive, would sit content,
And humble learners of a Saviour's worth,
Preach it who might. Such was their *love of truth*,
Their thirst of knowledge, and their *candour too*.”

It is to be regretted that in places where, many years ago, the truth was preached in its primitive purity, and loved, the line of demarcation that should distinguish between the “holy and profane” is now almost, if not quite, swept away by the direful influx and effects of Fullerism, worldly amusements and their natural outgrowth—modern thought and free thought. In certain Churches, also, well known to us, where the Lord's table was in days long past observed in strict harmony with apostolic teaching, the order has been reversed to meet the carnal wishes of those who have no correct knowledge of the ordinances as laid down in the New Testament, and who think it to be a want of Christian charity in those who will not allow any to sit down, but those of the *same faith and order*. It must be admitted that that so-called charity which would break down all barriers set up by Christ and His apostles is not *true Christian charity*. Many persons foolishly think that because it is the *Lord's table* no professed Christian ought to be kept from it. There are numbers of persons of whose Christianity we have not the slightest doubt, but at the same time they are not willing to bow to New Testament order, consequently they are *disobedient*, whether they know it or not, and therefore have no right to sit down at the table of the Lord. It must be understood that Christian fellowship is one thing, and Church fellowship is another. We believe the Lord's Supper to be a sacred ordinance which our dear Redeemer instituted Himself as a commemoration of His death and sufferings; and, because it is HIS SUPPER, all Christians should endeavour to approach it in the way He has appointed, and recorded in His Word. If they are not humble enough to stoop to His injunctions or profess that they do not *see* them, we sincerely pity them, but are not responsible for their unscriptural conduct.

THE FUTURE,

of course, is to us unknown, and in many respects we are glad that it is so; but it seems to us that unless our Churches and ministerial brethren abide firmly in the distinguishing doctrines of grace, and the scriptural order of the Lord's table, and our Sunday-schools are thoroughly cleansed from all milk-and-watery teaching, literature, &c.; the Strict and Particular Baptist Denomination will, after the lapse of a few generations, exist only in name and in the history of the past. God, however, will never leave Himself without witnesses, but they of the future will probably have to contend more sharply for the truth than many do to-day, against surrounding evils; such as universalism, indifferentism, ritualism, Roman Catholicism, infidelity, Jesuitism, worldly-mindedness, &c. We solemnly believe and declare, at the risk of being thought uncharitable, that the *doctrinal basis* of the Strict and Particular Baptist body is *nearer the New Testament than that of any other existing body of professed Christians throughout the entire globe*. Whether all our

Churches stand fast by that basis in every point we are not prepared to say, but our daily prayer is that it may be preserved intact and practically observed till our dear Lord's second advent; and that God the Holy Ghost may till then raise up, from time to time, a host of champions of the Martin Luther type, with nerves like steel, heads clear in the truth, and hearts tender and loving, who shall be able to repel all attacks made against the bulwarks of our most holy faith and order, and spread the pure, unadulterated Gospel of Christ far and wide with glorious success.

We are not without hope that God will hear united prayer for the preservation of His Gospel in our Churches, and for a greater manifestation of real spiritual prosperity. It is not for a cold creed and formal services without life that we strive and pray; but for the outpouring of the Holy Spirit upon all ministers, deacons, members, and Sunday-school workers, connected with our beloved denomination; and for the utter extinction of all false teaching and wordly maxims, such as popular religionists adopt for gathering and holding masses of people together. In struggling for New Testament faith and practice, we hope our faithful friends will not heed the gratuitous sneers and jeers of those who have nothing to fight for and nothing to lose. If persons want anything beyond what is set forth in God's Word in a way of public worship, let them go elsewhere for it; their absence will be a gain rather than a loss to our Churches. It gladdens us much to know that several of our Churches have recently been favoured with settled pastors, and are growing in unity, love, and peace. Other Churches are losing their pastors, but such changes, we presume, will continue till the Church militant shall be swallowed up in glory.

We should, indeed, rejoice if God would cause His Word to burn its way into the hearts of a large number of young men as in olden times, and necessitate them to go forth everywhere preaching the Gospel and confirming the Churches in their most holy faith. Men, however, who launch into the ministry ought to be, in a measure, convinced that God has called them to preach. Should they mistake their calling, and run without having been sent, the Churches they serve will in time decline and wither under them, and they themselves will grow tired of the work; and sooner or later escape from it. Almost all God's servants grow tired *in* the work of the ministry, but not *of* it, though they may at times have very grave doubts as to the genuineness of their call. All ministers have a motive of some kind for preaching. If a man preaches purely from a real love of the truth, a felt sense of the value of precious souls, and a desire to glorify God, he will sure to meet with a satisfactory reward at last, whether he has been successful (visibly) or not. If, on the other hand, a man preaches only for a *living*, or to be heard, the sooner he retires into the shade, or goes to glory, the better it will be for the Church or Churches he serves. A God-sent man is worthy of his hire anywhere; and it would be unjust to determine his intrinsic worth at money value, or according to the position he occupies. Churches can hardly expect to prosper that withhold what is right and just from faithful preachers, as some in the past have done; and Christian members and friends who do not support God's cause *according as He has prospered them* are reprehensible, and losers in the end. Under the old dispensation, no service was acceptable to God without sacrifice; and he who

professes to love the truth to-day and does not support it with a *fair share of his substance* is, to say the least, unworthy of the name he bears. Thousands of generous saints have proved the truth of the words of the wise man: "The liberal soul shall be made fat" (Prov. xi. 24, 25). May God be with and bless all our beloved readers through the year 1892. So pray—

Waltham Abbey, Essex.

W. WINTERS, *Editor*.

WHAT MEANETH THIS? A QUESTION FOR 1892.

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

WHAT a wondrous day was the fiftieth after the crucifixion of Christ! For ten days the enthroned Saviour had been pleading in heaven; and for ten days the disciples had been pleading on earth. The lips of the praying Saviour, and His praying people, had kissed each other. Heaven heard the sound from earth, and earth heard the sound from heaven. From earth the cry of weakness reached the throne of God; and from that throne power for service descended. From heaven came the sound! There was invincible might:—*power*, "as of a rushing, mighty wind." It was the *baptism* of the Spirit, for "it filled all the house where they were sitting." There were "*tongues*," for the disciples were to be witnesses; tongues of *fire*, for under the Holy Spirit's influence earnest words would be spoken. "It sat upon each of them," for God had a *work for all to do!*

A vast crowd "out of every nation under heaven" had gathered together in Jerusalem at that feast. When lo! the disciples began to preach, each in a new tongue; and the people heard and wondered. "They were all amazed, and were in doubt, saying one to another, *What meaneth this?*"

What did it mean? It meant that *Christ was enthroned in heaven*; enthroned, because of His perfect work. Pentecost on earth meant Christ accepted in heaven. Convicted sinners on earth proved that justice was satisfied.

What meaneth this? *Christ had not forgotten His promise*. "I will pray the Father, and He shall give you another Comforter, and He shall abide with you for ever."

What meaneth this? *There is power in prayer*. The Divine Paraclete came to a prayer-meeting. "These all continued with one accord in prayer and supplication." "And they were all filled with the Holy Ghost." What about our prayer-meetings now? Are not many of them neglected? Are not some of them cold and formal? What meaneth this? Do the members think that their pastors can preach without Divine help? Have they no regard for the welfare of Zion? Have they no desire for the extension of the Redeemer's kingdom? Have they no love for the souls of men?

Brethren and Sisters, we would lovingly urge you to crowd our prayer-meetings. A revived prayer-meeting will prove to be the forerunner of a great blessing. When the Church *asks*, God will *give*; when there is earnest *seeking*, there will be joyful *finding*. Let all who long to see an open door, *knock!* God, we rejoice to know, is faithful, and His Word shall not pass away; but the *promise* is connected with the

precept. "Thus saith the Lord God, I will yet for this be enquired of by the House of Israel to do it for them; I will increase them with men like a flock."

What meaneth this? *Power for service.* "But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." The presence of the Spirit means earnest work:—home mission work, and foreign mission work.

May we not ask this old question with a new application? *Churches without pastors!* What meaneth this? Do they find the supply system cheap? *Small Churches continuing small Churches!* What meaneth this? No growth! How is this? Why is it? If the young tree does not grow, is there not a cause? If the child does not grow, is there not something radically wrong? *Efforts crippled for the want of funds!* What meaneth this? Are all our members giving as God has prospered them? Do all believe, not only in systematic theology, but in systematic *giving*? This is the will of God:—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. xvi. 2).

Worldly principles and practices in connection with the worship of God! What meaneth this? Why go down to Egypt for help? Is there no God in Israel?

O how we long for a glorious revival! Will 1892 be the time for God to favour Zion? We rejoice in the signs of the Lord's work in many of our Churches. *But we want to see every Church prosperous.* Who will unite with us in praying for our *pastors*, that they may preach as they have never preached before? For our *deacons*, that more than ever they may serve the Church? For all our *Churches*, that they may be centres of life, from which streams of holy work shall flow forth to bless mankind?

Who will unite with us in prayer for our Editor; and for the extended usefulness of our denominational Magazine? May the Divine Spirit make this work a greater power than ever.

Brethren, it is high time to awake out of sleep! Knowing our need, let us pray; let us continue in prayer, that we may be "*filled with the Holy Ghost.*" Then, will all our Churches arise and put on their beautiful garments of holiness and activity:—strife gone, coldness gone, pride gone, indifference gone, worldliness gone, meanness gone:—then will our Churches shine in the radiance and glory of their ascended Lord; and all around every shining candlestick men will say, in wonder and astonishment, **WHAT MEANETH THIS?**

I HAVE not a particle of faith in the religion of any man who in his heart does not acknowledge his salvation to be purely of grace. I do believe that there are not a few of God's people, scattered here and there, who are in ignorance respecting many Scripture truths. I have met with some whose standing in Christ I dare not question, though they had many notions in their heads contrary to the teaching of God's Word. But I have not found one such believer, who was not ready to freely acknowledge that he owed all he was, as a believer, to free and sovereign grace.—*Edward Mitchell.*

A HELPFUL QUESTION.

BY EDWARD MITCHELL.

"Is anything too hard for the Lord?"—Gen. xviii. 14.

SARAH laughed when she overheard the promise that she should have a son. So also had Abraham laughed when on a previous occasion he had received the same promise (chap. xvii., ver. 7): "Then Abraham fell on his face and laughed." But there was a great difference between Sarah's laugh and that of Abraham. His laughter arose from the gladness of his heart in the good promised, but her laugh sprang from incredulity. Abraham looked alone at the truth and ability of the Promiser; Sarah view the matter from the standpoint of nature. Wherefore did Sarah laugh? A startling question, reminding us that even our thoughts are under God's observation. A laugh is a small thing apparently, but it may indicate the frame of the mind and heart. A feather may tell us which way the wind is blowing.

Unbelief is a monstrosity. It "limits the Holy One of Israel." It would close the door against God's mercies. Sarah desired nothing more fervently than the possession of a child; yet, as far as in her lies, she puts away the promise. Martha pined for her brother Lazarus; yet, when the Lord is about to raise him, her unbelief would have kept the stone at the mouth of the sepulchre, and prevented his egress from the tomb. Such is the nature and character of this monstrous evil. The unbelief of man, however, cannot make the faith of God without effect. Lazarus was raised in spite of Martha's unbelieving protest, and Sarah's lack of faith did not prevent the accomplishment of Jehovah's promise: "If we believe not, He abideth faithful: He cannot deny Himself."

"Is anything too hard for the Lord?" is a question that admits but of one answer. We are quite sure that our God can do everything, yet in practice we often fail to give Him credit for His omnipotence. Cowper's lines concerning God's unchanging love are equally appropriate if applied to His power:—

"Sweet truth, and easy to repeat,
But when my faith is sharply tried,
I find myself a learner yet,
Unskilful, weak, and apt to slide."

Even Moses, who had seen such magnificent displays of the Divine power, boggled sadly here on one occasion. In reply to the murmurs of Israel concerning their lack of flesh to eat in the wilderness, God said that He would give them flesh to eat for a whole month. And Moses said, "The people among whom I am are six hundred thousand footmen"—as if he thought the Lord might have overlooked their number; and Thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them to suffice them?" "Is the Lord's waxed short?" is the significant reply.

This form of presenting truth is very forcible; it compels us to face the alternative, and makes plain the fact that our incredulity is a denial of the omnipotence of God. Yet, while it reproves us, it also cheers and encourages our faith. The truth of His power is brought home to our minds, and our doubts disappear and die.

That there is nothing too hard for the Lord *is made very manifest in creation*: "Lift up your eyes on high, and behold who hath created

these things, that bringeth out their host by number; He calleth them all by names, by the greatness of His might, for that He is strong in power not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? ' *His providence also abundantly confirms this truth.* It has never been too hard for the Lord to punish His enemies, however high and haughty they may have been. It has never passed His power to protect His people, and preserve His Church. *Redemption, too, adds the weight of its testimony.* It has not been too hard for our God to remove the mountain of our sins, to break Satan's chains, to win the affections of His people, and to preserve them to everlasting glory.

This question is helpful to us, *ignorant as we are of the future.* We are entering upon another year, and cannot foresee what may befall us. Let us go cheerfully forward, confident in the power and faithfulness of God. It will not prove too hard a task for Him to sustain us under any trial that may await us. It will not surpass His ability to make all our trials minister to our real welfare, according to His Word, "That all things work together for good, to them that love Him." He will always be equal to every emergency, and able to deliver us out of all our straits.

"Blest proofs of power, and love divine,
Are taught us in His Word;
May every heart-felt care of mind,
Be trusted to the Lord."

May unbelief be silenced, and faith strengthened, by this helpful question from the Lord's own mouth.

OUR PORTRAIT GALLERY.—No. I.

MR. F. C. HOLDEN, PASTOR, ELIM CHAPEL, LIMEHOUSE, LONDON.

DEAR BROTHER WINTERS, — At your repeated and special request, I send a few particulars respecting myself, for insertion in the E. V. & G. H.

I was born into this world on June 5th, 1834, in the village of Brettenham, near Wattisham, Suffolk. When I was about three years old my parents removed to Rattlesden, where I lived with them until I was 16, attending the Baptist Chapel there, of which my grandfather, the late John Cooper, of Drinkstone, may be said to have been the founder. Both my parents were members of the Church meeting there, and my father, Michael Holden, was well known among the Churches in Suffolk for many years. I have nothing special to record in relation to my boyhood, except that I was generally considered to be a quiet and rather serious lad. Indeed, almost as far back as I can remember, I was the subject of serious impressions, but I do not think they were anything more than natural. Yet I believe at the age of 14 I could have been persuaded to be baptized and join the Church.

At the age of 16 I came to London, and being fond of singing, I soon imbibed a taste for carnal and worldly songs, which led me, whenever opportunity offered, into haunts of vice that I had previously been an utter stranger to. Happily for me, my opportunities were but few; but my inclinations at this time were to run wild and enjoy all I could

of the pleasures of sin. When about 17 the Lord convinced me of my state as a sinner, whilst ruminating one evening upon some of the events of my life, and amongst them the death of my dear mother. An altogether sudden and indescribable sense of my lost condition seized upon me. I tried all I could to shake it off, but it returned a second and third time with redoubled force, and shook me to the very centre of my being. I became so terrified and hopeless that I dared not use words in prayer. I felt that if I presumed to utter the words I had been accustomed to repeat—viz., “Our Father who art in heaven”—that I should be at once consigned to everlasting destruction. I could only inwardly groan and sigh and cry for mercy. This continued, with some intermission, for a considerable time, until I was encouraged by a sermon of the late Philip Dickerson, from Rom. vii. 23, to venture and approach the Lord in prayer, but for a time I had little access, and still less liberty in the exercise; still, I could not give it up. This severe conflict went on for several months, until at last, my steps being directed one Sabbath evening to Zoar, Great Alie-street, I was set at liberty under a sermon by the late A. B. Taylor, of Manchester. After that nothing but a discriminating, experimental, full weight Gospel ministry would do for me.

I went to hear James Wells, at the old Surrey Tabernacle, Borough-road, where my soul was richly fed and greatly blessed, until in the providence of God I went back into Suffolk, where I was baptized by the late Mr. G. Ridley, and joined the little Church at Wetherden the first Lord’s-day in January, 1856. The following year, September, 1857, I married Susanna, the youngest daughter of Mr. John Clarke, of Wetherden, who has proved in every sense to be a treasure to me, notwithstanding her long affliction.

In the year 1862 I returned to London, and to the ministry of James Wells. My soul became more than ever rooted and grounded in new covenant truth, which so endeared the Lord to me that I have many times been scarcely able to refrain from outbursts of joy, being obliged to suppress my feelings. Tears of joy, melting hot, have trickled from my eyes. But it was not always so, as the conflicts of my soul with Satan and with sin were sometimes very sharp, and the exercises of my mind very great. I had no idea what the Lord was training me for. I was at college, and did not know it. In 1865 I joined the Church at the new Surrey Tabernacle, and about two years after that began first to give addresses at a prayer-meeting held at Kennington by friends connected with the Surrey Tabernacle. Shortly after that I was called to supply Churches in the country, and also in London, which I did constantly for about six years, following my daily occupation, which was somewhat laborious, all the week.

At length a way was opened for me to give up my secular calling and devote myself wholly to the work of the ministry. I received and accepted a call to the pastorate at College-park, Lewisham, and was duly and publicly recognised as such, brethren Hazelton, Anderson, Meeres, and Mead officiating. Although the cause prospered during my stay, the Lord greatly blessing His Word, circumstances quickly transpired which convinced me I must send in my resignation. This was accepted, and for a few months I preached the Gospel to some of the Lord’s dear people meeting in a railway arch at Peckham. Subse-

quently I received an invitation to supply the friends meeting at Coverdale-rooms, Limehouse, Lord's-day, Sept. 9th, 1877, and after supplying them regularly for a few months I was unanimously chosen to the pastorate, which, by the gracious favour and help of the Lord, I continue still to hold; and when I reflect upon what has been accomplished through my humble instrumentality, the numbers that have been gathered into the Church, the numbers that have been taken home, and the numbers still remaining in the Church and congregation, who continue, after 14 years, to hear the Word with acceptance and profit; when I remember that a substantial freehold chapel has been built and paid for, which is secured to our beloved denomination for ever, costing upwards of £2,000, I can but exclaim, "What hath God wrought?"

In conclusion, let me say that having learned the Gospel, which I am helped to preach at home and elsewhere, by heartfelt experience, nothing else will ever do for me.

"The only Gospel I can own
Sets Jesus Christ upon His throne,
Proclaims salvation full and free,
Obtained on Calvary's rugged tree."

I rejoice that Jesus Christ came into the world to save sinners, of whom I must say I still feel I am chief.

Yours faithfully and affectionately in Jesus,

F. C. HOLDEN.

THE COMING GENERATION AND OUR CHURCHES.

(Ecclesiastes i. 4.)

BY JOHN PIGGOTT.

I.—OUR YOUNG PEOPLE.

AWAY went the prodigal, for he could do without father and mother, and we know to what a sad plight he came. So a vast number of our young people are believers in their own free-will, and like the kite in the fable when soliloquising with itself that if only the string were let go how it would soar away. The string was let go, and down came the kite. Not until then did the kite realise how much it owed to the hand that held the string; for only by the restraint of that hand was it held up. Just so it is with some of our young people. In their judgment restraint of home is too much; they do not comprehend that the very *holding down*, as they feel it to be, is really, as with the kite string, **HOLDING THEM UP**; and thousands now can look back and see how this has preserved them from many a fall that a whole life would be unable to undo or efface.

From boyhood upwards the rising generation need more than ever our continual attention, owing to the increase of education and the greater development of the intellectual faculties. Kindness and firmness, directed and controlled by sound spiritual judgment and common-sense, is greatly needed for the proper oversight and guidance of our children—we know that God alone can truly bless, for it is only "the blessing of the Lord that maketh rich and addeth no sorrow"—but as far as lies within us it is well to use all the means that are in agreement with the Divine Will and revealed Word, to train up our children in the way they should go; for men of the world show great concernment for their young

people; and those who have a good hope through grace are naturally spiritually anxious for the eternal good of their children.

Human nature is ever the same, and the carnal mind is enmity against God, and ever will be; but that only intensifies the urgent necessity that our young people should be well cognizant of the laws of God and the condemnation of the breakers of that law, and that there is in the Lord Jesus Christ, for every sinner made to feel his need of being saved by the Holy Spirit of God, a full, free, and eternal salvation.

In the presence of those of less mature experience, parents prove their wisdom by not too readily criticising the preacher and the many minor matters connected with the services of God's house, and the saints and sinners attending those services. Speaking after the manner of men, much harm is caused by those who should act differently in countenancing and often helping the junior members of a family to make fun of one part or other, or one person or another that has been seen or met with at the solemn services and worship of God.

We should not be too hasty in checking the inquisitiveness or inquiring spirits about us, for our young people are not so easily satisfied and do not accept statements made by their elders as in olden days, but wish to know the why and the wherefore; and we shall do well to follow the advice given by the apostle, ever to be ready to "give a reason" for the hope that is in us, and also, as far as we are enabled, to explain anything that is dark and mysterious in the Word of God to our children. To all interested in our country's welfare, and our denomination in particular, the future of our boys and girls must cause deep concern, and give rise to much anxiety, as we are at the present time overwhelmed with ideas, opinions, notions, and theories—anything and everything but the simple, solemn, blessed truth of the eternal God.

God helping us, in these papers we will be actual and practical; and, if spared, we may have something to say next month respecting "Sunday-schools."

“ THE SUPPLY SYSTEM.”

By J. J. COOLER.

(*Secretary of the London Strict Baptist Ministers' Association.*)

FIRST PAPER.

PERHAPS but a very few of our readers are aware the hold this system has obtained and is obtaining in our Churches. Turning to a recent number of the EARTHEN VESSEL AND GOSPEL HERALD and the *Gospel Standard*, we find, on looking at the list of Churches given therein, that there are no less than about 250 depending for their public religious instruction upon supplies. Good men who have passed away witnessed against this state of things, and many who are still in our midst deplore the fact; yet still the system goes on developing, and seems as though it would before long sweep away in a great measure the pastoral office. If we, as a denomination, did not believe in having pastors, then, from this point of view, it would not be matter for regret; but since we hold the very reverse idea, how lamentable is the case! We are not among those who condemn the system wholesale, for we see in it a real necessity. There must, at least, in the majority of cases, be a training ground for the stated ministry, and no other system, in our

opinion, furnishes, in a scriptural way, this very necessary service. What we deplore is this fearful overgrowth of the system—the dire effects of which are seen on every hand.

Take a survey of our Churches, and comparatively how few even look prosperous and in spiritual health. And, on the other hand, what disunion is seen in many! what itching ears! what want of real stability in the things of God! and, consequently, what tossing to and fro by contrary winds of doctrine! And when these things do not so much abound, is there not a laxity in attendance, a death-like coldness and indifference that seems to call for the withering, burning words, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light?” Now, whilst we cannot put our finger upon one reason, and say this is the sole cause of such a state of things, yet, we think, we can point out one thing that has largely contributed to it, and that is the overgrowth of the supply system to which we have referred, coupled with the vicious way in which the system is worked. Looking at facts fully in the face, what different results should we expect?

Perhaps, at this stage of our meditation, it will be well to consider what a boon to the people it is to have a godly pastor over them. In him they have something more than a mere preacher—he is their personal friend. They know him; he knows them. By constant fellowship with the people he becomes acquainted with their trials and temptations, their doubts and their fears, their strength and their weakness, and is enabled graciously in his testimony to meet all these various phases of spiritual experience, and thereby to strengthen their faith and supply that which he sees lacking in it. In addition to all this, what a living, healthful influence he exerts in every department of Church work! In the school how valued are his visits! And what a power for good is he among those who are springing into manhood and womanhood; for these he gathers round him on the Lord’s-day or week-evening, and imparts to them that systematic knowledge of our doctrines and practice, which is so necessary if we are to keep the youthful among the congregation in our midst, and not allow them to drift to other denominations where, to say the least, a more or less erroneous gospel is preached.

Now, if we have not overdrawn the character of what a faithful pastor is, or certainly should be, and we think we have not, may we not positively assert that the system of a multitude of supplies, however good, can never occupy his position with advantage to our Churches. Having proceeded thus far on our way, we think we cannot do better than examine some of those reasons which are given for either excusing or perpetuating that state of things, which love to God and His cause has compelled us to denounce. This, however, must be deferred for a second paper.

QUESTION.—How shall I know myself to be one of those whom God hath ordained to life eternal? *Answer.*—By the motions of spiritual life which belongeth *only* to the children of God, by the which that life is perceived, even as the life of the body is discerned by the sense and motions thereof.—*From the cover of an old Bible printed in 1560.*

“THOSE THINGS WHICH ARE MOST SURELY
BELIEVED AMONG US.”

A Discourse preached from Luke i. 1, Lord's-day morning, November 1st, 1891, by Pastor, JOHN CALVERT HEWSON, on the occasion of his Recognition Services, Gurney-road Baptist Chapel, Stratford, E.

IN the special circumstances which have brought us together this morning I realize that my duty is of a four-fold nature. *Firstly*, to make very plain my attitude towards those truths which are usually comprehended in the statement, “The doctrines of grace.” *Secondly*, to bring to your remembrance and confirm you in those truths which are most surely believed among you as a Church. *Thirdly*, to let the visitors from sister or neighbouring Churches fully understand what we do believe. *Fourthly*, that the young in our midst may be instructed in the great foundation truths of our belief. May the Spirit of Truth lead me in my utterances, that we may feel strengthened and refreshed as together we walk about Zion, and go round about her, telling the towers thereof, marking well her bulwarks, considering her palaces, and telling it to the generation following that this God is our God for ever and ever. He will be our Guide even unto death.

I will begin with my belief in that which contains all that I do believe—THE WORD OF GOD. Men ask, Do you believe *in* the Bible? Let us say we believe the Bible. We believe it as our fathers did—that it is the Book of God. Not only a book containing the revelation of God, but that it *is* the revelation of God. We believe “all Scripture is given by inspiration of God.” That the first three chapters of Genesis are as fully inspired as the first three chapters of the Epistle to the Ephesians. That the incidents of the book of Jonah, which book receives our Lord's testimony, are to be believed as the incidents related in the life of the apostle Paul. With the Psalmist we exclaim, “Thy Word is true from the beginning.” I hold firmly, but I trust reasonably, to the old-fashioned doctrine of plenary or verbal inspiration. Many admit that undoubtedly we can understand the spirit of Scripture, and hence know the will of God, while they deny inspiration to the words of Scripture. This I hold to be unreasonable. First that which is natural, then that which is spiritual; so let us have the common-sense view of this matter. A judge in our Courts of Justice, who has had the law on a certain subject laid before him by opposing counsel from their respective standpoints, each arguing from the letter of the law, will afterwards look carefully into that law, reading carefully the letter of the law, to find out the spirit of the law, and thus give judgment in equity. But if the words or letter of the law have no authority, or say even equal authority, how can he understand the spirit of the law? Hence to believe that we can know the will of God, while we deny authority to the words of the Book of God, is unreasonable. Besides, many precious truths depend often upon one verse, sometimes upon one word; and to make the inspiration of words doubtful is to make the inspiration of truth doubtful, and to rend the Word of God so as to cause us to feel it is no sure foundation for our hope. We may be asked to explain inspiration, but that is not our duty. It is ours to believe it. We cannot lay down any theory of how the sacred writers were inspired, as in the beginning of the Epistle to the Hebrews we are

told God spake in "divers manners." It is supernatural, hence not to be explained. Let us descend from man and see how helpless we are to account for anything beyond our own sphere of thought. Can we explain what the scent of the dog is? No, there it is; something in the lower animals, but beyond our comprehension. Do we expect to rise above ourselves, and explain what divine inspiration is in men? If we say it is divine it is mockery to explain it. "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," and the manner of the Holy Ghost's working is stated to Nicodemus by our Lord thus:—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth."

With the Bible now before us we are called upon to search it, and as we open its pages the first great truth it reveals is THE EXISTENCE OF GOD. I believe in God as He is therein revealed to me, and for definition of our belief in God we cannot surpass the catechism of the Westminster Assembly of Divines: "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." The Bible does not begin to prove the existence of God; it goes on far higher ground—viz., the inference that there is a God. Natural religion teaches men there must be a God; the Bible reveals who that God is, revealing Him first in His power in creation, then in His providence towards the creatures of His hand, then in His justice in His dealing with our first parents, then in His mercy in the hope He gives of a promised Saviour, then in His sovereignty in the grace and favour given to some, while others are permitted to tread the paths of sin. The Bible reveals God in a remarkable manner in our Authorised Version: the first four words of Genesis being, "In the beginning God." This is how we wish to realize God—"in the beginning." "Before Abraham was I am." This makes all that comes after easy to be received. If we begin with a great first cause for all things, even God the Creator of the ends of the earth, then we can account for all that happens. Science and philosophy lose themselves in trying to account for things by seeking out a first cause. Our Bible says, "In the beginning God." That is all we need. "With God all things are possible." A grand and glorious beginning indeed, first in creation, first in providence, first in our salvation.

As God reveals Himself, He does so in a mystery—that of the TRINITY, Father, Son, and Holy Ghost. In the opening verses of Scripture we do not find a direct statement of the Trinity, but we find the truth comprehended. "In the beginning God created the heaven and the earth." Here we find the Hebrew word "ELOHIM," which is the plural of excellency or reverence. Not duality, but plurality; while the word "created" stands in the singular, Three-in-One being here comprehended, if not revealed, while the third verse tells us of the "Spirit" of God. All this may teach little, but prepares for further revelation, and we find the second person of the Trinity revealed in the Old Testament as the Angel of the Covenant, and in the New Testament, "The Word became flesh and dwelt among us." Of the Holy Spirit but little is taught in the Old Testament. Even there it is true "He shall not speak of Himself," but still the apostle tells us of the work of the Holy Spirit in olden time by his teaching on "Inspiration," how

that "holy men of God spake as they were moved by the Holy Ghost." In the New Testament He who is the True Light revealeth unto us more of the office and work of the Holy Spirit. All the attributes of the one eternal God are to be ascribed to the Triune God. Of the Son it is said, "In Him dwelleth all the fulness of the Godhead bodily;" while of the Holy Spirit it is said, "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" and again, "The Spirit searcheth all things, yea, the deep things of God." Moreover, of the Triune God, Scripture teacheth how Father, Son, and Holy Ghost covenanted together in the work of redemption, this being revealed in the first chapter of the Epistle to the Ephesians:—Chosen by the Father, redeemed by the blood of Christ, and the benefits of salvation applied by the Holy Spirit, who is the earnest of our inheritance.

The first things revealed as from God are His WORKS OF CREATION. Quoting from the Book of Nehemiah (ix. 6), "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preserveth them, and the host of heaven worshippeth Thee." If we are asked to explain creation more fully, we can only say, with the apostle, "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." This system which makes faith the basis of understanding is a process of reasoning not yet adopted by schools of philosophy, it being hid from the wise and prudent and revealed unto babes. In creation we also include man being made in the image of God, created upright, and with a free will, placed in the Garden of Eden, with the tree of life from which to partake, and the tree of knowledge of good and evil, which was forbidden him. Thus creation is finished, and God pronounceth all things "all very good."

Thus have we affirmed our belief in the Bible, in the existence of God, in the mystery of the Trinity, and in the works of God in Creation. So far we have followed the legitimate order of revelation. Let us pause a moment. What is our next subject? What is next revealed in Scripture, and where does experience naturally lead us? Let me ask each one of you, if called upon to place *in order* your belief, Where next would your thoughts travel? I do not wish merely to see you believing in certain doctrines, but I desire you should give a reason for stating them in the order in which you do. I think I hear some of you say, We generally place the doctrine of predestination and of the electing love of God next. Yes; I know we do. If you look at the belief of the Metropolitan Strict Baptist Association this is so. Our own Church follows this order, and nearly all the Calvinistic divines until this century recognise this order, and adhere to it, and if I followed the method of those who taught those great doctrines which I realise, and I trust have experienced, the importance of in my Christian life, I would be prepared to consider, next, the doctrine of predestination; in other words, if I followed the *synthetic* process of tabulating my belief to you, I might, though not necessarily, place predestination next. *By the "synthetic" I mean having all the subject-matter of revelation before your mind—seeing the end from the beginning, and then placing in your own order according to importance your form of belief.* This was the method followed by all the great divines of Europe for centuries down to the

time of Jonathan Edwards. According to the place predestination held in their creed, so is their Calvinism found to be strong or weak. In the case of sound exponents of the truths of the Bible, that doctrine precedes the fall and redemption. In the case of Limborch, of the Dutch Remonstrants, the representatives of Arminianism, predestination follows redemption, which represents the attitude of the Wesleyans of to-day—viz., that election follows salvation or conversion.

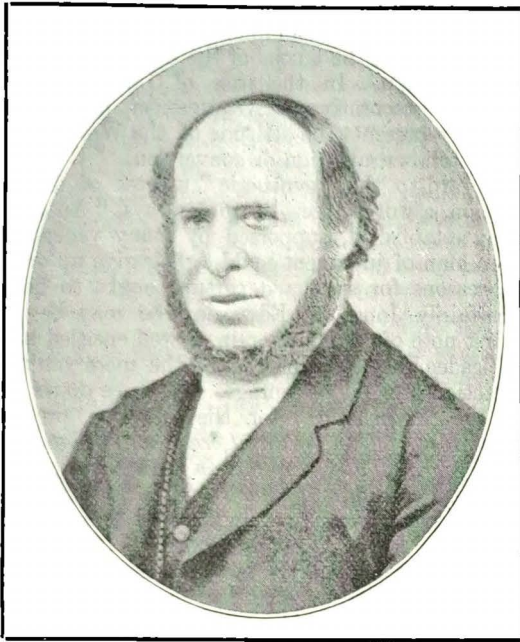
Now, with regard to this “synthetic” process of dealing with the truth of revelation, a worthy seer of to-day says, “An order so widely diffused, so long established, supported by many venerated and illustrious names, no man of judgment could lightly give up or thoughtlessly disturb. The reasons for such a departure ought to be weighty and cogent, and certainly Jonathan Edwards, who may be credited with sounding the first note of change therein, is well entitled to the position of a sagacious leader, not to be moved by the mere vanity of novelty, but by the attraction of solid advantages.” Hence do we find Edwards leaving aside the “synthetic” for the *analytic* process. *By the “analytic” I mean we follow the direct order of revelation. Taking up the truths in the order that they are therein revealed to us. Not waiting for the full revelation of any particular truth, but in our enquiry as each great doctrine is revealed, following it up throughout the Scripture, as it is unfolded and developed by the sacred writers.*

Edwards follows this principle more or less in his “History of Redemption,” which has been styled “a rough sketch of a magnificent design.” Andrew Fuller followed next with a modified and original scheme, which he at last confessed was impracticable, and it was left for Dr. Chalmers, Scotland’s greatest theologian of this century, to develop this system, which he has done in his “Institutes of Theology.” Chalmers commenced with the old “synthetic” method, but soon found the transitions from subject to subject were too violent, and suggested a presumptuous dealing with the mysteries of God, which found little sympathy in his mind (notice the transition from the belief in God to predestination, then to the fall of man, illustrated in the E. V. & G. H. for April, 1891, p. 117) that he turned his attention to the “analytic” process, as his heart was yearning “for an order which would in a greater degree go hand in hand with practical godliness, and at the same time be a reflection of the experience and condition of the believer with regard to the Gospel.”

(To be continued.)

The Hope Laid Up in Heaven. By O. S. Dolbey. A precious discourse, full weight, and running over. *Thoughts of God.* By E. Mitchell. Good all through. *Comfort from God—to whom, and how.* By E. Mitchell. Savoury and sweet, well calculated, by God’s blessing, to comfort and strengthen exercised souls. *Salvation! Who for?* By C. Cornwell. Discriminating and solid. Brother Mitchell’s sermons may be had at the vestry of Mount Zion Chapel, Chadwell-street, or of Messrs. R. Banks and Son, Racquet-court, Fleet-street. London, E.C., 1d. each, or one dozen post free for 1s.

The Baptist Almanack—1892. London: R. Banks and Son, Racquet-court, Fleet-street, E.C., price 2d., interleaved 4d., and in cloth interleaved 1s. This excellent almanack is brimful of valuable and useful information; every minister, deacon, member, and Sunday-school worker in our denomination should purchase this directory at once. It may be had through any bookseller in town or country



THE BLESSED DEAD.

MR. DANIEL ALLEN.

OUR departed brother Daniel Allen, of blessed memory, many years the beloved pastor of the Particular Baptist Church, Castlereagh-street, Sydney, and whose death we recorded in our last issue, was born of humble parents in the parish of Wilbey, Suffolk, in the year 1824. About the year 1843 he left his native place for the colonies of Australia, and after arriving at Tasmania he removed in the course of a few years to Victoria, and rendered good service as a missionary in the goldfields. Subsequently, he was appointed to the charge of one of the Baptist Churches, and with the exception of a year spent in Launceston, continued as pastor of the Melbourne Church till 1870, when he settled at Sydney, and became the pastor of the Church at Castlereagh-street. For many years he contributed to the E. V. & G. H., while up to the time of his death he edited the *Australian Particular Baptist Magazine*. He was prominent in social and temperance movements, and as Grand Chaplain of the Orange Institution was well known for his energy in the cause of Protestantism. He valiantly strove for the faith he held so dear. The Baptist Union of New South Wales forwarded a resolution of condolence to the widow and family. He was the author of several books; among them being, "History of the Convents," "The Apocalypse," "An Antidote to Infidelity," "Worship of the Spirit," &c. His death was a very blessed one; a full account of which appears in the *Australian Particular Baptist Magazine* for October, 1891. The last words that were heard to fall from his lips were "Serve Him."

"God hath His mysteries of grace, ways that we cannot tell;
He hides them deep, like the hidden sleep of him He loved so well."

A few months before the death of our dear brother we received the annexed letter from him in answer to one we wrote him at the beginning of the year:—

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

"MY DEAR BROTHER WINTERS,—Grace, love, and mercy be unto you from the Lord Jesus. Your excellent letter has rather touched my Suffolk sensibilities, and somewhat moved the holy principles of grace, peculiar to the citizens of Zion, born of the New Jerusalem. I am thankful that we are one in spirit in the immutabilities of God's truth, and in the inextinguishability of His love, from whence has come forth unto us the heavenly music of the everlasting Gospel, of which it is said, 'Blessed are the people who know the joyful sound.'

" 'Tis music in the sinner's ears,
'Tis life, and health, and peace."

" 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;' and I can say from my heart, 'of whom I am the chief;' and the older I get the more deeply convinced I am of the truth of God, the more conscious I am of this fact; nevertheless, I rejoice in my soul to know that

" 'A sinner is a sacred thing,
The Holy Ghost has made him so.'

"It is thus that He qualified me to come to the Saviour, and showed me how adapted He was to me, and how exactly suited I was to Him. As the Saviour of a great portion of mankind, He is said to be 'a great Saviour,' and in order to be glorified as such, He must save just such great sinners as I am; for which I adore and magnify His holy name here on earth; and when He shall take me safe to heaven, as I really believe He will, I have resolved in my heart that He shall never hear the last of it to all eternity. I am determined to make a great noise about it in that upper, better, and more glorious world, which He has gone to prepare for me, and not for me only, but for all who love His most adorable name.

EARLY DAYS IN SUFFOLK.

"I knew many great and good men in Suffolk when I was a child who are now in glory. I knew and heard in my childhood with profit, pleasure, and delight, Matthew Harvey of Horham Chapel, in the fields the venerable Trotman of Laxfield, and Cornelius Elvin of Bury-St.-Edmunds, Middleditch of Ipswich, Collins of Grundisburg, and, I think, Nunn of Dairy-lane, Ipswich. Cornelius Elvin not being quite 16 ounces to the pound, his preaching was more in accordance with the extent of my capacity for the reception of the truth in my youth, which will account for my hearing him better than any other man in Suffolk in these the days of my youth, when I always strove to avoid any pretention to religion whatever. Nevertheless, when I got to the side of a lonely man who feared God, I would speak of some of the great things of God, which, I trust, God presented to my mind. At that time, one old gentleman used to say to me at the close of my discourses, 'Oh, Dan, my boy, you will have a fearful lot to answer for if you are not saved, for you know so much of the Lord's will, that if you are not enabled to do it, you will be beaten with a terrible number of stripes.' I would then sometimes turn aside to weep, and repeat Dr. Watts' hymn which says:—

" 'That awful day will surely come,
The appointed hour makes haste,
When I must stand before my Judge.
And pass the solemn test.'

Then a sense of inability to stand the investigation would overwhelm me, and I would cry out:—

' Jesus, I throw my arms around,
And hang upon Thy breast;
Without a gracious smile from Thee
My spirit cannot rest.'

" I used also to go to hear Mr. Goldsmith, of Stradbroke, at times. My dear mother's mortal remains are buried there. She died when I was two years of age, and it was a terrible loss to me; but I have good reason to believe it was her eternal gain; for it was her preservation from much sorrow, anguish, and pain. Therefore, I have long approved of the Lord's sovereign will in taking her to Himself. Should you be passing, kindly copy from her stone, inserted in the front wall, the inscription, and send it to me in your next. Hannah Allen was her name. I send you a very poor photograph of her son, who has never failed to remember her in any one day of his life. I will send you a better if it please the Lord some day. I should truly love to accompany you through the roads, lanes, fields, and by-paths of dear old Suffolk; the violets, and primroses, and cowslips, and ladies' fingers, and dewberries, are frequently fresh before my eyes to this day; nevertheless, I am willing to forgo this pleasure, if the Lord has designed it so, in the prospect of a better country filled with the beauties and odoriferous fragrance of the rose of Sharon, and the lily of the valley, and where the tree of life is growing, and pure rivers from the throne are flowing, and fountains of endless pleasure will gladden our hearts to all eternity, and God Himself shall wipe all tears for ever out of our eyes, until then, we once again say, ' Farewell, and leave each other in the bosom of His eternal love.'

" In which, I remain, yours for ever,

" DANIEL ALLEN, *Pastor.*

" Sydney, April 8th, 1891.

" P.S.—MY DEAREST BROTHER,—I have just returned from a 2,000 miles' journey in Victoria, where God has blessed me much to His people, of which you will read in the magazine. I am too ill to write with my own hand, therefore, my daughter has written at my dictation, which I hope will be acceptable to you, as an answer to your own sweet letter."

We were unable to visit Horham last summer according to promise on account of illness, but our dear brother J. R. Debnam kindly supplied a copy of the inscription upon the headstone in Stradbroke Baptist Chapel burial-ground, which runs as follows:—

In memory of
HANNAH ALLEN,
WIFE OF ROBERT ALLEN,
Who departed this life,
July 20, 1828,
Aged 61 years.

(Footstone—H. A., 1828).

If the inscription refers to our departed brother's *mother*, there must be a mistake in the *age* given. Our brother Debnam assures us (having examined the stone twice) that the figures are as above. The stone is in rather a bad condition, which rendered the characters difficult to decipher. Our friend, John Harding, of Worlingworth (one of the deacons of Horham Chapel), who was born in 1823, has a distinct remembrance of Mr. Daniel Allen when living at Wilby, as they were lads together and worked on the same farm. In a letter to us, Mr. Harding notes that Mr. Allen's father was a small farmer at Wilby, and a member of the Baptist Chapel, Stradbroke. His mother was a meek and consistent Christian. There are no relatives in the locality now; the last died 16 or 18 years ago. Mr. Harding also says, " I well remember him (Daniel Allen) saying on a certain occasion what a state of mind he had been in; and one day as he was ploughing, I think with *owen*, and it was hot and the flies stung him

so that it made him angry, and he thought he must use bad language, but he left his oxen, or horses, I cannot positively say which, and went into an old shed not far off and wept and prayed. I do not remember if he wrote (to his friends here) how he was set at liberty. He wrote to me several times after he became a preacher; evidently he was no sham of a professor, he was a real live man of God." Thanks to our brother Debnam, and his good deacon Harding, for their timely and valuable help. When last at Horham we had a long and pleasant chat with brother Harding about our beloved brother Allen and his youthful days at Wilby. But he will see the land of his nativity no more. His soul revels in the glory of the better land, and is satisfied.

" O the rest for ever, and the rapture!
O the Hand that wipes the tears away!
O the golden home beyond the sunset,
And the hope that watches o'er the day!"

May the Lord graciously support and cheer the beloved widow and family, and raise up a man after His own heart to fill the vacant pulpit. So earnestly prays—

THE EDITOR.

MR. JOHN ORRICK KENNARD.

A VERY brief sketch is here given of the late Mr. J. O. Kennard, who gently fell asleep at 1.25 A.M., on the 30th November, 1891. His memory is dear to many connected with the Churches of truth. As a more detailed sketch of his life may appear next month, it is only necessary at present to say deceased was born September 30th, 1808. At Deal, in Kent, he spent his boyhood days, where the Holy Spirit taught him to pray. Ere he was twenty-one years of age he came to London, and the preachers his heart yearned to hear were men like Dr. Rippon and Joseph Irons. He joined the Church at East-lane, Walworth, during the pastorate of Joseph Hamblin. In 1838, our departed brother (residing at Deptford) sought the company of those who loved the distinguishing doctrines of grace, who, with him, opened "Zion," Griffen-street, Deptford, in January, 1844. From this grew the present "Zion." His death removes to heaven the last of the original members of the Church. Zion loses her senior deacon, and the Metropolitan Association of Strict Baptist Churches a colleague who has been treasurer from the beginning.

THE FUNERAL SERVICE

was held in Zion, New Cross, on Friday, December 4th, when a large number of people congregated to manifest their love to the memory of one whose whole Christian career had been governed by the words of Jesus recorded in Matt. vi. 33, as we gathered from the address of Brother John Box on the occasion, and to which statement many in the congregation bore testimony. Among those who were present, to manifest their esteem to a brother soldier in the Christian warfare, who had fallen in the battle of life at a ripe age with his armour bright, were: Mr. George Pocock, an old comrade of forty years; Mr. White, from Mount Zion, Chadwell-street, who served under his command for some years, and many others. The old English or national tokens of respect to the memory of departed friends were very marked by the mourning habiliments of the congregation, and by the pulpit and gallery being draped in black.

At a quarter past two the funeral *cortégé* arrived, when Mr. J. H. Lynn and Mr. W. K. Squirrell entered the pulpit, and after a few words in prayer by the pastor, the following hymn, a favourite of the deceased, was sung:—

" He is a God of sovereign love,
That promised heaven to me;
And taught my thoughts to soar above,
Where happy spirits be."

Mr. Squirrell read 1 Thess. v. and Rev. vii. Mr. Box gave an address, referring to the occasion as one of deep solemnity, and reminding us of the certain snapping of all earthly ties. He said that our brother, whose remains are before us, was one of the instruments in establishing this cause; his name will be revered by all who knew him. His footsteps will never more be heard, but many will remember his plaintive voice in prayer. In the Church and at home his Christian character shone. Our prayer is that the son and daughter may receive divine comfort in their loss, who will no more hear his voice in family prayer. J. O. Kennard delighted to serve the Lord by remembering His cause and the claims the poor have upon us. He served his day and generation in connection with the Church of Christ. Grace made him what he was here and fitted him for glory, and we think of him in his new home. When here he could experimentally sing:—

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

And we can sing with him now, “ Grace all the work shall crown,” &c. Mr. Box concluded his address by saying after four score years' pilgrimage our brother is now laid to rest.

Mr. J. H. Lynn made a few suitable remarks, and Mr. F. C. Holden closed the service in the chapel with prayer.

The procession, consisting of six mourning coaches and several private carriages, then started for Nunhead Cemetery, where the remains were laid to rest till the resurrection morn. Mr. J. H. Lynn in suitable words “ committed the body to the grave.” Mr. Box announced hymn, “ Come let us join our friends above,” which was sung to the sweet, suitable, and solemn strains of “ Abridge,” which attracted the attention of many passers-by, who stayed and listened to the closing prayer of Mr. J. H. Lynn, who was led to pray for any present who might be strangers to saving grace. The deputation from the M. A. S. B. consisted of Brethren W. K. Squirrell, F. C. Holden, C. Wilson, E. Mote, R. E. Sears, and H. Clark.

JOHN W. BANKS.

[A biographical sketch of our departed friend, from the pen of our esteemed brother, J. H. Lynn, will (D.V.) appear in our next issue, also the funeral sermon.—ED.]

IN MEMORIAM—JOSEPH WHATMOUGH.

J ust in the prime of life, a husband, a father dear,
 O ur brother in those sacred bonds of fellowship sincere,
 S hall we no more behold thee, nor greet thee here on earth.
 E ngage with thee to praise our God and join in holy mirth?
 P ast is thy day, the pain, the toil; thy pilgrimage is o'er;
 H ere all thy work is done, and thy rest is evermore.

We will not weep those bitter tears as those who have no hope;
 H ow can we when we know you're safe, nor have with sin to cope?
 A hero in our Master's cause, a comrade in the fight,
 T hou hast laid down thy armour now, and left this world of night.
 M ay we whom thou has left to war a little longer here,
 O nward to victory go forth, with mutual courage cheer,
 U ntil the conquest is complete, and Jesus we shall see,
 G reat Captain, Saviour, in whose love triumphant we shall be.
 H e hath redeemed thee, brother dear, to all eternity.

A. G. STOCKWELL.

No sinner will come to Christ sincerely unless he is persuaded by the Holy Spirit that Christ is able to save the guilty and perishing.—
Late C. W. Banks.

THE PULPIT, THE PRESS, AND THE PEN.

Cheering Words Annual Volume for 1891. London: R. Banks and Son, Raquet-court, Fleet-street, E.C. Price 1s., post free 1s. 2d. This handsome little work is really a marvel of cheapness. In addition to the essential truths of the Gospel embodied in it, and set forth in an interesting manner, suitable for young and old, it contains twelve valuable portraits of choice divines and hymn-writers, and two photographic portraits of brethren well known in the ministry—namely, Mr. Samuel Gray, of Brighton, and Mr. James Crook, of Lewisham. It will be found adapted for a New Year's or birthday present. Please order it at once, as it is likely to be soon out of print.

The Blind Hero of Bohemia, &c. By J. T. Peters. May be had of Mr. E. Marsh, Pastor's House, Wellingborough, and of Mrs. Miles, Staploe-street, St. Neots, Hunts. Price one penny. We have much enjoyed the reading of this most striking piece of history carefully "abridged from Wylie's 'History of Protestantism,'" by Mr. Peters, whose introductory letter to his "fellow-scholars" is most timely and inspiring. We hope that this thoroughly readable pamphlet may have a wide circulation.

Strictures upon the Salvation Army, its Doctrines and Teachings. By C. Hemington. London: F. Kirby, 17, Bouverie-street, Fleet-street. Price 2d. We have reason to believe every word recorded by our author as being in harmony with God's Word. The picture of *Boothism* is not too highly coloured, but is fairly and clearly drawn by a master hand. May its circulation be world-wide.

Old Jonathan, Annual Volume, 1891. London: W. H. and L. Collingridge, 148 and 149, Aldersgate-street, and all booksellers. Price 1s. 6d. This is really a charming volume, and suitable for young and old, rich and poor. The pictures and type are good, and the binding attractive. We highly commend it to the notice of heads of families, servants, and others.

Strict Baptist Mission, 30th Annual Report. We feel a deep interest in the mission work in India and Ceylon, and trust that the year 1892 will be the best known in its history for pecuniary help received and spiritual good realized. The labourers in the mission are faithful Christians and lovers of the distinguishing truths of God. We sincerely hope all our readers will be constrained of the Lord to help forward this glorious work. *The Olive Branch* for December contains a report of the anniversary of the mis-

sion, and may be had of Mr. J. Briscoe, 28, Banner-street, Finsbury. Published monthly, price one half-penny, four copies post free for 2d.

SERMONS.—Another blessed discourse by the late Joseph Irons has been issued (*text, Matt. xvi. 18*) by Mr. D. Fisk, 6, Brighton-place, Brighton, Sussex, price 1d., post free 1½d. *My Resting-Place* is the title of a newly-published sermon by A. G. Brown; to be had of R. Banks and Son, Raquet-court, Fleet-street, London, E.C., price 1d. *The Ancient Landmarks*, a discourse by Mr. C. Cornwell, is well worthy of a careful reading, price 1d., at the same office. *The Calvinistic Pulpit* for December, as usual, is full of precious truth; only 1d.; F. Kirby, 17, Bouverie-street, London, E.C.

MAGAZINES.—*The Australian Particular Baptist Magazine* for October, 1891, contains a portrait and memoir of pastor Daniel Allen of blessed memory. *Life and Light.* We rejoice in the increase of the circulation of brother R. E. Sears' interesting little monthly. Encourage him by sending him the means with which to sow it broadcast. He has great faith, and says "the 'oil' will come." Address 50, Grove-road, Bow, E. *Zion's Witness* is an excellent monthly, thoroughly sound and weighty, to be had of B. Banks and Son, Raquet-court, Fleet-street, London, E.C. *The Surrey Tabernacle Witness* may always be read with safety. We cannot say so of all books that come to hand. God bless it and its beloved Editor too. *The Gospel Magazine*, all good and true. *Cheering Words*, monthly, price one half-penny. R. Banks and Son. *The Regular Baptist* has, no doubt, a large number of readers; its articles are varied and interesting. The plain hint on the first column we call out for the benefit of our readers:—"When for any reason you desire your paper discontinued, be kind enough to pay up all arrears and your wish will be granted."

Suffolk and Norfolk Baptist Home Missionary Society. The Annual Report contains several interesting extracts from letters of brethren engaged in village preaching, and notices of good done by the mission from time to time. Mr. C. Hill, who has worked hard in the interest of this valuable society for many years, resigned his office as secretary a short time since, and Mr. Collis, of Beccles, was chosen to fill his place. We heartily wish our brother success in his new office, and pray that Mr. Hill's valuable life may be spared awhile longer for the sake of his beloved people at Stoke Ash.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

PENROSE-STREET SUNDAY SCHOOL.

Notwithstanding the evening was wet and uncomfortable, a goodly muster of friends assembled at the above school on Saturday evening, Dec. 12. The occasion was the annual social tea and meeting of the teachers and Bible-classes, some friends and well-wishers of Sunday-school work also being present.

After tea had been partaken of (provided, we believe, *not* out of school funds), the evening meeting was commenced. The superintendent of the school, Mr. John Piggott, occupied the chair, and after singing a hymn and reading a portion of 2 Tim. ii. by the chairman, he asked Mr. Wakely (the esteemed conductor of the young men's Bible-class) to seek God's blessing on the meeting.

The superintendent then stated a few brief reasons why the meeting was held. Started by Mrs. Piggott privately entertaining her young women's Bible-class, it had grown into its present proportions, and is, we believe, appreciated by not a few. After referring to the time when he could not say "my pastor," he was thankful to be able to allude to such now that God, in His providence, had led Mr. Dolbey to the Surrey Tabernacle.

Mr. Thomas Carr then gave a short, pithy, and spiritual address from King Zedekiah's question to Jeremiah, "Is there any word from the Lord?" His remarks proved to his hearers that there was a word from the Lord, many of whom could readily answer the question in the affirmative.

Mr. John Green addressed a few kindly words of an exhortatory character to the teachers and helpers, basing his remarks on "Come often and come early."

Mr. Thomas Loosely spoke of God's keeping and preserving mercy from the words, "Kept by the power of God." He could truly say they had been kept as a school and as a body of teachers.

"Our pastor" then gave a brief address, which will be remembered by not a few of those present. Commencing with a word read by the superintendent from some scientific man's remarks, that "Naturalists saw great beauty and significance in a jelly-fish and its history," and then remarking that, by comparison, all the beauties of Creation and the knowledge of them are as nothing to talking to a class of boys and girls of eternal things, Mr. Dolbey said he saw infinitely more beauty in a broken-hearted sinner. Jelly-fish men were common enough, as well as jelly-fish persons, but in the superintendent of

that school they had neither one or the other. Space will not permit to give even a brief outline of the remarks Mr. D. then made from the words, "The life that now is, and that which is to come." May it bring glory to God's name.

Mr. Wakely said he would not spoil such an address by any words of his, and resumed his seat, although all present would rather he had continued speaking.

Mr. Robert Stockwell made a few very instructive remarks on Jonathan taking the Philistines' garrison; and, after a very few more encouraging words from Mr. Piggott, the meeting closed with prayer by Mr. O. S. Dolbey.

SHOULDHAM - STREET, BRYAN-STON-SQUARE.

The fifteenth anniversary of the Sunday-school connected with the above place of worship was held on Sunday, November 29th. Sermons were preached to good congregations by the pastor, Mr. E. Beecher, Mr. E. Mitchell, and Mr. F. C. Holden. The preachers were greatly helped, and the souls of the dear friend, much refreshed, and the Name above every name magnified.

On Tuesday, December 1, the annual tea-meeting was held, and to which a large assembly sat down, many coming from sister Churches to cheer and help our friends in their labour of love among the young people.

The public meeting, presided over by the pastor, opened by singing that greatly-loved hymn, "Kindred in Christ, for His dear sake," &c.

A portion of Scripture was read, and Mr. Wilson, of Mount Zion, Hill-street, engaged in prayer.

Addresses, most instructive and refreshing, were delivered by Messrs. Hazelton, Sears, Squirrel, Mitchell, and P. Reynolds.

An excellent report was read by the secretary, Mr. S. Robinson.

Our dear friends have good reason to thank God and take courage, a few young people having been brought out of darkness into light, have been led to confess Christ before many witnesses in His own appointed ordinance. One very pleasant feature of this school is their giving to the Lord's cause. During the year the young folks have given £8 11s. 7 $\frac{1}{2}$ d. to be divided among two or three missions.

The anniversary throughout was a great success, and for which the dear friends desire thankfully to exclaim, "Hitherto the Lord hath helped us."

ADAM MARKHAM.

POPLAR.—We are glad to state our brother Noyes is recovered from his recent illness, and able to resume his much-loved work at Bethel. Tuesday, December 1, special services were held in aid of the cause, and rejoiced to see our brother Noyes so well supported on the occasion. In the afternoon Mr. E. Mitchell preached a soul-cheering discourse, and, after a number of friends had taken tea, a public meeting was held, when Mr. J. Piggott presided. After reading and prayer by Mr. James Lee, addresses on the cares and conflicts of the Christian pilgrimage and the comforts and consolations of the Gospel, were delivered by brethren S. T. Belcher, W. H. Lee, Turner, G. Webb, and Buttery. The chairman gave a unique address on personal Christianity. The meeting was spiritually edifying, and was brought to a close with the benediction, after a few words from—**J. W. B.**

STEPNEY (REHOBOTH, WELLESLEY-STREET).—Services were held on Nov. 15th and 17th, in commemoration of the 17th anniversary of the opening, under the pastoral care of the late Thomas Steed. On the Lord's-day, brother J. J. Cooler preached two sound sermons—morning from Mal. iii. 17; evening Heb. xiii. 7, 8. Tuesday afternoon, brother J. Bush delivered a soul-comforting discourse from John xii. 21 (last clause). At the close the friends partook of a good tea, and re-assembled at 6.30. The chairman, brother James Lee, opened the meeting by announcing hymn 313 (Denham's); after which brother G. Webb read Psal. xxxiv. and offered prayer. The chairman, referring to the Psalm read, made some very sweet remarks thereon. Brother J. Bush addressed us from Psal. lvii. 7; the friends received his warm speech with much appreciation. Brother G. J. Baldwin next spoke from Luke iv. 22 (second clause), and we felt a glow come into our soul as he exalted the Master. Brother F. C. Holden then gave a sterling address from Matt. vi. 11. Our brother's remarks concerning irregular attendance at the house of God were very practical. He said spiritual food was the daily need of the Christian, but some who come into the sanctuary about once a month must get a large supply to last them so long. Christ is the bread of life, and if we are born of God, we shall want to live daily upon Christ. Brother W. H. Lee followed with a sound doctrinal discourse from 1 Cor. iii. 11. Those who know our brother, and love the truth, must love him for the truth's sake. Brother E. Langford then gave a good Gospel address from Matt. v. 4, in the course of which he said no one ever shall mourn for unatoned sin; mourning souls are blessed with a feeling religion; religion with-

out feeling is a non-entity. Brother H. Myerson next spoke from Gal. iii. 9. He said that no man can have the right kind of faith at will. It is given to God's elect, for it is called the faith of God's elect. Brother J. Battson being the last speaker, chose a very appropriate subject, viz., "Amen" (1 Cor. xiv. 16). He said, "I have held the truth for 57 years, and can say *Amen* to all the brethren have said." The chairman then concluded the speeches by making some very feeling remarks upon Psal. cxxx. 4, and after singing, closed one of the happiest meetings with prayer. Collections satisfactory, with kind chairman's help.—**HAYTER SCRIVENER.**

FULHAM.—The cause at Ebenezer, Lillie-road, is growing. Although but two years old, there are most encouraging signs that the Lord is with them. Tuesday, December 8th, the second anniversary was held in the Railway Mission Hall, kindly lent for the occasion, and the attendance was large and encouraging. Mr. John Box preached in the afternoon, and after the necessary and acceptable tea, a more public meeting was held, presided over by Mr. John Piggott. There were two reports read. Mr. Purkiss, the Church secretary, said goodness and mercy have followed us through another year. We have had many tokens for good, which gives us to feel we have God's approval in the work commenced two years ago—viz., preaching the Gospel and the spread of those truths which, as a denomination, we hold dear, and which, until two years ago, were not preached in Fulham. The success attending our efforts constrains us to say, "The Lord of hosts is with us." We humbly depend upon God and prayerfully seek His guidance and blessing. Our great desire is that Jesus may be extolled through the preaching of His name. From the commencement of the cause we have been favoured to have the Gospel faithfully preached by many of His servants, which has been greatly blessed, especially the ministry of our brother James E. Flegg, who is now supplying for six months with a view to the pastorate. December 9th, 1889, we were formed into a Church by brother J. Box, when seventeen were united in Church fellowship, which now numbers thirty-one, and one is waiting for baptism. Congregations are well maintained; at times not room enough, and we are anxiously looking for a more commodious building to worship in. Sunday-school in healthy condition—scholars 40, teachers 6. Words fail to express our feelings of thankfulness to the Lord for what He has done for us, so that we do indeed "Thank God and take courage." Mr. H. Fowler, secretary of the Building Fund, in presenting his report, said:—It affords us the

greatest possible pleasure to present some account of the loving-kindness of our God. The love of Christ has constrained many to assist us in erecting a chapel in a district so densely populated, for the worship of God on strict communion principle. Our chief object is the glory of God and conversion of sinners; this fact has characterised our prayer-meetings. We have felt the responsibility of building a chapel to be great, but we have proved the willingness of our heavenly Father to be sufficient. Already many rough places have been made smooth, and crooked things straight. The Lord has encouraged us by every exercise we have experienced, so that our courage and strength have been renewed December 15th. seven brethren were appointed by the Church to act as a Building Committee. The committee met for the first time on December 19th. 1889, for prayerful consideration as to the best means of procedure. Boxes and collecting cards were issued. The first quarter yielded £38 9s. 3d. This greatly encouraged us. The seven quarters totalled the good sum of £136 6s. 9d. A plot of ground was then sought. After looking at many, we were providentially introduced to a site in the main road of suitable dimensions, absolutely freehold, which we have secured, and, what is better, it is all paid for. There were many difficulties in the way, but by prayer and supplication God blessed the work of our hands, and most signally answered the united prayers of the Church. The purchase was completed, and we are in possession of the deeds, which greatly rejoices our heart. To God be all the praise. The Vestry of Fulham made a charge of £55 for paving the front of the chapel, but after much correspondence the Vestry, on the ground that the chapel was to be used for religious purposes only, agreed to do the work free. The cost of the ground, including all expenses, amounted to £257 19s. 7d. Plans for new chapel have been prepared by Mr. New, architect (a member at Hill-street, Dorset-square) and accepted, and hope soon to begin to build. Fifteen good men and true have been chosen as trustees, and by the help of the Lord we intend to adhere to the good old paths. We have used no questionable means to augment the funds, and hope for a continuance of the prayers and support of God's people.—Both reports were truthful, telling, and comprehensive, and we are sorry to be compelled to curtail them. The meeting was subsequently addressed by brethren Box, Flegg, Sears, Squirell, Carr (Surrey Tabernacle), Thomson, &c. The chairman read and expounded part of Ezekiel xxxiii., and among others who took part were brethren Goadby, Woodrow, Brown, and—J. W. B.

ALCONBURY WESTON, HUNTS.—The little cause of truth here has been struggling on amidst much difficulty and depression of late years through the removal by death, &c., of its main supporters. It was first commenced under very encouraging circumstances in the year 1856, when a building was erected, capable of holding nearly two hundred persons, and which has been enlarged. At the opening of the chapel, Mr. John Foreman, of London, preached in the morning and evening, and Mr. Defrane, of Lutterworth, in the afternoon (see E. V. for June, 1856). These were days when Gospel truth in its primitive form was dearly prized at Alconbury Weston, and for years after. The place was well filled with attentive listeners, many of whose hearts the Lord opened, so that they attended to the things that were spoken, and the little Church received many additions thereto in its best days. It was under the pastoral charge of Mr. Thos. Wilson (now residing at Biggleswade). But, alas, how has the scene changed! Its temporal supporters have been removed; one by one the members of the Church militant have left to join the Church triumphant, and no additions being made thereto, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city," and but a very small remnant now remains. It has received another afflicting stroke in the death of Mr. John Barth, who was one of its chief supporters; he has been the superintendent of the school from its commencement in 1856, and by his pleasing and affable manner gained the hearts of the little ones, amongst whom he always appeared most happy; and although the cause is so low, yet, by dint of his tact, perseverance and lovable manner amongst them and under the blessing of God the school flourished. But it pleased the Lord to remove him from his service here to join in nobler and purer service above. After an affliction of four days, he died on the evening of the 11th of October, resting entirely upon the finished work of a precious Jesus. On the morning of the day on which he died he said—

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

His end was like a summer's eve—calm and peaceful.—**JOSEPH FLAVELL**, Cambridge.

MEOPHAM.—Our chapel has recently undergone thorough repairing and renovating at a cost of about £135, which, through the generosity of friends, has been obtained. The chapel has been made very pleasant and comfortable. The reopening services took place on November 18th. Mr. E. Mitchell preached a good sermon on the

finished work of the Lord Jesus to an excellent congregation. In the evening a public meeting was held, presided over by Mr. T. Green, of Lewisham, who made some very excellent remarks. The pastor, Mr. A. B. Hall, gave an account of the rise and progress of the fund, and through the blessing of God being enabled to bring the undertaking to a successful issue. Our brethren J. Cattell, W. Richardson, and J. Goldsmith gave us very interesting and encouraging addresses. We feel indebted to many friends for their kindness to us, so we thank God and take courage.

ELECTION OF DEACONS.

DEAR BROTHER WINTERS,—I have read brother Garrod's letter in the November number of the E. V. & G. H. with interest, and I think the line of action sketched out for the election of deacons is an admirable and a most comprehensive one. But on one matter, I must dissent from his view, and that is with regard to the subject of the deacon being a married man, or, to use the apostle Paul's own words, "the husband of one wife." This seems to me to be a peculiar expression to use, if the idea intended to be conveyed is simply that the deacon must be married. I think that the Apostle Paul was strongly of the opinion that a man could serve God better and more thoroughly when he was free from the cares and anxieties of married life, or he would not have written to the Corinthian Church, "it is good for a man not to marry," &c.

But, besides this, we all know that in the early days of the Christian Church, it was the custom for men to have more than one wife, and it is only reasonable to suppose that some of them were converts to the Christian faith. But in the light of the New Testament doctrines and principles, it was advisable, for the sake of example, that the brethren who had the oversight of the Church with which they were connected should have *only one wife*.

Therefore, in my opinion, to insist on the deacons being married men only limits the field of selection, it tends to hamper the usefulness of "single" brethren, and shows a want of knowledge of the history of the early Christian Church.

A. H. BOYD.

46, Cressingham-road, Lewisham, S.E.

HOMERTON ROW.—Mr. W. Winters.—Dear Sir,—I am thankful to say that the cause at Homerton-row is prospering. The ministry of our beloved pastor, S. T. Belcher, is blessed to the Church and congregation. After an interval of eight years the pool has been opened, and a brother was baptized, and on last Lord's-day 11 persons were received to communion with us, making 16 additions

since our pastor's recognition in June last. We have much cause for thankfulness. To Him be all the praise.—J. HAINES, 7, Hamfrith-road, Stratford, E.

OVER RECOGNITION SERVICES.

On Tuesday, Oct. 22, the recognition services of Mr. F. S. Reynolds were held in the Strict Baptist Chapel, Over. Mr. Jull, of Cambridge, conducted the afternoon service, reading Eph. v. and preaching from Col. iv. 15, "The Church which is in His house." He divided his subject under the four following heads: I. The Head of the Church. II. The members of the Church. III. The Church's position. IV. The Church's future prospect. A most profitable afternoon came to a close with singing:—

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

In the evening Mr. Jull presided at 6.30, when the chapel was comfortably full. Psalm cxxii. was read, and H. E. Sadler, of Willingham engaged in prayer. Another hymn was sung, and Mr. Jull asked Mr. Reynolds, the pastor-elect, to give a statement of his becoming a Christian, who spoke of several most remarkable and notable coincidences which occurred in his life before the Lord inclined him to follow in His steps. God's power and grace were beautifully magnified as our brother reviewed his unregenerated days, and his translation into the kingdom of God's beloved Son.

Mr. Jull then asked the newly chosen pastor to state how he became a Gospel minister, and the hand of Providence in directing him to Over. Just like many others of the Lord's servants he had his fears and tremblings in going forth into the Lord's vineyard, but, though he tried to hide himself, yet it was impossible, as the Spirit of the Lord was evidently moving him to go forth into the Gospel vineyard. Signs were given that he was being made a blessing to saints and sinners. God's people heard with gladness, and found the Word of God sweet as the great Master spoke through the servant. Three pastorates Mr. Reynolds occupied before removing to Over. In conclusion our brother finished with his being directed to Over. There was no time for him to state his doctrinal views, but to a discerning mind they were transparent.

After these statements had been made Mr. Jull called upon Mr. Thomas Mustill, senior deacon, to inform the friends how it came about that the Church had chosen Mr. Reynolds to be their pastor. Our much beloved brother commenced, feelingly and tenderly, by saying that he was the oldest member in the Church, having been a member fifty-six, and a deacon fifty-one, years. During these fifty to sixty years great and many scenes and vicissitudes had

been witnessed. Most interesting was our dear brother's account of the experience of the cause. After relating how it was brother Reynolds was invited to be their pastor, he was desired by brother Jull to take the pastor's hand as an acknowledgment of the union between the chosen pastor and Church. Before Mr. Jull desired the members of the Church to show their approval of the union, he read a letter of dismission which had been received from the Wattisham cause.

Again another hymn was heartily sung, and brother Baker, of Needingworth, gave a faithful and earnest address to the Church and congregation. As the evening was rapidly passing away, Mr. Jull was compelled to leave, and to go by the last train to Cambridge.

After brother Baker's exhortation, Mr. Hudson of Elsworth, gave the charge to the pastor. Mr. Sadler, of Willingham, was present, and thought at such a late hour it would be imprudent to prolong the service, and declined to speak. Brother Mustill thanked the friends for their kind attendance. The Doxology was sung, and the meeting closed.—H. E. SADLER, Willingham.

ANNIVERSARY SERVICES AT HULL.

Anniversary services were held on Sunday, the 15th November. Three sermons were preached by Mr. James Crook, of Lewisham. There were good congregations all day, although the weather was wet and cold. In the evening the place was full. The very hearty way the sweet hymns of praise were sung seemed to indicate that the hearts of the people were warmed by the wine of the kingdom. On Monday about 100 people sat down to a first-class tea, such as the people in the north know how to provide—beef, ham, tongue, sweets of every kind—after which a public meeting was held, which was well attended. Mr. Geo. Reed (in the absence of J. Seaton, Esq., J.P., C.E.) presided, and in a very admirable and refreshing speech, gave a good keynote to the meeting; Mr. Stephenson followed with some sound and telling words; also Messrs. Crook, Boden, Kirke, and Greenway gave good and pointed addresses; and the Coronation Hymn brought another happy anniversary to a close.

A sketch of the chairman's address:—My dear friends,—We are met here tonight by the mercies of God to celebrate our fourth anniversary. We have been in existence as a body of Christians for four years, and could we pry into the secrets of hearts met here in this room, we should be able to see that there has been many happy and glorious seasons spent whilst worshipping and listening to the truths of the Gospel, which has been so faithfully proclaimed in our midst—truths of which we are not

ashamed, viz., that of "God's free and sovereign grace."

In these days of so much will-worship the ancient land-marks which the Word of truth have laid down have almost, by common consent, been removed, and a kind of right of common has become established, by means of which truth and error have been thrown together into one field, where any may roam and feed at will. It was not so in the days of Luther, of John Knox, and others, but in our day there is such a general laxity of principle as regards truth and falsehood, that the corruption of the world seems to have tainted the Church. May we be kept from the deadly system of these last days—that of man pleasing. May our ministers and friends be kept faithful in preaching, and may the hearers, too, be faithful in hearing.

But, nevertheless, "speaking the truth in love," "I will turn to the people (said God) a pure language, that they may all call upon the name of the Lord to serve Him with one consent." The weaklings in God's truth (those that are not so old in these things as others), these shall call upon the name of the Lord. Again, speaking the truth in love we cannot fail if under the influence of the Spirit of God to promote the growth of the Church in grace, and by this means be more firmly established in Christ, in that truth which is Christ and which is in Christ; and may each one of us never lose sight of the fact. We are but a little few, and form only a small speck in the great numbers which shall be called in. We are truly grateful to the kind friends who come so far to unfold the glad tidings of the glorious Gospel of the grace of God. They come from Sunday to Sunday fearlessly to declare the counsel of God, and, we trust, have been made a blessing to many; and we would not forget our local friends, Messrs. Stephenson, Kirke, Greenway, and Boden, who stand up from time to time to declare boldly that the "good old wine of the Gospel is better than the new." Our wish is that the Lord may stand by them and prosper them abundantly.

We stand clear of debt, owing no man anything. For being in this position we are indebted to friends who have so kindly given such substantial help during the year. To Mrs. Turner we are very grateful indeed for the kind and liberal manner in which she looks after the welfare of the supplies from time to time. From Mrs. Turner we have received valuable assistance, and we beg to thank her most sincerely for her kindness and attention. To Miss Singleton, also, I ask her to accept our best thanks for presiding.

Shortly after the last anniversary it was thought advisable to remove from the surroundings at the Foresters' Hall. Receiving promise of assistance, we

engaged the present room. I think it has been a step which is not to be regretted. It is a much better place. One thing in its favour, we are to ourselves. We lost a few friends by the removal, or, rather, we do not see them so frequently; but, on the other hand, we have added to our number. The collections for the last six months at the Foresters' Hall amounted to £21 7s. 4d., and for the first six months at Bond-street to £29 6s. 1d., being an improvement of £7 17s. 9d. We have prided ourselves that during the last four years we have never made a collection, all being voluntary contributions through the means of the boxes at the doors, not forgetting the donations. Therefore I am sure you will agree with me that I think we have done remarkably well. I would, however, remark that we are paying a heavy rent for this room, the interest on about £450 at the very least. The rent is 10s. 6d. a Sunday, and requires a little pulling together when the ordinary expenses are paid.

We are also indebted to the two or three friends who have, during this last six months, purchased the harmonium and granted us the use thereof free. With these donations and other help we receive from time to time we have had some very good friends indeed, and all things considered I think the statement financially cannot be regarded other than satisfactory.

I am very pleased that we have had Mr. Crook amongst us again, and, judging from the attendance and attention given yesterday, you were, too. I trust he may be long spared, and be permitted to come amongst us; and may it be yours and mine, dear friends, to hear more of that Gospel which was declared in our midst yesterday, and the God of love and mercy shall have all the praise.

COUNTRY PREACHERS AND THREE SERVICES.

Our brother, Joseph Hewlett, of Great Linford, Newport Pagnell, writes in appreciation of brother Hall's letter in our December issue. He considers that two services on a Lord's-day ought to suffice instead of three, which would allow time for rest between the services. Our brother writes in the interest of others who may be situated in a similar way to himself. He works hard all the week, walks 10 miles on the Sunday morning, preaches three times, and returns on foot the same distance the next morning in time for commencing work at nine o'clock. He feels it incumbent upon him, having "put his hand to the plough," to make the sacrifice he does every Lord's-day, and sympathises with others in like condition. Our brother's position is certainly a very trying one, and we deeply sympathise with him, but hardly think it would be

wise to give up the afternoon service on the Lord's-day, as in many country places that service is much better attended than the rest. Where the afternoon congregation is small a prayer meeting might be held without the minister being present. Any office to which a man may be divinely called should be held as sacred, and not relinquished till a less burdensome or more convenient sphere of labour is opened for the Lord for him. The annexed promise still remains in force—"As thy days so shall thy strength be" (Deut. xxxiii. 25).—ED.

THE ORDER OF THE SERVICE AND THE CONDUCT OF THE PREACHER.

(Summary of an Address in Opening a Debate thereon at the London Association of Strict Baptist Ministers.)

TO THE EDITOR.—Dear Brother,—It will be noted that this part of our subject treats of the order of our public services for divine worship, and it is just here that we meet with the apostolic injunction, "Let all things be done decently and in order." I take it we have no Scriptural authority as to exact detail for our present-day order of service, consequently we accept what Scriptural guidance we have and for the rest, each Church must, of course, independently arrange its own order. Let us, in all our deliberations for the variation or improvement of our order of service, keep clear of importing into the conference what other bodies may use, observe, or do, being fearful lest we should be charged with becoming like unto them. Remember, our Churches are free and independent. Each company of believers is therefore expected to regulate its own proceedings (being guided by the Holy Spirit) as shall most tend to the glory of God and the spiritual well-being of His people. We should adopt the best mode of service just as we are called upon to regulate our own time for commencing and closing, so also the order of the service—the spirit, purpose, and doctrine, &c., of the service itself remaining unaltered and unalterable throughout all generations.

I strongly hold that every service should be commenced with prayer. In regard to the singing, Col. iii. 16, 17 and Eph. v. (latter part of 18—20) should be taken as a good guide. Filled with the Spirit, and grace and melody in the heart, through and in the name of Jesus Christ, are the essential elements of all praise that is to be acceptable unto God and the Father. Primarily, it is to be the Lord we sing; secondarily, as far as in us lies, we should seek to be helpful to one another—certainly not a hindrance or drawback—in so doing. It has sometimes been a vexed question, "How

many times shall we sing?" There is no rule to guide in the answer, each community being free to decide for themselves on this and all kindred matters.

Once upon a time the question went back much farther, when it was asked, "Shall we sing at all?" Let us have the "Psalm" and the "spiritual song," and that speedily, for we have too long been guilty of giving the entire monopoly to the hymn. Let us have good and consecutive exposition as well as sermon wherever possible, that our Churches may be systematically "built up" in their most holy faith.

Touching the conduct of the preacher, my remarks must be few, lest I trespass too much upon your space. Of course our preacher is a specialist, seeing that in a special sense he is born, made, called, and sent of God. The power of the preacher has in no sense waned—it is the influence of the mountebank which is declining fast. The Gospel of Christ, as proclaimed by His servants, is still the power of God unto salvation, "turning the world upside down." The conduct of the preacher is clearly laid down in Titus i., ii.; 1 Tim. iii. 1—7; and 2 Tim. ii. 15, 22—26. Let him "avoid all appearance of evil," and every form of exaggerated statement. Let not his dress be of any special description of broad cloth, but rather give heed to the grace of humility and a consistent, godly life. His tone of voice in preaching should be free from every trace or suspicion of unnatural pulpitism. Let his style be plain, animated, pictorial, and easy to be understood, so will the common people hear him gladly. Abstain from the use of snatches of hymns in the public prayer, which should be most reverent, and usually within ten minutes. Refrain from much hymn-quoting, either in exposition or sermon, and altogether discard scraps of foreign or dead language, cant phrases, and unseasonable jokes. Only as we are instant in prayer, and enjoy close and constant communion and fellowship with God the Father, through His Son Jesus Christ our Lord, by the indwelling of the Holy Spirit, shall we be able to testify in a manner which will commend our ministry to every man's conscience. Let the faithful preachers of the old evangelical truths of the Gospel of the grace of God cleave close together as in the heart and faith of one man, looking unto Jesus, for I verily believe we are on the eve of an immense spiritual outpouring and rich ingathering of the harvest of the Lord.

Yours fraternally, SAMUEL BANKS.
Victor-house, Victoria Park-road, N.E.

[We hope our good brother Banks will not take umbrage at our elimination of many passages in his paper. It would be difficult to alter for the better the present order of public worship in our

Churches, or to make it more in keeping with the New Testament. Certainly we should like to see all our Churches adopt a uniform system regarding the number of singings during each service. We fully believe in the power and value of prayer, but it appears to us that as friends cannot or will not be punctual in their visits to the house of God, the old style of commencing service with a hymn is preferable to prayer, as singing tends to drown the noise and bustle of friends who for some cause or other must be unpunctual. Should any portion of the service be left open to persons who might be moved by spontaneous inspiration there would be very great difficulty in maintaining order. Those dear friends who are easily "moved with concord of sweet sounds" would most probably be moved to song, while others, less musical, would prefer other parts of the service lengthened. It would be unwise to follow Churches of error in their order of worship, or to study the times in such a matter.—ED.]

LIGHT DESIRED.

JESUS, for light, for light I pray,
To turn my darkness into day,
To light my long-benighted eyes,
And make my simple spirit wise.

O pour a heavenly torrent down,
And flood my soul, my ignorance drown;
Say in my soul, "Let there be light,"
And Thine my raptured soul shall sight.

Infinite source of glorious light!
Increasing gloom of awful night!
Had been my everlasting doom
If in my heart Thou ne'er hadst room.

But grace, triumphant, sovereign grace,
Hath gained for Thee that fitting place,
That Thou in this dark soul might shine
With light most heavenly and divine.

Yet shine, dear Saviour, more and more,
And I Thy name will more adore,
As in Thy Word much more I learn
Thy face, so lovely, to discern.

J. COPELAND.

NEWS FROM GENOA, ITALY.

DEAR MR. WINTERS,—I am a stranger to you, yet rejoicing in the fact that we are brothers of the household of faith; whilst on the other hand, you, by your labours and writings, are no stranger to me, but a name very familiar, as also are many of God's dear servants, who by their pens have become very dear to the hearts of the scattered ones of Jehovah's flock, though many are not privileged to hear their voices telling out the riches of His glorious and living truths. Yet they are the means, through the press, of cheering downcast souls,

who are at times "ready to halt," faint and famishing. My soul sinks within me, but when favoured of God, who, by the gracious leadings of the Eternal Spirit, I am enabled to sing:—

"All that He is, and has, and does I claim,
To all His promises He writes my name."

Then there is a glorious uplifting into the heavenlies in Christ Jesus, and into the sweet sunlight of His covenant love, so that I am enabled to sing—

"My willing soul would stay
In such a frame as this,
And sit and sing itself away
To everlasting bliss!"

I am by profession a seaman, being mate of a small schooner, about 240 tons, in the Newfoundland and general trade. My residence, when home, is in Cornwall, and, as you may suppose by the nature of my calling, I am very much tried at times. My greatest trial is that I can find no places of truth to where I may go and enjoy a gospel feast. Yet at times I enjoy fellowship with Him, of whom it is recorded, "Never man spake like this Man."

I thought to have written you before, but am just passing through the vale of sorrow, having just lost my dear father, who fell asleep in Jesus, whom he loved and extolled on earth, on November 16th, 1891. Yet I sorrow not as those without hope, knowing that for him it is unspeakable glory, which he so long looked forward to. It was a speedy translation, as he was only laid by six days. He delighted in the covenant truths as declared by Jehovah's servants, which is sent out as noted by you monthly in the E. V. & G. H., and of which magazine, from my youth up I have read to him (being blind), to the joy of his soul.

But my writing you now is not in reference solely to this, but as an encouragement to you. I believe where the testimony of God's truth is blessed to the reviving of drooping spirits, the enlightening of the babes in Christ, and to the saving of souls, the instruments of such blessings should be made acquainted with the same, to the glory of God.

I was much comforted on my way from the coast of Labrador, through the reading of the E. V. & G. H., which I brought out with me on leaving home. I ran out these few lines enclosed. I do not rank, of course, with poetic sages, but thought they might comfort you as coming from one of the needy ones in Zion, who prays for the prosperity of Christ's Church, and for those who are very near to me through the E. V. & G. H. We are now awaiting sailing orders, so shall soon be leaving here, but for what port I am not able to ascertain as yet. So will conclude, with the fervent hope and prayer that you may be richly blessed of God in your editorial,

as well as ministerial, labours, realising that your labours are not in vain in the Lord,

Yours very sincerely in Christ Jesus,
JOHN H. GRET.

Schooner Samuel Moss, Genoa, Italy,
Dec. 1, 1891.

What precious seasons I sometimes get
In sweet communion with my God,
Locked in my state-room out of sight.
Lest strifes and tumults from abroad
Intrude upon my calm retreat,
And mar the fellowship so sweet,
My God doth deign to bless me with.
When needing some enlightening theme,
I roam among the VESSEL'S stores,
No object out of Christ is seen,
'Tis Him alone my soul adores.
Electing love and sovereign grace,
Reigning through Jesus righteousness,
Shines forth unhidden in every space.
Fill every VESSEL to the brim,
Rich portions on the Table spread,
High lift Jehovah, Lord and King,
So thus shall needy souls be fed.

A CALL FROM INDIA.

Brethren, hear ye not the cry,
Coming from yon distant land?
What should be our prompt reply?
What does such a call demand?

That which zealous Paul of old
Heard the Macedonian say
Is by voices manifold,
Echoed in our ears to-day.
"Come and help us!" is their cry,
We of Jesu's name have heard;
Send a plentiful supply
Of His ever-blessed Word.

Land of Bibles, rich and free
Happy land across the main;
England, we appeal to thee,
Shall the Hindoo ask in vain?

Idols have been cast away,
Now by grace with sin at strife,
Send us faithful men, we pray,
To dispense the bread of life.

We will build a house of prayer,
Schools to teach in will provide,*
When by Jesu's fostering care
Teachers shall have been supplied.

Other villages around,
Once as destitute as we,
Now "have all things and abound,"
Thanks to friends across the sea.

When a famine raged in Ind,
Ten or fifteen years ago,
Friends in Britain, ever kind,
Warded off the fatal blow.

Now a famine, not of bread,
But of God's most holy Word,
Spiritual starvation spreads,
Brethren, let the cry be heard.

JOSIAH BRISCOE
(Hon. Corresponding Secretary of the
Strict Baptist Mission).

* Such are the expressions contained in many of Mr. W. A. Doll's journals, respecting the natives of various villages in the Tinnevely district.

CLERKENWELL.—Services to commemorate the 39th anniversary of the cause of God and truth at Mount Zion, Chadwell-street, commenced on Sunday morning, Dec. 13th, at 10 o'clock, when a goodly number of friends gathered for prayer, Mr. Mitchell, the pastor, presiding; some six or seven brethren were graciously helped in the solemn exercise. At 11 o'clock the usual service commenced, when Mr. Mitchell invited the congregation to unite in praising God by singing the well-known hymn commencing—

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

The response was most hearty, evincing very clearly the unity of the Spirit, for the first word of the hymn evoking, as it does, God's blessing, pealed forth with so much power, that the very walls seemed to reverberate with praise and which proved beyond doubt that pastor, precentor, and people joined in one, in the fervent supplication sweetly suggested by the words with which the hymn begins. It is one of those hymns that will never wear out, and most suitable for this occasion; for, while there have been, in the history of the Church here during the past year, seasons of sorrow by reason of affliction and some being translated from earth to heaven, yet, to the praise and glory of God, we cheerfully add, there have been "streams of mercy," demanding "songs of loudest praise." Yes, it was a hymn incidental to the opportunity, for the people had gathered with one accord to raise another Ebenezer of praise for the mercies of the year. Every line of the hymn, too, is truly expressive of the experience of God's family who feel their great indebtedness to free and sovereign grace. The truth embodied in the couplet, "Prone to wander," &c., plaintively expresses the feelings peculiar to God's people. But we are wandering. On the Lord's-day (13th) Mr. Kern, of Ipswich, preached three sermons, which proved to be a time of refreshing from the Lord; our brother from the metropolis of the county of Suffolk was graciously helped by the Holy Spirit to dwell upon the truths of the Gospel to the building up of the saints of God on their most holy faith. It was a good day, and the chapel was well filled on each occasion. The services were continued on the following Tuesday evening. Mr. E. Mitchell, the pastor, presided over the meeting, which commenced at 6.15 by singing "Kindred in Christ, for His dear sake," &c. After reading a portion of Scripture, Mr. Carr, of the Surrey Tabernacle, sought the Lord's blessing on the evening's service. Mr. Mitchell briefly referred to the past year in connection with the Church, stating they were as the heart of one man, true peace and real harmony prevailing. Several had been removed by

death, but more had been added, and there was great cause for gratitude to the God of all grace for His goodness to them as a Church and people through another year. Brethren Box, Bush, Dolbey, Squirrel, Meeres, Reynolds, and Burrell, of Watford, gave addresses of a spiritual character. Brethren E. Mote, Sawyer, Abbott, Hunt, Hodges, F. Applegate, Wallace, and others took part. The attendance was excellent and the collections good. It was a source of great pleasure to once again see good brother Burrell, of Watford, present; being one of the originators of the cause, and for some years a deacon. His solid, sober, and experimental remarks were a suitable finish to the meeting.—J. W. B.

AN IMPORTANT LETTER FROM AUSTRALIA.

My dear brother Winters,—Grace be unto you from Jesus, the glorious Head of grace. We are sorry to see by the VESSEL that you are still in the furnace of affliction, and join with our dear kindred in England praying that you may be mercifully sustained and enabled to fill your place in Zion for many years to come, and still to conduct the magazine, which certainly shows signs of improvement. My dear brother, you are placed in a most important position. May the Lord grant you all the wisdom you need to direct you, and all the strength necessary to enable you to fill it to His own honour and His people's good.

You already know of our great loss. You knew and esteemed our beloved dastor, although separated by so many thousand miles, yet one in spirit. Had you known him personally and intimately and co-operated with him, your esteem and pleasure would only have increased. He loved you, and always rejoiced over your free and unfettered communications, approving your testimony for God and truth, and admiring the steadfastness of your attachment thereunto. I cannot express to you in words the loss we feel, the great gap that has been made in his removal from us, though we have been mercifully sustained hitherto, and I doubt not, with what supplies are available, we shall continue, by the Lord's blessing, to hold on our way. But you know, dear brother, the working of supplies better than I can tell you, and we are looking to the Lord and waiting upon Him earnestly, entreating Him to send us another pastor.

This is my object in writing to you. I have been authorised by the Church to ask you if, with your extensive knowledge of good ministers, you know of one that you could heartily recommend to us. Here is a good opening for a good man. But, dear brother, he must not only be a good man, but an able man, well qualified to take the place

vacated by brother Allen, for the Church over which he had the oversight is the leading Church (indeed, the only one of our faith and order in Sydney) in the whole of our denomination in these colonies, and its character here known far and wide is one of unswerving attachment to New Testament principles, and we are most anxious and careful still to maintain this character and the high position we have attained without declining; so, my dear brother, you will see that we want a man of full stature, who is not only capable of maintaining our present position in its entirety, but who will lead us on to higher and more glorious attainments in the Holy Mount.

Ah! well is it said, "Beautiful for situation, the joy of the whole earth is Mount Zion, the city of the great King. God Himself is known in her palaces for a refuge." O that we may thus find Him, for we have no other. Well, dear brother, I do not want you to think we are expecting too much when we tell you we certainly must have a man of truth, one rooted and grounded in New Testament truth and order. Then we also want one who, by God's blessing, would not only hold the Church together, but who would draw a congregation, not a scatterer but a gatherer. We want one to whom we could look up with esteem and love, one who would command our highest respect for his own, and for his work's sake. Indeed, we want the Lord to appear for us, and provide us with a man after His own heart, and then all will be well. Will you kindly sollicit for us an interest in the prayers of the Lord's dear servants and people that He will appear for us in this the hour of our need, and prepare and send us one who shall seek above all things the honour and glory of his divine Master and the good and welfare of His dear elect? I may state, dear brother, that our chapel is a large one, occupying a central position in the very heart of the city, and Sydney is the chief capital of all our colonies. We have a large house, or manse, adjoining the chapel, and all is free of debt. Here is a large field of usefulness open to an earnest man. The surroundings which our late beloved pastor used to fill were equal to the work of two ordinary men.

But I must conclude, having thus submitted our case to you, and hoping to enlist your sympathies on our behalf, and praying the Lord to direct you; and if after all you should not see or know anyone you could heartily recommend to us, do not fear to say so, and with the confidence we have in you should thank you just the same.

Yours most affectionately in the bonds of the everlasting covenant,

FREDK. BEEDEL, *Deacon*.

Sydney, N.S.W., Oct. 10th, 1891.

[Our bereaved friends at Sydney have our deepest sympathy in their great loss and sorrow caused by the death of their beloved and devoted pastor, Daniel Allen of blessed memory. God alone can raise up and qualify a man to fill the place he so long occupied to the profit of thousands and the glory of his divine Master. We thank our beloved friends for the confidence they have in us, although we feel very unworthy of it. However, our prayerful and earnest efforts shall be employed in their interest, and should our God direct us to a suitable minister we will at once inform our dear brother Beedel of it. All letters addressed to us on the subject shall have our best attention.—ED.]

PETER.

"The cock crowed once, and Peter's careless ear
Could hear it, but his eye not spend a tear.
The cock crowed twice; Peter began to creep
To the fireside, but Peter could not weep.
The cock crowed thrice; our Saviour turned about,
And looked on Peter, then his tears burst out.
'Twas not the cock, it was our Saviour's eye,
Till He shall give us tears, we cannot cry"

(From "*Strutt's Commonplace Book to the Bible*," p. 363.)

ZION'S GARDEN.

Each flower in Zion's garden, great or small
Unto what honour doth their Master call!
Nothing of beauty in themselves they see,
In God's esteem they're fair exceedingly.
Celestial plants they bloom above the skies
Eternally, and made for ever wise.

W. C. B.

Forest-hill, S. E.

In Memoriam.

MR. W. S. BARTHOLOPE.—On Sunday, September 20th, 1891, our esteemed brother W. S. Bartholope fell asleep in Jesus, in his 81st year, after a long and honourable connection with the Church of Jesus Christ at Keppel-street, and sixteen years at Ebenezer, Elthorne-road, Upper Holloway. His delight was in the house of God; he loved the "doctrines of grace," and highly appreciated a ministry that was "discriminating, creature-abasing, and Christ-exalting." He highly prized the prayer-meetings. We have lost a faithful, gracious, and prayerful man of God. His prayers were very blessed, showing great nearness of access to a covenant God. The last time he was with us he seemed almost to have gained the throne of glory, although hardly able to make his voice heard. For months he has

been getting weaker and weaker, but his spiritual strength renewed day by day. I visited him a few months ago, and he was full of holy joy and peace in believing, though suffering acutely with his breath. We read and prayed together, and a very blessed season it was. His language was very like an aged pilgrim, nearing the end of his journey. Jesus and His precious redemption was the theme of his soul. We prayed together, and when we had closed he said, "Yes, He hath said, 'I will never leave nor forsake thee.'" I called on Friday morn before the Lord's-day he was taken home; he then seemed to be sinking very gradually. His frame was so weak he could not sit up, and breathed so short, yet expressed great pleasure to see me, and I was requested to read Psa. xxiii. and the 74th hymn in Denham's selection, and pray. At the close he lifted up his eyes, with his hand hold of mine, and said, "I pray that you may continue to be a workman that needeth not to be ashamed of the Gospel of Christ, rightly dividing the word of God both to saint and sinner." I visited again before the Lord's-day evening service; he was not able to speak, only put his hand in mine, and so I thought he would soon be at rest. So it was, for in about three hours his ransomed spirit took its flight, to dwell for ever with the Lord. The last words that he was heard to utter were "the covenant of grace." The memory of the just is blessed. The funeral service was held in Ebenezer Chapel on Friday afternoon, September 25th, where many met with his beloved widow to mourn their loss. Chapter read, John xi., and text, Col. iii. 4. We then followed the mortal remains to Finchley Cemetery, and to the earthly cavern consigned the sacred dust. On Lord's-day evening we endeavoured to speak a few words from Psa. xxiii. 4, and indeed this was the faith and hope and trust of our dear brother. O that this bereavement may be sanctified to all of us as a Church, and to his beloved widow, and that when we come to our last moments it may be our blessing to rest so sweetly at last as he did on the breast of the dear Redeemer.—W. OSMOND, Pastor, Ebenezer.

MRS. JOHN CHROWHURST AND MR. JOHN PERCIVAL.—We learn with deep regret through our beloved brother A. B. Hall that the above-named friends, godly members of the cause at Meopham, passed to their eternal rest in peace a short time since.

MRS. ELIZA SAGE.—Bethesda, Ipswich. Our departed sister, Mrs. Eliza Sage, was born at Grundisburgh, September 20th, 1829, and was brought to attend at the Baptist Chapel there; Mr. S. Colins being the pastor. She attended the Sabbath-school there, and many things she heard there she re-

membered with pleasure and profit afterwards. She was brought to seek the Lord when young, and for many years she continued a thinker on His name, a hoper in His mercy, and a seeker of His great salvation, and her language was—

"Assure my conscience of her part
In the Redeemer's blood,
And bear Thy witness on my heart,
That I am born of God."

Our sister was married in 1851 to our now bereaved brother, Mr. Sage. For many years our sister worshipped here under the ministry of our brother, Mr. T. Poock. On the Sabbath of October 15th, 1876, Mr. W. Kern, from Guildford, supplied at Bethesda, and preached from Psa. lxxxv. 7, 8. The words were our sister's heart-breathings, and the Lord and the Spirit that morning applied them with sacred power, and she realised the mercy and rejoiced in the great salvation. Our sister was baptized by Mr. Kern on September 2, 1877, and continued a consistent and honourable and peace-loving member. She was one who did not love in word only, but in deed and in truth. The last time our sister worshipped with us was on Sabbath eve, July 19th, the school anniversary day. For some time it became evident that our sister was losing her strength. During her illness I called on her. She was calm, and steadily trusting in God, as the poet puts it, "Hangs my helpless soul on Thee." Mrs. Kern called on her, and she said to her, "I want a word from the Lord." The next time Mrs. Kern called she said, "I have had a word; it was this: 'I have loved Thee with an everlasting love.'" This greatly cheered and helped her in her affliction and pain, which she bore with patience and resignation. I saw her on October 2nd, 1891, when she was very weak indeed. I asked her how she felt, and how matters stood for another world. Her answer was—

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

She said the hymn, "Guide me, O Thou Great Jehovah," had been a great comfort to her. I repeated to her slowly—

"When I tread the verge of Jordan,
Bid my anxious fears subside,
Bear me through the swelling current,
Land me safe on Canaan's side."

She smiled with approval. Just before she passed away she said to her daughter Alice, "May Christ be thine." That was her wish and prayer for each of her dear ones left behind. She fell asleep in Jesus, October 9th, 1891. On Wednesday, October 14th, the mortal remains of our sister were committed to the grave in the Ipswich Cemetery. Many friends assembled to pay their last tribute of love and respect. On the following Sunday evening I was helped to preach relative to the solemn event

from Psa. cxvi. 15, "Precious in the sight of the Lord is the death of His saints." O that her prayers may be answered, and that parents and family may all be found at last at Christ's right hand. So prays yours in Jesus.—W. KERN.

MRS. J. WALE.—Died, at Stromness, Orkney, on Sunday, November 15th, Janet, wife of Captain J. W. Wale (daughter of the late Captain Thos. Meniath), aged 32. She was a much-beloved and esteemed member of the Church at Elim, Limehouse, as also were both her father and mother. She was a true Christian, firm in her adherence to the doctrines of sovereign grace. Her end came somewhat suddenly after a long and painful affliction. Shortly before her end she asked her husband, and those around her, if they thought she was dying, and added, "Do tell me, for I am *not* afraid to die." Then she prayed, as she had often done before, "Lord, help me," and shortly before she breathed her last she said, "Jesus, take me." She was one of my spiritual children, and among the first I baptized after the opening of Elim. The Lord has recently also taken to Himself two other of our sisters, Miss Spiers and Miss Ward, both of whom had known Him and loved Him for many years.—F. C. HOLDEN.

MRS. RUNACLES.—Our sister Mrs. S. Grimwood informs us of the departure for glory of Mrs. Runacles, of Stonham. We remember her well. "The memory of the just is blessed."—ED.

MR. JOHN BARTH.—With regret we have to record the demise of an old and respected resident of Alconbury-Weston, Mr. John Barth, which took place after a short illness, on Oct. 11th, 1891. His age was 69 years. The interment took place on Wednesday, in the ground attached to Rehoboth Chapel, in the presence of the following friends: Messrs. R. Conway, W. Baker, G. Brawn, A. Childs, Brothers Sisman, Jabez, Bernard, and numerous others. An impressive address was delivered by Mr. Thomas Parker. The chapel was well filled.

MISS L. MEAME.—A brand plucked from fire, and a flower transplanted. (See E. V. & G. H., Oct., 1891, p. 336). The subject of this short memoir ("Lizzy") was a child of many prayers. Her dear father died when she was very young, and his dying words were, "O Lord, be pleased to convince my dear children of their need of Thee. If Thou shouldst not regard my request with regard to my two dear boys, oh that 'Lizzy' may live before Thee." The father's and child's hands were interclasped as he solemnly passed over Jordan, and her tears fell on his dear face while he was sweetly breathing out his soul to His Father and Maker. Years passed away, until, in the 20th year, "Lizzy" was most solemnly impressed by an address written by brother

Winters upon "ETERNITY," in the E. V. & G. H. for July, 1891. Deep sorrow for sin followed, and many an earnest prayer was telegraphed to heaven from a broken and contrite heart, till at length the Lord led our *dearly beloved, highly esteemed brother* Winters to select for his subject, in the form of an address, "*Predestination*," in the September number of the E. V. & G. H. This was indeed a "pot of manna" to her. The writer was on a bed of affliction at the time, and the dear girl begged to open the E. V. & G. H. in my room, and as she read tears fell copiously, and she exclaimed, "Now I see it! *Election* is as clear as noon-day!" She clasped the book to her heart, and retired to weep and pray, and like Jacob wrestled with the Lord for a blessing, and she got it too. Yes, she felt that she was sealed with His own signet, and, sinking on the floor from the overpowering mercy and goodness of God, she sobbed—

"Here I'd sit for ever viewing
Mercy's streams in streams of blood;
Precious drops my soul bedewing—
Plead and claim my peace with God."

Never can I forget that scene. A few short months rolled away, and our dear friend "Lizzy" was prostrated by that subtle foe, consumption. A change was thought needful, but in a few days the last enemy came.

"Calmly she stood on death's cold brink,
And felt the everlasting arms, and could
not sink."

"Dear dying Lamb! Thy precious blood
Shall never lose its power.
Till all the ransomed Church of God
Be saved to sin no more."

M. L. L. P.

Mr. ENNALS HITCHCOCK was born Feb. 18, 1814, and died Oct. 21, 1891. But little can be gathered of the early days of our departed brother in Dr. Rippon's Register for 1790 appears a letter from Mr. John Hitchcock, giving some account of the rise and progress of the Church at Wattisham, of which he was the first pastor. He says, "In the year 1763 a prayer-meeting of three persons was followed by the baptism of 28, who formed themselves into a Church, which has since greatly increased, under the pastoral care of him who is least of saints and chief of sinners. Not unto me, but unto the Lord's name, be the glory." This same John Hitchcock was the grandfather of our brother, whose father constantly attended the services in the meeting-house (which his father had built), and there brought his children also. Our brother was married when about 23 years of age, and not long after was baptized with his good wife, and joined the Church in the early years of Mr. John Cooper's pastorate, of whose ministry our friend said at his retirement, 40 years after, "I remember our beloved pastor coming here 50 years

ago, and have never heard him preach but one gospel, and he generally proved all he said from the Scriptures, as a minister should do. I esteem him and love him for it, and have been with him in good report and evil report." This testimony was true. Our friend was always his pastor's helper, and devoted to the welfare of the Church. He had not much gift of speech, but his actions spoke louder. He was a true lover of peace, and ever sought to make and keep it on honourable grounds. Thus he "earned to himself a good degree," and to the end manifested the same care-taking spirit. Although much enfeebled of late, he was not laid aside more than a week, during which he suffered much and could hold but little converse: but that little was enough to show that his faith was still firm on that Rock to which he had been long accustomed to flee for refuge. His mind was stayed on God, and God kept him in that perfect peace which was undisturbed by the troubling cares which often made him sad of heart. Two days before the end he called for his son Joseph to read *Psa. ciii.* and pray with him, and the next day often reverted to that *Psalm*, exclaiming, "Bless the Lord, O my soul." More than once also he fervently ejaculated, "Hold Thou me up, and I shall be safe." By his dying request, his old friend, S. K. Bland, buried him in the ground at Wattisham, and on the following Lord's-day spoke in his memory from the appropriate record concerning David (*Acts xiii. 36*). A large number of friends attended to show their esteem. His place is empty, and he will be much missed. Our Association of Churches and Home Mission will miss his counsel and aid, his sons and grandchildren will miss him, the Church and its poor will miss him; but he was spared to a good old age. He died in the Lord, and is "blessed from henceforth." So saith the Holy Spirit of God of all such.

RACHEL FLOWERDEW.—The Lord has again visited us here at Stowmarket. Since the death of her husband, on March 19th, 1891, our sister Rachel Flowerdew's health gave way. She went to our brother and sister Partidge, at Castle Farm, Wattisham, for change of air, which proved to be her last earthly home. She was there confined to her bed. All that kindness and medical skill could do was done, and on July 17, 1891, the Lord called her to Himself. She will be greatly missed by many of our friends. Also **JONATHAN DRAFER**, another of our members, and the father of my dear wife, has been called home. He was born in 1805, and for more than sixty years has occupied the same house at Old Newton, three miles from Stowmarket. On Sept. 5th, 1831, he put on the Lord Jesus by baptism, and for several years he superin-

tended the Sunday-school, and was an example of punctuality, although he had to walk three miles to the chapel. He loved the house of God, and was very regular in his attendance on Sunday and week-night services. He was a deacon of the Church till age and distance caused him to retire therefrom. The dear Lord laid His hand of affliction upon him, and he was a prisoner at home; but still his heart was with the people of God, and often would he watch the clock on the Lord's-day, and speak of the service and what they were doing at that time. On April 26th, 1891, the Lord called to Himself his dear wife, and his prayer was that he might ever be kept from a murmuring spirit, and the Lord heard his prayer. He suffered from paralysis, and lost all the strength from his left side. On Nov. 12, 1891, he passed away to his eternal rest. On the Sunday evening before he died he sung the verse commencing, "Grace all the work shall crown," as well as his strength would allow. His last words heard were, "Jesus, come."—**J. GABBARD.**

In loving memory of **Mr. JAS. PAGE**, of Kingston-on-Thames. Born Nov. 24th, 1815, fell asleep in Jesus Aug. 12th, 1891. We understand that our departed friend was the eldest son of Mr. Page, for some time Baptist minister of Wandsworth. The beloved widow is much supported of the Lord under her bereavement. Mr. Page was for many years a reader of the E. V. & G. H., and a lover of the truths it contained. His end was peace.

In loving remembrance of **JABEZ AYRES**, deacon of the Baptist Church at Bottisham Lodge, Camb. Our brother was only laid aside a few days. His last Sabbath in the house of God was July 12th. On the 20th of July at noon he was called home from a world of sorrow to join the ransomed throng in his father's house above. We have not to sorrow as those who have no hope. No! Bless the dear Lord for the grace given unto him. Our loss is his gain. Our desire is to bow to the will of our dear Lord. It is sweet to feel that we shall soon join him in the everlasting song: "Unto Him that loved us and washed us in His most precious blood be all the praise." The house of God was his delight, and he loved the truth of the blessed Gospel. In his last moments, when asked if he was happy, he said, "Yes," and repeated two lines of the 4th hymn in Gadsby's selection—

"Keep silence, all created things,
And wait your Maker's nod."

He could not say more, but a friend repeated the other lines—

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

He then fell into a sleep, and died at noon.—**A VILLAGE PREACHER.**



MR. THOMAS BALDWIN,
NEWLY CHOSEN PASTOR OF ZION, NORBITON, SURREY.

(See page 42.)

Model Preachers.

WE have no better preachers on record than Christ and His apostles; their order of preaching was evidently *expository*—that is, they *expounded and illustrated* the revealed mind and will of God, and we venture to say, if all Christian ministers to-day were to follow their example, the Church at large would profit more by their preaching than it does, and, as a consequence, would be more spiritually healthy, vigorous, and fruitful. We have men, on the one hand, preaching a spurious imitation of the true Gospel—"another gospel"—and, on the other hand, those who hardly require the Bible at all in their public ministrations, and who consider any preparation in the way of *study* for preaching Christ to be legal and fleshly. Certainly we love a feeling

religion, but feelings are not always reliable and profitable for public reference being often inconsistent with God's Word, and to preach them requires nothing in the shape of texts or premeditation.

Christ was the only one who had a right to preach HIMSELF as God's greatest gift to His elect. He needed not such exhortative words as Paul gave to Timothy—viz., "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15). John, however, and his companions in the ministry, preached their experience of the value of God's WORD (1 John i. 1), they did not preach about themselves; and Paul, the greatest of preachers since the Lord Jesus, wanted nothing more as a subject-matter for preaching than what he found in Christ. He says: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. iv. 5); and, in his solemn charge to his son in the faith, Timothy, he says, "Preach the WORD" (2 Tim. iv. 1, 2).

God's WORD consists mainly of three parts—namely, *doctrine, experience, and precept*—and should be preached as the one harmonious revelation of God from heaven. It was never intended that the Scriptures should be divided into *three parts*, and that one man should preach *all doctrine*, another *all experience*, and another *all precept*. Ministers of the Gospel, we know, differ from each other in natural and spiritual gifts, and are not led alike either in providence or grace; and it is only reasonable to suppose that they should not be identical in their public ministrations, which arrangement is wisely ordered of God. No man, however, can be said to be instructed by the Holy Spirit to preach the Gospel in *part*, but to preach it *fully and faithfully*.

It is not surprising to find a want of spiritual growth and vigour in Christians who hardly ever hear but *one part* of the Scriptures preached. There is a wonderful fulness and variety in the Word of God, and the man who is helped of the Spirit to *study* it, and to bring it forth with boldness before others, generally finds great reward in the work, and those who hear him regularly, profit as a rule by his ministrations.

"—The pulpit—in the sober use
Of its legitimate peculiar powers—
Must stand acknowledged while the world shall stand,
The most important, and effectual guard,
Support, and ornament, of God's great cause."

In our Lord's personal ministry we find truth set forth in the most lively, pure, and variegated manner. He discoursed on *doctrinal, experimental, and practical* subjects in order to meet the needs of His disciples in their respective stages of knowledge of the truth. He was most sympathetic to those who needed consolation and direction, and most trenchant, scathing, and withering, where He discovered anything like hypocrisy, fraud, and empty cant. During the course of His public ministry, He preached His own Deity; the object of His coming; the sole sufficiency of His work to save; His death and vicarious character; His offices; the moral and spiritual ruin of man by the fall; justification by faith alone; sanctification of the Spirit; regeneration by the Spirit; the resurrection of the body; the eternal punishment of the wicked; the glorification of all the saints, and the final and lasting triumph of His kingdom. Thus Christ appears the *prince of preachers*, and the sub-

ject-matter of His ministry precious above estimation. He, however, came, not only to preach, but to suffer and to seal the truth with His blood.

We have a clear definition of the apostle Paul's preaching in his *reasoning out of the Scriptures* at Thessalonica, as recorded by Luke in Acts xvii. 2, 3—namely, "Opening and alleging that Christ must needs have suffered and risen again from the dead." Here it may be seen that it is one thing to *allege* (or assert) the truth, and another to *open it up* and to bring from its depths things new and old, clothed with original ideas. *Expository preaching*, or that which opens and interprets Scripture, is peculiarly calculated, under the influence of the Spirit, to instruct true seekers after God, and to brighten their views of divine truth. Christ in all His public ministry appears the great exponent of Himself—"and beginning at Moses and all the prophets, He *expounded* unto them in all the Scriptures the things concerning Himself," and the result was, the heart of those who heard Him burned within them (Luke xxiv. 27, 32, 44, 45). He, of course, had unlimited power to open the understanding, and to cause the hearts of His hearers to burn and fuse together.

By judiciously expounding Scripture in public discourses, a preacher may hope to give a clearer exhibition of the harmony of the great principles of truth than could otherwise be done. This order of preaching is seen in Christ's last charge to His disciples—*i.e.*, "Go ye, therefore, and teach all nations," &c. "*Teaching*" is again mentioned in the following verse (Matt. xxviii. 19, 20). This great and gracious commission takes in two primary departments, the *Pastoral* and *Evangelical*, with encouragements to undertake and go through with them, as though He said, "Feel ye your utter incompetency to undertake the work? Lo! *I am with you* to furnish you for it. Fear ye for the safety of the cause, amidst the indifference, and the hatred of a world that crucified your Lord? Be of good cheer; *I am with you*. all power in heaven and earth is given unto Me, and by Me made over to you."

It is worthy of notice that the WORD of God, as preached by His servants, is generally the means He uses to convert sinners, and to set them at spiritual liberty. This fact is often substantiated in statements made by brethren and sisters when about joining the Church. Little is said by candidates at such times about anything they may have heard from the lips of preachers, beyond certain passages of Scripture quoted and interpreted by them. God grant that all our beloved brethren may be preserved from stooping to gratify persons who constantly seek for the dark experiences of preachers in preference to the glories of Christ set forth by fair and clear *exposition* of His WORD. To adopt the exact phrases and modes of enunciation of uninspired preachers, however good, and popular, is unworthy of true-hearted men, who profess to have received their commission from God to preach His WORD according to the gifts and graces He has endowed them with (Jonah iii. 2).

"May Thy servants, dearest Lord,
Love to preach the Gospel WORD;
Give them clearer, brighter views,
While they sound the blissful news.

Pastors send thy fold to bless.
Crown their labours with success;
Preaching not *themselves*. but THEE,
SOURCE OF ALL PROSPERITY."

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—No. II.

MR. THOMAS BALDWIN, NEWLY CHOSEN PASTOR OF ZION,
NORBITON, SURREY.

I WAS born in the year 1843, at Camberwell, in Surrey, of believing parents. My ancestors on my father's side, both male and female, living and dying in the truth; my mother being a Jewess, but before her union to my father, being brought to the knowledge of the Gospel through going into Jewin-street Chapel, in the City of London, while the now glorified Joseph Irons was proclaiming the Word from Isa. **xxi.** 8. My father was a solicitor and coal merchant, having a wharf at Maiden-lane, King's Cross. In 1847 reverses overtook him and he was made bankrupt. I can distinctly remember, at the age of four years, the bailiffs taking away our goods, and sleeping on the hard floor with little covering; my mother making answer to my childish complaints, through her tears, "The Lord will provide."

The next blow that fell upon my parents was the loss of my brother by the cholera visitation of 1849. He was two years older than myself. This had a great effect on my young mind, and I used to cry over his loss, till the doctors declared I was going into rapid consumption. I used to attend the Sunday-school at the Grove, Camberwell, where my parents attended, under the ministry of the late Joseph Irons. My mother, who has lately died at the age of 83, having been a member for 61 years, and I am informed that I was duly sprinkled by that man of God and dedicated to the Lord in a Popish observance. I remember at that time I had an earnest desire to be good, and used to wish I was as good as the man in the pulpit, and hoped I might grow up and become a minister; in fact, my ordinary play was to make a pulpit of the chairs, and with a Bible, preach away for hours to an imaginary congregation. When about five years and-a-half old, I had an amazing expression of the Saviour's love, breaking me down in weeping and adoring love to Him, so much so that the savour of that time has never quite passed away from my mind, and formed one of the chief bitters in the cup of awful rebellion and sin, which I drank greedily in after years, and the hymn of Cennick,

"Rivers to the ocean run
Nor stay in all their course," &c.

came to my mind with vivid power. My father, determining to give me a good education, I was sent to a dame-school kept by my aunt, a godly woman, a member of dear James Wells, now passed away. In a few year's time, being very quick at learning, I was placed at a school under the care of Thomas Murby, where I was initiated into the mysteries of Greek, Latin, music, &c.; my studies being broken only by illnesses.

And now comes the time when, through the foolish fondness and silly vanity of my beloved father, my steps were turned out of the way of God's paths. He, moving in a circle far beyond his means, used often to stay with a worldly friend at Harrow for a few weeks' visit, and, of course, the visit must be returned. This man had a son two years older than myself—at this time about 11 years of age—he having been brought up in fast society, was skilled in every vice and iniquity, in which I soon became an apt pupil, and learned to lie, and swear, and stay away from the house of God, going from bad to worse, feeling sure I should go to

hell. I have at times burnt my fingers in the fire to see if it was possible to endure everlasting burning.

Our family removed to Battle Bridge, and being now about 14 I was duly installed in the office of a builder, while my evenings were spent under an M.A., at Thornhill College; but, alas! I had tasted of the pleasures of sin, and my master, finding the clerical work was carelessly performed, sent me out to work with the men; a fact which I studiously concealed from my parents, but which was the means of my learning somewhat of the trade, and has helped me till now to support myself and bring up a large family. Being now a tall, strong lad, I soon earned man's wages, and my parents had the sorrow of seeing me launch out into all manner of pleasure, boxing, drinking, dog-fighting, &c.; but the Lord laid me low with diptheria. I was blistered for a fortnight on the throat and chest, and was carried to a hospital. However, I recovered and made many promises of amendment; but sin was too strong for me, and I soon ran greedily in the paths of the destroyer.

About this time I was walking out with my present wife, and she reproaching me for my conduct—though at that time she knew nothing of vital godliness—I went off on the tramp into Hampshire, when, running short of money, I was glad to work on the camp at Aldershot. I was there some time, when I was paid off and returned to London, and we were married without any provision; our sole possessions being at that time a French bedstead and a table. We were dreadfully poor. I remember once I had earned very little money for some weeks, and going down on my knees, I besought the Lord for Christ's sake to appear for me and lead me to find employment, promising Him, if He heard me, I would reform and be a better man; but, alas! sin and ungodly company proved too strong for my vows, and with my first week's money I spent two or three shillings in drink, and drowned the voice of reproving conscience. I had joined the Surrey Rifles, in which I served 12 years, and my company being much sought after, more especially being an expert swordsman and boxer, it proved a great snare to me, and at times I was in an agony of soul, believing all hope was gone: and as I was so sure of hell I would have all the pleasure I could. But now the appointed time rolls on apace, not to propose but call by grace. I had returned home from a field-day the worse for drink; my wife was in bed, and she reproached me, and in my mad folly I ran my head at the door and carried it off the hinges. I felt as in Jer. ii. 25: "There is no hope," &c.

However, in the morning, at breakfast, I took down the Bible, and to the surprise of my wife I read a chapter, and said, "Dress the child and I will take her to a place of worship;" for I felt, though I was damned myself, I would turn over a new leaf and set a better example to my children. I took the child into Arthur-street Chapel, and in course of the sermon, Doctor Cowdy quoted the following passage, "We have all sinned and come short of the glory of God." This added to my distress; for I felt that the glory of God had never been of any concern to me. I wandered into the fields, and the trees and hedges can witness my agonies of soul—my cries and tears unto Christ for mercy. The preaching being encouraging, though much mixed with duty-faith, and much of my early teaching being revived—also studying the Book night and day; for I have sometimes sat up till morning's light has broken upon me—I was raised to

some hope, offered myself for baptism, and was immersed by Dr. Cowdy. At this time my wife also was under spiritual convictions. My zeal being awakened, I became an earnest worker, and being encouraged by my new friends, and having some natural gifts for speaking, I stood on Walworth Common night after night inviting sinners to come to Christ. But as the grand truth of eternal election was opened up to my mind, I found that the doctor's ministry was out of harmony with the revealed will of God and the needs of my immortal soul. I went from place to place to hear, being under the delusion that my sins before calling were pardoned by Christ, but my daily sins and infirmities which I groaned under were beyond pardon.

I had a very great prejudice against my beloved pastor James Wells, through hearing my family criticise him too freely; but one never-to-be-forgotten night, I wandered into the Tabernacle filled with distress: it was about 20 minutes to 8, and he had nearly finished his sermon. He said, "God laid on Christ all our sins; my past sins on Christ; my present sins on Christ; yea, more, all my future sins are on Christ;" quoting Isa. lv., "By His knowledge shall my righteous servant justify many, for He shall bear their iniquities." Oh, the light, the joy that was communicated! I ran home; I shouted like a madman; my burden was gone; I praised God with all my heart, and solemnly dedicated myself to His service. I at once severed myself from the Generals, and coming before the Church, was received as a member; James Wells making the remark, "You have found the true Gospel at last." I have remained a member now for 20 years.

CALL TO THE MINISTRY.

I had been urged by many to speak, and was often called upon at the prayer-meeting, but was so diffident, and trembled so that I thought it would be sin to attempt; but the fire burned within me. "Covet earnestly the best gifts, but rather that ye may prophesy," was ever on my mind, and the conflict of soul was almost equal to my convictions at first. One Lord's-day, as I was at dinner, the deacon of a small cause at Peckham, which had been disappointed of their supply, came and pressed me to speak to them in the evening. I refused; but he importuned me so that I promised. When he was gone, the words from Titus iii. 3 rolled into my mind, and I went and had the divine presence of my Master; and when I came home, Josh. vii. 3 was powerfully applied to my mind; that was about 15 years ago, since which I have constantly preached the Gospel in town and country as doors opened. Two years I preached at South Green, in Essex, where the Lord gave me seals, and where to the present day I live in the hearts of some of the people. At other places, the Master has not left me without witness of His blessing, the Word has been blest both to sinner and to saint.

About two years ago, I was asked to supply one Lord's-day at Zion, Norbiton, Surrey. I went, never expecting to be asked again; but they made other engagements with me, and I have supplied two or three times a month since. The Lord has blessed the Word, and though I had two or three better offers, when they asked me to take the pastorate, I felt I dare not refuse if the Church was unanimous. I regard the invitation as a call from God. And so it has come about that, with a little faith and strong desire, I cast myself on the promise and providence of God, and stand pastor of Zion, taking the oversight thereof with a ready

mind and by the constraint of those I love in the bowels of Jesus Christ.

[The above interesting account was delivered by our brother Thomas Baldwin, on the occasion of his recognition as pastor of Zion, Norbiton, Jan. 11th, 1892. We trust he will be long spared to his flock in honour and usefulness.—Ed.]

OUR DENOMINATIONAL GLORY.

BY S. GRAY, PASTOR, BRIGHTON.

PAPER II.

(See *E. V. & G. H.*, 1891, pp. 317 and 346.)

BAPTISTS do not say of themselves, "We are of yesterday." They know their Founder, and can name the first Baptist. That they are not Reformation-old, merely, is palpable. Mosheim saw this; for he says, "Their true origin is hid in the remote depths of antiquity." This historian was long-sighted, but not long-sighted enough. Our origin is by no means inscrutable. It is amusing to hear Episcopalians talk about *their* antiquity, seeing that Cranmer was their father. We were in existence 1,500 years before Cranmer's Church. Let us consider, then, a second ray of Baptist glory:—

OUR UNCHALLENGEABLE ANTIQUITY.

The *Encyclopædia Britannica* says: "There is an obvious genetic, though not historical connection, between the Anabaptists and those earlier sects (Novations, Donatists, Albigenses, Waldenses) which did not practice infant baptism." A successive history cannot be written of us, and need not. Historical continuity was never promised to any one Church.

Calvin said, "I deny the succession scheme as a thing entirely without foundation." Bradford, the martyr, urged that the Church of God "is not tied to succession, but to the Word of God." In reading history, therefore, we only look for those who held fast to the Bible order of things, and we look not in vain. It is devoutly to be wished that historians had been impartial, and that opponents of the Baptists adown the ages had carried themselves after a more comely sort. But we may apply to ourselves what a writer in the *Gospel Advocate* of August, 1874, says of another people: "The views and opinions of the Covenanters are not fairly stated by historians. Ecclesiastical writers seem to have combined themselves together to misrepresent them." And what is further remarked of these misrepresented and maligned men is true of our brethren from the beginning: "All they required was, that they might be permitted to worship God in spirit and in truth, free from the corruption engendered by what they believed to be the unscriptural union of the Church with the State."

Baptist historians find it extremely difficult to get at facts. "The hand which carried the sword to smite the people carried also the torch to burn up their books, and their authors were reduced to ashes by the flames of their own literature." Such is the verdict of Dr. Armitage in his massive, noble Baptist History. This indictment holds good against all the various bodies which at the Reformation period threw off the main heresies of Rome. "They clung to some truths which she trod under foot; but they hugged some of her errors as closely as she hugged them,

defended them as stoutly, and often punished with death those who differed with them even in minor matters." Such was the condition of things in the days of the boy-king Edward VI. Bishop Hooper might well exhort him to remain no longer satisfied with a "mixed and mingled religion." How *very* mixed it was may be learned from the fact that a committee of divines, appointed to reform the offices of the Church, enacted that, "in the administration of baptism a cross shall be made on the child's forehead and breast, and the devil exorcised to go out and enter no more into him. The child shall be dipped three times in the font, on the right and left side, and on the breast if not weak! A white garment shall be put upon it in token of innocence; it shall be anointed on the head" (Neal's Puritans, vol. i., p. 64). At this time Baptists abounded. When Edward came to the throne he was a little boy of nine-and-a-half years; and England was divided into three sections:—(1) The Baptists; (2) The Genevan Reformers; (3) The Popish Party. Freedom being enjoyed for a short space, we learn (as from others so) from Dean Hook that Baptists "rapidly increased in the South of England, especially in Kent and Essex" (Eccles. Hist.). The writer noticed, in reading a sermon which Bishop Latimer preached before Edward, that he informed the boy-king of a town where 500 were to be found. Now, having respect to the population of those days, this was a large number—for one town! But there they were; and Bishop Hooper mentioned others in a letter which he wrote to his friend Bullinger, on the Continent. Hooper says that they flocked to hear him, and gave him great trouble. I admire those undiluted Baptists, and regret that their Bible arguments did not "trouble" the Bishop out of his errors. But, alas! tradition had too strong a hold of him for this. In a succeeding paper we shall (D.V.) see how the Reformers induced their boy-monarch to act.

At the Reformation period Baptists swarmed upon the Continent, so numerous were they that the first question of Inquisitors was, "Have you been re-baptized?" Here, as well as anywhere, it may be said that Baptists were nicknamed *Anabaptists*. Anabaptism signifies Baptism again. But Baptists have ever held that baby baptism is *not* baptism; and have, therefore, repudiated the slanderous title given them. They were ever men of the stamp of Claes de Praet, who "for the testimony of Jesus Christ . . . laid down his life, a burnt offering to God, 1556" (Baptist Martyrology, vol. ii., p. 72). Here are a few snatches of the report of his examination at Ghent:—

Bailiff. "Well, Claes, have you received any other baptism than that you received in your infancy, when you were christened?"

Claes. "I remember nothing of that, as I was so young."

Bailiff. "Have you received a baptism which you *do* remember?"

Claes. "Yes, Mr. Bailiff."

President. "Why could you not be satisfied with your first baptism, without seeking a second baptism?"

Claes. "I know *but of one baptism*. . . . I do not know that the apostles baptized any person unless he himself believed, and confessed his faith. What did I confess when I was baptized young?"

President. "Will you recant your second baptism?"

Claes. "No, indeed, gentlemen. I will by no means deny what has been done for me in the name of the Lord."

I am tempted to introduce another noble soul to the reader's notice. Her name was Elizabeth. She had been a Beguin nun. But grace set her free. After her trial she was drowned in a sack at Leenwarden in 1549 :—

Council. "What persons were present when you were baptized?"

Eliz. "Christ said, 'Ask those that were present, or that heard it.'"

Council. "We see that you are a teacher, for you wish to make yourself like Christ."

Eliz. "No, gentlemen, God forbid I should; for I esteem myself no better than the sweepings of the house of the Lord."

Council. "What do you hold concerning infant baptism, that you should have had yourself baptized again?"

Eliz. "No, gentlemen, *I have not been baptized again*; I was baptized *once* on my confession of faith, for it is written that *baptism belongs to believers*."

Council. "Do you not expect salvation from baptism?"

Eliz. "No, gentlemen; all the waters in the sea cannot save me; but salvation is in Christ."

Now, such spirits as Claes and Elizabeth were almost numberless in Germany, Switzerland, the Netherlands, and elsewhere, during the sixteenth century. One preacher, Leonard Bouwens, who died in 1578, left a list of 10,000 whom he himself had immersed. In 1586, one person in every four, was a Baptist in Friesland (Ten Kate). The Netherland Baptists were a huge host, having a grand ancestral retrospect. Ypeig and Dermout, in their joint history of the Netherland Church, written some years ago for the King of Holland, say:—"The Baptists who in former times were called Anabaptists, and at later period Mennonites, were originally Waldenses, who in the history of the Church, even from the most ancient times, have received such a well-deserved homage. On this account the Baptists may be considered the only Christian community which has continued from the times of the apostles as a Christian society which has kept pure through all ages the evangelical doctrines of Christendom." Of the Netherland Waldenses, Ypeig and Dermout affirm, "It is indubitable that they rejected infant baptism, and used only adult baptism." These candid historians further say: "Before the name of Luther as a Reformer was known, the Baptists carried on the work of the Reformation, and drew many from the Church of Rome to them, and re-baptized them. From this it is not difficult to understand how greatly the Waldenses of the Netherlands, or so-called Anabaptists, were pleased when Luther and his followers so zealously commenced the Reformation." The Reformation Baptists stood just where the Baptists of to-day stand. They maintained that Churches should be formed of believers only. But this was precisely the sort of Church which Luther did not want. Speaking of the Baptists, he says: "Where they want to go I am not disposed to follow. God save me from a Church in which there are none but the holy." Luther wanted a State Church. So did Zwingle.

The Swiss Reformer may be adduced as a witness to our antiquity. Here are his words: "The institution of Anabaptism is no novelty, but for 1,300 years has caused great disturbance in the Church." These words, being interpreted, mean that ever since baby-baptism was broached (250 A.D.) down to Zwingle's own day (he died 1531 A.D.) saints were

found who "disturbed" the advocates of the mummery of baby-baptism by contending earnestly for the Divine institution of believer's baptism. Baptism was early corrupted, "Little by little did they stuff out this holy ceremony, as if it were come too plain and homely out of the hands of our Saviour and His apostles" (Allix Chh. of Piedmont, p. 8). Part of the "stuffing" lay in its administration to infants. The "disturbers" were men of one book, and they held fast the *genuine* apostle's creed: "One Lord, one faith, one baptism."

Such men were the Hussites of the fifteenth century. A writer from Bohemia, describing their successors to the world-famed Erasmus, says, "They receive no other rule than the Bible; they admit none into their communion till they be dipped in water, or baptized.

(*To be continued.*)

"THE SUPPLY SYSTEM."

BY J. J. COOLER.

(*Secretary of the London Strict Baptist Ministers' Association.*)

SECOND PAPER.

(*Continued from page 15.*)

AT the close of our January paper, our readers will remember, we promised to examine some of those reasons which are given, either for excusing or perpetuating that constant adherence to the "Supply System" practised by so many of our Churches. We now set ourselves, therefore, to the task. Before, however, we grapple with this part of our subject, it will be well, to prevent any possible misunderstanding, to at once acknowledge that we are quite aware there are some Churches so peculiar in their constitution and surroundings, and sometimes even in their very geographical position, that they must perforce lean upon the "Supply System" for their public religious instruction. Need we say that our argument at present is not addressed to them?

We also deem it necessary at this stage further to add that when Churches can afford it, pastors should be paid, and paid well, also that supplies should be remunerated to the utmost of the Churches' ability.

I.—The first reason we shall examine is what we will call the "poverty one." How many times have we heard this excuse given in something like the following words: "Nothing would please us better than to have a pastor, for we are weary of this state of things, but then we are so poor." Now this reason supposes two things at least. First, that a pastor must of necessity be supplied by a Church entirely with his means of living; and, second, that no witness for God and His truth can be found who is willing to bear testimony unless he be paid for so doing, and not only so, but paid well.

It is certain that the first supposition has no Scriptural basis, but rather the very reverse. And we know from the past history of the Church, as well as from practical illustrations in our midst, that men are capable of working with their own hands for their daily bread, and at the same time filling honourably and successfully the pastoral office. Blessed be God, the second supposition is not true to any great degree. There are a few of the professed servants of God in our midst, and only a few, who seem to value an engagement just in proportion to the

remuneration attached to it, and who consequently are ever ready to throw off a promised service for another a little more lucrative. In the main, however, we are able to bear witness that the following awful words of Malachi cannot rightly be spoken against our ministers: "Who is there even among you that would shut the doors for nought? neither do ye kindle fire upon My altar for nought." Moreover, we have men in our Association who are capable of undertaking, and willing to undertake, the oversight of a Church, however poor. This thing is certain, that the "poverty reason" is no reason at all.

II.—Sometimes we have met with a reason like this, "We should like a pastor very much, but there is no unanimity among the people. Some like one supply, and some another. We are therefore powerless to carry out our wishes in this respect." No doubt there is a great deal of truth in this excuse, and consequently a real difficulty exists. Who, however, has caused the difficulty? Why, those who arrange for the supplies. They have invited so many that no wonder there is such a difficulty in choosing. What we would urge is this, reduce your supplies gradually to two, and then we should indeed wonder were not the difficulty to cease.

III.—"Have a pastor!" some say. "That is what we want; but it is just that which we cannot get." We say, in reply to such, that if you use the word "cannot" in its intensest sense, then there is a screw loose somewhere. If you do not know which it is, search diligently until you find it. Then tighten, and the difficulty will ere long be overcome. But if by "cannot" is meant there is a difficulty, and a great difficulty, in obtaining your heart's desire, there is nothing strange about that experience. Is there anything really good that is easily possessed? Use this weapon that is ready to your hand, not once or twice, but until the blessing comes, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." In all our experience, and it is not one of yesterday, we have never known this piece of armour to fail in the particular case we have in review.

IV.—Not to weary our readers, we shall only touch upon another reason, and that quite of a different order. We shall put it entirely in our own way, because it has not been presented to us so plainly as the foregoing reasons were, and to get at it we have had to read between the words. It amounts, however, to this, "Why should we get a pastor? We are well satisfied with our supplies. Besides, your picture is of what a pastor should be, and not of what a pastor too often is. Pastors are, in the main, but mere preaching machines. And as to that personal fellowship of pastor and people you speak about, it is generally an unknown quantity. Our supplies stay at our houses, and we are far more acquainted with them than people are as a rule with their pastor."

We wish we could meet the greater part of this argument with a flat denial, but to our sorrow we cannot. We have witnessed with great grief of heart for some years now the change that seems coming over the pastors of our Churches. They are preaching here and preaching there, attending this meeting and attending that, and thereby too often spending that energy upon others which their own people need, and which they have a right to receive. We would remind our objectors, however, that there are noble exceptions to those whom they and we

have just portrayed, and that if they were to obtain such a pastor, and why should they not, satisfied as they are at present, they would be more than satisfied then.

Our paper now is sufficiently long for this month's issue. In our next we hope to make a few remarks upon the vicious way in which the "Supply System" is worked, and also to offer some general comments upon the whole subject.

THE COMING GENERATION AND OUR CHURCHES.

BY JOHN PIGGOTT.

II. OUR SUNDAY SCHOOLS.

WE will not waste our space on those who object to Sunday-schools where the truth is taught; may God deal with all such in mercy. There should be a Sunday-school, with Bible-classes, in close connection with every one of our Churches, the governing power being the pastor and deacons.

"Jesus taught them on the Sabbath days" (Luke iv. 31).

"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).

The Editor of the *Review of Reviews*, who is a public professor of religion, prays for the time when the Church of the future, "*the Ideal Church* will include atheists among its members, and run a theatre and a public-house." Afterwards he innocently remarks: "If the Ideal Church I describe is not the Church of Christ, then it has not a leg to stand upon, for the Church of the future must be the Church of Christ, or it is not worth talking about."

Such an extremist proves that "great men are not always wise" (Job xxxii. 9); for there exists a class of religionists that in the name of religion will swallow anything, pretending to believe anything or nothing, under the guise of religion, but whose political throat is rightly narrowed to their personal political belief, whether they be Radical or Tory; whilst for their *political principles* they will, and do, politically, fight like tigers.

God foresaw these proud pretenders—many of whom style themselves in this Nineteenth Century *philosophical doubters*—and by His servant Paul graciously cautions us: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. ii. 8).

I do my best to play with my sons, but it is only an imitation when compared to their romping together. How they tumble, and enjoy themselves, and how literally are those words so freely used in France carried out—"Liberty, Fraternity, Equality!"

There is always a certain shyness between young people and older people, and Sunday-schools have proved to be the happy medium of bringing the taught and the teachers together on somewhat common ground, for observation daily proves that young people prefer the company of young people, and it is indisputable that young people attract young people. We know that the aged, the middle-aged, and children

instinctively congregate together with those of their own age; then the fact presents itself that if we desire to increase the numbers of our young people at our services, those at present in attendance should be taken into account.

“ ’Tis well to have one day in seven,
To hear of Christ the way to heaven.”

Education being universal has so broadened the horizon of the mind, the need no longer exists to teach the rudiments of learning, for our scholars come to school with minds quite capable of reading and comprehending the letter of truth, and this power of reception in them makes it the more imperative upon us, who profess to teach, to be fully persuaded in our own minds as to what we believe, and to be able clearly, and distinctly, to lay these truths before the scholars, as God would have us do, ever remembering that Sunday is the LORD'S-DAY, and school should be a place of learning, and we should do well to follow Paul in the school of “one Tyrannus,” that our scholars shall hear nothing but “the word of the Lord Jesus,” whether they be “Jews or Greeks” (Acts xix. 9, 10).

Young people and children as a rule do not spend their spare time on Sunday anywhere so well as at the Sunday-school. In David's time we read of the teacher and scholar (1 Chron. xxv. 8), and so to-day Sunday-school teachers and scholars can look back at the time spent in Sunday-school as not the least profitable or useful part of their lives.

Never were temptations so numerous or so tempting to our young people to neglect attending the House of God than they are at the present time. We do not aim at making them Sunday saints, but our desire is that the truths taught may affect their lives and conversation the week through, and, if God will, that each one may be made a new creature in Christ Jesus.

Tremendous efforts are being made to turn the Bible out of our Board day-schools, and there is little doubt it will come to pass, and such a possible contingency should quicken our sluggishness into more active service, that if it be possible every child in this land of ours shall not be ignorant of the letter of God's Holy Word.

The one cardinal point ever to be kept in view in our Sunday-schools should be the imparting of RELIGIOUS instruction and the study of the Word of God; for children, like their seniors, are the whole week saturated with this world and the things of this life. Therefore the Sunday-school should teach directly of *God and the future*, and thus become a great help to impress Sunday sacredness, for everything need be done to rightly influence the growing intelligences of the sanctity, the blessedness, and the happiness of the LORD'S-DAY; the one day in seven to assemble in the House of Prayer, and so far acknowledge our Creator, the only living and true God, and then, like Isaiah, we shall call the “Sabbath a delight” (Isa. lviii. 13).

Asking questions is of very early origin. “When thy son asketh thee in time to come, saying, What is this?” (Exod. xiii. 14); and Christ also, when twelve years old, was in the temple hearing the doctors and asking them questions; and children are oftentimes freer to inquire of their teachers than of their parents, and during their attendance at Sunday-school is a period when they freely ask questions as to “faith, doctrine, and practice,” but they quickly pass to that time of life when they become too sensitive of showing their ignorance or interest by asking questions affecting the Bible and the God of the Bible. Most of God's

children know of cases where the Word of Truth learned between the ages of ten and twenty, like the sown seed, has lain hidden from view for years, yet in God's own time has borne fruit to His honour and His glory, and thus, having the truth and love of it in our hearts, our Sunday-schools should, as far as lies in us, be "Sunny-schools," made cheerful and attractive by the heartiness exhibited, and the prayerful concern manifested by all engaged in this work of the Lord.

Considering that in the United Kingdom there are about 700,000 teachers, and upwards of 6,000,000 scholars in the Sunday-schools, it is a matter of grave moment the sort of religious instruction that is weekly being instilled into the minds of this great number of receptive, impressionable part of our humanity, so that, if God will, I will, next month, give an opinion upon "*What to teach.*"

A GRAND INHERITANCE.

FROM R. H. G. TO J. G.

[We are obligingly indebted to our friend Mr. S. G. Brown (of our brother W. Tooke's Church, Bedford-road, Clapham), for the annexed precious epistle, written by his uncle Mr. R. H. Gould to Mr. J. Gould. Mr. Brown says, "The said brothers have been called to their eternal rest. R. H. G. moved amid the 'solicitors,' and J. G. was architect and surveyor."—ED.]

MY DEAR BROTHER,—I was very much pleased with the description which sister Mary has given of your residence, with the beauties of the mansion, park, &c. I feel I should like much to pay you a visit, but I have no even distant prospect of so doing; but it may not be uninteresting to you if I endeavour to give you a short account of a grand inheritance which I have been favoured to view, and to which (would you believe it) I am a joint-heir, and expect ere long to be in full possession. I cannot describe much of the interior of the mansion, having had a very little glimpse, and that was through a glass darkly, but could see in legible words, "Mercy shall be built up for ever." There are several other inscriptions on it; one is on the very top stone, "Grace, grace unto it." The chief corner-stone was laid by the glorious Heir of all things, and He said, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a chief corner-stone, elect, precious."

I found upon enquiry there are several mansion within, and that one is being prepared for me. I have not yet been inside, for it is the law that those who go in "come out no more for ever." I saw that all who enter in have had their names written in a book; and such is the order of the place, that even the book has a name; it is called

"THE LAMB'S BOOK OF LIFE,"

and the names were written in eternity of all those, whether adults or infants, and none are blotted out or added to it. I understand they have no need of candles, for there is no night there. All the inhabitants have a white dress and a crown on their heads, which they cast at the feet of Him who showed such condescension in making choice of them; and an additional proof of their being happy is, they sang a new song all about the love of Him who brought them there. Attached, or very

near the mansion, is another building, which goes by several names. I leave you to give it one. I saw several persons within, and was constrained to say, that those there, and those in the mansion, but one communion make, and the same light which lightens the mansion is the light of this place.

“I have been there, and still will go;
It's like a little heaven below.”

I saw some counting its towers, and others marking its bulwarks, but there were different opinions about its beauty. Some call it the perfection of beauty; others (who consider themselves judges of architecture) say that, “If a fox go up upon the wall, it will break it down;” others say it shall never be removed, that it stands on the immutability of the word of its Founder. Thus you see there are different opinions of the place. But to proceed: I found it was not confined to sex or nation, but included some from all quarters of the globe, and what was most astonishing, I could not find one who gave himself a good name. There were some who had committed the blackest crimes of both sexes—magdalenes, thieves, &c.—and one and all declared they never came there by anything they had done, but ascribed it to the free love and choice of Him who is King and Lord there; and they say, the same love that brought them in will keep them in by His own power. They also add, that they are daily expecting to be called in to the inheritance which they and I believe is uncorrupted, undefiled, and fadeth not away.

This place is surrounded with a wall of fire, so that whenever their enemies (for they have many) attempt to touch them, they must pass through fire to get at them; and those within know this, and yet it is really true, they often fear their enemies will “swallow them up,” which makes the King so often say to them, “Fear not, no weapon formed against thee shall prosper,” and many other such comforting sayings. Indeed, He has one to suit every fear, and He keeps them by His own power, and never leaves them to their own keeping. Indeed, from what I have seen of them, they are such weak, simple folks that if they were left only one moment, they would be sure to fall. There are different growths among them—some babes, young men and fathers; but their King and Lord does not think less of the babes than He does of the fathers; neither does He allow them to do so; but rebukes them when they do, and asks them what they have that they have not received; which question brings them down and makes them confess their nothingness, and say, “Dear Lord, preserve us; we are fools.”

I do not wish to be tedious, or much more might be said of this building and its inhabitants; but I pass on to the grounds.

(To be continued.)

“THOSE THINGS WHICH ARE MOST SURELY BELIEVED AMONG US.”

BY PASTOR JOHN CALVERT HEWSON.

(Continued from page 19.)

NOW predestination before the fall is not the order of revelation, neither is it the order of a believer's experience, neither is it the order of preaching the Gospel. It may do for a paper creed,

but as a Church we want a form of belief, that, as we place it line upon line before the seeking soul, or young disciple, will be a reflection of the manner in which God unfolds His truth, as well as coincide with how the Holy Spirit first makes the soul feel its lost condition, and then reveals the power of the Redeemer's blood (please read first clause of article on *Predestination* in the E. V. and G. H. of September, 1891).

Of course, as I am following the "analytic" process, the strength of my Calvinism is not to be judged by the place given to predestination, because a Bible student following the order of revelation is shut up to placing it in the setting in which he finds it in the Word of God, and we may rest assured no truth will lose any of its teaching or glory by being revealed with the local surroundings given to it by Divine wisdom. It will rather depend on the treatment that doctrine receives when I meet it, than where I place it, that will reveal to you how firmly or loosely I hold that great truth.

Thus my next step will be in the company of Mr. Styles in his *Manual of Faith and Practice*, to consider

THE FALL OF MAN AND TOTAL DEPRAVITY.

When God had created man, He entered into a covenant of life with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge upon pain of death. This was the dispensation of free-will, and also of man's probation. Scripture reveals no other probationary period for man afterwards, or hope of it in the future.

God had created Adam upright, and had set before him life and death, saying unto him at the same time by his conscience speaking from within, by the upright moral tendency given him by God, by the communion which he enjoyed with God, by everything that he needed for his happiness here being provided by God so long as he obeyed His Word, and by the terrible penalty hanging over him if he disobeyed the Lord, "Choose life rather than death," but, "Man being in honour, abideth not." Adam, left to the freedom of his own will, fell from the state wherein he was created; thus began that oft-told tale:—

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe."

Regarding the *extent of Adam's transgression*, we believe Adam was our natural federal head. In him mankind was on trial. In him the race stood or fell. When he fell, all mankind fell in him, even the elect, for the apostle says of believers, "They were the children of wrath, even as others." He opened the flood-gates and let sin and all its woe pass through to every member of the human family: "As by one man sin entered into the world, and death by sin, and so death passed upon all men" (or passed through unto all men), "for that all have sinned." And now Scripture says, "There is none that doeth good;" again, "There is none righteous, no not one;" and again, "All have sinned, and come short of the glory of God," and we may all say now, "If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand?" As we view man immediately after the fall, we see him at once, having no hope and without God in the world. The consequences of his sin had been complex. He had broken the holy and righteous law of God, his Creator, who had a right to demand perfect obedience, and now he feels the wrath of God resting upon him. He had disobeyed the commandment respecting the tree of knowledge, and

heeded not the warning by which the commandment was accompanied, and had brought down upon himself the fulfilment of a law which acts as surely as the law of gravitation: "The soul that sinneth it shall die." In his disobedience he died spiritually—that is, man lost communion and joy with God. All the delights of his exalted position were gone, the image of the Creator which he bore within him was sadly marred, and trembling and full of shame, fearing to meet the eye of the righteous God with whom he had enjoyed holy communion, he hides amongst the trees of the garden, where God finds him only to reveal to him more fully how sadly he has missed the mark; how in seeking knowledge, beyond the bounds of law, he has lost wisdom; how, in exercising to its utmost the free-will which God endowed him with, he has enslaved himself to Satan; how, that in trying to be a god, knowing good and evil, he has been stripped of his true manhood, and now lies helpless in the power of the evil one. Nor is this all. Our first parents had already lost the spiritual paradise of heavenly joy and communion with God, and now they will be driven forth from the natural garden of Eden, to find that "The way of transgressors is hard." Man and woman being both partakers in the evil, shall each have sorrow and trial in their respective vocations in life. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man."

We notice next the

PLAN OF REDEMPTION.

As the darkness of the night of sin set in upon the history of man, yet it was not without a star of hope shining out in the black firmament above; and if we watch this star and follow its wanderings down through dark ages of sin and wickedness, we will find that it leads us even unto Bethlehem, where we will behold a babe laid in a manger, which is the second Adam, the Lord from heaven. When God was pronouncing His judgments upon man, woman, and the devil, because of sin—yea, even in the warning of the terrible defeat that was to come upon Satan because of his tempting Eve, "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel"—there appeared for man a ray of hope. His condition now was slavery in the chains of Satan, he had sold himself for nought; but here is the promise of better days, when from their own loins would arise One who would bruise the serpent's head, who would lead captivity captive; a Kinsman, a Saviour, a Redeemer. Again, as our first parents were led forth from Eden, and glancing back upon that sacred spot so full of hallowed memories, they beheld cherubim at the east of the garden of Eden—cherubim, not mere angels, but representatives of man—keeping the way of the Tree of Life, telling those who had lost Paradise that the position which they were to have held in God's favour was not to be given to other creatures of the Almighty's hand, but that even yet to the fallen sons of Adam would be given to eat of the Tree of Life, which is in the midst of the Paradise of God.

Now, there are three great questions to be asked concerning this promised salvation that I think will lead us still in the order of revelation as we seek to answer them:—

1st.—How can salvation be accomplished (which will lead us to consider the atonement)?

2nd.—Who receive the benefits of salvation (dealing with the subject of Divine Sovereignty, particular redemption, and the purposes of God)?

3rd.—How redemption is applied (when we will look at the work of the Holy Spirit)?

First, then, How can this promised salvation be accomplished? Perhaps I would please some of our brethren better if I asked, Why should there be any salvation, and what is the purpose of God in saving men at all? by which, brethren, you manifest a longing desire to bring forth the doctrine of predestination. We have already viewed God's dealing with our first parents as just and holy; hence to promise salvation must be all of grace. That I think must be admitted; but as for the purpose of God in salvation, that is not revealed at first, but we may conclude from what we know of His character it must be for His own glory. God has promised salvation; that is the fact before us. How is it to be accomplished? We are now face to face with two great facts—the holiness of God, and man's sin—and the difficulty that presents itself is, How can man be just with God? There can be no true peace, no true joy, until man again stands holy in the sight of God; for by "salvation" we mean not merely "no condemnation," but restoration. Sin needs an atonement, and God's law needs obedience. These are the two essential points in accomplishing salvation. Sin needs atonement. "Without the shedding of blood there is no remission of sin." This truth was imparted to men at the very beginning, for outside the gates of Eden we see Abel offering up "the firstlings of his flock and the fat thereof," which was acceptable unto God, while to Cain's bloodless offering God had no regard; and down through history, sacred and profane, do we see the altars of men running red with the blood of ten thousand sacrifices, man's conscience telling him that the wrath of the Most High could only be appeased by blood. "But it is not possible that the blood of bulls and of goats should take away sins." This truth God taught men during the long dispensation of the law, where sacrifices were being made continually, but the comers thereunto were never made perfect. The law was but a shadow of good things to come. Man's sin was too great, and the offended One too high and holy. for the offence to be atoned for by such offerings as these, yet did they shadow forth, the one and only true offering, even "the Lamb of God which taketh away the sin of the world."

(To be continued.)

THE BLESSED DEAD.

MR. GEORGE POCOCK,

son-in-law of the late J. A. Jones, passed away January 22nd, in his 80th year. More next month.

"For the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed" (Isa. lxx. 20).

THE above words formed the basis of a memorial sermon preached by Mr. W. Flack, in Salem Chapel, Wilton-square, on Lord's-day evening, October 4th, 1891, on behalf of Charles Britton, son of Mr. E. H. Britton, one of our much-esteemed deacons. The preacher began by noticing—

(1) *The solemnity of longevity.* "The sinner being an hundred years old shall be accursed." He said that old age will not exempt from responsi-

bility; it will not afford a plea for the non-condemnation of the sinner dying in his sins. No amount of human suffering would merit the salvation of the soul from eternal woe. A long life, though it had been spent in much bodily suffering and in circumstantial troubles, would not atone for sin. Dying a sinner an hundred years old, it would still be (oh, solemn truth!) to die accursed. Age will not exempt from the judgment after death, and the sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

But (2) "The child shall die an hundred years old." In the case before us we have an exemplification of the words. Do you ask, How do you show it? My answer is, By what he had learned in the school of Christ—by the deep conviction he had of the heinousness of sin. The following facts will clearly demonstrate the truth of this:—

About eight years ago, when he was only eleven years old, his mother was accustomed to hold a Sunday afternoon class for her younger boys, and on one occasion, about this time, the subject treated upon was "The sin against the Holy Ghost." Dear Charlie was unusually troublesome that afternoon, laughing the whole time, which greatly tried his mother, and she was tempted to give it up, but by grace she persevered. On the following Saturday Charlie was very sadly, and his mother, on going to him, found him weeping bitterly, and said it was on account of his bad conduct on the previous Sunday; he felt he had committed the unpardonable sin. His mother comforted him by telling him that "The blood of Jesus Christ, God's Son, cleanseth us from all sin." This he never forgot. Nothing more was noticeable for some time, but he always regularly attended Salem Chapel, and wanted to go nowhere else. He was a lover of the Bible and well versed in its truths. Oh, how we wish we could impress all our young friends to study the Word of God—yes, as the Word of God, the inspired Word of God—to "read, mark, learn, and inwardly digest it!" But Charlie was growing imperceptibly, and the development of the work was reserved for the latter end, and on his dying bed it was found that the child had become, in Christian experience, an old man—oh! more deeply taught than some men of an hundred years old. On one occasion his mother said to him, "Charlie, dear, the doctors and we are all doing everything for you that can be done; but, supposing after all it should please God to take you away, what hope have you?" He replied, "I hope I am a sinner." "Hope you are a sinner! What do you mean?" He said, "Because 'Christ Jesus came into the world to save sinners,' and I am the chief;" also quoting the words, "The blood of Jesus Christ cleanseth us from all sin." His mother said, "And where do you expect to go if you die?" "To heaven, to be with Christ," he replied; "there is nothing here worth living for. I want to be with Jesus." "But," his mother rejoined, "would you not like to get better? You are young, and might be useful as a Sunday-school teacher or a Gospel minister." "That would be nice, but heaven is better," was his reply.

All his conversation now was about heaven and Christ, and His coming to receive him. Someone said something about angels to him. He said, "Yes, angels may come with Him, but I shall want to see Christ, and when I see Him won't I hang on Him!" adding, in a softer and more subdued tone, "if He will let me," as if he felt his unworthiness of such a privilege. On another occasion he asked, "What should be the object of a Christian's life,—should it not be Christ?" "Yes," was the reply. Oh, yes, my dear young friends, it should indeed be Christ first, Christ last, and Christ all in all.

At another time, he seemed to have a short conflict, and said to his mother, "Mother, dear, suppose after all I should be deceived, and find myself in hell at last? Would not that be dreadful?" His mother, again directing him to the precious blood of Christ "that cleanseth us from all sin," encouraged him, and he said, "Mother, dear, if it had not been

for what you said about the blood of Jesus Christ that Saturday afternoon eight years ago, I think I should have lost my reason."

On the morning before he died he wished to see all his brothers and sisters (in number nine), and he had a word for each, warning, exhorting, and counselling them like an old man. For each he had a separate word, but interrogating all thus: "Would you not like to be a Christian?" If you have that desire, God gave it you. Oh, my hearers, one and all, old and young, let me press home the question—let the dear dying youth's words ring in your ears—"Would you really like to be a Christian?"

"These feeble desires, these wishes so weak,
'Tis Jesus inspires, and bids you still seek."

On further advice being sought, and three doctors being consulted, they told the father that, although the case was critical, there were so many things in his favour that they hoped to bring him through. His pulse was good and temperature right, and, with youth on his side, they could but hope. After being told this by his father, on his leaving the room, he said, "Poor dad! I am sorry for him, but I don't want to remain; I want to go to heaven and be with Jesus." On the following day the doctor said, "Come, you must be more cheerful; we can't afford to lose a bright promising fellow like you." And, on his mother letting the doctor out, he (the doctor) said, "I can't understand him. You must try and shake these gloomy thoughts out of him." On his mother telling him what the doctor had said to her, he replied, "This is a new sort of gloom; I think it is the reverse of gloom." On the Wednesday next, having seen all his brothers and sisters, as he supposed for the last time, he wished to see me, and I was sent for at about 6 a.m. I saw him for the last time. It was a solemn but blessed time I spent with him in prayer, when the words of my text came to my mind. However, he rallied a little in the day, but during the night summoned his brothers to his bedside, and once more warned and counselled each one, again setting Christ before them. Directly after, on opening his eyes, and seeing his mother, he said, "Still watching? Are you watching to see if I am in the way? Well, I am in the way and very near the end," and, closing his eyes, he passed away without a struggle. Thus passed away the child of an hundred years old.

We have tried to trace out the work of grace in the heart of the young man (now perfected in glory) to whose memory we are now adverting to-night. We notice (1) that he was the subject of deep convictions; (2) fleeing to the blood of Christ, and constant cleaving to the same; also (3) a sure and steady growth, and, lastly, a triumphant end.

The preacher here earnestly appealed to the congregation present, and especially to the young people who filled the gallery, and said:—Dear young friends, where are you? Are you in the way? Are you looking for Jesus to come and receive you? Are you longing to be in heaven, "which is far better"? Can you say, as our departed young brother did, "There is nothing here worth living for"? God grant you to know Christ to be your all and in all. Be assured of this, if you live to be a hundred years old, age will not atone for your sins. Nothing but the blood of Jesus can do that. May God lead you to that Fountain. Amen.

DEATH OF MR. JOHN WARBURTON.

DEAR BROTHER WINTERS,—Mr. John Warburton, Baptist minister, Southill, Beds, finished his course at Southill, Beds, on Tuesday morning, Jan. 19th. Influenza, followed by bronchitis, terminated his honourable life and 50 years' ministry of the Gospel. He was held in high esteem in these parts as a worthy man and minister of Christ's Gospel. Numbers from surrounding districts usually attended his ministrations—some driving 10 and 16 miles every Lord's-day. "A prince and a great man is fallen in Israel."

J. BONNEY.

London-road, Biggleswade, Beds, Jan. 21, 1892.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RECOGNITION OF MR. THOMAS BALDWIN AS PASTOR OF ZION, NORBITON, SURREY.

We have attended many recognition services, but never remember to have enjoyed one more than that held on Monday, Jan. 11th, 1892, at Zion, Norbiton. The brethren present appeared to be alive to their position, yet thoughtful in their expressions, and steady in their movements; and the congregation looked cheerful and fully at home. The whole of the proceedings were carried out in the most sacred and orderly manner possible. The sanctuary is really a beautiful one; its position and surroundings are all that could be desired. At the rear of the chapel is a neat and commodious school-room, which was erected a short time since.

Shortly after three o'clock in the afternoon, our highly esteemed brother John Waters Banks, presiding, opened the meeting by announcing—

"Great the joy when Christians meet,
Christian fellowship how sweet,"

from hymn-sheets for special services, published by R. Banks & Son. Brother G. Crutcher read 2 Tim. ii. 1—15, giving a running comment on the same, and brother C. Z. Turner offered, in a solemn manner, the recognition prayer.

The chairman, in a very happy way, expressed his pleasure in being present. Brother Baldwin, the pastor-elect, had been courting for some time, and the wedding between him and the Church at Zion was about to be celebrated. He thought it to be a right thing, and hoped the union would prove to be of the Lord, and that many precious souls might be gathered into the Church. There was much business to attend to, and as it was best for a stated pastor to ask the usual questions, he would call upon brother W. Winters, of Waltham Abbey, to do so.

Brother Winters said it was customary on such occasions, for the sake of friends present not connected with the cause, that a statement should be made by the pastor-elect as to his call by grace, and how he was led to preach the gospel and to accept the pastorate, and the doctrines he intended to preach. Brother Baldwin then delivered the address given under "Our Portrait Gallery," also a summary of the doctrines he held and hoped to preach. These respective statements being highly approved of by brother Winters, the chairman requested the members of the Church present to show their appreciation of what they had heard by standing up. This having been done in a most satisfactory manner, brother F. J. Harsant took the hand of the pastor and that of brother Stevens (one of the

deacons), and united them together, and after a few very suitable remarks he begged the Lord in prayer to seal the happy union with His approbation. After a few verses of hymn No. 5—

"Happy the souls to Jesus joined,
And saved by grace alone,"

the chairman called upon brother Winters to deliver an address to the pastor-elect. This having been done, and a few verses of hymn 4 sung—

"My God, the covenant of Thy love
Abides for ever sure,"

the chairman desired brother S. T. Belcher to address the Church.

Our beloved brother Belcher, in a very genial manner, delivered timely and encouraging words based upon Phil. ii. 29, "Receive him therefore in the Lord with all gladness; and hold such in reputation." He remarked that as brother Winters had spoken of the pastor as a "man of understanding" (Ezra viii. 18), he could do no other than say with the text he had chosen, "Receive him therefore in the Lord." Our brother then enlarged upon the subject under the following heads—1. You are to receive our brother who has come amongst you. 2. Your acceptance of him, "in the Lord." 3. The manner of your reception of him, "with gladness." 4. What you are to do with him, "hold such in reputation." In the course of our brother's lively and interesting address he pointed out the necessity of a stated ministry for the feeding and building up of the Church of God, and having given sound and wholesome advice to the Church, and wishing God speed to the pastor, he concluded.

The chairman then called on brother Brown, of Fulham, to close the meeting with prayer. Thus ended the first part of the services of the day. A goodly number of friends partook of tea in the schoolroom, where we had pleasant chats with our friends, Mr. Arnold Boulden, Mr. T. Rush, Mr. Chalcraft, and others. Thanks to our good brother J. Stevens and his beloved wife for their hospitality. By the great kindness of our friend and brother Mr. G. F. Gray we are enabled to give a brief report of the evening service, at which he presided.

The evening meeting commenced by singing—

"Come, Thou fount of every blessing,"

The chairman read Isa. lxi., after which brother Sandell implored the Divine blessing; and the chairman then, after expressing his pleasure in being present at the afternoon service and hearing the gracious testimony of brother Baldwin, addressed the pastor-elect and Church, founding his remarks upon the words,

"The well is deep" (John iv. 11). Jacob's well we are told, is now about 75 feet deep; centuries ago it was 105 feet, and in the time of our Lord it was still deeper. The wells of salvation are far deeper than this, or any other known well: in fact they are fathomless, and it is the privilege of God's servants to draw water from them for watering and refreshing of the flock. Many wells and fountains are mentioned in Scripture, namely, *Marah*, bitterness. It will not do to give the flock bitter waters, but when they are at *Marah* may the tree which Moses speaks of (Exod. xv. 25) sweeten those waters. *Elim*, another noted place for wells, means sweetness, strength, reviving. "With joy shall ye draw water out of the wells of salvation." We will briefly notice a few of these wells. God's everlasting love is a deep well, and can never be exhausted. May you and your flock drink of this well freely. The mercy of God is another deep well, and poor and needy sinners need a vast quantity from it. The kindness of God is another deep well, and the sheep need a lot of this water. It is everlasting kindness.

"Hark, my soul, it is the Lord:
Thy thy Saviour, hear His word:
Jesus speaks, and speaks to thee,
"Say, poor sinner, lov'st thou Me?"

The promises of God are very deep wells, and cheer the hearts of God's fearing ones. May the bucket of faith often go down into this well. God's faithfulness is another deep well, and His people cannot have too much of this God's grace is another deep well, and His people cannot live without it. The Gospel is another deep well. Preach it faithfully as you shall be taught by the Holy Spirit. Keep not back any part. The people love its joyful sound. The work, life, death, resurrection, mediation, and intercession of Christ are vastly deep wells, and His children delight in these waters. The work of the Holy Spirit in regeneration, sanctification, revelation, guiding, leading, and comforting, are all deep wells, and must be contended for and preached. A few words to the friends: You have something to do. Do not neglect to pray for your pastor at home as well as in the house of God. Be constant in your attendance when the doors are open. Be in your places at the commencement of services. Greet him with a loving smile, speak kindly to him, and do not neglect the prayer-meetings.

After the chairman's address, brother Clark spoke from the word "Ebenezer," dividing the subject thus: 1st, It awakens reflections on looking back at past blessings, what the Lord has done in connection with the cause at Zion, and His mercies to them as a people. 2nd, It encouraged or quickened thanksgiving; and, 3rd, It was an encouragement for the future. They might well

be confident with the Lord on their side, and confident in His truth. Two verses of the hymn—

"Our God, our help in ages past,"

were then sung, and brother Kingston said that he had a message to deliver from the Captain of our salvation, and it was, "Watch ye, stand fast in the faith; quit you like men; be strong." 1st, We were to watch and pray. 2nd, watch the enemy, for we were passing through an enemy's country. 3rd, Stand fast in the faith once delivered to the saints, the faith of God. 4th, Quit ourselves like men. Be manly in the best things. Put away childish things, and the verse, "When I was a child, I spake as a child," &c., was referred to. And lastly, we were to be strong, clothed with the whole armour of God. He exhorted the Church to prayer, for our strength lies in that.

Brother J. J. Cooler then addressed the friends. He said his text was "Brother Baldwin," and he would divide it into three heads. 1st, He was a member of the Strict Baptist Association. 2nd, he was residing at Camberwell; and 3rd, he was pastor-elect of Zion. Again, 1st, He knew how to behave himself. 2nd, He would be his (the speaker's) loss, but the gain of Zion. 3rd, He was strong and brave in the faith, a lover of truth, a believer of the Gospel, and the Word of God was big enough for him, not as some thought it, not large enough for their big minds. And lastly, he had come to work among them, and he would do it by God's help.

After the collection was made, brother Crutcher spoke from the words, "And David encouraged himself in the Lord his God" (1 Sam. xxx. 6).

Brother Sandell followed with good remarks founded on the words, "Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus," after which brother Baldwin expressed his affectionate thanks to all the friends that were present, and had been present, to encourage him, and prayed, in the words of 2 Kings ii. 9, that a double portion of the Spirit of God might rest upon all.

The chairman then announced the amount of the collections, £8 7s. 6d., and in a few words expressed his own heartfelt thanks to their covenant God for His abounding mercy to them all, and also to the friends for their liberality; and this truly sweet and precious season was brought to a close by the hearty singing of—

"Grace, 'tis a charming sound,"

and prayer by brother Chalcraft, and the friends parted, feeling that it had been indeed good to be there.

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STRATFORD. — The Gurney-road Dorcas Society held its fourth annual

meeting on Dec. 8th, 1891. Mr. J. O. Hewson, the pastor, occupied the chair. The report showed that the Society was doing a good work. About 40 parcels of clothing and 35 parcels of grocery had been distributed in the past year, and that the Society had quite as many in hand to distribute at the close of the meeting. The Lord's poor on the Church roll, and in the mission-room at the back, where the poor have the gospel faithfully and simply preached to them, with power and blessing from the Lord, are the first claimants on the Society, but help is extended beyond to needy cases. Love to Christ and to the Lord's poor, prompt our sisters thus to labour, while they remember the Saviour's words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The maternal branch of the Society has and is doing a noble work, and has proved again and again a veritable friend in need. After the report the chairman gave a practical and warm-hearted address. Brother J. H. Lynn followed with well received remarks. Brother M. Canning, in a few homely words, exhorted all present to "seek first the kingdom of God and His righteousness," and brother G. Gillmore closed with prayer.

RATTLESDEN, SUFFOLK. — We are truly pleased to hear of the welfare of this time-honoured cause of truth. The Lord continues to own and bless the faithful ministrations of our brother W. H. Evans, pastor. A good company of friends assemble from time to time to hear the truth preached, and our brother is waiting, watching, and praying for the Lord's hidden ones to be brought out of obscurity. The young are cared for, and the old are fed and blest with strong meat. Our brother's labours are very great, but his whole heart is in the work, which makes the burden a pleasure to bear. Our London friends miss him at their meetings. May the Lord sanctify his ministry to the lasting good of the cause, and to the joy of his own soul. Amen.—Ed.

SNODLAND.—We spent a very pleasurable day with the dear friends at the Institute, and at our kind brother Thos. Hollands' house at Halling. The day, as regards the weather, was very unpropitious. The attendance, consequently, was thin in the afternoon, but better in the evening. The people here are good hearers and lovers of the good old corn and wine of the kingdom. Brother J. Casse, sen., gave out the hymns in the afternoon, and brother T. Hollands in the evening. Many expressed their appreciation of the services, which were commemorative of the new year. Brother G. Hammond and other workers in the cause, with the lady friends, were

busy in making others comfortable. We hope our dear friends will soon have a chapel of their own. We are glad to know that there is a prospect of such being the case. They have worked hard in collecting money to buy the land, but they have hardly any funds toward building a chapel. May God interpose for them, and send the help required.—Ed.

HORNSEY-ROAD.—The fifth annual gathering of Ebenezer and Zoar Chapel Sunday-schools took place on Sunday, January 3rd, 1892, at Zoar Baptist Chapel, Tollington - park, at three o'clock. Mr. Osmond, pastor of Ebenezer Chapel, presided. A suitable hymn having been sung, Prov. iv. was read alternately by the chairman and scholars; after which the Lord's blessing in prayer was asked. Mr. Goodhew, superintendent of Ebenezer Sunday-school, made some very suitable and profitable remarks from the words of the Psalmist, "And he led them forth by the right way," &c. (Psa. cvii. 7). Mr. Sandell then gave an address from 1 Sam. ii. 26, "And the child Samuel grew on," &c., making mention of the Lord's favour and watchful care in the lives of Samuel and Moses. Mr. Thorn, superintendent of Zoar Sunday-school, spoke from the words, "Let your light so shine" (Matt. v. 16), dividing his text into "three rays"—the light of knowledge, the light of kindness, and the light of wisdom. Addresses were also given by Mr. Jones and Mr. Boulton. A goodly number of friends were present, and the interesting meeting was closed with singing and prayer. It is our earnest desire that the Lord may still continue to prosper us, and grant our teachers strength and patience in their work and labour of love.—A. H. S.

BETHNAL GREEN (HOPE). — The farewell service of Pastor J. Copeland took place on Monday, January 4th, 1892. Our highly-esteemed brother, W. Kempston, Esq., took the chair, and opened the meeting by giving out hymn 770 (Denham's), after which he read Isa. lii. Brother Turner, of Elim, Limehouse, then led us to the throne of grace. After singing hymn 775, our kind chairman expressed the pain the occasion of the meeting caused him, but also the pleasure it gave him to be with us and to be able to render us any service which laid in his power. Brethren Holden and Sears spoke very comforting and encouraging words both to the departing pastor and Church. Brother Storkdale, senior deacon, spoke of the love and unity existing between pastor, officers, and Church, and expressed the sorrow it gave to the officers and members of the Church to part with brother Copeland. Pastor Lynn gave some encoura-

ging advice, and hoped the occasion would give us a stimulus to frequent and earnest supplication at the throne of grace. Brother Elsey said he believed brother Copeland was taking the right step in going to Croydon. A purse of money, the result of the collection, was handed to brother Copeland by brother Stockdale. Our earnest prayer to God is that He will greatly bless our brother in the new sphere of labour to which He has called him, and that it may be His good will and pleasure to send us quickly another under-shepherd—a man after His own heart.—J. R. WAGSTAFF.

BRIXTON TABERNACLE.—The 18th anniversary of the Sunday-school was held on Sunday, January 10th. Sermons were preached morning and evening by the pastor and president, Mr. C. Cornwell. A children's service was held in the afternoon. After several recitations by the children, an address was given by our brother, Mr. McDonald, of Woking, the children singing a selection of hymns at each service. On Jan. 12th (Tuesday) Mr. G. Webb preached in the afternoon at 3.30, after which the friends sat down to tea in the school-room. A public meeting was held in the evening, when our esteemed friend and brother, Mr. J. Piggott, took the chair. The meeting was opened by singing and prayer. The chairman then addressed the meeting in his usual kind and instructive manner, and called upon the secretary to read the report; after which brethren Took, sen., Burbridge, Webb, and Battson addressed the meeting. A most interesting event took place during the evening, the secretary, Mr. Guille, in the name of the scholars, teachers, parents, and friends, presenting the president with a massive marble clock and a gold pencil-case, as a token of their love and esteem for his eighteen years' labour in the school. Mr. Cornwell then addressed the meeting, which closed by singing hymn 1.013 (Denham's selection). Total amount collected, £10 12s. 3d. "Praise God from whom all blessings flow."—R. GUILLE.

NOTTING HILL GATE (BETHESDA, KENSINGTON-PLACE).—Dear Brother Winters,—Our anniversary services last November were a great success. The Master was present, and blessed our brother Squirrell with happy liberty in preaching in the afternoon. Our beloved brother, Mr. John Piggott, who occupied the chair, did it in his usual loving and efficient manner, and brethren Sears, Parnell, E. White, and J. W. Banks gave us most excellent addresses, and, above all, the Master's presence was powerfully realised by all. We had an excellent company in the afternoon, and the school-room full to

tea and collections good. On Sunday, December 27th, I had the pleasure of baptizing a dear youth from my Bible-class, and January 3rd had the pleasure of receiving him into the Church. On Thursday, January 7th, we held our annual social meeting. A good company sat down to tea, after which we adjourned to the upper school-room, the pastor in the chair, who gave an address from Num. vi. 24—26. Addresses were also given by our beloved deacons Oxborrow and Spire. Six brethren engaged in earnest, wrestling prayer. A number of the sweet songs of Zion were heartily sung, and our covenant God in Christ was most powerfully present in each portion of the meeting. We all felt it was a sweet time of renewing our spiritual strength. To our adorable Jehovah be all the praise.—G. HERRING.

WALTHAM ABBEY (EBENEZER).—New Year's social meeting was held on January 7th. The pastor, Mr. W. Winters, presided. Short addresses were given by several members of the Church, interspersed with earnest prayer and singing. The Lord was present, and His blessing realized. An encouraging number of friends partook of tea before the service. Peace prevails. May the Lord send prosperity. Amen.

RAMSEY.—On Monday, December 28th, the Sunday-school children in connection with Salem cause celebrated their winter's treat. Between four and five a public tea was provided for teachers and friends. Many kind hearts were present to cheer us and sympathise in the Sunday-school work. About five o'clock the children assembled round a sumptuously provided table, where the teachers did all that was possible to make them happy. Soon after the tea was over the children (about seventy) gathered around a large tree that reached the ceiling. It was adorned with all kinds of useful and eatable gifts. At six o'clock it looked a most fruitful tree, but at 7.20 it was in a barren condition. Kind friends had previously invited Mr. H. E. Sadler, of Willingham, to be a guest at the treat. Having accepted the invitation, he was a witness of the great joy which the children and friends participated in during the evening. After the tree was stripped of its beauty, Mr. H. E. Sadler was asked to give an address. The children, teachers, parents, and friends sang—

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

An address was then given on "Joy"—natural, spiritual, and celestial joy. Although the children held in their hands their presents, it was most pleasing to see them so attentive for twenty minutes. Just as a hymn was

being announced to close the treat, brother Dean came forward and spoke a few words. He had walked four miles to be present that evening. Five years ago Mr. Dean was a teacher in the Sabbath-school at Salem, Ramsey. The school was so small in numbers that he left it as a hopeless case. He said much that should encourage Miss M. Eldred and her co-workers to press forward in their labour of love. Brother Lowcock spoke a few congratulatory words. While the children sang "God bless our Sabbath-school," the teachers gave each child a small present, and the minister closed the happy meeting with prayer.

RUSHDEN (SUCCOTH).—Special services were held at this chapel, on Monday after Christmas, when two sermons were preached by Mr. E. Marsh to good congregations. Tea was provided between the services and was well attended. On the following day the Band of Hope held their Christmas treat, and was very successful, and on Sunday, January 3rd, a special afternoon service was held in connection with the Sunday-school, when the pastor gave a suitable address, and Bibles were presented to eight scholars who had attained 16 years of age.

CLAYGATE.—The neat little chapel at Claygate in which the glorious truth of God has long been preached, and the ordinances of the Gospel observed according to apostolic order, is now to be sold. It is freehold, and the friends who worship in it are very poor and unable of themselves to buy it. Only £40 are required to complete the purchase. The friends are struggling to maintain their hold of the building. Lovers of the old-fashioned Gospel of Christ do send a little to help secure the place to the denomination. The money is required speedily. Brother Thomas Rush, Strict Baptist minister, of Hook, Surrey, will be glad of the smallest trifle towards the object desired.

HALESWORTH.—As a Church we have to record the goodness and mercy of the Lord through another year. It has been a year of earnest prayer to the Lord that He would appear on our behalf, and we have in a measure seen gracious answers to our supplications. We are thankful to the Lord for sending us faithful and godly men to preach to us the Gospel of God. Among the number we have had our late pastor, brother C. Suggate. The word from him has been attended with power and blessing. We have been watching the hand of the Lord, that He would send us another under-shepherd, and in this He has been pleased to hear us, and has sent us brother H. B. Berry, whom we invited for three months, commencing the first

Sunday in the new year. May the Lord constrain many to come and listen to His word of truth. We are sorry to say some have left us that did run well. Still we will remember them in our supplications, and pray that they may be constrained to cry, "I will return to my first husband, for then was it better with me than now." Lord, grant it for Thy mercy sake. May the year upon which we have just entered be one of peace and prosperity. May the poor be satisfied with bread, and the provisions of the house be abundantly blessed. May the King of Zion take His stately walks amongst His people, send forth His word with mighty power, and gather in the outcasts. May the Church at Halesworth arise and shake herself from the dust, and put on her beautiful garments, for Jesus' sake.—C. G. G.

GLAMORGANSHIRE.—Our brother Thomas Wallis, of 6, John's-terrace, Court-street, Tony-pandy, Rhondda Valley, South Wales, expresses his deep regret at the death of dear Daniel Allen, under whose ministry he sat for some time when in Sidney, and greatly profited by it, as he was, previous to hearing Mr. Allen (using his own words), "an old blind Wesleyan." Our brother, moreover, remarks that he is not well situated for hearing the preached word where he is now, and depletes the loss of the soul-strengthening and Christ-exalting ministry he was accustomed to listen to at Castlereagh-street, Sidney. He remembers with joy brethren F. Beedel, H. Smith, W. Wilkinson, John and Joseph Willoughby, and others, and sends warmest Christian love to all the friends.

LIMEHOUSE (ELIM).—A very social, spiritual, and happy New Year's gathering took place on Thursday, Jan. 7th. Tea was served to about 70 friends. A good gathering was presided over in the evening by the pastor, F. C. Holden. Prayers were offered by brethren Beardwell, Martin, Pounds, Little, and Howard; hymns announced by brethren Youdan and Ridley; and very sweet and encouraging addresses were given by brethren Turner, Baldwin, Walter, Lovelock, and G. Webb. Nine o'clock, the time for parting, came too soon, as many of us wished the meeting could have been prolonged; none more so than your humble servant, F. C. H., as there were so many others we should have liked to have heard.

HONTON (BETHEL, NEWTON-STREET, ST. JOHN'S-ROAD.—The anniversary of the Sunday-school in connection with the above cause was held on Tuesday, Jan. 5th. Mr. Mitchell preached a very suitable sermon from Rev. 1. 3, 6, in the afternoon. A large number of the scholars were present in the afternoon,

and at the tea, and in the evening. The evening meeting was presided over by the pastor. The report, which the devoted superintendent read, gave, in a small but pithy compass, the cheering news of the Lord's blessing resting upon the work. The harvest is great, more godly teachers still needed. Brethren Mitchell, Flack, Horton, and Parnell gave warm-hearted addresses, which were well appreciated by young and old. The pastor stated that the experience and position of all interested in the work at Bethel was—1. What hath God wrought? 2. Hitherto the Lord hath helped us: 3. We thanked God and took courage.

GRAVESEND.—A very interesting meeting of the British and Foreign Bible Society was held at the Town Hall on Nov. 16th, 1891. The chair was occupied by I. C. Johnson, Esq., J.P. (the oldest vice-president), who was supported by several ministers. The chairman having observed that he owed his position that evening to the fact of his being the oldest vice-president of the local branch, said perhaps it was not altogether out of place that he should preside at a meeting whose end and object was the distribution of the Holy Scriptures throughout the wide-spread world, for he had been a reader of the sacred book for more than 77 years. He was told that he was able to read the New Testament when he was about three years of age, and he owed all he was, both spiritually and secularly, to the Word of God; without boasting of being better than others, yet in God's hand it had been the means of preserving him from those excesses which many of his youthful companions were led to indulge in; therefore, he had every reason to be thankful that the Bible had been so freely distributed in this and other lands. He thought, too, that he might be the oldest subscriber to the Bible Society present that evening. Being brought up in the same neighbourhood as Mrs. Banyard (author of "the Book and its Story"), whose parents were intimately acquainted with his own, he remembered that every Monday morning she used to go round collecting "Bible Pence" for the society, and he being one of the contributors to that fund, he was perhaps one of the oldest subscribers to the society. Mrs. Banyard was the daughter of the late Mr. John Bazley White, who, in the neighbourhood of his house, kept a hive of bees, and the produce of these bees, which was considerable, was yearly handed over to the Bible Society, and if anyone visiting the place evinced the slightest alarm at the bees, he was told that there was no fear of his being stung as they were "Bible Bees." He had much reason to be thankful that the Bible ever came into his hands and its

truths into his heart, and from the time he was 22 years of age it had been the guide of his life. It was a mercy that the Bible came to men with power, but though we esteemed the Bible, yet we were not to worship it. For what was it? It was a collection of paper, types, and printers' ink, yet at the same time it contained all those blessed truths which were essential to salvation; it was as "a fire and a hammer that breaketh the rock in pieces"—a fire that could only be effectual in consuming rubbish brought in contact with it, a hammer that could only be effectual in breaking the rocky hearts of men; in other words, it was an instrument in God's hand for the conversion of sinners and bringing them out of nature's darkness into His marvellous light.

LINCOLN.—Our brother William Simpson has followed the example of the Apostle Paul, and opened his house for divine service, at 32, Sincil-bank, Lincoln. We sincerely hope the Lord will reward our brother for his kindness, and constrain a few lovers of the pure gospel to assemble together on Lord's-days and week evenings for holy worship. Our dear Redeemer has promised to visit the place where two or three are gathered in His name (Matt. xviii. 20).

STOKE GREEN, NEAR CLARE, SUFFOLK.—On the evening of Jan. 1st, 1892, at 6.30, about 50 friends assembled for special prayer in a room fitted up for occasional worship, which was a short time ago occupied as a cottage. There is no other dissenting place in the village, though well populated. Our beloved brother, Mr. J. Hazelton, of Clare, conducted the meeting, and opened it with prayer; humbly and earnestly invoking the outpouring of the Holy Spirit of God, and what followed seemed to be a fulfilment of the promise in Isa. lxx. 24, "And while they are yet speaking I will hear." A hymn was sung. Brother Barrett earnestly approached the mercy-seat; his words, as they poured forth from his inmost soul, were accompanied with the silent whispers of the living family present. At intervals brother Hazelton dropped some salutary and encouraging words. A part of Isa. xl. was read, and the writer gave a short address from Mal. iv. 16. Brother French next prayed with true spirit of supplication. A few words from brother Hazelton brought this long-to-be-remembered prayer meeting to a close. What will be the full result of this meeting we know not. Those of the Lord's family present felt it good to be there. Amongst the assembly were some young people. May the prayers earnestly presented and the seed sown by the hand of the Spirit be attended

with life and power. God grant it for Christ's sake, so prays—ROBERT PAGE, Cavendish.

CROWFIELD.—Dear Mr. Editor,—Doubtless you have a faint recollection of Bethesda, Crowfield, where Mr. J. Dearing has for so many years faithfully preached the Gospel of Christ, and I surely may add, with the Holy Ghost sent down from heaven, for of a truth unctious, savour, power, light, yea, and life attended his ministry; but now it has pleased Him who never errs to lay him aside from his much-loved employment, to the great grief of this little body, the Church, who are not yet like a weaned child. We have had various supplies, but almost all of them have no breasts, therefore, they are no use for wet nurses, and Zion's children, as you know, will not thrive and grow without milk, the sincere milk of the Word. Several of the supplies have brought Fuller's feeding bottle, and that only contained even then stale milk and water, and which produced nauseousness. We had one who gave a little milk. O, that it would please our covenant God to raise up our pastor again to feed both lambs and sheep. Not only is our pastor laid aside, but many of the oldest members have been taken away by death. The eldest member, who has been with the Church ever since its formation, was removed by death at the ripe age of near, I think, 84.—JOSEPH FREEMAN, Lewis Farm, Stonham Aspall, Suffolk.

LEE.—The first annual meeting of the Daore-park Band of Hope was held in the Baptist chapel, Kingswood-place, on Wednesday evening. The chair was taken by Mr. R. E. Sears (Little Alie-street), who spoke of the value of total abstinence as an aid to health and example, and recommended any who had money to invest to avoid breweries, as they had seen their best days. The secretary's report was a very encouraging one, for much work had been done. The number on the books was now 59, there having been 11 written off for non-attendance; average attendance 40. The financial statement showed an expenditure of £52 16s. 3d., leaving a balance in hand of 1s. 6d. Friends were appealed to for help for the coming year. Addresses were given by Mr. J. C. Boswell (Forest-gate), and Mr. Dilloway (Plumstead). Special hymns, under the leadership of Mr. W. Swindall, were sung; recitations also formed a pleasing part of the programme. Miss White played the pianoforte.

LEWISHAM (COLLEGE-PARK).—The past year was one of encouragement. Although several friends have removed away in Providence, the Lord continues to bless the Word by the pastor, Mr.

James Crook. The year 1891 began with a debt of £9 and closed with a balance of £7, after having paid the M.A.S.B.C. £25. The school is in a prosperous condition and the cause as a whole is peaceful and happy. To God be all the glory. Amen.

WHITECHAPEL.—"More respect was never shown to any Strict Baptist minister than was shown to Mr. Sears and his Church on the occasion of his recognition at Little Alie-street." So says the E. V. for May, 1883. Another little editorial (June, 1883) by the then editor (C. W. B.) says, "Mr. Sears is a happy man, having a first-rate pastor's wife, who conducts a Bible-class in Little Alie-street every Sunday afternoon. This looks beautiful," &c., &c. It is pleasing to know and record that our esteemed brother R. E. Sears is as much esteemed to-day for his open, manly, Christian defence of the truths and practice of the Gospel as when he first entered upon the pastorate at Little Alie-street. This was especially manifest at the commemoration of his ninth anniversary on January 19th, 1892, when Mr. Walter Abbott, of Chadwell-street, presided at the public meeting, and spoke in brotherly terms of his esteem for Mr. R. E. Sears as a minister of the Gospel and a Christian, and how precious it was to experience the truth of the Psalmist's words, "Behold, how good and how pleasant it is for brethren to dwell together in unity;" the very peculiarly-pleasant and sweetly-impressive way in which the chairman emphasised the words as he read them, seemed to give additional power, savour, and importance to this 133rd Psalm. But to the point. This ninth anniversary commenced on Sunday, January 17, when the pastor preached in the morning, and Mr. John Box in the evening. On the following Tuesday, Mr. E. Mitchell preached a Christ-exalting and soul-cheering sermon on the rest, joy, and feast of faith in the Lord Jesus Christ. The evening meeting commenced with singing George Burder's suitable hymn:—

"Great the joy when Christians meet,
Christian fellowship, how sweet!"

Psalms cxxiii. and cxxiv. were read, and brother J. H. Lynn offered prayer. The Chairman, in his introductory remarks, referred to what he witnessed while serving on the jury at the Sessions; some prisoners pleaded guilty, others not guilty; some had an advocate, others defended themselves, and improved this occasion with the hope that we might all, by God's grace, plead guilty as poor, helpless sinners in God's sight, and have an Advocate to plead for us, even Christ Jesus. He (Mr. A.) hoped the pastor at Little Alie-street might be encouraged to press on in the good work

to which he had been called, and asked Mr. Sears to give an address. He (Mr. S.) said, "It has been my privilege to be a preacher of the Gospel here for nine years. The truths I commenced with I rejoice in now. I never had the shadow of a doubt that the Lord brought me here." During the past year nine have been added to the Church—six by baptism. Sunday-school is increasing; Bible-class encouraging; Sick Visiting Society doing well; Tract, Dorcas, and Benevolent Societies carrying on their work in faith and hope and love. Messrs. White, Squirrell, Holden, Copeland, Mitchell, Belcher, Hider, and others spoke of the things they had handled, tasted, and felt of the good word of life to the joy and rejoicing of all present. Mr. Abbott made some very timely remarks between each address, and altogether it was a most harmonious and sacred opportunity. Among those present we observed Brethren Noyes (Poplar), Norman, Catchpole (New Cross), Fricker (Chadwell-street), Archer, G. Webb, and B. Flory. Collections, &c., £40. "Praise God from whom all blessings flow," and the benediction by the pastor brought the happy meeting to a close.—J. W. B.

MR. EDWARD MITCHELL AT HABERDASHERS' HALL.

The place of worship in Staining-lane, City, known to many of our readers as "Hobbs' Chapel, where the truth was preached by him, is a building belonging to, and in connection with, the Haberdashers' Company. On Thursday morning, January 7, the annual sermon before the aldermen, common-council, and liverymen of this wealthy and influential company was preached by Mr. Edward Mitchell, of Chadwell-street. The chapel was very full, and, as one of the congregation said, Mr. Mitchell appeared to preach with much liberty, a glorious Gospel sermon, and was evidently "in the Spirit," and listened to with great attention by most of the large congregation, while some seemed quite unaccustomed to listen to an extemporaneous discourse. The sermon was from the words, "And they shall see His face, and His name shall be in their foreheads (Rev. xxii. 4).

A correspondent of the *City Press* tells us that this chapel has been devoted to Nonconformists since the days of Charles II. For nearly a century from 1690, the Presbyterians used it. Afterwards the Independents occupied it. Tradition informs us that the Church meetings were held in the House of Lords, "Hutchinson's History of New England" says that "several of Oliver Cromwell's Lords and Members of Parliament were attendants at Haberdashers' Hall Chapel." Dr. Watts, when a student in Little Britain, was a member. Another authority informs us that

"the pastors at Haberdashers' Hall Chapel have all been esteemed Calvinists." Mr. Joseph Hart, the author of so many sweet and experimental hymns, often preached here. The hymns now in use are Hart's, and "The Olney Hymn Book." The City of London does not possess one place of truth; we rejoice, therefore, to be able to record the fact that such a grace-taught and experimental preacher as Mr. E. Mitchell has been enabled to proclaim a full, free, and finished salvation in the heart of the City of London.—J. W. B.

[We rejoice greatly to know that our beloved brother Edward Mitchell has been permitted to preach the pure Gospel of Christ within the historic walls of Haberdashers' Hall. In the choice of our brother for the occasion we are reminded of the words of inspiration, "A man's gift maketh room for him, and bringeth him before great man" (Prov. xviii. 16). There is much that is interesting in the history of the Haberdashers' Company. Like other companies the Haberdashers' were much oppressed during the time of Charles I. and the Commonwealth, during which they lost nearly £50,000. We have an engraving of Haberdashers' Hall, and a list of the Presbyterian and Independent pastors who ministered there from the earliest times. It is reported that Dr. John Owen was the founder or first minister of this Church, but upon what authority we are unable to determine. In the old hall, destroyed by the great fire of London, the Parliament Commissioners held their meetings during the Commonwealth, and many a stern decree of confiscation was there grimly signed. But never, we should suppose, was a more glorious testimony in honour of truth borne there than that delivered by our brother Mitchell on January 7th, 1892. God be praised for such a mark of honour paid to the Strict Baptist denomination. We are much obliged to the correspondent of the *City Press*, and our highly esteemed brother J. W. Banks for their conjoint account of the meeting and the Hall.—ED.]

HORNSEY RISE.—ELTHORNE-ROAD.

—Pastor W. Osmond's second anniversary was celebrated on Jan. 3rd, when two sermons were preached by the pastor from Acts xxvi. 22, "Having therefore obtained help of God, I continue unto this day, witnessing," &c., and on the following Tuesday a sermon in the afternoon by Mr. O. S. Dolbey from Song of Sol. iii. 9, 10, to an appreciative audience. After tea a public meeting was held, and in the unavoidable absence of Mr. Rundell, the pastor took the chair; and, after the opening hymn, read Psa. ciii, and called upon brother Coxhead to engage in prayer. Mr. J. W. Banks spoke from the word "Salvation," in connection with the call

of Zaccheus and salvation coming to his house. Mr. Cornwell followed with words of comfort on "The Lord bless thee and keep thee." Mr. Dolbey from Psa. cxix. 18, "Open Thou mine eyes that I may behold wondrous things out of Thy law." Mr. Burbridge from Rom. v. 9, on the ground of our justification. Mr. Langford from Psa. lxxiii. 7. God having helped us in the past will continue to help us, therefore good reason to rejoice in the shadow of His wings. All the meetings were well attended, and it was felt to be a good, encouraging season from the presence of the Lord. The late pastor, Mr. Waterer, wrote a sympathising letter to present pastor, with best wishes. Our pastor was further encouraged by the esteem for him which was practically manifested by the good collections made on his behalf, amounting to just £10. The meeting closed by singing, "All hail the power of Jesu's name," and prayer and thanksgiving by the pastor.—H. G.

STBIOT BAPTIST MISSION.
RECENT BAPTISMS, &c.

The following is an extract from a letter just received from Mr. Doll:—

"Proceeded early the next morning, December —, to Poonamallee, thirteen miles from Madras. Conducted an open-air preaching to a good gathering, assisted by brother Abel Michael. After this, conducted a baptismal service; three young persons were baptized, the age of each being about twenty years. As we came out of the water of the stream, two verses of a hymn in Tamil were sung, and the benediction was pronounced."

Mr. Noble, who is now stationed at Jaffna, in the north-west of Ceylon, has recently paid a visit to the scene of his former labours in Colombo, the capital of the island. He has been well received, and during his visit has been favoured to baptize seven persons, to which he thus refers in the following quotations from his report for December:—

"The candidates, having been duly examined, seven were considered to be fit subjects for baptism, and were accordingly immersed by me, at Slave Island, on the morning of Wednesday, the 16th December."

"After the usual service on the evening of Sunday, the 20th December, our newly-baptized brethren and sisters were accorded the right hand of fellowship, &c., &c."

A PRAYER FOR THE MISSION.

We pray for those who never heard
The Gospel: let Thy Holy Word
Be sent to heal their woes!
O crown our labours with success,
Until the moral wilderness
Shall "blossom as the rose."

How long, O Lord, shall Satan hold
His empire, almost uncontrolled,
O'er millions of our race?
Lord, shake the nations—not in wrath;
Reveal to them the Saviour's worth,
And save them by Thy grace.

Let idol gods of wood and stone,
Silver and gold, be overthrown,
Where'er their temples tower.
May superstition's hoary sway
Flee as the darkness in the day
When Christ displays His power.

May converts still be multiplied,
Till, like an ever-rising tide,
Or like a shoreless sea,
The Saviour's kingdom shall extend
From age to age, till time shall end
In vast eternity.

JOSIAH BRISCOE.

In Memoriam.

LIZZIE NEAME.—The Master has been pleased to pluck another flower. It was fading fast when I saw you last, but now it will eternally bloom. Our mutual friend, dear Lizzie Neame (see E. V. and G. H. for October, p. 336), through her medical adviser went to Hastings for a little change. It was kindly proposed that I should accompany her with her dear mother. During the week she ruptured a blood-vessel through coughing, and although every effort was made to restore her, she succumbed on the night of October 15th, 1891. She has been ripening for glory for some weeks past; poor dear, now she is realizing what she longed for. She said, "I am a great sinner saved by great grace; no one need despair since I have mercy found. Hell opened its mouth wide for me, but mercy led me on with gentle pace to Jesus as my hiding-place." For three hours Satan tried her very much. With the cold perspiration standing on her brow she cried, "Oh, Jesus, my Jesus, my dear precious Jesus, pray do not leave me now. I am clinging entirely and alone to Thee; and Satan, if you must have me, you shall tear me away from Him whom my soul loveth, and, if I perish, I will die at the cross. If Christ is not my salvation, I have none. Everything totters under my feet but the Rock of Ages." I and her mother raised her up in our arms by her request, and I said to her, "My darling, if you feel the rays of the Sun of Righteousness shining upon you when your dear feet are crossing Jordan, will you wave your dear hand if you cannot speak?" She said, "Yes, I will;" then, turning to her dear mother, she burst into a flood of tears and asked her forgiveness for all the wrong she had done to her. It was indeed an affecting sight to see the penitent daughter and the forgiving mother mingling their tears together.

At length, putting one arm around her dear mother and the other around me, she affectionately kissed us both; then her lips moved in prayer, and she bedewed the EARTHEN VESSEL AND GOSPEL HERALD with tears of joy. Her breath became shorter; she tried to sing, "*Crown Him*," but was much too weak. "A guilty, weak, and helpless worm," &c., she faintly articulated; then said, in broken accents, "I'm in the river; it is cold and deep, but Jesus is with me. Jesus, at Thy command," &c. Then, with an immortal smile upon her face, and waving her almost transparent hand, she gently breathed her last into the bosom of her dear Lord. The room seemed so full of glory that we could only bow down, cover our faces, and sink on the floor. Never, no, never, can I forget that scene. Trying to forget my own grief, I tried to comfort her dear bereaved mother. Lizzie was her only surviving daughter. She has two sons, and I am very happy to say that one is deeply concerned on account of Lizzy's conversion, which is a most clear and remarkable one. Her end was peace.—M. L. L. PELLATT.

MRS. ELIZA CATTELL.—Dec. 15th, Eliza Cattell, aged 45 years, of Saffron Walden. She was born at Waterbeach, and in her youth heard Mr. C. H. Spurgeon during his first pastorate, for whom she always felt great esteem. The Lord began to work with her when young, and at St. Ives and other places, through the ministry of the Word, carried on His work until 1871, when she was baptized at Eden Chapel, Cambridge. On her removal to Saffron Walden she united with the Strict Baptist Church. Her last illness continued for several months, accompanied with many painful and distressing trials, but for the most part her mind was kept stayed upon the Lord. Mr. Gordelier, Mr. Mobbs, and others who visited her were witnesses of the grace of God manifested in her, and of the Lord's divine support afforded her in the hour of her need. One night, shortly before her death, her daughter heard her saying, thinking she was alone—

"No; still the ear of sovereign grace
Attends the mourner's prayer,
Oh, may I ever find access
To breathe my sorrow there."

When asked concerning her hope, she said she knew no other but the finished and complete atonement made by Christ, and there her soul rested. She felt it hard leaving her eight dear children, and to the writer once said—

"Our sorrows in the scale He weighs,
And measures out our pains."

I shall not have *one* too many. He knows what we need, and what are my sufferings when compared with what Christ suffered for me. His whole life was a life of suffering for poor sinners."

We feel that our loss is her eternal gain.—R. F. R., Saffron Walden.

MR. NICHOLAS GREET.—In loving remembrance of Nicholas Greet, Blind teacher, of Tywardreath, Cornwall, who fell asleep in Jesus, November 16th, 1891, after a short illness, acute bronchitis, aged 53. Mr. Greet was a good man and a good minister of Jesus Christ. He was a miner, and having lost his sight, he became an agent of the Society for Teaching the Blind to Read, for which purpose he travelled over several districts in Cornwall for many years, preaching the Word wherever the Lord opened a door for him to do so. With his death of course his income ceased, so that his widow is now entirely dependent on her friends.—W. TROTMAN, 2, Durnford-street, Stonehouse.

MR. JOHN HALL.—An old and worthy member of the Church at Crowfield, Suffolk, has recently passed away. He was a good man, and had been useful in the cause, although mostly troubled with many fears. Of him it might be said—

"My hopes and fears alternate rise,
And comforts mingle with my sighs."

The changes he underwent during his latter days were very considerable. His countenance at times was very sad, and he would say, "I fear now I shall be lost; I think I have never known anything aright." At another time his countenance would beam with gladness, and he would relate some incident which had transpired, some verse of a hymn, or passage of Scripture, or interview with some Christian friend that had given him comfort, whereby he seemed like another man. In discernment he was not at all shrewd, but he loved and relished the simple truths of the Gospel as he had been for several years accustomed to hear them from pastor Dearing. He was also a lover of both pastor and all whom he thought loved our Lord Jesus Christ. He was a small farmer until the last ten or twelve years of his life, and, after losing most of his money in farming, he gave up business, and lived on his little surplus, which lasted till within a few weeks of his decease. The wasting of his little substance gave him grave anxiety, but a few of his intimate friends combined and agreed to allow him what was necessary for his maintenance until his physical frame should want no more. If rightly informed, he was taken away in a fit, and now the spirit of our brother John Hall is where it will hunger no more, for the Lamb that is in the midst of the throne shall feed it, and God Himself shall wipe all tears away.—JOSEPH FREEMAN.

CHARLES FEWSTER.—Fell asleep in Jesus, November 28th, 1891, in his 20th year. Interred in Manor Park Cemetery December 5th. Our dear boy was taken

to Shalom Chapel, Hackney, when quite a babe. Our brother Mobbs took the deepest interest in the spiritual welfare in all under his care, from the infant to the young men and maidens, and God has blessed him by making him the honoured instrument of bringing many to see their need of a Saviour. Our dear boy was early put under the care of brother Lawrance, a teacher. About three years ago our son had a bad cold, which left him with a cough. Nearly two years ago he went to the seaside. While there, the Lord was pleased to cause him to feel himself a sinner, and also to see Christ as his Saviour. We saw a great change in him when he returned. He was from this time led to look to the dear Lord for help in time of his great weakness, who promised never to leave him, which, blessed be His holy name, He fulfilled up to the time of his stepping into the river of death. Brother Yowell, a teacher, came to see him on the Tuesday before he died, and whose prayer greatly comforted him; on parting he said, "Charley, we may not meet again here, but we shall on the other shore;" when he replied, "I don't mind how soon." About ten days before his departure I was helping him to undress. I spoke of what poor things we were when God was pleased to afflict our poor bodies. He said he was glad he had got one to look to who was all strength, for he had got none of himself. His throat being very bad he could only speak in a whisper. On one occasion he wished his mother to put out the light, as he said he could think better in the dark, and hold communion with his God. I asked him if he was dull in the dark. He said, "No, father, no one is happier than I am." He was truly a miracle of grace. When the doctor told us there was no hope, his dear mother asked him if he was prepared to hear the worst, he said, "Yes." When told there was no hope of his recovery, he said, "Mother, don't fret, it is all for the best; we can say,

"God moves in a mysterious way
His wonders to perform."

On the evening before his death he called me to his bedside, and whispered, "Father, I wish I could speak to you, I could tell you something good." He had lost his voice about six months, so that I was not privileged to hear what he wished to tell me. On the morning of his death, when I saw the change was about to take place, I said, "Charley, is the dear Lord precious to you now?" He fixed his poor eyes on me, and said as well as he was able, "Bless the dear Lord." These were his last words. Thus died one of the most patient sufferers. As the breath was leaving his poor body, strength was given me to say, "The Lord hath given, and the Lord hath taken away; blessed be the name

of the Lord." His dear mother said, "The Lord help us. Amen." His memorial card contains verses 1, 2, and 4 of Hymn 975, Denham's selection. Our dear brother Mobbs conducted the funeral service, assisted by brother Morgan.—C. and C. FEWSTER.

MRS. NAOMI PLUME.—In loving remembrance of Mrs. Naomi Plume, who sweetly fell asleep in Jesus on Tuesday morning, Dec. 22nd, aged 67 years. She was interred in the churchyard on Monday, the 28th (as was her wish, in the same grave as her husband). The burial service was conducted by Mr. Ward, of Glemsford, who spoke words of sympathy and consolation to the bereaved. He touched a tender chord in many hearts, and brought tears from their eyes. When speaking of falling asleep in Jesus, it reminded us of that beautiful hymn—

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.
A calm and undisturbed repose,
Unbroken by the last of foes."

The deceased was not a member of the Church militant, but we have every reason to believe she was a member of the Church triumphant, for her language was that of King Jesus. She died in hope of eternal life through the blood of the Lamb. The Sunday night before she died she said, in the presence of the writer, she should not be here long; she was going home. She should soon be with her Lord, and sit down at the marriage supper of the Lamb, walking the new Jerusalem, where the streets are paved with gold.

"Far from a world of grief and sin,
With God eternally shut in."

On the Monday she was longing to be gone, and on the Tuesday she was called home. May we all be prepared for that home when we are called to die.—A. F.

ALFRED TUCKER.—In loving memory of Alfred Tucker, youngest son of the late William Tucker, Baptist minister, of Hitchin, and Elizabeth Tucker, of New Barnet, Herts, who fell asleep in Jesus, Dec. 5th, 1891, aged 26 years. Interred in Hitchin Cemetery. "Blessed are the dead which die in the Lord." His end was peace.

MR. G. WILCOX.—Our brother George Wilcox, who passed away from our midst after a very painful affliction, was about nine years ago convinced of his state as a sinner while listening to a New Year's address delivered by Mr. L. H. Colls, at that time leader of the Young Men's Bible Class. After some months of soul-trouble it pleased the Lord to speak peace to his troubled heart, and deliver him from his fears; shortly after which he cast in his lot with the friends at West-hill, Wandsworth. In January, 1890, he married, and subsequently removed to Highbury, where he attended the ministry of Mr. P. Reynolds, re-

ceiving much spiritual benefit therefrom. In July of last year he began to feel unwell, gradually becoming worse, until September, when he was obliged to take to his bed, from which he never again removed. When informed that his disease was incurable, and that shortly he must pass from this mortal state, no murmur escaped his lips, although the grief of parting with his wife and dear little son was great, but repeated the verse, "Jesus, Thy blood and righteousness." He suffered much darkness of mind for several days after this, but the Lord graciously appeared, and chased away his fears; he was then enabled to quietly rest in the Lord. He often repeated the verse above quoted, with many other precious portions expressive of his entire dependence upon the finished work of the Lord Jesus. A few days before his death he joined in singing sweetly:—

"Jesus, the very thought of Thee,
With sweetness fills my breast;"

and "On Christ the solid Rock I stand." He passed peacefully away Oct. 31st, aged 26 years. Mr. P. Reynolds visited him during his illness, as did also his beloved pastor, Mr. E. T. Davis, both of whom took part in the funeral service. A few hours after our brother's death his father also passed away.—W.

MRS. BRIDGET ELNAUGH.—Another saint, in the person of our aged sister, Mrs. Elnaugh, of Laxfield, Suffolk, passed from the Church militant to the Church triumphant, Dec 22nd, 1891, at the ripe age of 81 years. She was highly favoured of the Lord to the last, and lived in the enjoyment of the Gospel for many years, having been a worthy and honourable member of the Church at Laxfield for 45 years. She was baptized by the late Mr. Trotman. The truth was very precious to her, and now she dwells in the full realisation of all that God from eternity ordained for her through the merits of Jesus. Who could wish her back again? Her happy spirit revels in undying glory, the fulness of which even angels fail to know. She lived to see her children and several of her grandchildren brought to a saving knowledge of the Lord. Her dear son George Elnaugh, of Lisson-grove, was prevented attending the funeral through illness. Truly "the memory of the just is blessed."

MRS. MARIA WEBB.—My dear Brother Winters,—I send you a few lines respecting the departure of my dear wife, Maria Webb, who peacefully passed away from this world of sorrow on the 29th of December, 1891. I have sustained a great loss. She was a good wife, and a kind mother, and greatly esteemed by the Church as a peacemaker. I desire to bow with submission to the will of my heavenly Father. I have been wonderfully supported, and He has drawn me

nearer to Himself. I feel very thankful for the large amount of sympathy and help manifested to me by my dear friends at Dover, and the friends at Elim Chapel, Limehouse, and from many other friends, so that there has been no lack of support under this heavy trial.—G. WEBB, 4, Macdonald-terrace, Pearnock-road, Leytonstone, Essex.

MR. AND MRS. OLIVER.—Dear Mr. Winters,—You will doubtless have heard of the decease of my dear father and mother (Mr. and Mrs. Oliver, of Ipswich). Father passed away proclaiming the honour of his Saviour's name to within about ten minutes of his latest breath, he closed his eyes to rest, and "was not, for God took him." Mother, who was all her lifetime subject to bondage through fear of death, passed to her eternal rest about four hours after, without any consciousness of the death she feared, and resting her precious soul on Christ, the solid Rock, in whom she trusted. We commit their bodies to their last resting-place this day (Jan. 14th, 1892) at about half-past three o'clock. May the Lord whom we desire to love and serve bless you abundantly in your own soul, and make you a great blessing, is the prayer of their sorrowing son.—BENJAMIN OLIVER, 29, Samuel-road, Ipswich, 14th Jan., 1892.

AMELIA BOWLES, the beloved wife of Robert Bowles, Baptist minister, Hertford, quietly passed away Jan. 5th, 1892. She had indeed passed through much tribulation and manifold afflictions, and longed to depart to be with Him whom she loved, even Jesus. Just before her end came, after her beloved husband had been praying at her bedside, she repeated with great emphasis:—

"I feel this mud-walled cottage shake,
And long to see it fall,
That I may take my willing flight
To Him who is my all."

Her bereaved partner, widowed daughter and her little ones are left to mourn her loss. The Church at Ebenezer has also lost an honourable and useful member.

MRS. ELIZABETH HICKMOTT.—In loving memory of Elizabeth, wife of John Hickmott, of Dorking, who sweetly fell asleep in Jesus on Dec. 4th, 1891. Shortly before her death she said, "Jesus is so precious to me that I long to be gone to see Him as He is."

"His oath, His covenant, and His blood,
Support me in the 'whelming flood."

MRS. CAROLINE ELDERKIN fell asleep in Jesus on Dec. 26, 1891, at Croydon. Mrs. Caroline Elderkin, aged 77 years, many years a member at Ebenezer, Richmond-street, Brighton. Interred at Croydon Cemetery; Mr. W. Horton, of Salem Chapel, officiating. Of her it might be said, "Faint, yet pursuing, she was brought through many trials." The Lord kept her steadfast to the end, trusting in Him.—E. M. W.



THE LATE MR. JOHN WARBURTON,
Minister of the Gospel, Southill, Beds.

Mysteries of Providence.

THE prevailing influenza epidemic during the past few months (as most of our readers well know) has painfully affected almost every household in the land; prince and peasant have been stricken down by it, and many godly ministers and their congregations have suffered considerably by its deadly power. How highly favoured are those saints who have entirely escaped the pestilence! They can no doubt individually sing with those restored to health:—

“Plagues and deaths around me fly,” | Not a single shaft can hit
Till He bids I cannot die; | Till the God of love sees fit.”

An eminent physician recently stated that influenza had destroyed more persons during the last three months than the cholera had done in the previous fifty years. We rejoice, however, to learn that the Registrar-General's returns show marked signs of improvement with regard to the disease. God be praised. May the sad calamity that has overtaken this country be sanctified to the eternal good of many precious souls. Amen.

OUR PORTRAIT GALLERY—No. III.

[The appearance of the portrait of the late Mr. John Warburton, of Southill, in our Magazine, is due to the courtesy and kindness of Mr. John Warburton, Solicitor, West-street, Finsbury, London, E.C.]

THE LATE MR. JOHN WARBURTON, MINISTER OF THE GOSPEL,
SOUTHILL, BEDS.

“God hath His mysteries of grace; ways that we cannot tell;
He hides them deep as the sacred sleep of him He loved so well.”

THE death of Mr. John Warburton removes from our midst one of the most faithful and laborious Strict and Particular Baptist ministers of this country and of this age. The cause at Southill and the pulpits for many miles round have lost a familiar character. Mr. Warburton was no ordinary man. In the pulpit he was bold, lively, cheerful, and intrepid; his style was easy, methodical, and original. He was always himself, and never sought to imitate any but Christ and His apostles, and never hesitated to utter what he believed to be consistent with truth and his own conscience. The lines of Cowper, descriptive of a true God-sent minister, point to such a man as Mr. Warburton when in full health and vigour of mind and body:—

“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 sweeter
Than angels use, the Gospel whispers peace.”

He had presided over the happy and united Church at Southill for nearly fifty years, and was, as a preacher, even more successful, both at home and abroad, during the closing days of his life's work than at the beginning. This is to be attributed mainly to the sovereign operations of God, the Holy Ghost, through his ministrations, his close study of the sacred Scriptures, the mellowness of his experience, and the secret

fellowship he was privileged to hold daily with his beloved Lord and Master, Jesus Christ.

Mr. Warburton was born of humble, but very godly parents, August 18th, 1815. He was the youngest of ten children of Mr. John Warburton, Strict Baptist Minister at Trowbridge, a native of Stand, near Manchester, and author of "Mercies of a Covenant God," &c. He was a most effective preacher, and exercised a great command over his congregations. In the above-named work is described in striking language his experiences of 40 years.

THE RUNAWAY LAD.

The subject of our memoir was apprenticed to a tailor at Trowbridge, Wiltshire; but in 1832, at the age of 16, ran away. His father followed, found him at Portsmouth, and took him back home. Four times after this did he run away from good situations to tramp the country. The last time he went to his uncle's in the north of England, and did well; but being fully bent upon rambling the country, left him, and after wandering about for some time, enlisted as a soldier at Plymouth. As soon as his father was able he procured his discharge, and in a short time (to use his father's words) "God visited him with peace and pardon."

The story of the running away of "young John" for the first time is touchingly told by his father in "Mercies of a Covenant God." He says:—"I shall now relate another sore trial that I passed through, which was one of the keenest I ever had in all my life. It was respecting my youngest son, who is the youngest of ten children now living. I agreed with a person at Trowbridge, who was a tailor, to teach him the business, to whom he went for a few years. I expected he would learn the business, and do well. But one day, on a Tuesday, which was preaching night at chapel, he did not come home to dinner as usual, when I began to fear that something was the matter; and though our people said that no doubt he was at his sister's, I felt such fears that all was not right that I sent to inquire if he had been at his work. The answer returned was, No; he had not been there. O what a shaking and trembling came upon me. I sent messengers up and down the town, but could get no tidings of him.

"HOW I GOT THROUGH THE PREACHING

the Lord knows, for I don't. I cannot recollect that ever he had up to that time slept a night from home in his life. If I recollect right, he was then in the sixteenth year of his age, and, being the youngest, I was over careful of him. We stopped up until one or two o'clock in the morning, but there were no tidings of the lad; and, indeed, we might as well have stopped up all night for what sleep we got. The day after we searched in every place, but could not hear of anybody that had seen or knew anything about him. Here we were till Friday, when a person came to our house to tell me that he had been seen at Salisbury either on Wednesday or Thursday. The moment I heard this intelligence, I sent for my son-in-law, hired a horse and gig, and borrowed ten pounds, and off we set for Salisbury, and I felt that I could have followed if it had been across the seas. My very soul was wrapped up in the lad. . . . On we went till we got to the Halfway House, where we stopped to feed the horse, and just as we were getting up in the gig to start off again, a man stepped out of his house, and said,

‘I saw your son John yesterday going on his road to Winchester.’ He told me he knew him as well as he knew me, as he was a Trowbridge man that had been to Winchester to work. On we went again. . . . We arrived safe in Salisbury, where we stopped all night, and early on Saturday morning set off for Winchester. We found he had slept there on Thursday night, and had left for Southampton on Friday. After a little refreshment we set off for Southampton, and found out the house of call, where I went in, and inquired of the landlady if a young man had been there last night. But before I had time to say more, she answered,

“‘YES, AND I SEE HE IS YOUR SON;

he comes from Trowbridge, in Wilts.’ My bowels were so overcome that I could not contain my feelings, and I wept aloud. She told me that he had something to eat, ‘and I asked him,’ she said, ‘if he had not run away from a good home;’ to which he said that he had, and wished he was at home again; but his father had a friend at Portsmouth, and he would start for that place in the morning. I went straight to the inn where we had put up the horse, and found the Bath coach going to Portsmouth. So we left the horse and gig, and took coach for Portsmouth. . . . And what a blessed, sweet outpouring of my soul I had from Southampton to Portsmouth. . . . The coach stopped. . . . I asked the coachman how far we were from Portsmouth; he told me between two and three miles. I asked him if he knew a person of the name of Doudney, a tallow chandler, that lived at Mile End, Portsea, and he replied that he knew him very well; so I told him to set me down there. . . . O how my soul and body trembled when the coach stopped at my friend Doudney’s door, for fear the dear lad was not there. In I went, without any ceremony, and cried out, ‘Have you seen my child? Is my child here?’ They did not answer my question, but seemed quite surprised at seeing me, and asked me to sit down. But I cried out, ‘Is my child here? If he is not here I must be off again, for I cannot rest till I find him!’ They smiled, and told me to look behind me in the corner. I turned round to look, and

“THERE WAS MY BELOVED CHILD.

O I thought my very soul would have burst through my body. O I had hard work to keep from taking him up in my arms, and I could not help blessing God that He had led me the right way. I suppose we had travelled betwixt eighty and ninety miles, and I do not know that we had gone a hundred yards from the way the lad had trod with his feet, save about ten of the last miles to Portsmouth.”

The following day being Sunday, Mr. Warburton was asked by Mr. Doudney to preach in the neighbourhood; but he suddenly remembered that his people at Trowbridge were destitute of a preacher that day. However, he preached in the evening in a chapel procured for the occasion, and the next day he heard that a poor woman had been brought into spiritual liberty through his discourse. The text preached from was Psalm cxlvii. 2.

“Young John,” as he was then called, ran away from home five distinct times, and, says his father, “The fifth time, I think, exceeded all.” The last time he wandered away, he wrote (after a fortnight’s absence)

to his father from Plymouth barracks, stating "that he was in the very bands of hell night and day." He had enlisted as a soldier, and was at his duty when the Lord met him and convinced him of sin. Mr. Arthur Triggs, living at the time at Plymouth, found him out, and invited him to his house, and tried to comfort him in his soul trouble. Mr. Triggs also wrote to his father, and acquainted him of his position. The father recorded the happy return of his dear boy thus:—"As soon as we could we procured his discharge, and

"THE PRODIGAL RETURNED HOME,

and a hearty welcome he had; and I soon found the work was of God, and that the lion could lie down with the lamb, and a little child could lead them. . . . O how my soul did rejoice when I heard that God had visited him with peace and pardon. He walked for a short time at large, and on the 29th of April I baptized him with some others; and truly I felt it an affecting time, and so did many others. I believe amongst about nine hundred people there were few with a dry cheek; and to this day I am fully satisfied the work is of God."

THE LATE MRS. WARBURTON, OF SOUTHILL.

Mr. Warburton survived his beloved wife only a few months. He must have felt his loss very keenly, as they had lived together in love and peace so long. His sad bereavement reminds us of the quaint couplet written on the death of one of the Pilgrim Fathers of America, who died almost immediately after his fond wife:—

"He tried to live without her—
Liked it not, and died."

Mr. Warburton wrote a touching memoir of his beloved wife, and which appeared in the *Gospel Standard* for December, 1891. This memoir was penned at Southill, and bears date Oct. 2nd, 1891. The following extracts from it will, we are sure, be read with interest:—

"MRS. WARBURTON.—On July 17th, 1891, aged 73 years, the beloved wife of Mr. J. Warburton, of Southill. My dear wife was born March 4th, 1818, at Trowbridge. The first time I saw her was at her brother's. She was a stranger to me at that time. It was some time in the spring of 1838. What God purposes must come to pass. I said to myself, 'If ever I marry, that is my wife;' and she told me, after we were married, that she was similarly impressed. So it came to pass that we were married July 19th, 1838, at the Parish Church at Trowbridge.

"Our future prospect as to Providence was very dark to human appearance. The probability was that I should shortly be in my grave. One woman said to another, 'Poor thing, she will not have a husband long!' And as to circumstances, they were low, very low. All the money I had was only enough to pay the marriage fee. I borrowed a sovereign of my wife's sister to provide something for dinner. My brother-in-law told me some years after that he said to his wife, 'Your brother John is just married, and,' he added, 'never a couple more likely to come to the Union.' Thus it was that we started together; in circumstances poor, and poverty before us. But if poor, we were content; indeed, we felt happy together; we lived in peace. . . . We have mourned together; we have feared together; we have wept together; we have prayed together; praised the Lord together; we rejoiced

together. We lived together in love and affection for 53 years, excepting two days.

“WE CAME TO SOUTHILL AT MICHAELMAS, 1844 (OLD STYLE), with the intention of supplying the Church for six weeks, it being without a stated minister. My feeble testimony was blessed of God. People came from far. The Church gave me invitation after invitation, until Oct. 5th, 1846, when I accepted the pastorate. Having obtained help of God, I have continued with them to the present time. My wife came before the Church Nov. 27th, 1846, when she was enabled to give a blessed reason of the hope which God had raised up in her soul; and on Dec. 6th I baptized her with three others.”

After giving an affecting account of his wife's illness and last days, he concludes: “Now let me raise my Ebenezer to the glory of the dear Lord. Bless His precious name! Hitherto hath He helped me. I have observed that when I married I borrowed a sovereign; but such was the goodness and kindness of my blessed Lord, the expenses attending the funeral, though heavy, were met without borrowing. While writing the above, tears of gratitude have flowed so freely that in spirit I washed the feet of the blessed Lord. Praise ye the Lord.”

MR. WARBURTON'S HAPPY DEATH.

Our beloved brother John Waters Banks has kindly forwarded us the annexed interesting particulars of the happy death of Mr. Warburton, by Mrs. R. Fane, of Southill:—

“Dear Sir,—I herewith forward you a few particulars of the last days of my late dear father. . . . Thanking you very much for your kind sympathy in this our hour of trial and bereavement. It is indeed a great loss to us, and none but the blessed Lord can give support in such an affliction as this.

“Our dear father had been remarkably well in health the last few months of his life, and

“HIS PREACHING HAD BEEN MUCH BLESSED

to the people of late, as many have testified, and some of our dear friends said they thought the Lord was about to take him home before long.

“On Jan. 5th he was taken ill with bronchitis and influenza, and lasted only just a fortnight. From the beginning of his illness up to the time of his death he was quite passive in the Lord's hands; and whenever we asked him if he thought he should get better, he would always answer, either, ‘I don't know,’ ‘I have nothing to do with it,’ or ‘Just as the Lord will.’ These and many other precious things he said during his trying affliction.

“On Monday, Jan. 18th, he did not seem so well, and I asked him if he thought he should get better. He said, ‘I don't know.’ I then said, ‘Is the Lord good to you in your affliction?’ He answered, ‘Precious! precious!’ Soon after this he repeated the following verse:—

“‘Weary of earth, myself, and sin.’

Altering the third line, he said:—

“‘Oh! come, Lord Jesus, and take me in,
For there I long to be.’

Later in the evening he said, ‘Bless the Lord, O my soul! Bless the Lord, O my soul! Blessed Jesus! Blessed Jesus!’ After this he

said to my youngest sister four times, 'Oh, my dear child, the Lord bless you.' And later in the evening, only a few hours before he died, he said, 'The blessing of the Lord maketh rich, and addeth no sorrow.' I said, 'You have that blessing, father!' He said, 'Yes,' and added,

"I HAVE NO SORROW."

These were his last words, and very soon after they were spoken he quietly, peacefully, and sweetly passed away in the presence of several of his children, at 2.35 a.m., Jan. 19th, 1892. Yours, &c., R. FANE, Chapel-house, Southill, near Biggleswade, Beds., Feb. 2nd, 1892."

Mr. Warburton, we understand, preached on the first Lord's-day in January, 1892, and administered the Lord's Supper, being then in his usual health. On the second Sabbath, however, he was too ill to preach, and gradually fell asleep in Jesus as above stated. The Memorial Card contains the following inscription:—"In loving remembrance of John Warburton, pastor of the Church at Southill for 48 years, who departed this life Jan. 19th, 1892, aged 76 years. 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them' (Rev. xiv. 13)."

THE FUNERAL.

On Monday afternoon, Jan. 25th, the funeral took place, and was attended by hundreds of persons from surrounding towns and villages. The roads leading to Southill were thronged with vehicles and foot passengers.

The time fixed for the service to commence was two o'clock, but before that time the chapel was filled to overflowing with a sympathetic audience, quite 800 people being present. The pulpit was hung around with black cloth. It being impossible to take the coffin into the chapel, by reason of the narrowness of the aisle and the low ceilings, it was placed in the porch while the solemn and impressive service was proceeding. The coffin bore the following inscription:—

JOHN WARBURTON,

Born Aug. 18, 1816—Died Jan. 19, 1892,

and was of polished oak, with brass fittings. No wreath or floral tribute was permitted to be placed on the coffin or grave.

THE CHIEF MOURNERS

formed a slow procession down the left aisle, and included Mr. John Warburton and Mrs. Fane; Mr. W. Ebenezer Warburton and Miss Warburton; Mrs. John Hitchcock and Mrs. Gudgin; Mr. R. G. Hitchcock and Miss A. Warburton; Mr. G. Hitchcock and Miss N. Warburton; Mr. J. Warburton, junr., and Miss Hitchcock; and Miss Fane and Miss Turner. Among the many friends and sorrowing congregation were Mr. and Mrs. Tompkins, Miss E. A. and Master N. Tompkins (Shefford), Miss Pycroft (Shefford), Mr., Mrs., and the Misses Randall (Stotfold Mill), Mr. and Mrs. T. Smith (Shefford), Mr. A. Whiteman Mr. Day and Mr. Whittome (Deacons), Mr. E. Wren, Mr. Wren Mr. C. Hemington (Devizes), Mr. E. Casey (Cheshunt), Mr. Isaiah Smith (Potton), Mr. Goodman (Flitwick), Mr. Northey, Mr. Frohock, Mr. Lansberry, Sergeant McLean, Mr. Fane (Bedford), Mr.

W. Cousins (Northampton), Mr. A. Peet (Sharnbrook), Mr. Ell (Arlsey), Mr. Smith (Gloucester House, Ampthill), Mr. W. Wilson (Shefford), Mr. F. Jeeves (Hitchin), Mr. Harrison, Mr. Jeakings, Mr. Kaysell, Mr. Morris (Warden), Mr. Oldfield, Mr. W. F. Morris (Hitchin), Mr. Harris (Renhold), Mr. J. Bonney (Biggleswade), Mr. A. Ashby (Clifton), Mr. J. P. Wiles (Cambridge), Mr. C. Camp (Walkern), Mr. T. Emery (Stotfold), Mr. F. Fountain (Sharnbrook), Mr. G. Haddow (Biggleswade), and many others from surrounding towns and villages.

MR. C. HEMINGTON, OF DEVIZES,

was the officiating minister, assisted by Mr. Oldfield, of Godmanchester.

"Fountain of life who givest us breath"

(to be sung at the interment of a believer), was given out as a commencement of the solemn service. When Mr. Hemington stood up to read the 15th chapter of the 1st Epistle to the Corinthians, he said his dear brother's death, and the last two lines of the hymn, were almost too much for his feelings, and that he needed God's help to enable him to keep nature under its proper restraint.

After the singing of another hymn for the burial of a believer, Mr. Hemington delivered a weighty and suitable discourse. The hymn,

"Sons of God by blest adoption,
View the dead with steady eyes,"

having been sung, and prayer offered, the mourners proceeded to the grave. The coffin was deposited in a brick grave close to the right wall of the chapel porch. Mr. Oldfield then gave a brief address, and Mr. Hemington concluded the solemn service.

The funeral arrangements were admirably carried out by Mr. Redhouse, undertaker, Stotfold, who also provided the bearers.



THE LATE JOHN WARBURTON, OF TROWBRIDGE, WILTS.

Born 1776—Died 1857.

From our earliest connection with the Church of Christ we have loved and cherished the memory of good old John Warburton, of Trowbridge, father of the late Mr. Warburton, of Southill; and never shall

we forget reading for the first time an account of the personal interview he had in his early days with William Huntington, whose writings we then so eagerly read. Mr. Warburton says:—"Many years before I began to preach, a person offered to lend me a book, the title of which he said was 'The Kingdom of Heaven Taken by Prayer,' written, he added, by one Huntington, a coalheaver. No! says I; I thank you; it is nothing but some Arminian rubbish, for the title of the book satisfies me what it is. But he said that it was exactly my experience. So I took it, and O what a night I had in reading that blessed book! Sometimes I was crying, sometimes laughing; sometimes blessing and praising God till my very soul was so overpowered that I hardly knew whether I was in the body or out of it! And O what a union of soul did I feel to that dear man of God!

"I MADE A SOLEMN VOW TO GOD

that if ever He brought me in His providence anywhere near to him, I would go and tell him the blessing which I had received from reading his book. The very year before he died I was the unworthy pastor of the Baptist Church meeting at Hope Chapel, Rochdale; and being considerably in debt for the chapel, the Church wished me to go out a begging as two hundred pounds were wanted, and we were threatened with law if we did not get it. So off I set round the different counties till I got to London, and then the text came with power to my mind: 'Paythy vows unto the Lord. . . .' I said to my friend where I made my home, 'Come, you must go and show me where Mr. Huntington lives, for I must "pay my vows unto the Lord. . . ."' So off we went, and he brought me to the gates of the house which was situated at Hermes Hill, Pentonville. I rang the bell, when the footman came to the door. I requested

"AN INTERVIEW WITH MR. HUNTINGTON,

if agreeable. He asked me my name, and where I came from, and bade me follow him to the front door. . . . O what fear and shaking I had when I entered in. The good old man was sitting at his table with his cap on, and his Bible open before him, and he looked just like the old prophet Elijah in my eyes. But I was so shaken that I could hardly tell what to stammer out, nor did I know for a few moments what to say. At last, however, I said I had read his book, 'The Kingdom of Heaven Taken by Prayer,' many years ago, and it had been made a great blessing to my soul, &c. But the dear old man never spoke a word, nor lifted up his head, and I sat so confused and shut up that I could not tell what to say, and for a minute or two not one word was uttered. At last I spoke, and said, 'It's a mercy that we are poor sinners.' The old man lifted up his head and said, 'There are many poor sinners that know nothing of the matter.' 'Yes,' I tremblingly said, 'I believe there are;' and then I hobbled out somehow or another, 'but it is a mercy if the Lord has brought us to know that we are poor lost sinners.' The dear old man, lifted up his head again, and

"LOOKED ME RIGHT IN THE FACE,

and I felt as if his look would have knocked me right off the chair I sat on; and he said again, 'There are many poor lost sinners that know nothing of the matter;' and down he dropped his head again. Poor, ignorant, blind fool, I sat sweating and trembling, and did not know

what to say; but the dear Comforter shone into my heart and brought what was needful to my remembrance; and I answered the good old man, 'It was true there were thousands of poor lost sinners that knew nothing of the matter, but I believed in my very heart that when God the Holy Ghost quickened a dead sinner, opened his blind eyes, and brought him to see and feel that he was a poor lost sinner, He never left him, &c.' The old man looked up and said, 'What dost thou know of the love of God? What is it? And what the effects of it when known and felt in the soul?' and dropped down his head again. I said to him, 'I hoped that the dear Spirit would enable me to give a reason of the hope that was in me with meekness and fear. I told him where the Lord had first met with me whilst in the gall of bitterness, &c. . . . ' O what a change this produced in the dear man's countenance. He looked up with tears running down his cheeks and blessed God for what He had taught me . . . and

"WE BOTH WEPT TOGETHER.

I told him why I was in London, and that I was the unworthy pastor of a little Baptist Chapel at Rochdale; that we had built a new chapel, and being a very poor people I had been through some parts of the country to get some assistance towards it, but told him I had no view of coming to him to beg. The dear old man told me he could not encourage me to beg amongst his people for they had built their own chapel themselves, and it had cost them a great deal of money. . . . But he opened his table drawer, and scraped up all the silver he had in it, and poured it into my hands, and said, 'I give you this for your family.' I thanked him and blessed God, and was just going to put out my hand to shake his hand at parting, when I thought he might think me too bold, and was going out; but he stopped me by saying, 'Let us shake hands at parting,' and added, 'May the Lord God of Abraham, of Isaac, and of Jacob, bless thee and go with thee. . . .' And the Lord did go with me, for I got £200 in my journey and went home to Rochdale with joy and peace."

JOHN WARBURTON AND HIS FRIENDS MR. TIPTAFF AND MR. PHILPOT.

Mr. W. Tiptaff, a worthy man of God and minister of the Gospel, who had seceded from the Church of England for conscience sake, was, says the late Mr. J. C. Philpot, "led to build a chapel at Abingdon entirely at his own expense," and which was opened March 25, 1832. The opening sermons were preached by Mr. Warburton, of Trowbridge, and Mr. Hitchcock, of Devizes. Both Mr. Tiptaff and Mr. Philpot very highly esteemed Mr. Warburton, as may be gathered from Mr. Tiptaff's life, by Mr. J. C. Philpot (page 74). Mr. Tiptaff, in a letter dated "Abingdon, May 4th, 1832," says, "The Lord has decidedly blessed my preaching lately, I am rejoiced to say. I am not much of a favourite amongst the clergy. Philpot has paid me a visit this week, and heard Warburton in my chapel." To this passage Mr. Philpot adds the following very interesting note: "This was the beginning of my acquaintance and, I believe I may add, friendship with Mr. Warburton. I met him at my friend's house, and of the interview which we then had Mr. W. used often to speak. We were, in fact, both of us, before we met, much afraid of one another—he of my learning, I of his grace. He feared lest I should see his ignorance of human learning, and I lest he

should discover my ignorance of Divine teaching. But before we parted our mutual fears were completely dispelled. He would make me pray with him and W. T. before we parted; and, according to his account, my simple petitions, not those of a learned man but of a poor sinner saved by grace, touched his heart, and created a union of soul which was never broken; for I can truly say we never from that day had the least jar, but walked in peace and union to the day of his death."

Warburton mentions the opening of Tiptaff's chapel in "Mercies of a Covenant God." If I recollect right, the week after, which was the spring of 1832, I had to go to Abingdon, in Berkshire, to preach at the opening of the new chapel which my much-esteemed brother and friend Mr. Tiptaff had built. I recollect well I borrowed two pounds to go with. . . . In the morning, before I left, dear Mr. Tiptaff put five pounds into my hand."

Mr. Warburton was the faithful pastor of Zion, Trowbridge, about 42 years. His end was a glorious one; the last words he was heard to speak were "Precious Jesus! precious Jesus! hallelujah!"

" Fearless he entered Jordan's flood,
At peace with heaven he closed his eyes,
His only trust was Jesu's blood,
In sure and certain hope to rise."

He sweetly fell on sleep April 2, 1857.

Mrs. Warburton, widow of the above and mother of the late Mr. Warburton, of Southill, died in the summer of 1862. A short time before her departure she expressed herself as being firm on the Rock of Ages, and said, "Crown Him! crown Him! I will crown Him through vast eternity." Her last words were similar to those uttered by her beloved son just before he died, "Bless the Lord, O my soul!" Her end was peace.

" One gentle sigh each fetter breaks,
We scarce can say 'they're gone,'
Before the willing spirit takes
Her mansion near the throne."

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

TRIBUTE OF ESTEEM.

Sketch of a Discourse delivered at Southill, Beds, January 25th, 1892, at the funeral of Mr. John Warburton, by MR. C. HEMINGTON, of Devizes, Wilts.

AFTER the reading of the Scriptures, singing, and prayer, Mr. Hemington addressed the vast congregation. He said it was

A MOST SOLEMN AND MOUBNFUL EVENT

in God's providence that had brought them together that afternoon. According to his natural feelings he should have been glad indeed to have sat in that chapel the day before and that afternoon, to have heard his dear departed brother proclaiming from that, his own pulpit, the exceeding riches of God's grace. It was to him a most painful and poignant duty to discharge in being called to commit the body to the tomb. No human face ever wore a more cheerful expression when preaching the blessed Gospel than did their dear departed brother. When his soul was enlarged and all aglow with the life and liberty of the Gospel which he proclaimed, when the Spirit of the Lord rested upon him, as they well

knew it often did, he was like the great Apostle, determined to know nothing amongst men but Jesus Christ, and Him crucified. Like other servants of God, he had his own peculiar complexion of mind, and it was only natural to him to manifest in the house of God, and in his own domestic circle, and in the homes of his friends a characteristic cheerfulness which sometimes rose to little flights of humourousness. But he could honestly declare that he had never heard any little humourous remarks from his lips, without their being immediately counteracted by deep, solemn utterances of God's eternal truth. So that in giving them his real opinion of him as a minister, he would say he was an able minister of the New Testament, and an earnest, faithful servant of Jesus Christ.

HE WAS NO DULL, HEAVY, GLOOMY PREACHER,

but one of the most cheerful, animating, soul-stirring ministers they had in the denomination. There was always a freshness, and variety, and peculiar originality in his preaching. It was no moulding up of stale matter with him, nor a mere methodical spinning out of mere doctrinal truth in a dry, systematic way, but a preaching the Word of Life in the warmth of his heart, and as he had handled and tasted it for himself. But he was persuaded that were their deceased brother to hear him making such remarks about him, and could he, as now standing before the throne of God, drop a whisper into his bosom, it would be:—"Say not too much about me, but speak to the people for the good of their souls. Tell such among them as need to be told, that if they live and die without hope in Christ, they will perish for ever—that before they can follow me, to be where I am, they must be born again of the Spirit of God, as I was—that they can never stand as justified sinners before God, unless they be justified as I was freely by God's grace."

THE THEME OF THEIR DEPARTED BROTHER'S MINISTRY

was the total ruin of mankind through the Fall, and the sinner's salvation alone by God's grace, and as he advanced in his ministry, with the advancing years of his life, deeper and deeper did he dive into the mystery of sin and iniquity of the Fall of man, and the mystery of God, and the Father, and of Christ. What thousands and thousands of poor, lost, ruined sinners had already, through the invincible power of God, been stopped in their mad career of sin, and had died in the faith of Christ, and gone to glory. But what multitudes there were in the world, and it was not for him to say how many there might be that afternoon in that chapel, that were not only born in sin, as all were, but still living in sin! What numbers lived and died in their sins! And what then? It was inconceivable to contemplate. No change could take place in a man after death: if not saved by God's grace before death, there would be no salvation beyond it. As the tree falls, so it lies. It was an awful thing to stand before the eternal God—that God who knows all things, and hates all evil by a necessity of His holy nature. Fools made a mock of sin, but they would make no mock of sin when they stood face to face with God.

THE SICK CHAMBER IN THE HOUSE OF ROYALTY

had just recently been the chamber of sorrow and mourning. The wasting body, the glancing eye of the dying Prince, the anxious watchings, and ebbings and flowings of hope and fear in the bosoms of beloved

parents, had moved all Europe to the deepest emotion and concern. And yet this sad scene had been only a prelude to what God, in His inscrutable providence, had permitted to follow upon it. Death had come upon the Royal house, and he might say, in the words of King David, when Joab killed Abner, "Know ye not that there is a prince and a great man fallen this day in Israel." God's ministering servants are mortal men, and God had seen fit, in His unerring wisdom, to deprive that Church of His faithful servant and of their beloved pastor, who for nearly 50 years had laboured with so much earnest zeal amongst them. No one knew what death was. Scripture nowhere explains it according to its mysteriousness. It simply says, "Man dieth." "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." But

SCRIPTURE NOWHERE EXPLAINS WHAT DEATH IS.

It was nothing but a figment of man's brain, and hence a delusion to contend, as many were doing in the present day, that the wicked would be annihilated—be literally burnt up, and come to an end. They will live for ever and ever in hell, as our departed brother will live for ever and ever in heaven! They had come together that afternoon to pay their last tribute of esteem to the mortal remains of their dear minister. Many servants of God, and Christian friends, who did not belong to that Church, were there to join them in paying such tribute. God knew that he (the preacher) had loved him for the truth's sake. They had had blessed meetings together. On one occasion, when his departed brother had been fiercely assailed by the devil before going into the pulpit at Devizes, the Lord helped him to preach one of the most Christ-exalting sermons which he (the preacher) had ever heard him deliver. He was quite broken down that morning, through the power of God upon his spirit, in hearing his dear brother preach from that great text, "Before Abraham was I Am." His own Church had good reason to chronicle in their remembrance the blessed times they had had in hearing the Gospel when Mr. Warburton had visited them.

At the close of the discourse Mr. Hemington read a letter relative to the death of Mr. Warburton, which had been written out by one of the friends.

OUR DENOMINATIONAL GLORY.

BY S. GRAY, PASTOR, BRIGHTON.

PAPER II.—*Continued.*

IN the 14th century large numbers of Lollard Baptists were found in England. Milner says of this century, "The Church of God, considered as an outward society, seems only to have existed among the Waldenses." We have already seen what manner of men the Waldenses were. Yet, let us listen to two adversaries speaking of them in the 13th century. In 1225, Stephen of Borbone says, "One argument of their error is, that baptism does not profit little children to their salvation, who have neither the motive nor the act of faith."

In 1240 Moneta, the Dominican, said, "These heretics charge that the Roman Catholic Church baptizes first, and teaches afterward, while the Church of Christ taught at first, before baptizing; also, that Christ

and His apostles never baptized any without faith and reason." Heretics of this stamp were everywhere called Paterines, they flourished in Italy. Flanders was full of Baptists, and in the Netherlands, generally, they found a home. One historian tells us that all the weaving of the Netherlands was in their hands. Mention is made of 42 towns in the Duchy of Austria where they took root. They drew attention to themselves in France, Spain, and Germany.

In the 11th and 12th centuries, our brethren were as plentiful as blackberries. The Albigenes were a branch of the Waldenses. They flourished in the city of Albi, whence they derived their name. But they were by no means bounded by the circumference of the city. In doctrine and manners they were identical with the Waldenses (Milner, pp. 546, 548.) Dr. Gill in his "Divine Right, &c.," mentions three Waldensian barbs or pastors, who, during the 12th century, attained a good degree—viz., Peter of Bruys, Henry of Lausanne, and Arnold of Brescia. Their careers are sketchable.

In 1104 Peter of Bruys took his place at the Saviour's feet, being enlightened by the Spirit of God, through the Word of God. He renounced the Romish priesthood, and became a Baptist preacher. His success was on a grand scale, his followers being called Petrobrussians. Dr. Wylie notes that he taught no novelties of doctrine, but trod, touching the faith, in the steps of apostolic men (Hist. Prot., vol. i., p. 50). Baptism followed faith, with him. He said to his foes, "We await an age capable of faith, and after a man is prepared to acknowledge God as his, and believes in Him, we do not, as you slander us, *re-baptize*, but baptize him." Labbe, the Jesuit, says of him, "Almost all the heretics who came after Peter of Bruys, trod in the footsteps of his heresy: hence he may be deservedly called the parent of heretics." Thus the Jesuit altogether blesses the man whom he means to curse. The Baptist preacher, Peter, led the van of a whole host of "heretics" who came after him, and, who, like him, held that believers only are to be baptized. During his career a large crowd brought all their wooden crosses and made a bonfire of them, on a certain Good Friday. For twenty years he led the people away from images, purgatory, prayers for the dead, fasts, transubstantiation, apostolic succession, penances, and other Romish gear.

Henry of Lausanne succeeded Peter. Beginning at Lausanne he soon chose the South of France for his field of labour. His followers were called Henricians. He enjoyed a high repute for sanctity, and wielded a most commanding eloquence (Dr. Wylie). The Abbot of Clugny daintily says that he was "heir of Peter Bruis's wickedness;" which, of course, means that he was an out-and-out Baptist, and an out-and-out good man. Once a monk, he became a Baptist preacher, and, therefore, "a black monk was he!" His followers were formed into "Apostolical societies," which, modernized, would be Christian churches. Whole congregations left Rome and joined his standard. Just as Miss Cusack, the well-known Nun of Kenmare, joined a Strict Baptist Church in America a few months ago. His chagrined foes said, "His orations were powerful and noxious, as if a whole legion of demons had been speaking through his throat." We wish that there were more men with such throats as his, to-day, and that multitudes of monks might, through grace, be entitled to the enviable distinction of being pro-

nounced "black" by Rome. "His voice was enchanting enough to melt the very stones," said those who called him "black." It performed what may, perhaps, be accounted a still greater feat; it brought, according to an eye-witness, the very priests to his feet, dissolved in tears (Dr. Wylie).

Just before Henry disappeared, the graceful and gifted Arnold of Brescia made his mark. He was Garibaldi, nearly 750 years before that great patriot. For 13 years Arnold pursued his purpose of divesting the Pope of temporal power, and of separating Church from State. He only used his tongue, but he had the pleasure of seeing the throne of the Pontiff reel. In 1143 a new government was set up in the seven-hilled city, which lasted some ten or eleven years. Arnold and his followers "administered baptism only to believers;" Evervine his fierce foe, being witness. Dean Hook informs us that his followers were numerous, and in subsequent times often reappeared. On September 20th, 1870, Arnold's doctrine concerning the temporal power of the Pope, obtained its crowning victory. "On that day the Italians entered Rome, the temporal sovereignty of the Pope came to an end, the sceptre was disjoined from the mitre, and the movement celebrated its triumph on the same spot where its first champion, Arnold, had been burned" (Wylie, Hist. Prot., vol. i., p. 54). A few years ago the Council of Brescia, the citizens of Zurich, and others, determined to honour the gifted Arnold. Their admiration for him was expressed in a noble monument, costing upwards of £7,000, which was unveiled in his native place, Brescia, on the 14th of August, 1882. Italy the free looked with satisfaction at the monument, and listened with delight to the impassioned speeches in which her noble son was honoured on that great occasion.

Berengar, of Tours, died when Peter of Bruys was yet a boy. Berengar urged that, "Christ requires of thee that thou shouldest submit to outward baptism, to represent how thou oughtest to follow Christ in His death, and in His resurrection." He was charged (and gloried in being charged) with overturning the baptism of little children. Dr. Wylie honours him as the *first opponent of transubstantiation*; and declares that he denounced Rome as "the congregation of the wicked, and the seat of Satan." Berengar appeared before the famous Hildebrand, first at Tours in 1055, then at Rome in 1078. At the latter Council, Hildebrand presided as Gregory VII. Berengar's doctrines were condemned at these councils, and at others. Yet, as Mosheim says, "His followers were numerous, and his fame was illustrious." Lanfranc, Archbishop of Canterbury, wrote against him in 1087, and as Goadby in his "Bye-paths in Baptist History," says, he roundly asserts of the Berengarians that "by denying infant baptism, they oppose the general doctrine and universal consent of the Church." Lanfranc was not writing against a few, for Guitmond, a popish writer of that day, records that not only the weaker sort in the country villages of England, but the nobility and gentry in the chief towns and cities were infected (Ivemey, vol. i., p. 55).

In the seventh, eighth, ninth, and tenth centuries, the Paulicians and Paterines walked in the steps of the apostles of the Lamb. Men of like mind were not wanting at home. Just as the seventh century was ushered in, we find the old tough British Baptists repudiating baby

baptism, when Augustine, as representing Pope Gregory, demanded that they should "give Christendom to children." It was at this time, as Cote observes, that salvation by baptism was first broached in Britain, being advanced by Augustine (Arch. Bap., p. 230).

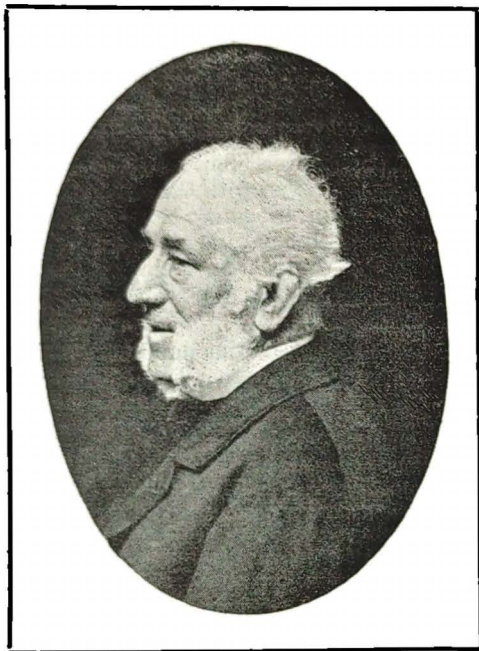
In the sixth century the truth was maintained in Iona. This little island became the light of the Western world. The Bible was the text book of the famous Hebridean rock. Great Columba maintained "The Holy Scriptures are the only rule of faith. . . It is the Holy Ghost who makes a servant of God. . . Look for salvation from the grace of God alone." These ancient islanders were far from sacramentarianism, and were Baptists indeed. Listen to one of them. He quotes Paul's words, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death,"—and then proceeds, "Observe carefully the order and sequence of these words; for the apostle having compared the death that was by Adam to the life which is by Christ, here answers an objection, and says, 'How shall we that are dead to sin live any longer therein?' teaching us thereby, that if any one has *first* died to sin, he has been buried together with Christ. But if one first (*i.e.*, before baptism) dies not to sin, he cannot be buried with Christ, for no one is ever buried while yet living. Die thou first to sin, that thou mayest be able to be buried with Christ, seeing that it is to the dead only we give sepulture." In these words modern Baptists can hear themselves speaking 1300 years ago.

In the fourth century Constantine brought religion under State control. But Baptists held then, as they hold now, that the faith was once delivered to the *saints* and not to the *State*; that the Bible does not bid the *State* contend earnestly for the faith, but bids the *saints* do so; and that Christ's "Go ye, baptize," was not addressed to the *State*; but to the *Church*. Constantine's mother was a godly matron (Fox), and she was evidently pestered with Baptist ideas, for her baby boy was not baptized. When Constantine left our shores he was unbaptized. His case is a kind of pin-prick, through which we get a peep at the Christian people of Britain then-a-days. About the time that Constantine was elevated to the empire (323 A.D.) Donatus became leader of a movement which spread far and near. The Donatists maintained that the true Church of Christ is the assembly of really pious persons only, and admits of no merely nominal membership. Augustine sneered at them as "spotless saints." Dr. Fuller in his Church History called the Baptists of his day, "the Donatists new-dipped." But even this we survive!

Novatus led a party out of Rome in 250 A.D. The seceders were called Puritans, because they argued for strict discipline. Novatian churches sprang up everywhere. It is impossible to calculate the benefits of their services to mankind (Lardner).

Hippolytus, Origen, Tertullian, Ireneus, Justin Martyr, Polycarp, Ignatius, and Clement of Rome, were all Baptist pastors of the first, second, and third centuries; and thus we get back to the beginning. We have tripped lightly over the centuries, from the Reformation back to the time when nothing needed to be reformed. All was right and true when those churches were formed which are our models. And they were Strict and Particular Baptist Churches. Congregationalists and others complain of what they are pleased to call our dogged dogma.

But in insisting that baptism means baptism (in other words, that dipping means dipping), we are only doing what we should do about eating or drinking. Dogma isn't liked nowadays, yet eating *means* eating, and four times eight *are* thirty-two. And it is as palpable that the primitive churches were strict in the matter of communion. Where were the unbaptized churches? Strict Baptist friends, we are nearly twice as old as Methuselah, and other denominations are only boys and girls to us. For venerable antiquity commend me to my much-loved denomination.



JOHN ORRICK KENNARD,

Founder and Senior Deacon of the Church at Zion Chapel, New Cross Road, London, and Treasurer of the Metropolitan Association of Strict Baptist Churches, from its commencement until his translation to the Father's House.

“GOODNESS AND MERCY.”

Outline of Sermon by PASTOR J. H. LYNN, at Zion Chapel, New-Cross-road, on Sunday Evening, Dec. 6th, 1891, occasioned by the decease of JOHN ORRICK KENNARD, who fell asleep Dec. 1st, 1891.

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.”—Psa. xxiii. 6.

TH**ERE** are four passages of Scripture closely interwoven with the pilgrim life of our brother John Orrick Kennard. Perhaps the most appropriate one is our text. His life here could not be better told than in the former part, and the latter part describes his life above.

He was born Sept. 23rd, 1808, and passed his childhood at Deal. There, in very early days, he learned the truth, and it took root in his

soul. Friends marked the thoughtfulness and apparent devotion of the lad, and led him, to his great joy, to a prayer meeting. As a boy he was a suppliant. He sought the Lord in his youth; and the Word of God became precious to him. These words were much blessed to him: "I love the Lord because He hath heard my voice and my supplication;" and the word was verified in his experience, as in that of many a youth besides, that "Whosoever shall call upon the name of the Lord shall be saved." He found the blessedness of the Good Shepherd's love and of fellowship with the flock of God in his boyhood; and the Heavenly Father joyed to look down on the lad walking from Deal to Canterbury, or Sandwich, reading, and pondering his New Testament on the way.

He then came to London, and at Walworth was privileged to hear Joseph Irons and Dr. Rippon, being led during the pastorate of Joseph Hambling to settle at East-street, Walworth. This pastorate ended in 1842, and was followed by that of Jeffrey Moody (under whose ministry the preacher received mighty blessing). Our brother then came to Deptford, where, true to the truth—and how could he be otherwise, if the truth had laid hold of him?—he sought a place where he could hear the testimony that had become so precious to him. Failing to find a spiritual home, he sought friends who would join him, and the meeting at Zion, Giffen-street, was commenced. Thus this Church, under God, was founded by our brother, with the co-operation of a few gracious men and women, only one of whom is with us now—our much-loved sister Mrs. Topley. In subsequent years he was always ready to take his full part in every undertaking connected with the Church. When any matter of Church order needed attention, or help for the cause or for the poor, if he was not first he was never far behind. His zeal grew and strengthened with the work. We thank God that He put it into his heart to commence and continually help this cause.

In pondering the text, let us mark the steps of its realization, tracing them in the life of this man of God. Note well his early joy that exclaimed, "*I love the LORD because He hath heard my voice and my supplication.*" The love of the Lord from such a cause is only part of the gracious truth. The vitality of love precedes (however unconsciously) the exercise of true prayer. To seek the Lord is an effect from the causal love implanted. Who seeks Him without loving Him? Did ever heart seek God from any other cause? How little we understand the full meaning of the word fellowship. "Called to the fellowship of His Son." "Our fellowship is with the Father and His Son Jesus Christ." Why does the Shepherd seek the sheep? Why does the Father send His Son for His children? Because He loves them. In them His purposes are fulfilled. If our brother loved because he *found* the Prayer Hearer, he also must have loved before he sought Him. For our approach to and joy in God is throughout in correspondence with, in answer to, and the reflection of His in regard to us. Herein is fellowship. Are you where our brother was in his 20th year? Why do you seek God and pray to Him? In spite of nature's shrinkings, you are attracted to Him. The reason is that you are His child. He is your Father. The secret actings of the Holy Ghost have wrought, perhaps for years, and you knew it not. He had touched you. The Holy Ghost brought you to the only ground where it is possible to want God. All that is from

you Godward is the fruit and result of that which is from Him. Some heart says, "I fear He will not hear me!" Our brother knew the fear. Was his fear justified? No! Neither shall yours be. Who seeks God's bosom, yet fears rejection, shall find his fear falsified.

"*The LORD is my portion, saith my soul.*" That was the best capital to bring to London after all (our brother, though commercially successful, came from the country with only a few shillings). These words were oftentimes on his lips. Prayer answered puts us into the centre of God's love! His heart is mine! His love is mine! Himself is mine! This is the only possible issue for the suppliant sinner, the seeking soul, the needy heart. Many of you have found it so. Oh, be encouraged, souls that seek the Lord. Could he not well now look forward, and say, "I will dwell in the House of the LORD for ever?" God does not become our portion by our taking possession of Him, but by Himself entering our hearts and abiding. This is your experience who know Him, and mine. He says, "I will have mercy on whom I will!" We clung to our imaginary fulness. He showed that it was less than nothing, and vanity. When He comes in insistingly, who can expel Him? And when death can rob God of His immortality, then and then only can the redeemed soul say that God is not His portion. What else, then, can follow but goodness and mercy? Child of God, do you feel there are difficulties about the "*surely . . . shall*"? But! Yes, you have your "but!" Where is it written? What is its support? What are its arguments? God's truth will have none of it, and the issue of all the soul bewilderment is that you are brought back to His SURELY goodness and mercy shall follow me. Often our brother altered the tense, and in prayer based his plea on "Goodness and mercy HAVE followed." Doubtless, if David had re-written the psalm at the end of his career, he would have done the same. Our brother used the gracious words in review, and they were verified in his gentle death. Discouraged believer, be encouraged. But you say, "I am differently circumstanced to him." We are all placed in different circumstances, but our covenant God is the same, His grace the same, His skill and His bounty. Is your way more rugged than that of some may seem? still

"His way was much rougher and darker than mine!
Did Christ, my Lord suffer, and shall I repine?"

Another Scripture very precious to him was "*Christ in you the hope of glory.*" Heard prayer and the known portion led our brother into the first part of our text. "Christ in you the hope of glory," while a *present* blessing, led to the second part: "I will dwell in the house of the LORD for ever." How perfectly the Holy Ghost teaches this in the review of the pilgrim life of God's beloved. Our brother would often say to me, "Why am I left here? I am no use." He was of use. We need the testimony of such men as to the faithfulness of a covenant God to His children. To his near friends and to the senior members of this Church it must have been a great comfort and gladness to remember how sure and unbroken was the confidence of his latter days. "Jesus, lover of my soul" was often the utterance of his heart. In the near prospect of dissolution he would say, "What a mercy to have a good hope!" When reminded that he was nearly home, he would say, "What a mercy!

"Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail,
O may my last expiring breath
His lovingkindness sing in death.

Then let me mount and soar away
To the bright world of endless day,
And sing with rapture and surprise
His lovingkindness in the skies."

I speak not thus to extol or adulate our brother who has gone home, but to magnify the grace of our covenant-keeping God.

"Whose faith follow." If you speak to any of God's children about following them, they will say, "Oh, no!" Let us follow their faith. Was he perfect? Is any perfect? "If we say we have no sin we deceive ourselves, and the truth is not in us." God lead us to emulate and to excel our brother. Meekly following and faithfully trusting in Him who has engraven on our hearts His grace, mercy, and love. Faithful to His mandates, ready-handed for His work, whatever it may be. Whether we have pence or pounds, ready to minister to the needs of others. Be ours unflinching confidence in His truth, loyalty to His Lordship, readiness for His work, and sympathy for His saints. If there be a difference, may we be more richly thus endowed, and so increase with the "increase of God" in our lives and histories.

You who have never prayed, what would an aged man like this have been without prayer? What history would his have been without his blessed hope? Where art thou? Art thou estranged from God, and hopelessly passing down to perdition?

Our text has been fulfilled to our brother. He dwells in the HOME of the LORD for ever. He is ABSENT FROM THE BODY AND AT HOME WITH THE LORD. May this be fulfilled in our experience. Amen.

One of our members (brother George Ruffell) has written and handed me a beautiful *In Memoriam*, which I will read to you:—

"Long we have loved him! Yesterday he died,
Entering an unseen and unchanging state
There to abide for ever: thus cut off
From mortal fellowships and so from cares
Emancipate, nor knowing nor to know
Desiring, never to return thereto.

Earth holds his ashes in her firm embrace
Till all unfinished things be made complete.
When he laid down an angel bore him home;
But when he rises Christ Himself will call.

* * * * *

And we go on a few brief months or years
Until the flick'ring candle of this life
Is spent, and wasting, of itself expires.
Till then unmoved and steadfast will we be
In work of God abounding, knowing well
That all such labour with success is crowned."

THE BLESSED DEAD.

MR. GEORGE POCOCK.

"FRIEND after friend departs" is a truth with which we have been very familiar for many years; latterly, however, the fact has forced itself upon us with a solemn reality that constantly brings before the mind the Scriptural injunction, "Be ye also ready." Our earnest prayer is that the Lord may sanctify the many afflicting and bereaving dispensations we are passing through, to the good of all and the glory of His great name.

We have been asked to write a few lines about our departed friend and brother, Mr. George Pocock. Our personal acquaintance with him has

only been about ten years; and, from the commencement to the end, was one of mutual Christian fellowship. It was said of the late C. W. Banks, by the printing and publishing fraternity, that he (C. W. B.) was "a familiar figure in Fleet-street." We can truly say of our brother George Pocock, he was a familiar figure at every Strict Baptist Chapel in the great metropolis and its suburbs. Grace gave him a very cheerful and happy disposition, and he always had a genial smile and a hearty shake of the hand for all who loved the Lord Jesus Christ, and the grand and glorious truths of the Gospel. His chief pleasure, joy, and delight was the house of God, and we are quite sure that no more suitable text of Scripture in reference to him could be found than the one printed on the memorial card before us, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." This is strikingly true of Him, and which he manifested by his daily walk and conversation. Although the physical infirmity of deafness prevented him from hearing, it did not keep him from attending the means of grace. He said, "I get the hymns and text, and can sometimes meditate on them." His heart was in the service, and never wearied of it, as his last moments show.

We might say our brother George Pocock's life, on the whole, was an uneventful one. He moved on the even tenour of his way, seeking "first the kingdom of God," and experimentally proved the truth of the latter part of the verse, "All other things shall be added." He was never an idle or dilatory man, and Providence smiled on his efforts, and his gratitude to God in this respect was manifest in his contributing to the cause "as God had prospered him."

He was brought into the liberty of the Gospel when a young man, under the preaching of the late James Wells, and was baptized by him in the Old Surrey Tabernacle in the year 1838. He married the second daughter of the late John Andrews Jones, and united with the Church in old Brick-lane in the year 1843, was elected deacon in 1851, and served in that office till 1880, when he left "Jireh," and united with the Church at Mount Zion, Hill-street. Our departed brother George Pocock adhered with an unwavering tenacity to his fond and gracious father-in-law till God called him home. At the latter part of the life, through advancing years, of the author of "Bunhill Memorials," Mr. Jones, infirmities came on, so that whenever and wherever he (J. A. Jones) was called to preach, his devoted son-in-law was his close and constant attendant. These are just a few brief and homely remarks gathered from conversation with him during the time it was our privilege to have his acquaintance.

Our brother was favoured with a good measure of bodily health, and was only absent from the house of God one Lord's-day. Friday, Jan. 15, 1892, not feeling very well, he retired to rest rather early, weakness came on, and he was unable to leave his bed. January 23rd, after only one week's illness, he peacefully passed away to be for ever with his Lord, and we silently sing with Charles Wesley:—

" 'Tis finished, 'tis done, the spirit is fled,
Our brother is gone, the Christian is dead;
The Christian is living in Jesus' love,
And gladly receiving a kingdom above."

During the week our brother was confined to his bed he scarcely had any sleep night or day, but was constantly and actively engaged (in his sick room) in the service and worship of God. He would have the Bible, read, expound, and engage in prayer; and would never partake of anything without saying, and sometimes singing, "the usual verse," and those who were used to the not ungenial tremor of his semi-baritone voice, can easily imagine the fervour and earnest emphasis with which he would crave the blessing to "Feed in Paradise with Thee." Well, "Our brother has gained his release," and, as Mr. R. E. Sears says, "He's lost his deafness now," and joined the immaculate throng in singing, "Unto Him that loved us and washed us from our sins," &c.

On Wednesday, Jan. 27th, his mortal remains were interred in the Paddington Cemetery at Willesden, where, though the weather was very inclement, a large number of old friends gathered. The funeral service was simple, sincere, earnest, suitable, savoury—yes, savoury, short, and quite to the point. Brother Squirrell, his pastor, in a most impressive manner, was led to speak from the words, "And he died in a good old age, full of days, riches, and honour." We should like to give the address delivered in the chapel, but space will not permit. At the grave Mr. Squirrell read Psalm xxiii., and the mortal remains of our beloved brother George Pocock were laid to rest. He had travelled 79 years here below, and entered the promised land with the passport, "Sealed by the Surety's bleeding hands," to go no more out for ever."

Our prayer is that the Lord may sustain his widow, the only surviving relict of the renowned J. A. Jones, of blessed memory, and that in her last days she may be favoured with some sweet meditation of her Lord and Saviour Jesus Christ, whom she has known and loved so many years,

JOHN W. BANKS.

THE LATE MR. C. H. SPURGEON.

PERSONAL RECOLLECTIONS.

MR. WINTERS.—DEAR BROTHER,—As your space will not allow of any lengthened account of the late Mr. C. H. Spurgeon, and as his history has been told out times and again by almost every journal extant, its repetition is quite needless. I submit, therefore, just a few personal recollections of his first appearance in London, &c., which was in the year 1853. In January, 1854, he entered upon the pastorate at the Church in New Park-street, a church formerly under the care of the late Dr. Gill. At this time he was a frequent visitor at our house in the Bermondsey New-road, where we printed the *EARTHEN VESSEL*, and I well remember his lively and cheerful manner, and the pleasantries of his conversation to us as he stood by the printing press while we were printing our favourite magazine. He (Mr. Spurgeon) was very fond of my own beloved father, and this was not surprising, seeing they both possessed a genial, loving, charitable disposition; and if earthly objects had been my father's chief aim, a golden opportunity offered itself. However, as Strict Communion and the fundamentals of Holy Writ were fixed principles with C. W. Banks, that matter was dropped; but a mutual feeling was always entertained, and this existed till the time of my father's decease, as just before he (C. W. Banks) died Mr. Spurgeon wrote a most kind and spiritual letter, in which he offered to do anything in his power. The fellowship between them was cemented at the throne of grace. Sometime during the year 1853-4 Mr. Spurgeon was seized with a severe illness, while living in the Dover-road, Borough; my father was sent for, the communion and prayer at the bedside was so sacred and sweet that when he rose from his knees, Mr. Spurgeon exclaimed, with the tears running down his youthful-looking face,

"WHAT A PATMOS!"

Mr. Spurgeon never wrote to my father without mentioning this "hallowed" circumstance. The *Christian Cabinet*, promoted and edited by C. W. Banks, was the first penny weekly religious paper ever printed, and contained a column by Mr. Spurgeon, called "Spurgeon's Column;" this brought my brothers and myself into a familiar acquaintance with C. H. Spurgeon's kindly, sympathetic, and enlivening disposition.

In the course of a few short years, Mr. Spurgeon's increasing popularity brought him additional labours, so much so, that he had to curtail what could be dispensed with for that which was necessary.

Mr. Spurgeon always had a kind word for the Strict Baptists, and I believe, with many others, that had he lived to riper years he would

have come out boldly on the close New Testament order. Be that as it may, I heard him say on one occasion at the Lord's Supper: "Some of our dear friends object to persons communing who are not of 'the same faith and order.'" Mr. Spurgeon continued (as I thought a kind of apology), "We shall commune together in heaven and not here?"

In the public service, Mr. Spurgeon adhered for the most part to the old-fashioned order, especially so in the singing—he liked to "give out" the hymns verse by verse, and old-fashioned tunes. I heard him give out that hymn of Medley, 172, Denham's, each verse finishing with "His lovingkindness," &c. Mr. Spurgeon said, "We will sing it to the tune 'Derby,' it has a repeat in it; some people object to repeats, but we cannot repeat 'His lovingkindness' too often."

Mr. Spurgeon always held the late James Wells in very high esteem, as I remember him saying in New Park-street, "I love Mr. Wells as a brother in Christ," and this was maintained till Mr. Wells' death, when Mr. Spurgeon manifested his love to the memory of the pastor at the Surrey Tabernacle by his presence at the funeral.

The last time I heard Mr. Spurgeon was on the Thursday evening of the day of the death of Mr. Olney, when Mr. Spurgeon preached from the words in James iv. 13, 14, when he prefaced his remarks by saying "There is not a heart in this place to-night more sad than mine." Soon after this he lost another esteemed and constant friend, Mr. Carr. These two blows were, I think, a great shock to his already overdone constitution, which might have given an impetus to the disease working about his system.

Although Mr. Spurgeon passed away comparatively early in life, yet if the amount of work he did be taken into consideration, he lived to the age of Enoch (Gen. v.).

I am sure I only express the desire and hope of the readers of the "E. V. & G. H." that the noble institution at Stockwell, the orphanage, where 500 boys and girls are fed, clothed, housed, and cared for, may be well sustained. This work, the outcome of his generous heart, will stand as a glorious monument to his memory as long as the world lasts.

The funeral took place on Thursday, February 11, at Norwood Cemetery, when a long line of about 300 carriages were in procession, which was witnessed by many thousands. The hymn (composed by Miss Doudney, daughter of Dr. Doudney) "Sleep on, beloved," was sung.

The coffin containing the mortal remains was of olive wood, and bore the following inscription:—

"In loving memory of

CHARLES HADDON SPURGEON,

Born at Kelvedon, Essex, June 19th, 1834,

Fell asleep in Jesus, January 31st, 1892.

'I have fought a good fight, I have finished my course, I have kept the faith.'"

I could add much more, but fear I have trespassed too much already.

JOHN WATERS BANKS.

DIVINE HELP SOLICITED.

LORD, how I need Thee! I need Thee ev'ry hour,
To save from foes within, from sin and Satan's power:
The way is rough and rugged, the path lone and drear,
Come to me, my Saviour, my drooping spirits cheer.

Give me grace to trust Thee, Thou art for aye the same;
Thou canst not break Thy Word, I cannot plead in vain;
Lead Thou me on and help me e'er to lean on Thee;
Light shall shine through darkness, and set my spirit free.

Lord, help me now and ever to do Thy holy will,
Let me live for Thee, Thy counsels to fulfil;
O keep me by Thy power, all my journey through,
Save me in ev'ry hour, and thus my strength renew.

M. C.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

JUBILEE SERVICES AT ZOAR CHAPEL, IPSWICH.

The very name of jubilee has a charm for God's sanctified ones. When jubilee services are held in connection with the cause of truth, it has peculiar charms. Need we then wonder at the friends of Zoar having glistening eyes betokening heart-throbbing gladness on Jan. 6th? That being the day specially set apart to celebrate the jubilee of the cause of God in that place. The services of the day commenced with a prayer-meeting at 7.30 a.m. Notwithstanding the morning was very cold, nearly, or quite, forty friends assembled at this early hour to render the sacrifice of devout thanksgiving for the fifty years' mercies, and to present supplications for special favours from our covenant God for the day, and for the time to come. This was a time of sweet refreshing. Pastor R. C. Bardens, in a loving manner, presided, and read a portion of the Word. Eight brethren poured out their varied yet united breathings before the throne.

At eleven o'clock the aged veteran, Mr. C. Hill, of Stoke Ash, Zoar's old and beloved friend, occupied the platform, and, after singing, read Psa. ciii. Considering all the circumstances, nothing could have been more appropriate. His text was taken from Heb. x. 23, "Let us hold fast the profession of our faith without wavering." Eager ears and hearts hung upon the preacher's lips while he eloquently discoursed upon the faith, the holding fast the faith, and the encouragement to do so. In no enigmatical language did he set forth the excellency of the "God-made creed," and the necessity for holding it fast, showing that there are many faiths in the world, but only one true faith, which is distinctive, costly, of divine origin, meets all requirements, and is unchangeable and indestructible.

Many reasons were pointed out why we should hold it fast and not temper it, or tone it down. Among others: for the benefit of the world; for the purity, protection, prosperity of the Church; for the honour of God and His Christ, to prove our loyalty and love. Would to God the faithful utterances could be made to sound in the ears and hearts of all the members of our Strict Baptist Churches! The sermon ought to have been printed as the testimony of an aged servant of Jesus Christ on such an important occasion. May the sweet recollections of it ever abide with us.

In the afternoon brother Cornwell, of Brixton, preached a solid searching discourse from 2 Cor. i. 10, "Who delivered us," &c., taking it in its past, present, and future aspect. Free will and sovereign

grace were not allowed to divide the throne. The sinner was abased and a Triune Jehovah exalted. After this gospel "strong meat," came the public tea, which was much appreciated, if we may judge from the cheerful countenances of the numerous friends.

"Kindred in Christ for His dear sake" was the key-note for the evening service. The kind-hearted, truth-loving pastor, R. C. Bardens, presided, and in a few loving words greeted his brethren in the ministry, expressing his gladness to see them with him on such a memorable occasion. He read an interesting extract from an old periodical referring to the building of Zoar.

Brother Hill then gave an exceedingly interesting address. He said he was afraid the Suffolk parsons were not so good as they used to be. It was through the efforts of the Suffolk Home Mission the chapel was raised. The first minister was named Bateman. He himself had been interested in the place almost from the first, for it was during the time he was in business at Woodbridge he first preached there to about thirty people. He used to drive over in the morning and back again at night. The congregation increased to about two hundred, and the friends would liked for him to have settled. He offered to go for £40 a year, and devote his whole time to the work, but the friends were afraid to venture on such a large sum. People in those days would travel a long way to hear the Gospel, and it used to be the theme for conversation. An old lady first taught him the things of God; she said she saw him born, and declared he would be a preacher.

Josiah Morling, of High Wycombe, said the Church had had 117 jubilees, but this was the first Zoar had had. It was gratifying to him to be there to take a part in it, as he had been pastor there over eight years out of the fifty, and had been honoured to give the right hand of fellowship to 68 during that time. Retrospectively, there was cause for devout thankfulness. God had been faithful. There had been fifty years of mercies, of trials, of the preached Gospel, of prayers, saving power, religious liberty, &c. At present the times are ominous, the clouds are lowering, the mutterings of the distant thunder betokened the coming tempest. There is great need to stand firm to the great truths of the Gospel. The future—God's faithfulness gives confidence. Truth is immutable and eternal. "The Lord knoweth them that are His." Crowns are prepared and must be worn; palms are in waiting and must be waved; seats are ready and must be occupied. Brother Kern said it was the

first jubilee he had attended in connection with the Church of God, and referred to the people being blessed who know the joyful sound, seeing they are freed from debt and bonds.

Brother J. R. Debnam next came with kindly, loving words of truth and peace, enlarging gratefully upon fifty years of Gospel continuance, of gracious blessing, of unbroken faith, &c. God be praised our brother has been preserved in the faith, while so many have turned away from it.

Brother Ranson, of Somersham, brought up the rear with a few remarks of good will, clearly indicating God is with him. Deacon Ethridge, in a few well chosen words, proposed a vote of thanks to the minister who had come and spoken to them. Deacon Wright seconded it. The singing of "All hail the power of Jesu's name" and the Benediction brought these happy and soul-cheering services to a close. May the memory of them long continue as sweetest fragrance is the prayer of

MINIMUS.

LIMEHOUSE.—Mr. E. Mitchell gave a most heart-cheering, soul-comforting, experimental sermon from the words, "All these things are against me," on Tuesday afternoon, February 2nd. It was the occasion of the 22nd anniversary of the formation of the Church. In the evening Mr. W. Kempston presided, and read Psa. ciii. Mr. Youdan sought the Lord's blessing. The chairman's remarks were Scriptural and sympathetic, making touching reference to the illness of brethren Baldwin and Turner (two of the deacons), who, with their families and many others, were detained at home by reason of affliction. Addresses were delivered by brethren Cornwell, W. H. Lee, Mitchell, G. Webb, F. C. Holden, and Noyes; J. W. Banks, J. Lee, W. Beale, G. Lovelock, and others took part. Mr. Holden, the pastor, preached on the Sunday. Collections better than on any previous anniversary. The service was closed with prayer and praise. Although the weather was inclement, a good number came together.—J. W. B.

HERTFORD.—The annual New Year's service at Ebenezer was held on January 28th. Like all other places, sickness prevails to an alarming extent, and thus making the attendance smaller than usual, and the loss of Mrs. Bowles was felt to be a great one, not only by her beloved husband, but by the Church and congregation, and also by those who are in the habit of going there annually. In the afternoon Mr. F. C. Holden preached with much earnestness a sound Gospel sermon. Mr. G. Lovelock, who has presided at this public meeting for so many years, was prevented from being present

through affliction, as also was Mr. Sampford, of Ware. The chair was occupied by J. W. Banks, and some fervent, spiritual addresses were given by brethren Alfrey, Bowles, Holden, and W. Stringer. Mr. Samworth made the annual presentation to the pastor, which, we rejoice to say, was more than usual, amounting to nearly £30. Brethren Bayes, Lake, Hodgkins, and others took part. Mr. Bowles thanked all for their kind sympathy and presence, and the singing of the grand old Doxology brought the service to a close.—J. W. B.

CROYDON (DERBY-ROAD).—On Tuesday evening, January 12th, 1892, a very interesting tea and public meeting were held to welcome Mr. Joseph Copeland as pastor. About eighty friends were present at tea. Mr. J. Woodward (by whose influence principally the present chapel was built) presided at the meeting. Mr. S. J. Clutterbuck, the secretary of the Church, gave a short but interesting statement of the leadings of divine Providence in the choice of brother Copeland as pastor, expressing the fact that the Church, after the loss of its late pastor, by death, besought the Lord most earnestly to appear and send them an under-shepherd, and, from the course events had taken, they truly felt that the Lord had heard and answered their petitions in the person of brother Copeland. The Church was perfectly unanimous in the choice, and perfect peace and harmony reigned in its midst. The pastor, Mr. Joseph Copeland, then gave a very interesting account of the Lord's gracious dealings with him in calling him by grace when but a youth. He stated that he was born of humble but godly parents, that he was trained in the knowledge of the doctrines of grace, and was early the subject of religious impressions. These, however, wore off, and he went far in the way of sin, leading his younger brother with him to his continued grief. When about 17 years of age, it pleased God to afflict his conscience with a sense of guilt, which only deepened as he tried in various ways to get rid of the burden, till the Lord took it away. On Monday morning, January 15th, 1877, about nine o'clock, when dusting some goods in a warehouse in the City, he felt in his soul the sense of the words, "Thy sins, which are many, are all forgiven thee." The burden was gone; he sought where he might quietly pour out to God the feelings of his overflowing heart. In February of that year he was baptized by Mr. Osmond, at Forest-road Chapel, London, and received into the Church, meeting at Bethel Chapel, Newton-street, Hoxton, then under the pastoral care of Mr. Osmond. He then followed on to

narrate his call to the ministry, and explained in a very clear and emphatic manner his belief and what he intended to preach. He said he was a Calvinist; some might call him a hyper-Calvinist. Mr. J. E. Elsey then followed with an instructive address upon the words, "Let us exalt His name together," and heartily welcomed his brother Copeland in his new sphere of labour. The singing of the Doxology brought to a close one of the most cheerful and happy meetings ever held at Derby-road, Croydon. The chapel was well filled with attentive hearers. Several friends from Hope Chapel, Bethnal-green (the scene of our pastor's late labours), amongst whom were brother Stockdale and his wife, were present. The Church at Derby-road desires to take this opportunity of thanking most heartily the ministerial brethren who have so ably served the cause during the period of its late pastor's illness and its subsequent widowhood. That the Lord will be pleased to shower much spiritual blessing and prosperity upon pastor and people, is the earnest prayer of S. J. CLUTTERBUCK, Secretary.

CROYDON (SALEM, WINDMILL-ROAD).—Dear Mr. Editor, and beloved Brother in the Lord,—We as a Church are very thankful the Lord has spared your valuable life, and, knowing that you take an especial interest in the welfare of Zion at large, I send you a few outlines of our happy meeting held on Thursday, January 28th, to commemorate the Lord's goodness to us during our seven years' pastorate. Our brother Dolbey was announced to preach in the afternoon, but was prevented by illness, and our brother Sears kindly officiated in his stead, whose testimony was highly appreciated, having selected his text from Isa. vi. 5—8. A comfortable tea was provided, which was heartily enjoyed, and at the evening meeting our highly-esteemed brother Mr. J. Lee presided, who, after giving us good advice and counsel, called upon the pastor to give an account of his seven years' work in Salem; an interesting paper was then read to the delight of all present, after which the brethren Copeland, Sears, Davis, and Tooke gave excellent addresses. A hearty and liberal collection was then made, amounting to £12 10s. 6d., thus closed one of the happiest meetings ever held in Salem. Praise the Lord.—W. HORTON.

P E C K H A M.—RYE-LANE, SOUTH-GROVE.—It is gratifying to know that our brother James Crook, of Lewisham, preaches the Gospel every Tuesday evening in South Grove Hall, Rye-lane. From a letter before us we learn that the past services held in the above hall have been greatly blest to precious

souls. We hope the friends will feel sufficiently encouraged to continue this good work, and that brother Crook may be well rewarded for his self-denying labours of love. Service commences at 7.30.

FOREST GATE (CLAREMONT HOUSE).—Services in connection with the third anniversary of the formation of the Church were held in Claremont rooms on Tuesday, January 26th, when a sermon was preached in the afternoon by Mr. A. Markham, founded on Isa. i. 10. At five o'clock a goodly number sat down to tea, after which a public meeting was held at 6.30, under the very able presidency of Mr. W. Kempston. After the first hymn, which was given out by Mr. G. W. Beale, the chairman read a portion of the Word. Then our young brother A. Arnold earnestly sought the divine blessing. Brother Kempston made a few opening remarks testifying the pleasure he felt at being at the meeting, then called upon the pastor (Mr. Margerum) to give an address. Mr. Margerum, who was far from being well, and who a few days before had suffered a serious bereavement in the loss of his eldest daughter, refrained from making a speech; further than that, we have real peace, love, and unity in the Church. He had every reason to believe that he lived in the hearts of the people, and he knew that they had a warm place in his heart, which, after labouring among them for nearly six years, was a cause of thanksgiving to Almighty God. They had been very generous and kind to him in a time of great trial, for which he desired to thank them. We had a little increase during the year, and still continue with the help of God preaching the same old-fashioned Gospel. Mr. Markham spoke well from Psa. cl. 6. Mr. Holden, in his usual kind, grave, and thoughtful manner, spoke from Heb. xii. 1, 2. Mr. G. Webb was helped to speak on Nah. i. 7. Brother Bolton expounded 1 Pet. i. 2. Brother J. Flory was very animated on "Go forth," and brother Sanders very solemnly spoke on Matt. xxv. 6. The meeting was a most successful one, "Praise God from whom all blessings flow."—G. PAYNTER.

WALTHAMSTOW (ZION, MAYNARD-ROAD).—On Wednesday, Jan. 6th, 1892, the New Year's meeting was held, preceded by a well-provided tea. The meeting was most refreshing, and of a social character. It was commenced by singing the well-known hymn, "Come, Thou fount of every blessing;" prayer was offered by our brother Foster, after which we read together Psa. xlvi. and spoke to the friends on that sweet portion, "Ebenezer: hitherto hath the Lord helped us." Brethren Pledger, Phillips, Wallace, Boyden, Smith, and Turnpenny

were each greatly helped to speak words of encouragement. Many of our dear friends have had to pass through a year of great trial and affliction, and some loved ones are in the furnace now, but the word which seems just now our great encouragement is, "He leads His redeemed by a right way, that He may bring them to a city of habitation." May divine favour be graciously shown to this little hill of Zion earnestly prays
ADAM MARKHAM.

MARCH, CAMBS.—On Tuesday, Feb. 2nd, Mr. J. E. Hazelton gave a lecture, "The Voice of History and Scripture Concerning Rome," to a large and attentive audience. This service was much appreciated, and was felt to be especially worthy of regard on account of the constant allusion of the lecturer to the Word of God in support of his remarks, while the interesting points of history proved the necessity of adhering to the sacred volume. A collection was made on behalf of the Sabbath-school. God bless our brother's labours in these lectures.

HOMERTON-ROW.—Dear Brother Winters,—You will be pleased to hear, I feel sure, that we are favoured with the Lord's presence and blessing at Homerton-row. Our dear pastor's ministry has been owned to the ingathering of 24 members to the Church during the twelve months he has laboured amongst us. He baptized four on Jan. 31st, and received seven last night (Feb. 7th) to our communion. We had been brought very low, numbering only 27 in actual attendance. We therefore have increased to nearly double that number. This is marvellous. To God be all the praise.—J. HAINES.

DORSET-SQUARE.—The Infants' Friend Society in connection with Mount Zion, Hill-street, held its anniversary on January 26th. For over half a century the society has pursued in a quiet, modest, Christian way its mission, ministering to the temporal requirements of poor, needy women. During the past year 184 different cases were visited: many instances of poverty of the most extreme nature came before the notice of the visitors; altogether, the report told of a very large amount of work done. Reading the Word of God and prayer is always observed with the hope that much spiritual good may be the result. The receipts and expenditure give a total of £82. Mr. R. E. Sears gave a forcible Gospel address from the words, "Lo, I am with you alway." Messrs. Bush and Beecher followed, their minds being led to speak on "Prayer," and were so graciously helped by the Holy Spirit that many hearts and eyes were moved to tears, not of sorrow, but of sympathy and joy. It

was indeed a season of hallowed and holy fellowship. Mr. Squitrell presided, and gave some very savoury remarks. Mr. C. Wilson and Mr. Harris, of Shouldham-street, took part. Reference was made to the departure of brother G. Pocock. Praise to God and the benediction closed this anniversary service.—J. W. B.

STRICT BAPTIST MINISTERS' ASSOCIATION.

It has become an established custom by the above association to commence the New Year with a social tea, and meeting of a devotional kind; to which the wives of our brethren are invited. On 5th January, 1892, a goodly number were assembled, and the meeting was most enjoyable. Several brethren engaged in prayer, and our dear president, Mr. R. E. Sears, read a paper on the Holy Spirit, which was greatly enjoyed, and the brethren strongly urged Mr. Sears to allow it to be published in the E. V. & G. H. The very valuable services of our dear secretary, Mr. J. J. Cooler, met with a very suitable acknowledgement. Some of the friends were desirous that he should receive a token of gratitude and affection, and it took the form of a very beautiful barometer for Mr. Cooler, and a Bible for his dear wife. Mr. Sears, in a most brotherly fashion, presented the tokens, also an address, signed by several brethren. Mr. Cooler, being quite unaware of the event, and who was suffering much pain, very feelingly acknowledged the gift, after which the happy meeting was brought to a close. May our gracious Lord condescend to make the members of this association a great blessing to our pastorless Churches.—ADAM MARKHAM.

WATCHING THE MINISTER'S MOUTH.

Dear Sir,—I noticed your remarks, in answer to my enquiry, about the deaf lady who said she could catch a good deal by watching the motions of the minister's mouth. I hope she is correct; but even if she is not, it would be a pity to let her know that one could not credit what she says, or that one thought she was deceived. For, while she thinks so, she has something to fix her attention, and it is not an easy matter for a deaf person to do that, not even in the sanctuary. How it is with those who have been trained to the oral system, I have no means of knowing, but I think you may take the following as a fair specimen of the possible mistake we, who have become deaf gradually, can make by watching the motions of the mouth:—When I was a boy I lived with a bachelor uncle and a maiden aunt, and my uncle's business led him to go to Hinckley nearly every Monday. I was present on one occasion when my aunt was trying to talk to a deaf lady by the

motion of her mouth, and she said to her, "John's gone to Hinckley." The deaf lady replied, "A wooden wench; ah, mine's a wooden wench;" alluding to her servant girl, and thought my aunt was doing so. That I heard myself; and I can assure you I have made as grotesque mistakes.

ENDORSEMENT.

I can heartily endorse the sentiment you express on page 6 of January E. V. & G. H., though I was brought up in the Established Church of England:—"We solemnly believe and declare, at the risk of being thought uncharitable, that the doctrinal basis of the Strict and Particular Baptist body is nearer the New Testament than that of any other existing body of professed Christians throughout the entire globe." I think, Sir, it could also be proved that those who did not conform to this same order, among the Gentiles at least, during the first two or three centuries after the promulgation of the Gospel, were counted schismatics. The Christian Jews observed circumcision as well. But errors soon crept in, even in the time of the apostles; and when the old Pagan dragon was cast out, the woman (the Church of Christ) fled into the wilderness, and she has been nourished there ever since; and we must not look for the Church of Christ in highly cultivated places, or on intellectual thrones, receiving State recognition, though the earth (State) may stop the persecution for a time (Rev. xii.). How marvellous so many distinguished personages should be cut off the first month in this year!

Wishing you health, peace, prosperity of soul, and God's presence and blessing,
—A. BEREAN.

CROWFIELD, SUFFOLK. — DEAR BROTHER WINTERS,—We have cause to thank God for your recovery thus far; hope your health and strength may be perfectly restored, and your life spared for a long time to serve your God among His people, both in public ministration and editorial work. I am now a poor, broken-down creature; afraid my preaching work is done, and am willing to be reconciled; but at times I take it hard to be laid aside after so many years. Some people say "Thy will be done" easily; our precious Christ said it in sight of wrath and curse due to our transgressions, such as never befell a creature, and under which none could stand save Him who is "Immanuel, God with us." We sometimes say "Thy will be done," but to be brought to it by severe hardships is another thing. In looking over the E. V. & G. H., I see brother Freeman has sent you the report of brother Hall's departure, who, with his mother, were two of eight formed into a Church in June, 1835, and died in the faith after 55 years' membership. On Jan. 26th, bro-

ther Chapman, of Wetheringsett, died in a good old age, having passed his fourscore years. He was several years a member at Mendlesham, but some unpleasant circumstances arose which led him to leave and join the Church at Crowfield. With it he remained an honourable member and much esteemed to the day of his death. On Jan. 27th Mrs. Curtis, eldest daughter of the late Michael Runneckles, of East Stonham, and wife of the late Robert Curtis, of Debenham, was found dead in her bed. For many years Mr. Curtis was highly respected as a man of business, and during his membership at Crowfield he was greatly esteemed. Mrs. Curtis was not a member, but much respected, and I have no doubt she was a living member of the body of Christ. In relation to our departed brothers and sisters, who in this life had the sentence of death in them, behold, they live; but the revoking of the sentence and the shortening of its existence rest with the person of Christ, who hath abolished death and brought life and immortality to light by the Gospel. Since writing the above I have heard of brother Chapman's happy departure, who almost sung himself away to everlasting bliss; also of the departure of Mrs. Wright, our deacon's wife, a member with us. You will see by this the Lord has come down into His garden to gather up His lilies. — JAMES DEARING, Crowfield, Suffolk.

GLEMSFORD, SUFFOLK. — MY DEAR BROTHER WINTERS.—According to my promise I will try and write a few lines to you concerning the cause of God at Ebenezer, which has a place in your heart. I am very pleased to be favoured to tell you we still abide in union of heart; peace and love reigning in our midst. We are not exempt from trouble and anxiety; owing to the long-continued depression of trade many have been compelled to leave and seek employment elsewhere, and several to whom the Lord has been gracious, and I had hoped by this time they would have professed His dear name. Two gracious souls came one week and told me how great things the Lord had done for them, and also to say farewell; and others who I have reason to hope well of; but in it all I rejoice, for His work will go on in their hearts, and I pray they may be helpful elsewhere. Our prayer meetings are seasons of refreshing; many hearts at the close cry out, "It has been good to be here." For six years have I been graciously sustained in their midst, but not in the whole time have our prayer meetings been so spiritual, earnest, and united as at present. Although many have been removed by Providence, others have been brought in to fill their place. I often feel like the disciples, I have toiled all

night and caught nothing; but I am anxiously waiting and constantly seeking for His orders to cast the net on the right side His eye can pierce the deep, and draw a mighty draught of souls into the Gospel net. God help us and all the beloved brethren to still sow the seed in hope, taking no heed to the cry of "Lo, here, and lo, there is Christ." God's ordinances must not be trifled with; let us never attempt to alter God's most Holy Word and laws; His grand and abiding command must ever be binding on our consciences. O, that men and women, and all in whose heart His grace dwells, could see that, by neglecting to walk in His ordinance, they are despising His loving command and slighting what He has given as binding upon all believers. How can they expect the dew of His grace to rest upon them while they ignore His teaching, and their own conscience too? Many will give freely of their substance, and think that is all we need, and say these ordinances are not essential. I say they are essential, or God would not have given them so clearly as He has done in His Word. Our Bible-class is well sustained, very encouraging. By them we get into closer contact with each other, and it often brings a question which gives an insight as to their exercise. The great day of account will prove the blessing derived from the same. We get from 25 to 30 young friends. The school still well sustained. My infirmities are many; if my Master was not plenteous in mercy I should have been dismissed from His service long ago, but He made me and new-made me too. I am very pleased the Lord is blessing your efforts as an editor. O may He still go on to bless the same, and increase its sale on all sides, that at last many may be found at His right hand through its blessed teaching. Please accept Christian love and sympathy, and every good wish. I am, dear brother, yours in Jesus.—A. J. WARD.

WOOLWICH.—A very interesting gathering took place at Enon on Thursday, Jan. 28th, when the scholars of the Sunday-school were entertained to a tea in the schoolroom, after which the pastor, Mr. White, presided over a crowded meeting of scholars, old scholars, parents, and friends. Some of the scholars recited very ably. Special hymns were sung, and a quantity of rewards, consisting of good Gospel story-books, *Cheering Words*, God's Word, and hymn-books, were distributed during the evening. The secretary read the annual report, which shows that the school is healthy generally. There are 202 scholars on the books, with an attendance of, morning 50, afternoon 160, with 21 good earnest teachers, with an average

attendance of, morning 7, afternoon 20, 18 of which are Church members. The Bible-classes are also well up to the mark, two having joined the Church during the year. After very encouraging addresses from the pastor and superintendent, Mr. W. H. Abrahams, the meeting closed with prayer.—J. A. WREN.

HARWICH.—A very successful tea-meeting was held on Monday evening, Feb. 1st, in connection with a public meeting afterwards held as a recognition service of the commencement of the pastorate of Mr. Preston Davies. Mr. Davies gave a very pleasing account of his ministerial labours, which began in 1856. Everything at the meeting was most cordial and hearty, and promises well for the future. Many thanks are due to those who helped to make the meeting a successful one.

THE STRICT BAPTIST MISSION was originated with a desire to maintain the purity of doctrine and Church order, from which so many Baptists have departed. Commenced 30 years ago, on the principle of individual Church action, and direct communication with the missionaries employed, it made no pretensions even to be called a *society*; but, by the blessing of God, it has continued to grow, until it has now 24 stations, with 50 workers, 468 Church members, and 24 schools, with 737 scholars. Its home expenses are very small, as every office is filled gratuitously; but nearly £70 per month are required to pay the salaries of its agents abroad; while its annual expenditure is about £900.

At its commencement it was supported by 3 churches. Now it is maintained by 83 churches at home, besides a cluster of churches in Australia, and individual subscribers in various parts. By this it will be seen how much it has grown; and, by the blessing of the Lord, it *continues* to increase, which, though a matter of rejoicing and encouragement, nevertheless involves *anxiety* also. Towards the close of the financial year (October) subscriptions are plentiful, and at the audit there is generally a balance of about £200 in the treasurer's hand. But it will be seen from the above how soon this becomes exhausted, and then the amounts received are often quite inadequate to furnish the monthly remittances to our missionaries.

The committee will be grateful if the larger churches will send their subscriptions *quarterly*, and the smaller ones *half-yearly*.

There are loud and earnest calls for extension almost everywhere, to which, without an *increasing* income, it is impossible to respond. But, while other sections of the denomination are making vigorous efforts to commemorate the centenary of Baptist Missions in a

manner worthy of the cause, shall we, who maintain the original faith and order of the Churches—who refuse to recognize a mere Popish invention as an ordinance of Christ—shall we restrict the work which is being thrust upon us, and by rendering progress impossible, promote incipient decay? Do we not sing:

"This little seed from heaven
Will soon become a tree;
This ever-blessed heaven
Diffused abroad *must be*:
Till God, the Son, shall come again,
It must go on. Amen, Amen?"

The committee request that the *third Sunday in May* be set apart as Missionary Sunday, both by our Churches and Sunday-schools, and that special sermons be preached, and special addresses be given, with a view of awakening fresh interest in the glorious work.

Further information will be gladly supplied, and collecting boxes or cards sent, and subscriptions received by the hon. secretaries:

JOSIAH BRISCOE, 58, Grosvenor-road,
Highbury New Park, N.

I. R. WAKELIN, 33, Robert-street,
Hampstead-road, N.W.

F. J. CATCHPOLE, 11, Jermingham-
road, New Cross, S.E.

BAPTISM BY IMMERSION IN THE CHURCH OF ENGLAND.

My dear Brother Winters.—On Wednesday, December 16th, 1891, I received an intimation from an old friend that the ordinance of baptism by the only Scriptural mode (*i.e.*, immersion) would be performed in the evening at the Church of All Saints, New Cross, S.E., where Mr. Holland (previous to his removal to Edinburgh) preached, who was a good man, and was the president of the South-east Branch of the Protestant Alliance.

A former curate of his, Mr. Mylios, is now rector—a gentleman, I am pleased to say, who is also a lover of the truth. The young lady who was baptized is the daughter of an old member of the Surrey Tabernacle, which gave it an additional interest to me. She informed Mr. Mylios that she could not join his Church unless admitted by immersion, as she did not believe in sprinkling, when he at once consented. The order was as follows, and there was a feeling of deep solemnity about it from beginning to end. The young lady sat with her father and a sister in the chancel behind one of the reading desks, dressed in the usual way for baptism. The first lesson was gone through as usual, when a hymn, chosen by herself, was sung, beginning—

"I need Thee, precious Jesus,
For I am full of sin."

The rector then walked back to where she was sitting, took her hand, and walked with her up to the baptistry,

which was in shape something like an old-fashioned sofa with both ends alike. This stood in the centre of the chancel, about ten feet or so from the front, and being raised above the level of the Church floor, we all had a good view. They placed some hassocks at one end to form steps, and the lady was helped up by her father and the rector. She stepped in, turned round, was gently lowered, and thoroughly immersed.

While she was in the vestry changing her clothes, some more lessons were said, and a hymn or two sung, and when she reappeared the rector ascended the pulpit and gave out the text, Rom. vi. 3 and 4. He commenced by saying that he had just performed a very solemn service—a service he had never seen before, and which was almost obsolete in the Church of England, but he was solemnly persuaded that it was as binding on the Church to-day, as sprinkling was, and he was bound to say its symbolical teaching was infinitely superior.

Continuing, he set forth how it symbolized the death and resurrection of the Lord Jesus Christ. The baptized believer also, being laid in the grave with Him, and rising again to newness of life, being dead to the world. He then spoke a few words to the young lady, reminding her in the words of her hymn, that she would constantly need the help of Jesus to enable her to walk as becometh a Christian before the Church and the world, for their eyes would be upon her. Also, she would need the Holy Spirit's help to enable her to walk humbly, carefully, watchfully, and circumspectly before the Lord. She no doubt would have many temptations and trials of her faith, but amidst them all she would hear her Saviour say, "Come, My blessed child; walk not in your own strength or righteousness, but come and lean on Me." He also spoke very sweetly of the peace the believer finds in Jesus, quoting and amplifying Isa. xxvi. 3, and the service finished by singing a very nice hymn on peace, the first and last verses of which I give you—

"Peace, perfect peace, in this dark world of sin.

The blood of Jesus whispers peace within.
It is enough, earth's struggles soon shall cease,

And Jesus call us home to perfect peace."

Thus ended a most solemn service, which refreshed and cheered the soul of a PILGRIM.

CHATHAM (ENON).—New Year's services were held on Jan. 17th, when our good brother Dale preached two sermons from Phil. iii. 13, 14, and Psa. cxlv. 15. On Jan. 20th Mr. J. Bennett spoke in the afternoon from Acts xx. 24. Mr. E. White, of Enon, Woolwich, visited us for the first time, and preached from Psa. li. 12. The attendance of

friends was not so large as on former occasions, owing partly through the prevailing sickness; but the services were much enjoyed. May the Lord stand by His faithful servants.

STAINES.—Anniversary services of the Sabbath-school were celebrated on Jan. 24th and 25th. Mr. T. B. Voysey, the late pastor (now of Margate), was announced to preach morning and evening on Lord's-day, also on the afternoon of Monday, but at the last a return of affliction prevented our esteemed brother from fulfilling his engagement; but on the Monday our brother R. E. Sears happily came and filled the gap, preaching, in the afternoon, from Isa. vi. 5, 6, a sermon exceedingly searching and thoughtful, well adapted for an audience of Christian workers and

MEMBERS OF CHURCHES WHO WORK NOT AT ALL.

Our beloved brother Wakelin was too unwell to be with us at the evening meeting to preside, which was opened with prayer by brother Richard Denby. Addresses were delivered by Messrs. R. E. Sears, A. Jeffs, and A. J. Robbins, who all appeared to be graciously helped. Some of the scholars recited pieces, which were well received. Our old and valued brother John Howse brought the service to a close by solemn prayer. The attendances at all the services was not equal to former years, so much sickness preventing many from attending; but amidst all the changing scenes of life, we have great cause to thank God and take courage. Any Christian friends wishing to reside in the country would here find a field for usefulness and a hearty welcome.

HOXNE, SUFFOLK.—The annual teachers' public meeting in connection with the Sunday-school was held on the last night of the Old Year, and was attended by a goodly number of well-wishers. Owing to our being without a pastor our dear brother Mutimer, of Wilby, came and presided for us. The secretary read the report, which showed a small balance in hand; after which short addresses were given by several of the teachers and friends. Our dear brother Mutimer then presented Miss Theobald with a small present for the service she has rendered at the harmonium. Our sister Theobald has for some years been actively engaged in school work, and at the present time she has a Bible-class of young women to whom she is truly devoted, and her service of love has been owned and blessed. We have great cause for thankfulness, and are much encouraged to hope that we shall have others come forward from the school and congregation to tell what the dear Lord has done for their souls. To His name be all the praise.—A. W. BANHAM.

HACKNEY-ROAD (SHALOM, OVAL).—On Sunday evening, Jan. 31st, the ordinance of believer's baptism was administered by our pastor (Mr. Henry Myerson) under exceptional circumstances, the two candidates being Sunday-school scholars, aged respectively 12 and 16. Our dear brother Mobbs preached for our pastor, who was not very well, a most encouraging sermon to the young friends from Acts xvi. 20, also for the edification of any person present who was a stranger to our mode of baptism. Our brother was very explicit on three points that we hold dear as a denomination—viz., 1st, Why we believe baptism to mean to immerse; 2nd, Why we insist that a believer before sitting down to the Lord's table should thus follow out the Lord's command; 3rd, Why we are called Baptists "*Strict and Particular*." At the after ceremony, while our pastor was standing in the pool with the young candidate, aged 12, we could not but think the contrast was great; one an old warrior for the truth's work, almost having finished the fight, the other a lamb of Christ's fold just dawning into life, yet both objects of the same grace and love which had plucked them as brands from the burning. Our young sisters went through the service well, and one and all at the close sang heartily the doxology. We, as deacons and Sunday-school teachers, take heart, and trust this is but the sprinkle before the heavy downpour, feeling sure there are others amongst us who would like to do likewise, but "Fear to presume." God grant the stumbling-block may ere long be removed in their case, is the earnest prayer of J. A. S.

PONDERS-END.—My dear Sir and Brother in the Gospel.—How loudly is the Sovereign Ruler speaking to His own believing people in calling away His faithful labourers. I could have wished that Mr. Spurgeon's Church policy had been more uniform with the apostolic order. I regret some few things that he greatly encouraged which caused me much concern and agitation of mind. But I am not infallible in my judgments, and must leave those perplexing points which I could not reconcile. I do sincerely hope that the college students will not succeed, however, in introducing their loose order into any more of our Strict Baptist Churches. I fear some of them were tempted, while Mr. Spurgeon was alive, to take advantage of his unrivalled fame and prestige to assert their prerogative to change the constitution of our Churches, trusting to him as their shield and strength. There is ample cause for trembling in relation to those leaders of Strict Baptist standing in our Churches, and concerning their present pandering to the demands of the times,

without the acknowledged brethren of the loose order coming in to disturb us. I hope also that these remarkable dispensations of an inscrutable providence will be sanctified to our pastors and Churches, and that the effect may be a firmer welding of us all together to maintain the distinguishing doctrines of grace and the New Testament order inviolate. I am very pleased to learn that you have once more begun your travels up and down the earth. May your visits and testimony be widely owned of God for the furtherance of the interests of Gospel truth. The powers of evil are exerting their utmost efforts to darken the earth and enslave the nations. The air is laden with pestilential errors. O! to be saved from the damnable delusions of hell and Satan. O! to stand fast in the evil day, and having done all to stand. In relation to the cause at Ponder's-end, I am thankful to say that matters, I hope, are on the up-grade tendency. There is much need to look unto the hills for direction, and also great need for the exercise of discretion and wisdom in steering the frail bark, since there are signs of Arminianism creeping into our midst to assume a little authority. I am resolved in divine strength to see this cause formed and established upon the Strict Baptist system and everything carried on consistent with our principles. Soon I trust that the decision "that a Church be formed" will be arrived at, and the matter so far settled and made safe. With much gratification I have to apprise you of the fact that a kind friend gave me just recently the sum of £3 16s. 6d. to settle our builder's account for extras, stove, &c. These tokens of God's good care and faithfulness greatly cheer me under the burden of responsibility and anxiety devolving upon me. I long to see one or two staunch men sent to us. Wishing you strength according to your day, C. HEWITT, 1, Belgrave-villas, Nag's Head-road, Ponder's-end, N. [Our brother C. Hewitt is not serving the friends at the newly-erected chapel in his own neighbourhood with the intention of becoming pastor, as several persons have hinted, but is simply doing all he can to help them, as they are poor in purse and few in number. He is a faithful preacher of the Gospel, and is willing to serve Churches of truth anywhere needing ministerial aid.—ED.]

TEDDINGTON.—In the matter of the Estate of John Cornelius Park, deceased. In the High Court of Justice, Chancery Division. Before Mr. Justice Sterling. In this case the Testator, by his Codicil of February 21st, 1876, gave £1,000 for the benefit of the Strict Baptists, whom he termed "the Peculiar or Calvinistic Baptists of the Parish of Teddington." The said J. C. Park built a chapel, and let it to the Spurgeonite

party, who eventually built a place for themselves. The chapel was then let to a Mrs. Walker and others, Strict Baptists. The Strict Baptists formed their Church there on Jan. 14th, 1885, and on the 8th of February they adopted their Rules of Faith and Practice, and some of the members continued in possession of the Testator's chapel till the autumn of 1886, after which they broke up and became scattered. Mr. Parks, the Testator, died twelve months after. Since his death there have been three claimants for the £1,000—namely, the Spurgeonites, the Strict Baptists, and a Mr. Greenwood, who was an intimate and close acquaintance of the deceased, and used the chapel for mission services. Mr. Greenwood, being confident that Mr. Parks intended the money for the Strict Baptists, withdrew his claim in their favour. The case came on on Feb. 4th. Mr. John Warburton, solicitor, of 3, West-street, Emsbury, held the brief for the Strict Baptists. The Spurgeonites employed all the powers the law allowed to upset the will, which we do not believe would be countenanced by him after whose name they are called. The Judge, after hearing the case, gave his opinion that

"The present Trustees have a discretion as to the persons to whom the legacy of £1,000 is to be paid, declares that they can exercise such discretion by paying the same to both or either of the claimants. Liberty to apply in Chambers upon the point whether the legacy is to bear interest, and from what date. Costs of all parties to be paid out of the estate."

Mr. Warburton well deserves the thanks of Strict Baptists for the energy and intelligence he has displayed in the case. Had it not been for him, the whole legacy would have gone into the rich coffers of the Spurgeonites. Miss Rimes, who acted as corresponding secretary to the Strict Baptist cause, and knew Mr. Parks well, has no manner of doubt that the legacy was intended for the Strict Baptists. It is to be hoped that a few lovers of truth may be constrained to unite together, and be the means of establishing a New Testament Church at Teddington.—J. W. BANKS.

ROBERT HALL AGAINST POPYERY.

[DEAR MR. WINTERS,—The enclosed is a quotation from Robert Hall's works, vol. iv., p. 230. I was so much struck with it as being appropriate to the present time, and to the efforts now put forth in opposition to Popery, that I could not forbear copying it out, and sending it to you for the E. V. & G. H.]

"Popery, in the ordinary state of its

profession, combines the 'form of godliness' with a total denial of its power. A heap of unmeaning ceremonies, adapted to fascinate the imagination and engage the senses, implicit faith in human authority, combined with an utter neglect of divine teaching, ignorance the most profound, joined to dogmatism most presumptuous, a vigilant exclusion of Biblical knowledge, together with a total extinction of free inquiry, present the spectacle of religion lying in state, surrounded with the silent pomp of death. The very absurdities of such religion render it less unacceptable to men whose decided hostility to truth inclines them to view with complacency whatever obscures its beauty, or impedes its operation. Of all the corruptions of Christianity which have prevailed to a considerable extent, Popery presents the most numerous points of contrast to the simple doctrines of the Gospel; and just in proportion as it gains ground, the religion of Christ must decline. On these accounts, though we are far from supposing that Popery, were it triumphant, would allow toleration to any denomination of Protestants, we have the utmost confidence that the professors of evangelical piety would be its first victims. The party most opposed to them look to Papists as their natural ally, on whose assistance, in the suppression of what they are pleased to denominate fanaticism and enthusiasm, they may always depend. They may, therefore, without presumption, promise themselves the distinction conferred on Ulysses, that of being last devoured. . . . From a settled persuasion that Popery still is what it always was, a detestable system of impiety, cruelty, and imposture, fabricated by the father of lies, we feel thankful at witnessing any judicious attempt to oppose its enormities, and retard its progress."

HE LOVED ME AND GAVE HIMSELF FOR ME.

UP to the cross I turn my eyes,
And see the bleeding Sacrifice
Extended on the tree.

In agony He groans and cries
And bows His sacred head and dies,
And was it all for me?

Upon His sacred head He wears
A crown of thorns, His flesh it tears,
And yet so calm is He.
His hands and feet are pierced with nails,
And yet His courage never fails,
And was it all for me?

The brutal soldier pierced His side,
A gaping wound it opened wide,
Whence flowed a stream so free,
The wrath of God, that cup of gall,
And yet He stooped to drink it all,
And was it all for me?

Ah, yes, for sins, and mine they were,
That pierced His heart and nailed Him
Upon that cursed tree. [there

He loved me in my lost estate,
Yes, loved me when I did Him hate,
And died to ransom me.

Yes, Thou has paid the dreadful debt,
And all my dues to justice met,
To set a rebel free.

O blessed Saviour, take my heart,
'Tis Thine, the whole and not a part,
For I belong to Thee.

A. G. STOCKWELL.

ON account of the length of our article on the late Mr. Warburton, we are compelled to hold over till our next issue Mr. John Piggott's paper on "The Coming Generation and Our Churches" (Part III.); "The Supply System" (Part III.), by J. J. Cooler; and "A Grand Inheritance." Also Notices on New Books, Sermons, &c.

In Memoriam.

MRS. WAGON.—My dear brother in the Lord,—It has pleased God, in the all-wise order of His providence, to call my beloved wife home to her everlasting rest this morning, after many years of suffering, at the age of 68. She quietly passed away without a sigh, as in a peaceful sleep. I am quite sure my loss is her gain. May God sanctify this bereavement for His glory, and prepare me to meet her in the better world above, where parting is unknown. I can say, dear brother, of a truth,

"I know in all that has befallen,
My Jesus has done all things well."

With my kindest Christian regards.—
EDWD. WAGON, 15, Kingsley-road,
Maidstone, Jan. 20, 1892.

WILLIAM ROSS died at Manor House, Woking Village, on Friday, Jan. 3th. He had an attack of influenza, followed by bronchitis, and partially recovered; but his great age prevented his gaining strength, and he lived only four days after taking to his bed again. He suffered but little acute pain, and in a joyful prospect of eternity he peacefully fell asleep.—W. I. NEAL.

SARAH GIDDINGS, after a lingering illness, entered her rest Lord's-day, Feb. 14. She had been a member with us at Providence Chapel, March, over 37 years and reached the advanced age of 89.

MR. W. COLLIN.—On the 24th Oct., 1891, Mr. William Collin, a 7th Oct., for many years member at Wandsworth Waterside, and well known at Battersea, Wandsworth, and Tooting-grove, where he led the singing and conducted prayer meetings. A cheerful, happy Christian, sound in the faith, and rejoicing in the glorious finished work, he was called away suddenly, after only a few minutes' pain. His favourite hymn

was No. 646, Denham's selection.—A. ELKINS.

M. A. HARRIS.—In loving memory of Mary Ann Harris, called to her rest Nov. 18th, 1891, aged 45 years. She was savingly brought to a knowledge of the truth through the instrumentality of her dear friend, E. E. Osborn (whose obituary appeared in the "E. V. & G. H." last May). She was a humble walker and little talker, but lived up to what she professed. Her long and painful illness was borne with Christian fortitude, through faith in Christ, on whom her hopes were built. She was a lover and reader of the "E. V. & G. H." Her patience was extreme, and the people of God with whom she associated well knew her worth. She profited much under the preached word by Mr. Myerson (Hackney Oval) and Mr. Turner (West Brighton). Thus it has pleased God to take to Himself these two dear redeemed ones in less than 12 months, and my best earthly friends. May He give me strength, grace, and patience to bear what He pleases to lay upon me.

"When I behold Thy awful hand
My earthly hopes destroy,
In deep astonishment I stand,
And ask the reason why."

—J. S. CHAPMAN, 1, Glenarm-road, Clapton.

MR. J. HITCHCOCK.—Mr. Joseph Hitchcock was born Feb. 2nd, 1821, died Dec. 5th, 1891. He was engaged in business and in preaching the Gospel for many years. In his early days he was in soul trouble for some time, and attended the General Baptists, but was more clearly led to see the way of salvation to be all of sovereign grace, and at a service at Berkhamsted, when Mr. Bloomfield preached from Psa. xl. 2, "He brought me up also out of an horrible pit," &c., his soul was then brought into Gospel liberty. About 23 years ago I wanted someone to take the services at Knockholt, Kent, and there our brother first opened his mouth in the name of Jesus, and since then, at many other places, he has faithfully preached Christ crucified. His health failed him for some time. He was favoured to "know in whom he believed," &c. To Mr. James Lee, who visited him a few days before his death, he said, "The truths I have preached I die upon," evidently feeling their sweetness. His mortal remains were interred at the West Ham Cemetery. A goodly number followed with hearse, three mourning coaches, and Mr. J. Lee's carriage. Service was held in the chapel; Mr. Flory reading Psalm xc. Pastor W. H. Lee gave an address. Mr. J. Lee prayed. At the grave, God-glorifying words were spoken by W. H. Lee. Hymn beginning,

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

was given out by deacon Haines. Brother Cole, with holy power, prayed. Pastor W. H. Lee preached a funeral sermon the following Lord's-day from Psa. xxxvii. 37. The Lord comfort and bless the widow, and may the children follow the upward way to heaven.—J. FLOY.

REBECCA RUTLEDGE.—On Jan. 17th, 1892, the immortal spirit of our sister Rebecca Rutledge (a member with us at Providence Chapel, March), took its flight to the home of the redeemed. It is somewhat significant and worthy of note that during the past 18 months we have lost three members, each bearing the name Rebecca—Rebecca Grain, Rebecca Murfin, and the person above-mentioned. We have not another bearing that Christian name left on our roll of living members, and these three members are the only ones that have died during the 18 months. Each of these had attained a fairly advanced age.

MRS. N. JACKSON.—On Sept. 25th our dear sister Naomi Jackson (widow of the late Ephraim Jackson) entered into rest. Her membership at Foot's Cray dated from 1860, the following entry in the Church-book bearing date April 1st of that year:—"We have this day received into our communion from the Church at Sutton-at-Hone, under the pastoral care of our brother John Neville, our dear sister, Naomi Jackson, whose Christian conduct has been all that could be desired. May the union prove to our mutual advantage and the Lord's glory." During the 31 years of her connection with us, her deportment was "as it becometh the Gospel of Christ." She was naturally of a bright and cheerful disposition, and this, sanctified by the grace of God, made her one of the most lovable of Christians. She was devotedly attached to the house of God, and was never happier than when in the society of those who loved the Lord. It was a great pleasure to hear her speak of the goodness of God and of the joys of religion, and those who were strangers to the grace of God in truth were often impressed by her simple and artless testimony. Her death was caused by the rupture of a blood-vessel, from the first attack of which she rallied for a few days, and seemed likely to recover, but the recurrence of the hemorrhage carried her off in a few minutes, and thus in the 74th year of her age, she closed her eyes on earth to open them in heaven. She was laid to rest in the graveyard at Foot's Cray, and on the following Lord's-day her "funeral sermon" was preached by pastor E. A. Tydeman, from 1 John iii. 2.

WILLIAM HARVEY.—William Harvey, of Romsey, Hants, entered into rest Nov. 28, 1891, aged 71; his wife Mary having preceded him about four years

(April 23, 1887, aged 64). In their younger days, at Newton Abbott, Devon, they sought after the truth, and found much comfort from reading the "E. V. & G. H." Moving near Exeter, they attended Zoar, where they received the Word gladly. In 1863 they moved to Romsey, Hants, when they greatly missed the regular means of grace. Sometimes they went to Southampton to hear the Gospel preached. The second chapter of Ephesians was a favourite portion of Scripture with them, and the hymn.

"Twas grace that quickened us when dead,
Twas grace our souls to Jesus led;
Grace brings a sense of pardoned sin
Through grace we stand complete in Him."

"So He giveth His beloved sleep." May the son follow in their footsteps, and by-and-bye join them in the mansions above, prays—HENRY HARVEY.

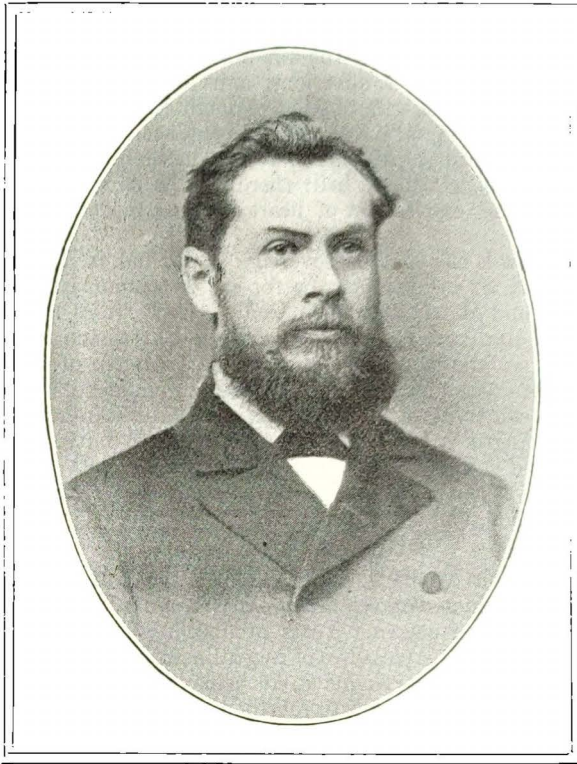
MARY ANN BAILY was born in the year 1823. Was brought to feel herself a sinner in 1854. After labouring for years under these convictions, was eventually set at liberty in 1860 in Mr. Myerson's chapel, the Oval, Hackney-road, while singing Hymn 475 (Denham's). "The people of Jehovah's choice." She was baptized, and joined the Church under Mr. Haslop. She afterwards joined Homerton-row, and for the last 16 years was member at Artillery-street. She prized the means of grace, and loved the good old Gospel. She was favoured to enjoy much sweet communion with her Lord. She was an inmate of Zion's Lodge, Whitechapel, where she died on the first Sunday in January, 1892, and was buried the following Saturday at Plaistow. Mr. Griffiths, late of Hope, Bethnal-green, officiated.—E. SALTER.

MRS. R. BARNES.—In loving memory of Rebekah, widow of the late Mr. N. E. Barnes, of Spitalfields, who fell asleep in Jesus, Jan. 27, 1892. Her chief delight was the subject of grace. In life and in death her theme was, "A sinner saved by grace." Interred in Abney-park Cemetery, Feb. 4th, Mr. Carr, one of the deacons of the Surrey Tabernacle, officiating (in the absence of her pastor, Mr. Dolbey, through illness). Truly, our loss is her eternal gain.

MR. C. WATERMAN.—In loving memory of Charles Waterman, who, after living a life of faith on the Son of God, calmly fell asleep in Jesus, Jan. 2nd, aged 82 years; interred at Hadleigh Cemetery Jan. 6th. We knew our dear brother well. He was a genuine Christian, whose experience was in sweet harmony with the verse of Scripture on the mourning card before us, "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God" (Eph. ii. 8). Our brother attended the cause under brother Morling. He was a lover of the truth, and of its great Author.—ED.

MRS. ROWLAND, after a long and painful affliction, borne with patience and Christian fortitude, passed to her eternal rest at ten minutes past three o'clock p.m., Jan. 21st. Mrs. Rowland had lived at Western-road, Tring, many years, and was very helpful in the Church and Sunday-school at the West-end chapel. Amidst her sufferings, which were very great, she had much fellowship with the Lord, and often longed to be with Him. She will be much missed by her beloved husband, daughter, and friends. Her end was peace.

ESTHER FAVELL.—My dear Brother Winters,—In much sorrow, but I trust in humble submission to the Divine will, I send you a short account of the death of my dear sister, Esther Favell, of Cambridge, who entered upon her eternal rest on the 22nd of January last, aged 64 years. She had been an humble follower of the Lord Jesus in the ordinances He has appointed for many years. She was baptized by the late Mr. Williamson, at Johnson-street Chapel, London, and for many years was an honourable member there. In the order of Providence she was removed to Girton, near Cambridge, 15 years ago, which brought her within walking distance of Eden Chapel, where she found another Gospel home, and whenever the doors were open for worship no trifling cause would hinder her from communion with the saints. She loved and highly prized the ministry of our dear pastor, Mr. Jull, which had often been made very precious to her soul. She was a lover of peace, a lover of good men, quiet and unobtrusive in her demeanour, willing to be anything or nothing so that Christ might be glorified. At the death of my dear wife, now more than five years ago, she came to be my housekeeper, and has been in that position ever since. This, to me, has been a great boon, as our communion together has often been sweet, and our love to Zion reciprocal. We have rejoiced together in her prosperity, and have mourned together in her adversity. I was 11 years her senior, and always expected she would survive me; but divine wisdom (shall I say divine love?) had otherwise ordained. We were both taken ill on the 15th of January. A physician was called in. She was the subject of chronic bronchitis and influenza, and pneumonia soon proved too much for her weak frame. The mind was calm, collected, and reflective. Her faith was unwavering. She said, "I know whom I have believed, and that He is able to keep that which I have committed to Him." And thus she died in her Father's fond embrace, and flew from earth to heaven. Her remains were interred in the family vault in the Histon-road Cemetery, on the 27th of January, by Mr. Jull.



THE LATE MR. THOMAS BURNESS VOYSEY.

(See page 109.)

Sorrow and Repentance.

“The people of His choice God will not cast away;
Yet do not always here expect on Tabor’s mount to stay.”

THERE are two kinds of sorrow mentioned in the Word of God—namely, “godly sorrow,” and the “sorrow of the world” (see 2 Cor. vii. 10).

“GODLY SORROW,”

we are told in the same verse, “worketh repentance to salvation not to be repented of.” Many persons suppose that sorrow produced by religious impressions is *true repentance*, and hence too much importance is often attached to the shedding of tears on solemn occasions. Tears, however, are of value if followed by what is stated in 2 Cor. vii. 11. Godly sorrow

is *not* repentance, but that which *worketh* repentance—*i.e.*, *tends to it*. There may be conviction or sorrow for sin without true repentance.

Evangelical repentance leads to salvation. It is not the *cause* of it, for that is Christ alone. Repentance unto life is therefore a complete *change of mind and conduct* in regard to God, in regard to ourselves, and in regard to others, especially the followers of Jesus; and wherever it exists, the thoughts, desires, affections, aims, all change, and all things become new. It is the gift of God through the agency of the Holy Spirit, and differs materially from legal repentance. That sorrow which tends to repentance unto salvation is not produced merely by a sense of danger, and fear of wrath and hell: there may be *regret* and *slavish fear* where there is no real sorrow of heart and true repentance on account of sin.

Godly sorrow is the effect of sovereign grace, and is, therefore, from God (Acts v. 31, 32). It is sorrow for sin as committed against God (see Psa. li. 4 and Matt. xxvi. 75). Godly sorrow causes hatred to sin, and tends to obedience to the commands of Christ, and to a constant desire to walk in fellowship with Him. The goodness of God leads to repentance when accompanied by the softening influences of the Holy Spirit. Who can think of the longsuffering and forbearance of God and not feel a melting of heart? Who can see Christ by faith, agonizing in Gethsemane and at Calvary, and not grieve on account of that which caused it, and yet rejoice at the blessings procured through His agonies, death, resurrection, and ascension?

“SORROW OF THE WORLD.”

The sorrow felt by the world is generally from worldly losses, disappointments, &c., which worketh death—*eternal death*. It is not at sin, but at its penal consequences. Tears produced by such sorrow are no sooner dried up than the pleasures of ungodliness are renewed. Worldly sorrow is often caused by shame at sin being discovered, and tends to the hardening of the heart, and to rebellion against the holiness of God and His law. This kind of sorrow needs to be repented of. Such sorrow Pharaoh had after the plague of hail. He said, “I have sinned this time,” and acknowledged the righteousness of God (Exod. ix. 27). What else could he do or say? Saul’s sorrow was from disappointment through the loss of his kingdom. Balaam exhibited signs of deep sorrow because he failed in his ungodly enterprise, but his sorrow was without repentance. Achan greatly grieved when the Babylonish garment, golden wedge, &c., were discovered in his possession, and said, “I have sinned.” What a blessing it would be to the Church of God to-day if all the free-will garments and duty-faith wedges of modern Achans were totally destroyed and never heard of again. Achan’s sorrow was not the effect of grace, but because his dishonesty was detected. When the iniquity of Judas was made public, he repented, and said, “I have sinned;” but, alas! his was the repentance of remorse and despair.

We have instances on record of *national* repentance, such as the Jews of old were called to (Ezek. xviii. 30), and which our highly-favoured nation would do well to consider at the present time. Many weak believers fear they are not the true subjects of repentance unto life, because they feel themselves to be such great sinners; but let it be understood that all the subjects of godly sorrow that worketh repentance unto salvation are *sinners*, since none but those who have sinned can

possibly repent. The cry of David in Psa. cxxxix. 23, 24, is a sweet prayer that bubbles up daily from many a troubled heart in which grace reigns: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." May all our dear readers, if consistent with the Lord's will, be brought to know, by sweet experience, the true meaning of *saving repentance*.

The vilest of sinners forgiveness have found;
For Jesus was humbled, that grace might abound;
Repentance is granted God's justice to prove:
Remission is given, and both from His love."

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—No. IV.

THE LATE MR. THOMAS BURNES VOYSEY.

IT is with unfeigned regret we record the death of our beloved brother Thomas Burnes Voysey. Only a short time since he was unanimously elected pastor of the Strict Baptist Church (Mount Ephraim), Margate, but was removed to his heavenly inheritance above ere his acceptance of the sacred office could be publicly recognized. We deeply sympathize with the sorrowing relatives and friends, and especially with the Church and congregation at Margate. Many letters have come to hand from kind friends informing us of the sad and solemn event. The following is a copy of the mourning-card received on going to press—

IN LOVING MEMORY OF

THOMAS BURNES VOYSEY,

Late of Margate, and previously of Staines, who fell asleep in Jesus

ON SUNDAY, MARCH 13TH, 1892, AGED 42 YEARS.

Interred in Ealing Cemetery, March 18th, 1892. Grave 43 KB.

"Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known" (Psa. lxxvii. 19).

"Resting on the faithfulness of Christ our Lord,
Resting on the promise of His own sure Word,
Resting on His power and His love untold,
Resting on His covenant secured of old.

The last text he preached from was, "He must increase" (John iii. 30).

Our loving thanks are due to our affectionate brother and co-worker, John Waters Banks, for the annexed account of the funeral. A memoir of our departed brother Voysey is in progress, and will appear (God willing) in our next issue.—EDITOR.

THE FUNERAL

took place on Friday, March 18th. It was a beautiful bright day, the sun shining forth in all its splendour, making nature to rejoice, and as we sped our way to the sad and solemn ceremonies we noticed the husbandmen busy on the land, and everything seemed cheerful and blithe; but amid all this there was one home just outside these happy surroundings made sorrowful; hearts of bereaved ones were wrung with grief. Nevertheless, there was that secret, unseen power buoying up those whom death had robbed of a kind husband, a loving father, and a sincere friend which could emanate from none other than that heavenly Father who is

"too wise too err, and too good to be unkind." On reaching the chapel at Old Brentford, where the first part of the service was to be held, we found the time-honoured sanctuary well nigh filled with a sympathetic audience, attired in mourning habiliments, with grief stamped on their countenances. Among those present were Messrs. W. K. Squirrel, S. Cobb, C. Wilson, C. C. Harris (Hill-street), Bush and Davey (Surrey Tabernacle), Doughty and Wise (Margate), A. Martin (Reading), Mitchell, Abbott, Hodges, Nunn, Cole, Licence (Chadwell-street), R. E. Sears (Whitechapel), Harris (Shouldham-street), Franklin and Jeffs (Richmond), the brothers Fromow, and many others.

The following is a brief summary of the service conducted by Mr. Mitchell, who commenced by announcing the hymn,

"God moves in a mysterious way
His wonders to perform,"

and asked brother Bush to read the Scriptures, who selected Psa. xc. and cxxi. and also part of 1 Cor. xv. Mr. Mitchell then called on brother W. K. Squirrel to offer prayer, and was plaintively led in the solemn exercise to plead for the widow and dear children. The hymn commencing "Why do we mourn departed friends?" being sung, Mr. Mitchell asked brother Marsh to speak, who ascended the pulpit and addressed the congregation as Dear fellow-mourners. Not long since our departed brother stood on this platform and delivered a most earnest address from the words, "The Lord is thy keeper," the savour of which was still felt by many now present. The good old hymn sung at the commencement of this service was most appropriate. While we feel stricken by this solemn dispensation, his own last words come with a savour, "The Lord hath done all things well." During his last hours his brother Alfred said to him, "Are you happy?" His reply was, "I shall be when I am free." Well nigh twenty-five years ago he (Mr. Marsh) was standing in the lobby of this chapel, when our departed brother said to him, "Won't you come in?" From that time an attachment sprung up, and had ripened into true spiritual love, which continued to the end, and his memory is dear to us still. He was dear as a brother in Christ Jesus. How many of you have heard him tell what the Lord had done for his soul! this produced that sweet communion and cementing of hearts which makes our grief to-day real. If he was so dear to us, how precious was he as an ambassador of Christ! If he was dear to us, he was dearer still to Jesus; the truths of the everlasting Gospel were dear to him. Some have known him a long while, others but a short time, but all who knew him loved him. May God bless and comfort each sorrowful heart.

Mr. Mitchell closed the service in the chapel with prayer. The funeral procession, consisting of a hearse and twelve coaches, then wended its way to Ealing Cemetery, where between 200 and 300 people clustered round the grave, manifesting a commendable anxiety to pay their last tribute of respect to a "brother beloved," brethren Mitchell and Marsh leading the way, and when the coffin was lowered to its last resting-place, took their position at the head of the grave, and Mr. Marsh said that we commit all that is mortal of Thomas Burness Voysey to the grave, dust to dust, redeemed dust—dear to Him that is enthroned in glory. The casket that once contained the jewel is consigned to the earth in sure and certain hope of a joyful resurrection. It seems but a few hours ago he was in the swellings of Jordan, when in answering his brother he said, "He wished to retract nothing he had preached; he was going to heaven as a poor sinner saved by free and sovereign grace." He is gone only a little while before us. We do not wish him back again, but should have been pleased if the Lord had not wanted him yet. The short, suitable address at the grave was concluded by reading a few verses from 1 Cor. xv. 42—44, relating to the resurrection of the body. Hymn "Sons of God by blest adoption" having been sung, Mr. Marsh commended to the care

of their father's God, each of the four children, mentioning their names, as was the father's custom, and the widow and bereaved relatives. Mr. Mitchell closed the service at the grave, praying God to remember the little Church at Margate. There was scarcely a dry eye around the grave, and the friends lingered for some time on the spot as though loth to leave the solemnly sacred scene.

JOHN W. BANKS.

THE COMING GENERATION AND OUR CHURCHES.

By JOHN PIGGOTT.

III.—WHAT TO TEACH.

PAUL, in writing to Timothy (1 Tim. iv. 11), says, "These things command and teach." Teach what? This ought not to be a difficult question to answer; but with a multitude of those engaged in Sunday-school work it is a very vexed question, from the simple cause their chief concern appears to be, by their actions, to find out some new amusement, athletics, &c., "things innocent in their order," for our young people to kill time with. But surely such instructors do not remember that God "taketh not pleasure in the legs of a man," but "in them that fear Him, in those that hope in His mercy" (Psa. cxlvii. 10, 11). Thus it is that men are continually racking their brains for some *new thing* with which to attract the young, and in some cases quite regardless as to whether God would have it so. It is patent there is no lack of subjects, either in Sunday or Weekday-schools, for the rule is continually to increase the subjects taught. But the curriculum of our Sunday-schools must ever remain the same.

A well-known missionary bishop said:—"I do not even tell them that cannibalism or Taboo is wrong. I simply teach them great positive truths, and trust to the influence of these truths to lead them to abandon their evil practices. I find that this plan answers better than any negative teaching could possibly do." Time is too precious to be wasted in teaching error. Also every precaution need be exercised to keep out erroneous teaching. Teaching time is not well spent if too much is given to explaining what is *not the truth*, although a friend recently told me that it was difficult for him to eradicate in one day the erroneous religious teaching received by his daughter from a Roman Catholic teacher five days out of seven at one of our Board Schools.

Our object is, and must always be, in our denominational schools to inculcate those distinctive doctrines and ordinances that we so truly believe. To those who attend Sunday-school it should be plainly noticeable there is something serious and important under consideration, and we need great grace that our conduct in school shall outwardly reflect the inward concern and conviction that we thoroughly believe spiritual things are more to be desired than carnal things, and that eternity is infinitely of more importance than time.

From Abraham onwards (Gen. xviii. 19) there have been those constrained to command and teach the "way of the Lord." It is no uncommon thing for those engaged in this work at times to be disheartened and disappointed with the apparent barrenness of the results of their prayers and labours. Then it is that the thousand and one propositions and suggestions are raised and proposed that are *outside* the Word of God; but with us nothing must be taught but what is *inside*

the Word, for we may rest assured from that truth that he may run that readeth it, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31). We must teach the whole truth, and nothing but the truth, the whole Word of God. We want nothing more, and we will have nothing less.

Do we wish to teach history? How beautifully and concisely does the Bible, in Genesis, give us a complete account of the creation. All men strive for the most ancient, and in no book have you authenticated history that is every day being corroborated after diligent search by actual proofs that have been hidden for ages, and now brought to light to the glory of God and the confusion of those clever scribblers of all ages that, if it were fashionable, would endeavour to prove in a thousand page book they never had a natural father.

Do you wish to teach of geology and astronomy? By searching you will find abundance of matter in the Word of God of the wonders of the heavens above, and the earth beneath, and the waters under the earth.

Every real teacher will wish to teach Christ! And as in preaching we cannot have too much of the Lord Jesus Christ, so in our Sunday-school teaching the larger part of time in the twelve months should be spent in showing: Why Jesus came. What He came to do. What He accomplished. His present interest and occupation. What He has promised yet to do. What He will do at the great judgment-day.

We do well to teach the sovereignty of God. How simple to tell our scholars that men, women, boys, girls, horses, dogs, cattle, are all made of the dust of the earth, and God did not ask me which I would be, but just made me a little boy right off because He chose to do so. That proves the *sovereignty of God*. We who teach, and feel we are not eloquent in speaking of these things, shall profit in reading God's answer to Moses (Exodus iv. 11): "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord?" By carrying out the word and command of the Lord, we show we are not masters, but *servants*, and that will oftentimes help to cheer us when everything seems contrary to us.

God commanded the priests to blow seven rams'-horn trumpets, and the walls of Jericho fell down flat. The trumpets, pitchers, and lights were all-sufficient for Gideon and his men to strike terror into the hearts of the allied armies. But these victories were not gained by blowing the trumpets, but because God was in the blow; and whilst their blowing, like the testimony of the prophets, and the preaching the Gospel by the apostles, was utter foolishness to the world at large, their following out the command of God ensured them the answer of a good conscience, and victory and triumph over all their enemies. So shall it be eventually with us, if we are enabled to teach nothing but for what we have "*Thus saith the Lord.*"

In the time of the prophet Elisha children needed teaching, and they need none the less teaching now. The Word of God never does harm, but tends to open men's eyes, because it is God's will to mankind, and the knowledge of the letter of it tends to preserve from natural and theological evils. As one writer well puts it:—

"It contains the choicest matter;
It gives the best instruction;
It brings the best tidings."

How incomparably better it would be for us if all things were ruled according to Bible order! The innocent-looking and gentle-speaking Jesuits have at the present time in our own country and those near to us 1,400 houses and 35,000 pupils, mostly of the middle and upper classes; one such house outside Paris costing about one million pounds sterling! And their teaching is to bring into bondage the bodies and souls of men. On our part, respecting the dissemination of the truth, *have we done what we could?* In business it is always *figures*. In our religion and Sunday-school teaching it will always be *faith* that shall be triumphant, for there are actual natural facts, and there are equally actual spiritual facts.

It may be next month we shall have something to say upon "Methods of Teaching."

"THE SUPPLY SYSTEM."

BY J. J. COOLER.

(*Secretary of the London Strict Baptist Ministers' Association.*)

THIRD PAPER.

(*Continued from page 50.*)

IN speaking of the "vicious" way in which the "Supply System" is worked, some have, perhaps, thought that we have used too strong a term. We have looked at the word "vicious" again and again, with this result, that we consider if we have erred, it has been in using too watery a term, rather than in employing one too strong. Indeed, so persuaded are we upon this point, that we believe if the Churches tried to invent a worse handling of their supplies, they would egregiously fail. The present system is bad for the Churches, and bad for the supplies.

I.—IT IS BAD FOR THE CHURCHES.

Many Churches cleave to no particular supplies very long together, even when the services of each are separated by an interval of months. And, speaking generally, the utmost that any do in the way of securing continuous service, is by inviting each of their supplies once a month during the year. This latter method is, of course, far better than the former; but at the best it is but a poor substitute for continuity of teaching.

We have spoken of teaching or instruction, and is not this the main work of the ministry? If not, why should such expressions as these be used to describe what a minister should be, and what a minister should do? "Apt to teach," "able to teach others," "able by sound doctrine (teaching) both to exhort and convince the gainsayers," "these things command and teach," "give attendance to reading, to exhortation, to doctrine" (*i.e.*, teaching), "these things teach and exhort," "rightly dividing the word of truth." Why, too, should Paul describe himself twice in his epistles as "a teacher of the Gentiles"? Look, too, at Christ's commission, "Go ye, therefore, and teach all nations." How can the people of God be established in the truth? how can their spiritual faculties be developed? and how can they be perfected apart from teaching? If teaching, however, is to accomplish such a precious work, it cannot be that which is separated by intervals of a month or months. Such a constant change of teachers can only lead to the

knowledge of divine things in a very fragmentary way, even when it attains its greatest success. It were just as reasonable to expect otherwise, as for us parents to conclude that our children would be well educated by sending them every little while to a new school.

Look, too, at the mischief this constant change of supplies too often works. Do we not see continually, quarrels, divisions, and enmity, caused by the question as to what supplies shall, or shall not be invited? We may add also that for creating itching ears, a spirit of unrest, dissatisfaction, and wretched tittle-tattling, "table talk." The Supply System, worked as it is at present, eclipses everything we can conceive.

The last, and perhaps not the least fault we have to find, is this, that it fosters and strengthens that which is such a bane to so many of our Churches, "Sole Deacon Rule." In saying this, we do not wish to speak a word against deacons, as such, we are only referring to their "rule." As godly men, we love them, but their rule too often, we see, is contrary to the well-being of the Church. In fact, speaking generally, we dislike "Sole Deacon Rule" as much as we should dislike "Sole Pastoral Rule." The government should be by those who minister and the deacons conjointly in accordance with the instructions given by Paul to Timothy. "Sole Deacon Rule" is generally either very strong, or very weak. When the deacon or deacons are not only gracious, but intelligent, business-like men, we much prefer the iron rule to the weak rule, because of the two it works much less mischief. The weak rule—*i.e.*, where the deacons themselves are ruled by a few noisy volatile individuals in the Church or congregation—is always fatal to the well-being of a cause. But whether strong or weak, or whatever form this rule takes, the welfare of the Church demands, as we have already pointed out, some other governing influence associated with it.

II.—IT IS BAD FOR THE SUPPLIES.

Such a system as we have described does not separate the competent from the incompetent, and this work is very necessary; a little weeding out would prove a great blessing to the Churches. It needs very little ability to preach a sermon now and again to a congregation. Often, too, the incompetent are the more taking under such conditions. Some of the best preachers need to be heard a few times before the sterling character of their testimony is discovered. In other words, some ministers grow in the appreciation and affection of their hearers. Such men are simply nowhere under the present system.

Ministers being teachers should be, under God, moulders of character. They should exert not only a healthful influence upon the faith of the Church and congregation, but also upon their daily lives. The supply does his best in the matter, but "used" as he is, he is simply bound hand and foot.

A minister of God, of course, has a general interest in all the Churches, the same as all the Churches have a general interest in all the true servants of God. But surely more than that is needed. How can the supply, however, have a special interest in the Church, or the Church a special interest in him? Often, too, when after making a few visits he is beginning to know the people and the people to know him, and a mutual love is being formed, and, thereby, he is on the eve of exerting some little influence for good in the cause, his engagements cease, and his place taken by another strange supply.

Perhaps we have said now enough on this subject, and we will, therefore, make two suggestions with regard to the better handling of the supplies.

1. To those who have and are determined to have four or five supplies during the year, we would urge that instead of inviting them for one Sunday in the month, they should get them to supply for one month at a time. This plan would, in a measure, prevent that great break in their teaching, to which we have referred as being so detrimental to the building up of the people.

2. To others we would make this suggestion. Select two brethren who are willing to work together and let them take the services for a year. Then if, at the end, this arrangement is found to have worked satisfactorily, give the two brethren a status in the Church as co-pastors. We have every confidence that this plan would in most cases work well. It would also secure the services of some of our best supplies, who by the position they occupy and their business surroundings are precluded from taking the entire oversight of a Church.

We now close our testimony for the present. We did not seek to write upon this subject, but were, in a measure, compelled to do so, as our beloved brother the editor can bear witness.

Whether our "report" will be thrown upon the great heap of "not believed," or whether it will be taken to heart by the Churches, we know not. We might have written with a much thicker pen, and perhaps some have blamed us for not so doing. We have, however, preferred to err on the side of "soberness of speech" rather than use language too strong or exaggerated. We have written in the fear of God, in deep dependence upon Him, and for His glory, and the good of our beloved denomination. And beside all this, with a feeling deep and strong, that something in the way of *reformation* is sorely needed, and that *reformation there must be* before our Churches are to be brought into a really spiritually prosperous state.

SEASONABLE AND COMFORTING WORDS.

An Epistle by the late MR. JOHN WARBURTON, of Southill, June 10th, 1881.

[*Hitherto unpublished.*]

DEAR MR. WINTERS,—At the request of Mr. John Warburton, solicitor, I have copied one of his dear father's letters to me. Mr. Warburton promised one for the E. V. & G. H., which I now send to you. We have not only lost a dear pastor, but a dear father in Christ. With Christian regards, yours in sorrow—A. M. WHITTOME, 20, High-street, Bedford, March 14th, 1892.—[We sincerely thank Mr. John Warburton, solicitor, and Mrs. A. M. Whittome for their united kindness in granting permission to publish the following precious epistle in our pages. We hope it may prove a real blessing to many of our readers.—ED.]

MY DEAR SISTER,—So the Divine command directs me to say unto wisdom, "Thou art my sister, and to call understanding thy kinsman" (Prov. vii. 4). I feel sure the Lord hath made thee wise unto salvation. The first step to true wisdom is to become a "fool" (1 Cor. iii. 18). Again and again you have felt a very fool in the sight of God.

That is wisdom. Saving wisdom consists in diminutive thoughts of ourselves, and in exalted thoughts of the dear Saviour. And that is manifested in true knowledge and holy fear of God. The exercise of fear is to pray to God, humble, childlike reverence, walk in His commands, obey His laws, respect His will, tremble to offend Him, hasten to serve Him. We must fear God, and Him only. For there is no want to them that fear Him. Jehovah-Jireh will not allow His much-loved servants to starve. The Lord may not give you luxuries, but He has promised to provide necessaries, and He will not turn back from His word. Many whims and wishes may remain ungratified, but real wants the Lord will supply. "The young lions do lack and suffer hunger." They are fierce, strong, crafty, designing, and oppressing men; with all their sagacity and unscrupulousness, they often come to want. Yet tender-hearted believers, who dare not act as those who for their ravenous disposition may be compared to lions, are fed with food convenient for them. "We walk by faith, not by sight" (2 Cor. v. 7). Be our path what it may, our steps are disposed by love in conjunction with wisdom. Therefore it is a right sure path to bring about those things ordained respecting us. Our great Director, in superintending our steps, has always a design, unto a good, wise, profitable end, not so much for present comfort as to the latter end. "Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end" (Deut. viii. 16).

If we look only upon things as they do turn up, we may be sadly puzzled, and at a stand, not knowing what will become of us. Circumstances do sometimes perplex and confound us. Love is often concealed under a dark cloud, and the Christian trudging on in the miry path of affliction. We have a "Thus saith the Lord," as an assurance that God hath blessed us with all spiritual blessings in heavenly places in Christ, even before the foundation of the world (Eph. i. 3, 4). Those blessings will be received by the adopted family of God. Nothing shall prevent, for we must receive grace for grace. We may rely upon this fact. But we must leave the putting of us into the possession of the blessing unto the Lord, to do it in His own time, way, and manner. Do it He will, but it may be contrary to all our plans, though not to our prayers. I have ever found His leadings with me is in a sort of a backward way. If He intends to lead a soul upward to Himself, it is by a downward motion, and again downward still, until every vestage of hope is cut off, every avenue of escape blocked up, and the doors of death open to receive our poor, sinking, tempest-tossed, broken up, and beaten down soul. O what a poor emaciated thing I have felt myself spiritually, wasted to nothing, a mere skeleton as regards profession. In my pilgrimage I have found that following Christ is not such an easy matter as some imagine. So the apostle: "Approving ourselves as the ministers of Christ" (not in much joy, much peace, and in sweet content), but "in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings." God's people must be searched, stripped, and sifted.

You will, my beloved sister, find it hard work to follow the Master. You may be indulged with a season of sweet enjoyment, even to be happy in the Lord. Then, alas! a few paces further, and some wretched

trial rises, it may be in connection with the enjoyment itself. The trial may bring out the peevishness and irritability of the carnal mind as to exclaim, "I never saw anything like it. I am plagued, cut off, oppressed, cut up, driven back disappointed in everything. I have a mind to give up all profession as worthless." But for the trial, you would not have known such wild beast of corruption kennelled in your heart. I bless God you have a religion that will not give you up. There is no dependence to be placed in your hold of Christ. But in His hold of you, He has an everlasting hold of you, for from everlasting He loved you. He has also an incarnation hold of you. He came into this world, in your likeness, and so united you to Himself. He has an experimental hold of you, for in all your afflictions He was afflicted. He has a glorified hold of you, for He has gone to prepare a place for you. Now, is it possible that having such a fast grasp of you, He will say, "Well, I'll give up that rebellious one. She is not worthy to bear My name"? He cannot deny Himself the pleasure of grasping His chosen ones, and in presenting them faultless before the presence of His glory. Had the Saviour His Gethsemane, we must have one. It is true, not like Christ's. But in measure we find many a spot where we have to agonize because of some pressure by the way. He also had His Calvary, too. He suffered as we never can do. We have some crucifixion work to carry His cross, and that sometimes a heavy one. But the Lord still keeps His hold.

So, then, poor trembling one, keep trudging on in rough steps, tangled steps, thorny steps, cloudy steps, stumbling steps, crucifixion steps. Yet all of them in wisdom, grace, and love, and mercy of God, so very nicely arranged, that at the last the weary traveller will come forth richly ornamented by all of them. May the thought, the end will be better than the beginning, be as a momentary gleam of sunshine upon your oft dreary path. A warfare, constant and sharp, we shall have to endure. Not without some moments of the heart-cheering thought of future joy, in the anticipation of receiving the conqueror's crown:—

"Many a helpless matter does God arrange,
What we expected, never came to pass;
What we did not expect, God brought to bear,
So have things gone the whole experience through."

The sweet words have just rose in my heart, "The garment of praise, for the spirit of heaviness."

You see the love and wisdom of God in all your severe trial. If He frown, it is to make way for His smiles. If He cast off, it is to give Himself an opportunity to gather unto Himself. If He takes away some outward mercy, it is to make up the loss with spiritual mercy. My dear friend, He does visit us, refresh us, cheer us, and prove Himself to be the God of all comfort. Consider what I say, and the Lord guide thee unto the truth of "joint-heirs with Christ." Ah, yes. "Heirs of promise" (Heb. vi. 17), "heirs of righteousness" (Heb. xi. 7), "heirs of the kingdom which God hath promised" (James ii. 5), "heirs of the grace of life" (1 Pet. iii. 7).

Such are the blessings that cannot pass away with our mortal lives. Eternity is attached to them all.

"As when the weary traveller gains
The height of some o'erlooking hill,

His heart revives as 'cross the plains
He views his home, tho' distant still."

The Lord bless you. The Lord increase you on every side, and grant you the mercies named in Psa. xx. Love, to Mr. W.

I am, my dear sister,

Your affectionate brother, in Christ,

To Mrs. W——.

JOHN WARBURTON.

IN MEMORIAM.

JOHN WARBURTON, Pastor, Southill, Beds., who fell asleep in Jesus, Jan. 19, 1892.
Aged 76 years.

"For so He giveth His beloved sleep."—Psa. cxxvii. 2.

<p>In hope of joys divine our friend departed To dwell with his dear Lord who bled and Fear fled a way in that sublime transition He sees his Master now with clearer vision He fell on sleep soon as the word was given— O blessed exit, borne from earth to heaven Such was the end of Abel, Enoch, Moses, Martyrs have slumbered as on beds of roses To die as such cannot be death—its meaning A child-like sleep, a calm, implicit leaning No sadness there within that holy portal: Wipes every tear away. O bliss immortal! Our friend was well sustained: though aged Till near the end of life, then entered glory: "Like as a shock of corn ripe in its season" So he was gathered in: ask not the reason,</p>	<p>By his dear Lord (whose thoughts are free And having proved that death had lost its Not with an ardent trust in earth's vain But fired with hope of heaven's eternal His toils were great, but strength from his His flock he loved, and they loved him as He knew the ways of life, how hearts were And how that every precious healing token His work was blest, as many now can witness, He took no glory to himself: his fitness And numbers who have passed the gloomy 'Twas music to them then, and they will ever Sleep on, dear friend, thy memory we cherish, Sleep till the morning when the world shall Then shall the Saviour come with shouts And saints shall rise with bodies bright and</p>
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Waltham Abbey, Essex.

W. WINTERS.

GOING TO THE ALTAR OF GOD.

BY J. HARLICK, SLEAFORD.

"Then will I go unto the altar of God."—Psa. xliiii. 4.

LET us consider three things in this sweet portion of Scripture:—

First. The Altar of God.

Second. Going to the Altar of God.

Third. What we receive at the Altar of God.

First. The Altar was a type of Christ, and upon it the sacrifice had to be brought and laid and offered up. Christ is the Altar. I humbly desire to direct true seekers who desire to know Christ how they can be freed from the great burden of sin that is daily making them sigh and cry. Christ alone can help you, and bring comfort to your troubled breast. To this Altar you must go. Take none of your good deeds or merits to recommend you. This Altar was never intended for such things, nor will such things be accepted. Now, let us in a few words consider the nature of this Altar. 1st, It is holy. Yes, Christ is the holy Altar

of God, and without holiness no man shall see God; that is, the holy Altar and the holiness of Christ in the sinner's place. 2nd, It is pure in its nature. The nature of Christ is pure, and here the Divine Father looks for purity in His people; we as God's elect are called upon to walk as becometh godliness, and live our religion, and walk our faith; these things are not our life, but spring from our life. Christ is the Life of all that live, and the pure Altar. 3rd, Durability. The nature is the same. Earthly altars change, and pass away; but this Altar is durable. We can say now, as Paul said, "We have an Altar," &c. Yes, blessed be God, some of us know it, love it, praise it, and go to it; yet it remains the same. Many have tried to pull down this Altar, but no, it abides in defiance of all opposers, and stands the same, and will, till all the dear people of God have passed into glory.

Let us now have a word upon the uses of this Altar. 1st, It was used for offering upon. All the sins of the people had to be brought to the Altar under some type or other. So all my sins, and yours, poor sinner, have to be brought to Christ. We may try to manage what we call our little sins, but we soon find them too great for us; then we have to take them to Christ, and indeed I feel it a great mercy that Christ accepts such, and takes upon Himself our sin, that we may be free. The second use is acceptance upon the Altar. The Father accepts the Sacrifice; so Christ is the only Altar we have, or the only way of acceptance for us. It must be this way, or we shall be for ever lost. The third use is unity. Here, upon the Altar of Christ, the grand everlasting knot is tied, and for ever united; the Divine Father meets the sinner; Love and Justice shake hands. Here, upon this Altar, law and Gospel agree. The fourth use is forgiveness. There is no forgiveness only at the Altar. We need no earthly mitred priest, nor lighted candles, nor a costly table, but the Altar Christ and His forgiveness shed abroad in our heart. Then we shall know we have an Altar; and more than that, a home in heaven. Reader, what do you think of the nature and use of this Altar? I can say, for one poor sinner, it suits me well. O that I could feel more and more a spirit of desire to go to the Altar of God and daily confess my sins, and daily feel forgiveness!

Second. The Psalmist says, "Then." Notice that. When? Why *then*—when every other door is shut, every other hand is withheld, enemies surrounding, and everything against you. *Then* to the Altar of God you go, and He will hear you. Let us just consider two things. 1st, *Friendship*; 2nd, *Submission*. "I will go," says the living soul, "unto the Altar; there my Friend resides; He has befriended me many times, and now I have need to go to Him. This Friend will help me, and will talk to me like a Friend, and I will go to Him for advice. My way is hedged up. I must go to the Altar, and enquire what is best for me to do in this case. I must go and tell my Friend I have lost the way, and must ask Him to put me right. I am troubled with doubts and fears; to the Altar I must go, and ask my Friend to subdue them for me. I cannot manage them myself, but my dearest of all friends can." Dear reader, you may have afflictions in your body. Go to the Altar; Jesus is there; He knows just how and when to apply the remedy. You may have trouble in your family, unruly sons or unruly daughters, everybody but yourself knows what to do with them, and you are at your wit's end. May you be helped to take them to the Altar, and there to

unbosom all your griefs, unfold your tale of sorrow, and tell Him He is your Friend. He chose you to be friends from all eternity. Now you need Him, now you desire His ear to be attentive to your cry. He will hear you, doubt it not. He hears the cry of His elect, and hates to put away. Poverty may be on the road. You may see the rich with their thousands, and you struggling hard and cannot pay your way. Go to the Altar. Remember there is One that was poor and had not where to lay His head. The rich sometimes will deal you hard blows, and cruel censure may fall to your lot : go to the Altar. The writer knows well what your feelings are. The Altar is the only place you can get relief at. Your business may be going back, your income may decrease, your farm may not look so well, and you may begin to think you must give up your seat-rent, or stop the subscriptions, and not give to the poor-box. A lot of such things may come to your mind ; but, brother, sister, stop before you take such a step : have you tried the Altar ? If so, what does thy Lord say ? "The liberal soul shall be made fat ;" also, "He that withholdeth his corn, the people shall curse him." Go to the Altar; thy Friend is there. Some of my ministerial brethren may have trouble in the Church : go to the Altar. He can manage you and your Church too. We have to go there with our own burdens, and the people's too. But, oh ! what a mercy we have an Altar to go to in such times, and we have a Friend there—One who loveth at all times. Never can we go there too much, nor tell our best Friend too much.

The next thing is *submission*. This is not an easy lesson, if you are under the stroke, to submit to the rod ; yet it is in a Father's hand, and the only place we learn submission is at the Altar. Whatever be our affliction or cross, we go with it, not without it. You cannot leave your burdens ; no, but you must take them, and even before you take them you must submit to them. Thus you take to the Altar your burdens and sorrows in submission to the Lord. We find it hard at times to submit to *God's will*. Satan and unbelief set in upon us, and tempt us to keep away from the Altar. You may not be able to say, "Thy will be done" at all times, yet you must go. "*I will go*," is the cry, "*I will go unto the Altar of God.*" It is *God's way*, and we have to submit to it, and go to the Altar, and confess the way we are in is the best. What says some of God's dear ones ? "This God's way ?" "Yes, yes," is the answer ; "It is the way." That great trial in your family, that heavy loss, that deep affliction, that killing cancer, those mortal pains you daily feel, "it is the Lord" taking down the mud-wall cottage. These are hard lessons to learn by the way. I know what a struggle it is, and have hundreds of times had to say, "I must go again to the Altar." It is the best place, the safest place, the richest place, and the happiest place, for every poor burdened sinner.

Just a word in conclusion. *Third*. What we receive at the Altar of God. 1st, A hearty welcome ; this is sweet indeed. 2nd, A Father's smile ; this is worth having. 3rd, A token of His love to us. 4th, Divine help in every trouble. 5th, More grace as we daily need it. 6th, Faith strengthened as the battle gets hotter. 7th, Hope confirmed that we shall get safe at last ; and 8th, Many a sweet and precious promise that all will be well, even when death comes, as come it must.

Reader, fare-thee-well. May we often be at the Altar here, and meet in heaven above.

MANOAH AND HIS WIFE.

*The Substance of a Sermon preached at Datchet, on Lord's-day evening,
Nov. 10, 1889, by MR. RUSH, Pastor.*

"And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these things, nor would as at this time have told us such things as these."—Judges xiii. 22, 23.

"GOD'S way is in the sea, and His path in the great waters, and His footsteps are not known." Some of us have proved this. His people of old were often left to the power of their enemies, that their deliverance might be more conspicuous. This was the state of affairs when God sent His angel with a message to Manoah and his wife. Israel was in the power of the Philistines, and God was about to deliver them, and for that purpose was about to raise up a seed that should make war against the Philistines. The angel appeared first to the wife, and she told her husband; and he being a praying man, entreated the Lord to send again. His prayer was granted, and the angel paid a second visit. Manoah offered a sacrifice, typifying the great atonement. When the angel had delivered his message, and ascended to heaven, fears came on Manoah that they should die, because they had seen the Lord. But the wife met his fears by an assurance that God would not have received a sacrifice at their hands if He meant to destroy them.

How stands the matter with ourselves? Can we plead the same with respect to the sacrifice of Christ? Has God accepted that offering for us? When God takes hold of a sinner's soul by His grace, He gives him life to feel his death, and light to feel his darkness. Until that happens no sinner feels the guilt of sin, so feels not the need of Christ. But where the Spirit convinces of sin the justice of God is a barrier to salvation. There is no other way of knowing and valuing the sacrifice of Christ and the application of atoning blood. It is the sin-sick soul that needs the Good Physician. If you have thus visited God, something has been wrought in you by the Eternal Spirit, and something will yet be done for you.

"That soul, though all hell endeavour to shake,
He'll never, no never, no never forsake."

The promise was given and realized by Manoah and his wife. Samson was given them, and he delivered Israel. He is a type of Christ our Deliverer from sin and Satan and the law. He has shown His power, hath delivered and doth deliver, and in whom we trust He will yet deliver. He who hath began the good work will carry it on to the day of Jesus Christ. Is there a desire in you after Christ? Nature could not produce it. And if God sows His seed of righteousness in our hearts, we shall grow up into Him and His Christ, and be "made meet to be partakers of the inheritance of the saints in light."

THE things of God and of soul-concern are but a dry morsel to a carnal heart. Such an one may talk of heaven, of the glory and happiness thereof, and may seem to be somewhat taken therewith; but if a good bargain, or some worldly profit interpose, the heart of such an one is presently taken up, and tickled with another kind of delight.—*Dorney.*

AN INSTRUCTIVE AND CONSOLING FACT.

BY B. J. NORTHFIELD.

IN Matt. x. 30 our dear Redeemer gives us a most blessed fact for encouragement, "But the very hairs of your head are all numbered." He knew what His disciples would have to endure for His sake, and thus He endeavours to comfort them in the prospect of their sufferings. How wisely the Saviour ever proceeded, and how sweet His discourses were. He always knew the best way to speak. Jesus led the disciples to expect that they might even lose their lives for His sake, but, says He, fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell." Then He encourages them to reflect upon the value God puts upon them. He reminds them that the sparrows are not beneath their heavenly Father's notice, which are only valued at two for one farthing. This He follows up by farther saying, "And one of them shall not fall on the ground without your Father"—that is, without His permission or notice. He then observes, "Ye are of more value than many sparrows." Still, to further acquaint them of the divine care over them, and of the value put upon them, He remarks, "But the very hairs of your head are all numbered." These words set before us *God's acquaintance with us*. We may get a rough estimate of the number of individuals in the world, but it would not be possible for us to tell the number of hairs on our head. This knowledge of so apparently trifling a matter serves to inform us that His understanding of us in every respect is wonderful; and how consoling in sorrows, trials, and cares the thought that "*He knows*."

Do we not also learn from the text another sweet truth—namely, *the great care the Lord takes over His people*. We may be anxious to preserve our various limbs from loss and injury, but who as a rule concerns himself much as to the loss of the hairs of his head? Yet God is said to number them. If He numbers these, will He fail to recognise my losses, crosses, difficulties, cares, exercises, tears, days, months, and years. Never; no, never. "All my times are in His hand." O for grace to "cast all my cares upon Him, knowing that He careth for me."

Let us also gather another thought from these words of the Saviour—that is, to remember that *things impossible with us are not so with God*. It would be an utter impossibility for us to number the hairs of our head, even though their number be comparatively small. Not so with God. How encouraging to know that "nothing is too hard for the Lord," that, by His grace and favour, the blood of His dear Son, and the teaching of the Spirit, we have such a God to go to, such a Being to approach, may well fill the heart of a believer with feelings of safety, gratitude, and joy. Whatever be his lot, circumstances, griefs, joys, adversity, or prosperity, the child of God may ever take heart and say, "This God is our God for ever and ever; He will be our Guide even unto death."

March, Cambs., Jan., 1892.

THE bank-note without a signature at the bottom is nothing but a worthless piece of paper; the stroke of a pen confers upon it all its value. So the prayer of a poor child of Adam is a feeble thing in itself, but once endorsed by the hand of the Lord Jesus, it "availeth much."

THE BLESSED DEAD.

MR. J. C. ARCHER, BAPTIST MINISTER.

WE are indebted to Mr. Skelton, of 3, Glebe-street, Stoke-on-Trent, for the following brief notice of the death of our dear brother Archer, of Blackburn :—

“ Mr. James Crawshaw Archer, Baptist minister, died at Blackburn on Sunday night, Feb. 14th, 1892, under singular circumstances. He was conducting service in the house of a friend, and having given out a hymn and read a psalm, he prayed very fervently. As he was drawing to a close he suddenly staggered from his knees, and exclaimed, “ There’s something strange come over me.” A doctor was summoned, but Mr. Archer expired almost immediately, it is supposed from apoplexy.”

The above account appeared in a local paper, and which brother Skelton says is substantially correct. He also notes that brother Archer was a Strict Baptist minister, and had been serving various Churches of truth far and near for some time. He, moreover, states that though the departure of brother Archer was sudden, and consequently solemn,

“ It was but the voice of Jesus sent
To call him to His arms.”

In his ministry he preached Christ, the only foundation of the hope of needy sinners.

Mr. G. Reed, of Hessle, writing in the interest of the cause meeting in Bond-street, Hull, says:—

“ We expected to have (D.V.) Mr. J. C. Archer, of Blackburn, on the 13th of March, but he has been called home very suddenly whilst conducting a service in the house of Mr. Longworth, Blackburn. He was finishing prayer when he was taken unconscious by a fit of apoplexy, and he passed peacefully away about an hour afterwards. The loss is ours, but his is gain eternal. Aged 69. ‘ For we know that if our earthly house of this tabernacle were dissolved, we have a building, a house not made with hands eternal, in the heavens ’ (2 Cor. v. 1).—G. REED.”

We deeply sympathise with the sorrowing widow, and with the dear friends who profited by his ministry and who loved him in Christ for the truth’s sake.—Ed.

MRS. A. J. HILL.

We have had the first death in our little Church in Brooklyn. An excellent sister came amongst us from England, I think in August, 1890, of the name of Agnes Jane Dewis. She was born 49 years ago at Preston, Lancashire. Her father’s name was Thomas Linkison; he died pastor of Bedworth-street Baptist Church in that town. She was the widow of Robert Dewis, sexton of the same Church where her father had been pastor. She was well taught of God in all the essential doctrines of grace, and was one of the small number who formed, or organized, the Strict Trinitarian Baptist Church of Brooklyn last June, and was very much beloved by all of us. She became acquainted with a God-fearing man of the name of Henry Hill. I married them at my house on Oct. 15, 1891. She removed with her husband to Parkville, Long Island, a village on the eastern end of Brooklyn. She was not able to come to our meeting so often. A month ago she was there, and several remarked how well and healthy Mrs. Hill looked, and she was very happy in her home. Mrs. Graham and myself were startled at 5 o’clock last Saturday evening (Feb. 6th) at a letter from our deacon, James Etheridge, to say sister Hill was dead. Although the journey was long, we started and arrived at the house of mourning at nine o’clock. She was taken with influenza, which we call *la grippe*, on Jan. 15th, but no one thought there was any

danger. Only the day before she died she thought she would have a doctor, as she wished to be well enough to go to wait upon her daughter; but while her more than kind husband was attending to her she died without a sigh, almost in the same way our dear friend Mr. John Axford died. I conducted the funeral services at the house on Tuesday, 9th, and yesterday she was buried privately at the side of John Axford's grave to await the resurrection morning. If the Lord spare me I will try to improve her death to those of us that are left still in the wilderness on next Lord's-day.

CHAS. GRAHAM.

New York, Feb. 11th, 1892.

MRS. H. SOUTHALL.

In common with many other Churches we are called upon to chronicle the departure of a member of Christ's mystic body from the Church militant to the Church triumphant. The ransomed soul of our dear sister in the Lord, Harriet Southall, the beloved wife of Mr. S. Southall, of Willenhall, was called to her rest on Friday morning, Feb. 26th, 1892, at the comparatively early age of 53 years.

She was born at Wednesbury, Staffs, on May 2nd, 1838, of humble parents. Her childhood days were passed, as far as we know, in an ordinary uneventful way. When about seventeen or eighteen years of age God in His providence led her to live with a Christian family at Bilston, and while living with this family the prayers of her master, offered at family devotion, were used by the Holy Ghost to convince her of sin. Previous to her being thus awakened to deep concern for her immortal soul, she used to come occasionally with the family, who regularly worshipped at Little London, Willenhall; but after the Lord commenced His gracious work in her heart she was no longer content with occasional visits; she felt constrained to be at the house of God as often as her position and circumstances would allow. Deep soul-anxiety led to earnest prayer, and often did she fervently entreat the Lord to assure her of a grace-given interest in "the covenant love of His crucified Son." At length the day of mercy dawned, and a right royal Divine assurance was given her by these words, "The very hairs of your head are all numbered." From these our Lord's words she was enabled to realise herself a child of God. About this time the ministry of Mr. Jesse Gwinell (then pastor at Little London) was much blessed to her in comforting and in establishing her in the faith. In due time she appeared before the Church, her testimony was satisfactory, and she was baptized by Mr. F. Pearce on Feb. 5th, 1860. From the time she was brought to know the Lord to the time of her death she frequently bore testimony to God's goodness to her in providence and in grace in far more ways than the limited space at our disposal will permit us to record. Her husband informs me that when things were somewhat trying she would sing:

"Though poverty is my lot,
And my fig-tree blossoms not,
Heaven is my home;
In my dark and cloudy day
I can rise and tower away,
And pursue my happy way,
Heaven is my home."

In conjunction with her now sorrowing and bereaved husband she brought up a large family, and during the trials incidental to the period of family training she obtained many manifest answers to prayer. Her health had been declining for some years past, but sickness made rapid inroads upon her constitution during the last six months, and consumption combined with heart disease closed her mortal career. Through her illness she was marvellously sustained by the Saviour's presence, and after she was confined to her bed she was blest with a vigorous and triumphant

faith. Satan would sometimes "worry," but he was quickly banished by the Prince of Life. When I was visiting her she would frequently say, with great emphasis, "Oh, what should I do now without my precious Lord!" Once I observed, "You are not afraid of sinking into the pit now"; when she replied, "How can I sink with such a prop as my Almighty Lord? How can I? How can I?" At another time she asked me to pray the Lord to take her home, when I said, "Then you can give up your husband and family?" to which she replied, "Yes, my heavenly Father has enabled me to do that." She then quoted,

"What is there here to court my stay,
And keep me back from home,
When angels beckon me away,
And Jesus bids me come?"

After retiring to rest on Sept. 25th, she called for her husband and said, "My heart is very bad. Do not leave me, I am sinking fast. My faith is tried severely. Last night the devil told me I should die in the dark; but I said he was a liar, and if I did die in the dark I should wake up in the light." She was spared some months after this, and at different times, when conversing with her husband or pastor, many utterances like the following fell from her lips: "I shall not live, for the Lord has said, 'Set thine house in order,' &c. I have been having such sweet communion. Oh, it is grand to look above! He says He will be with me to the end, and that I shall be His when He makes up His jewels. I know I shall, but I always want to feel the sweetness of it. How glorious when I shall be where there is no sin, no sorrow, no care, and no crying!" Shortly before the close her dear husband read Rev. xxii.; verses 17 and 20 seemed to be specially sweet, as she kept saying, "Come, come, oh, do come!" until her blessed Saviour did come and liberate her redeemed spirit from its prison-house of clay.

Her mortal remains were interred at the Baptist burial-ground, Little London, Willenhall, March 2nd, 1892, amidst her weeping family and sympathetic friends.

Willenhall.

GEO. BANKS, *Pastor*.

MRS. M. MARSHALL.

In loving memory of Martha, wife of Thomas Marshall, of Girtford, and eldest daughter of the late Isaac King, of Toseland, who peacefully entered into rest, February 8th, 1892, aged 69. She was called by grace when very young, and joined the Church at New-street, St. Neots, being baptized by Mr. Murrell in June, 1843, and continued an honourable member to the time of her death. She was much attached to Mr. M., whose ministry was made, in the Lord's hands, the means of spiritual life and edification to her soul. The welfare of Zion lay very near her heart, and she was always present at the Lord's house as long as health would permit. For several years she had suffered with bronchial attacks, but the last three winters had been obliged to remain away from the Lord's house the whole of the time. Her last illness commenced about January 23rd. From the first she had no desire to get better, but we have frequently heard her say, "Come, Lord Jesus, come and take me to Thyself." On one occasion, when reminded about taking some refreshment, she said, "I forgot." I said, "We do not forget you." "No," she remarked, "and my Saviour does not forget me," and then repeated with much feeling—

"Forget Thee I will not, I cannot, Thy name
Engraved on my heart will for ever remain;
The palms of my hands, when I look on, I see
The wounds I endured when suffering for Thee."

On the Wednesday preceding her death she was visited by our dear

pastor (Mr. Clarke), who she desired might be asked to officiate at the funeral. She enjoyed his visit, and though unable to talk much herself, felt his prayer very good; and said, "He asked for all she wanted." The day following she was seized with severe paroxysms of coughing, and we thought her end approaching. She bid us all good-bye, saying, "Let me kiss you while I can." She was enabled to speak very calmly of her departure, and to mention many things that were on her mind. After this she gradually got weaker. Once we overheard her saying, "I am now coming as the dying thief on the cross, 'Lord, remember me;' 'God be merciful to me a sinner.'" On the Sunday she could not bear the light, saying, "It looked golden." I remarked, "You will soon see the golden light of heaven." "Yes!" she exclaimed, "with eyes made strong to bear the sight." When I went into the room on Monday morning, she looked at me and said, "Oh! my dear, if this should be my last day, how happy I should be!" She remained perfectly conscious to the last, and suddenly fell asleep as she was being raised in bed about three o'clock in the afternoon. "May our last end be like hers."

MRS. ROWLAND.

It is with painful regret that I write to inform you of the death of my dear wife, who passed away on Thursday, January 21st, 1892, after nearly twelve months of very great suffering. She was indeed as a wife and mother a priceless blessing, and her loss is to us indeed heavy, leaving a sorrowful blank in our hearts and home. Throughout the whole of her long illness she was enabled to bear her sufferings with wonderful patience. I heard her exclaim when friends have offered their sympathy, "Oh, this is nothing compared with what Jesus has suffered for me." The ministers who come to Tring have always been amongst her many visitors, and more than one has spoken from texts which she has quoted in their presence. Many a sermon has she preached on her bed, and many a weak faith has been strengthened by her testimony. Mr. Rickett, Mr. Kendall, and Mr. Jarman were among the most frequent visitors. Being very fond of hymns, she would often quote part of them, and ask for them to be read to her, they being full of sweet meaning to her and comfort to her soul. There are two texts amongst many others that were very precious to her, and which she often spoke of, "The Lord is my Shepherd," and, "My God shall supply all my need." Upon one occasion she asked me to get her out of bed, and as soon as I had got her upon the chair-bedstead, she exclaimed, "Oh, how I should like to die here! What a blessed change it would be!" And it was only after some time of persuasion I could get her back to bed again. She was baptized by Mr. W. Wood, of Berkhamsted, at West-end Chapel, Tring, and admitted to Church fellowship there on June 4th, 1871, and for a period of over twenty years remained there as an honourable, consistent, and loved member. The cause was very near to her heart, and her greatest joy on earth was to be with those whom she loved as the Lord's dear people, and when able she would allow nothing to hinder her attendance on the means of grace, while any service for the good of the Church was always cheerfully given; she often saying—

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

And even to the last, amid all the pains, she would ask about the services from friends who came to see her, saying, "Oh, how I should like once again to go up to the courts of the Lord!" As a member of the Church, and as a staunch supporter of the same, she is deeply missed and lamented. As a mother and a wife, her loss is irreparable. I was with her the last three nights, and I saw but little change in her except during Wednesday night that she died on Thursday morning,

when she sat up in bed and said, "William, my dear, shall I complain, or think hard things of my God for keeping me here so long?" I replied, "No, I know you will not." She answered, "No, I will not, after His being so good to me all these years." Her last words were, "Away! away! my happy home!" She was a lover of good Gospel truth, and one of the ministers (Mr. Jarman) asked her if she was still satisfied with the truths proclaimed, when she replied, "Yes; oh, yes! I have lived upon them, and I can die upon them." Her age was 36 years, and she was buried at Akeman-street Chapel, Tring, by Mr. G. W. Thomas. The funeral sermon was preached by Mr. S. Kendall from the words, "For I know that my Redeemer liveth," &c.

W. ROWLAND.

Watford.

THE PULPIT, THE PRESS, AND THE PEN.

MAGAZINES on the Editor's table:—*The Surrey Tabernacle Witness*, *Australian Particular Baptist Magazine*, *The Regular Baptist*, *The Day Star*, *Life and Light*, *Consecration*, *The Banner of Israel*, *The Olive Branch*, *The Quarterly Record of the Trinitarian Bible Society*, *Cheering Words*.

A New Year's Booklet All About Himself (Eph. ii. 20). By Pastor W. Rowton-Parker, Crowle, Doncaster. Price 1d., or 12 post free 1s. Mr. Parker says, in "A Note of Explanation," that "Both the title and the subject-matter of this, our New Year's booklet, was given to us in distinct answer to prayer."

SERMONS.—*Charles Haddon Spurgeon. A Memorial Sermon by Archibald G. Brown*. R. Banks & Son, Racquet-court, price 1d., post free 1½d. This sermon contains one of the best portraits of Mr. C. H. Spurgeon ever before published. The entire discourse is a noble tribute to the memory of the great preacher. Another sermon by the same author, entitled *Our Lord and His Christ*, to be had as above. *Just to Please Him*, is the title of a sermon preached by A. G. Brown. London: R. Banks and Son. Price 1d.—*Divine Foreknowledge*. A very able and sound discourse by the late Joseph Irons (reprinted Jan., 1892). Price 1d.; sold by David Fisk, 6, Brighton-place, Brighton, Sussex. *A Word of Warning*. By W. Parks. 50 copies for 4d., to be had of Mr. Fisk, as above. Most suitable for free distribution.

Surrey Tabernacle Benefit Society.—The Report of this excellent Society for the year ending 1891 is a very encouraging one. Notwithstanding the much sick-

ness and death, and the reappearance of the influenza epidemic during the year which has told considerably upon the funds of the Society, the income from all sources stands at £2,111 1s. 10d., and the expenditure at £1,784 1s. 5d., showing a balance of income over expenditure of £327 0s. 5d. The report reflects great credit upon the skill of the secretary. May God bless the Society abundantly.

"With Thy Might." By W. J. Styles. London: Depot of the Baptist Tract Society, 22A, Furnival-street, Holborn, E.C.; H. Forster, 334, Upper-street, Islington, N., price one shilling net. The book before us is one of unquestionable ability, and is suitable for Bible students of all denominations. It is brim-full of suggestiveness, and will be read with interest by thoughtful readers of all ages. Most heartily do we wish it the success it deserves.

Chimes for the Times. By M. A. Chaplin. London: W. Wileman, 27, Bouverie-street; E. Wilmshurst, Blackheath; price one shilling. It is with considerable pleasure we speak in commendation of *Chimes for the Times*. The book is beautifully printed, and contains many precious and sparkling lays which reflect the spirit of the age, and are consequently well adapted for the times. The excellent preface by W. L. Holland, M.A., adds to the value of the work. We hope Mrs. Chaplin will continue to produce poems as delightful as "Seest Thou this Woman," "Tired," "The Old Theology," &c., which we are sure will be welcomed in every Christian home. God bless the book abundantly wherever it may go.

CHRIST saw Nathaniel long enough before He saw him under the fig-tree. He saw him in the volume of God's decree, in the book of life, the records of eternity, the annals of everlasting love. In consequence of this it was that He called him to the saving knowledge of Himself.—*Toplady*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.—ANNUAL MEETINGS.

Mount Zion Chapel, Hill-street, Dorset-square, London, is indeed a most time-honoured and beautiful sanctuary, and is held as sacred in the esteem of many dear saints who can say—

" 'Tis here the saints abide,
On richest dainties fed;
And Christ doth here reside,
Their Master and their Head;

His life and love He here conveys [praise.]
And owns their prayers and hears their
Brother W. K. Squirrell is the beloved pastor of the Church. In this chapel the Annual Meetings of the above excellent association were held on March 8, 1892. In the morning of the day, at 10 o'clock, the committee convened in apostolic order in an "upper room" adjoining the chapel for prayer and consultation. At 10.30 the meeting of delegates for business commenced. Brother W. K. Squirrell, the outgoing president, occupied the chair, and announced the first hymn on the sheet—

"Come, Holy Spirit, come,
Let Thy bright beams arise."

Brother J. H. Lynn offered sweet and earnest prayer. The chairman then expressed his happiness and that of his beloved deacons in giving a hearty welcome to the delegates and friends of the association on the occasion, and remarked that brother Lynn's prayer had touched his heart, and especially when he said the brethren present were instruments in the hand of the Lord for His glory. A portion of Scripture was then read, after which the business of the day commenced. The chairman made very kind reference to dear brother J. L. Meeres as having recently seen him, and that he was weak in body and fast ripening for glory. A vote of sympathy, proposed by brother S. T. Belcher, and seconded by brother W. Waite, was sent to brother Meeres. The excellent Report of the past year's proceedings, drawn up by brother John Box, and which is printed in full for circulation among the Associated Churches, was read and adopted, and an abstract of it was appointed to be read in the evening of the day.

THE CHAPEL PURCHASE BILL.

Brother Charles Cornwell moved, by consent of the chairman, the following important resolution:—

To the Right Hon. A. J. Balfour, M.P., First Lord of the Treasury.—Sir,—The Metropolitan Association of Strict Baptist Churches assembled in Annual Meeting at Hill-street Chapel, Dorset-square, having learned with much pleasure that the Bill to Enfranchise Leasehold Chapel Property is down for the second reading to-morrow, March 9th, and considering the great inconvenience that

many religious bodies have suffered in the past through the loss of chapel property, and the unspeakable benefit which would be conferred upon so large a number of her Majesty's subjects if such a measure became law, humbly hope you will take a favourable consideration of the Bill, and confer upon this large community of religious worshippers the blessing of your labour by assisting to pass the said Bill.—I have the honour to be, sir, on behalf of the association, your obedient servant, CHAIRMAN. March 8, 1892.

Brother W. Winters heartily seconded the resolution which was unanimously carried. Copies of the same were then sent to the Members for Marylebone, E. Bulnois, Esq., and S. Hunt, Esq.

The second reading of the Bill in the House of Commons to enable trustees of religious bodies to purchase the freehold of their places of worship on payment of fair compensation took place on Wednesday, March 9th. It was moved by Mr. Bryn Roberts, and, after a long debate, Mr. Balfour said he would agree to the second reading with a view to the Bill being referred with two others to a Select Committee. Sir G. Trevelyan thought such a reference would result in killing the Bill, and said they would endeavour to get it through Committee of the whole House. The second reading was eventually carried by 238 to 119.

The Strict Baptists, although a small body compared with many, have made their united voice heard of late in the House of Commons, not only in reference to the above important matter, but also in stern opposition to the movements of Roman Catholics in this so-called Protestant country.

In December last the worthy treasurer of the association, Mr. John Orrick Kennard, fell asleep in Jesus at a ripe age. This solemn fact was mentioned by our brother Box, who also spoke a few words of affection respecting the valuable services so long rendered by brother Kennard. Our brother Charles Wilson was then duly elected to the office of treasurer. We rejoice that he agreed to stand, and trust the Lord will support and bless him in his work of love.

Brother Albert Steele, one of the auditors, read the accounts for the past year. Brother H. Clark, another of the auditors, testified to the accuracy of the accounts. They were heartily thanked for their kind and united aid. Brother Steele remarked that he had found the work of auditing the accounts comparatively easy owing to the excellent way in which they had been kept by the secretaries. Brother Clark also expressed the pleasure the work gave him.

Brother R. E. Sears, in a few choice words, moved that a vote of hearty sympathy and love be sent to brother

Edward Mote, hon. solicitor, who was unable to attend the Annual Association Meetings through illness. Brother W. Abbott seconded the resolution, which was supported by brethren Box, Beecher, Mitchell, and Squirrel, and unanimously carried. The officers of the association were then re-elected, on the motion of brother I. R. Wakelin, seconded by brother E. Jeffs. Brother Box lovingly responded.

The Magazine accounts for the past year were read by brother J. H. Lynn, secretary of the Magazine Committee, and which he kindly supplemented with a few stirring words, urging Associated Churches to do their best to circulate the Magazine, and to send the Editor suitable pieces for its pages from time to time. Brother Edward Mitchell supported brother Lynn's remarks in a very warm and suitable speech; brethren Wilson, Banks, and others pressed the necessity of the Churches of the association sending prepaid advertisements occasionally to the Magazine; brother Mitchell and others kindly asked the brethren to announce the Magazine monthly from the pulpit or table-pew; brother J. Parnell and brother J. Harris moved that brother Lynn's accounts be adopted—carried.

Brother W. K. Squirrel then retired from the office of president which he had ably filled during the past year, and in suitable words introduced brother F. C. Holden, of Limehouse, as the chosen president of the association for 1892-3. Brother Holden, in occupying the chair, thanked brother Squirrel for his loving remarks, and expressed words of gratitude to the dear Lord for bringing him to occupy such a position, and although he felt dependent upon divine aid in the work before him, he should hope to have the support of his brethren during his term of office. We most sincerely wish our brethren Holden, Mitchell (vice-president), and the other officers of the association success in their praiseworthy work of love.

Brother Holden then gave the right hand of fellowship to three new pastors of Associated Churches, brethren J. C. Hewson, of Gurney-road, Stratford; R. Sampson, of Keppel-street, Bloomsbury; and T. Baldwin, of London-road, Norbiton; also to brethren Woodward and Smith, representatives of two newly-admitted Churches—namely, Derby-road, Croydon, and Zion, Maynard-road, Walthamstow. The present number of Associated Churches is 61. Praise the Lord!

At the close of the morning service a large number of delegates and friends sat down to a good substantial dinner. The afternoon service commenced with the hymn beginning:—

"Happy Christian! God's own child,
Chosen, called, and reconciled."

Brother Holden read part of Heb. xii., and brother E. Beecher offered earnest prayer. Our dear brother G. Turner, who had long been laid aside by illness, and whom we were right glad to see, read an epitome of the annual letters. Several prayers were offered and hymns sung during the afternoon. After the letters were read, the chairman spoke of the interest he felt in the Strict Baptist Mission since an address he heard from brother R. E. Sears, at Keppel-street. Brother R. Sampson, pastor of Keppel-street Chapel, followed with a few appropriate words for the Mission, and brother R. E. Sears warmly drew attention to its claims. Brother Box spoke of the financial position of the Mission, that the outlay was larger than the income, although the business of the Mission was worked in the most economical manner possible. Sixty pounds had to be sent to India and Ceylon regularly every month, which sum was far above the amount received. If the funds could be raised to £1,000 per annum the committee would be relieved of much anxiety and responsibility. Brethren E. Mitchell and E. White spoke in very practical terms of the Mission and its usefulness. Brother Squirrel closed the afternoon meeting with fervent prayer. A large company remained, and partook of tea, served in a most efficient manner.

The Chairman opened the evening meeting by announcing the hymn, "Kindred in Christ," &c., which was heartily sung by a large attendance of friends. A portion of Scripture having been read, brother Mitchell offered sweet and earnest prayer. Brother Lynn then moved a hearty vote of thanks to the pastor, officers, and lady friends of Mount Zion Chapel for the use of the chapel and valuable help rendered during the day. Brother Mitchell heartily supported the resolution, which was unanimously carried. The beloved pastor acknowledged the vote in suitable words.

Brother John Box was called upon to read an abstract of his report, which showed 61 Churches in association, consisting of 4,068 members, 6,566 scholars, and 610 teachers. Baptisms during the year were 172. Subscriptions and collections for the general fund amounted to £195 4s. 10d. (including £100 by donation from a lady), for which eight votes had been passed amounting to £111 10s. The loan fund was now £2,090 16s. 8d. from which £500 had been voted to two Churches. The widows of two ministers had received £40 and £10 10s. respectively. A touching letter was read by Mr. Box from the late Mr. C. H. Spurgeon, in response to one which had been sent in October last, and it was agreed that the same should be printed in the annual report.

Brother J. H. Lynn read the annual report of the Sunday-school Committee, which had been written by our beloved brother J. Copeland, secretary, and made kind allusion to the new Sunday-school Hymnal, now in course of publication. The following is a digest of the report:—

THE SUNDAY-SCHOOL COMMITTEE OF
THE M. A. S. B. C.

During the year just past three conferences of pastors, deacons, Sunday-school teachers, officers, and friends have been convened. The two first at Keppel-street Chapel, Bloomsbury. The first on February 27th; Mr. Armstrong presiding. Mr. P. Reynolds, of High-bury, read a paper on "*The Best Methods of Sunday-school Teaching.*" At request of conference it was printed and circulated freely, brother I. R. Wakelin generously bearing the cost. The second was held on May 8th; Mr. I. R. Wakelin presiding. A paper was read by our esteemed brother R. E. Sears on "*The Pulpit and the School.*" This paper also, at request of conference, was printed and circulated, the expense incurred being met from the committee's fund. The third conference was held at Zion Chapel, New Cross; the pastor, J. H. Lynn, presiding. Mr. Ashby, of Gurney-road Church, Stratford, read a paper on "*Our Gospel Band; The Retention of Our Senior Scholars.*" Mr. Wilmshurst, taking part in the discussion which followed, gave some good advice on the retention of senior scholars. A short devotional service preceded and discussion followed each conference.

The MSS. of the new Sunday-school Hymnal, now in the press, by Wm. Winters, the beloved Editor of this Magazine, having been scrutinized by the chairman, J. H. Lynn, is heartily commended. Our letter of commendation will be found in the Hymnal.

Our finance is not so good this year as last. We started with a balance of £3 4s. 2d., and have received £8 0s. 6d., spent in printing, etc., £9 3s., leaving a balance in treasurer's hands of £2 1s. 8d.

Contributions to our fund will be thankfully received and duly acknowledged by J. Copeland, hon. sec., 36, Parson's Mead, Croydon.

Brother F. C. Holden, president, then gave his opening address on "Christian Charity," which was simply splendid. Two other beautiful and timely addresses followed—brother J. Parnell on "Church Discipline," and brother E. Beecher on "The Power of Prayer in Relation to the Unity, Purity, and Prosperity of a Christian Church." At the close a collection was taken amounting to £24 11s. 6d. The services of the day were well sustained, and many found them to be exceedingly refreshing. We were glad to catch a

glimpse of the faces of many of the brethren in the ministry and friends we love in Christ. Only a few names we are able to quote from memory—Messrs. J. W. Banks, Sennett, C. C. Harris, E. Harris, J. Harris, Blinough, Abbott, Cooper, Oakey, Woodrow, Bastable, Dalton, Waite, G. Webb, Thorne, Rush, James, Howard, Hewson, G. J. Baldwin, T. Baldwin, Smith, Stevens, Bush, Cornwell, Cobb, Myerson, Millwood, Burrows, Lawrence, Davies, Tooke, sen., Wright, Markham, S. Banks, Burbridge, Fromow, Lovelock, Herring, Sorivener, Winters (St. Albans), Walters, Wakelin, Abrahams, Ponsford, Woodward, Sanders, Brown. Those who took part in the services of the day were brethren Mitchell, Squirrel, Box, Holden, Lynn, R. E. Sears, Cornwell, J. W. Banks, Wilson, J. J. Fromow, G. Turner, Steele, Clarke, Copeland, Cullingford, Parnell, Harris, Burrows, Wakelin, E. Jeffs, Sampson, Belcher, Sawyer, T. Baldwin, Abbott, Waite, Hider White, and others. We were exceedingly sorry to find that the hon. solicitor of the Association, Edward Mote, and the beloved pastor of Salem, Croydon (William Horton), were prevented from being present on account of illness. May the Lord long spare their valuable lives for usefulness in His service. The half-yearly meeting of the Association will be held (God willing) at Shouldham-street Chapel; pastor, E. Beecher. May showers of blessing fall copiously upon the M. A. S. B. C. So heartily prays

THE EDITOR.

THE ANNUAL MEETINGS OF THE
M. A. S. B. C., ON MARCH 8TH, 1892.

The increasing strength or numbers of the Association, yields increasing interest, awakens true emotion to the cause of God, and increases the labour of the honorary officials. On arriving at Mount Zion by 9.30 a.m., we found brethren Wilson, Cobb, Harris, and several others ready to welcome visitors and superintending the preparations for the temporal requirements of the occasion. Early in attendance was brother John Box, closely followed by brethren Winters, Sawyer, H. Clark, Parnell, Sears, Cornwell, Mitchell, Abbott, Squirrel, Holden, Turner, J. Fromow, Steele, Lynn, Copeland, Cooper, E. Jeffs, Millwood, Wilson, Wright, Wakelin, &c. who met in committee at 10 o'clock to complete agenda for the day's proceedings and other important business. At 10.30, delegates met in chapel, when there was a large attendance. The business of the committee and delegates was heavy and important. Services were well attended; among those present were brethren S. Banks, N. Oakey, Waite, Woodrow, Hunt, Licence (Drury-lane Mission), Bush (Surrey Tabernacle), Brown (Fulham), Sandell, G. Webb, Burrows,

Burbridge, S. J. Baldwin (Limehouse), T. Baldwin (Norbiton). The meetings, although almost continuous throughout the day, from 10 a.m. till after 9 p.m., were full of interest, the large congregation maintaining an unflagging attention to the end.—J. W. B.

BRIEF ACCOUNT OF A LODGING-HOUSE MISSION.

BY NATHAN BARBER, OF LEICESTER.

We love the Word of God; we love the God of the Word. Some good people are too apt to conclude that if persons are respectable, moral, and upright outwardly before their fellow-creatures, they are the most likely people God will save. What a mercy if the Lord has taught us different! His blessed Word reveals to us a wonderful truth, that even harlots and publicans shall enter the kingdom before the self-righteous, pharisaical professor. We delight to contemplate the infinite wisdom of God in this particular, that He is no respecter of persons. The election of grace are at best a sorry lot by nature; they are as beggars, by grace, set among princes. Jesus Himself, when here below, thought it no mean thing to receive sinners, and even to eat with them. He loved the most vile, not for their villainy, but because He came to benefit such, and we that know ourselves have every reason to ask, Why me? Why such a wretch as me? What a mercy, too!

"HIS LOVE NO VARIATION KNOWS."

It seems when we look fully into His three years' ministry, His delight was to mingle with poor sinners. On the other hand, we find instances of His holy detestation of self-righteous Pharisees. Now to the subject of personal experience of "lodging-house" mission work which must be brief.

About three years ago, I heard inadvertently of certain places in a low locality where men, women, and children existed in despicable wretchedness and poverty, and having what some term a missionary spirit, I was impressed with the thought that these people all have souls. What has made me to differ? My conclusion was sovereign grace. I felt a strong desire to visit these places; often I had longed to carry the Gospel of the grace of God to the heathen in foreign lands, but I found these people to be almost, if not quite, as benighted as the so-called heathen. These impressions I tried my best to smother, but they continually returned with renewed force, and one day, whilst at my daily occupation, I was overwhelmed with a powerful, melting feeling; my heart leaped, as it were, and I felt go I must. I longed to go that moment; but the same evening I visited this particular street, and, inquiring a few particulars of the land-

lady, she gave me permission to visit when the people were willing, she at the same time questioning the willingness of any of them. On opening the first door and walking in, I began as follows:—"Will you have a tract?" "No; be off, we'll have none of it." "Will you allow me to come and read to you on Sunday?" "Be off!" and with repeated threats I left. Stepped in the next, "Will you let me come and read a tract to you on Sunday?" "Oh, yes; come in now." I gave each one; did not stay, but promised to see them on Sunday afternoon. I went home with a glad heart, feeling the way to be clear; but, oh! the burden I felt to be heavy when I conceived the step I had taken, and had not consulted man about it! But I hoped the Lord was my Guide, and was encouraged, and felt, though alone, yet not alone, for I truly believe the Lord was with me. The Sunday afternoon following found me there. I will, as best I can, describe the dwelling. Its two kitchens, divided by a wall and stairs; no middle door, consequently one could be heard in both apartments, while only seen in one. There are two large fires with pots boiling; the floor is brick, but covered with filth; the walls are simply lime-washed, though now, in addition to that, are besmeared with dirt, and the colour blended with the floor; the occupants were two men, their wives and families, of several children, three or four other men, and two or three young, miserably-looking women—these, from fifteen to twenty souls, existing in misery and poverty, and, doubtless, sin and vice. This is how I found them. I sat down and chatted in a friendly way at first, then read the Word of God. We sang a hymn together, read a tract, and it really was a good time to my soul; they hoped I should visit them again. When I went the next Sabbath I found nearly all my former friends had departed, and a new set had taken up their abode; thus they came and went, and thus many, I trust, heard the Word. Oh, that the Holy Spirit caused it to enter their hearts! "The day will declare it."

Now I must not attempt to give you every detail, therefore I will, as briefly as I can, relate the most important circumstances met with. One Sabbath afternoon, while speaking of the love of Jesus to lost and guilty sinners, a poor old woman, between 60 and 70 years of age (who sat covered with an old shawl, so that she could not be seen), began to sob and groan. After I had finished she lifted up her head, and I saw her grey hair and haggard face; she was the picture of misery. She cried out, "Pray for me; I'm lost! I'm lost!" I went to her side and told her I was so glad, because Jesus came to save the lost, and tried in some feeble way to alleviate her distress. "Am I wrong in

hoping the Spirit had begun His work." I tried to pray for her. I left her in that sad condition, and have not seen her since, for the next Sunday she had gone away. Perhaps I shall see her in eternity. If God began His work, we may be sure He will complete it. On one occasion, before going, I felt the Lord had given me a word to take, but on reaching the place the old woman that cooks for them desired me not to stay as they were very quarrelsome. I said I didn't mind that, but finding she desired it I left, and concluded the word which I thought came from the Lord could not have come from Him, or He would have made a way for its delivery. But I had not walked three yards when I heard singing, and looking up I saw on a lamp "Workmen's Home." I pushed open the door, walked in, sat down: it was a large room with about forty men sitting at tables. After the hymn, the speaker urged these men to "come to Jesus," and blamed them very much for living a moment longer without Christ. I knew the Lord would not bless this, as it did not accord with the Divine Word; but I sat it out. He then asked me to speak. I stood up, and with trembling hand I opened my Bible, and commenced to read Isa. lv., "Ho, every one that thirsteth, come ye to the waters," &c. &c. I was enabled to tell these men that Christ was the Water of Life to the thirsty sinner, and a Saviour for poor and needy, guilty and lost, sinners. I don't know what any of them thought of me, as I left them without saying a word to any one individually; but I greatly desired that error should be counteracted by the truth, consequently I called upon the landlord the next Tuesday evening, but could not get permission to go. I wanted to go on Sunday evenings; but on leaving him I saw on the opposite side another lodging-house. I at once went in, saw the proprietor, and, after putting several questions to him, he said there were from thirty to forty men in this room every Sunday night passing the time away very badly, and he would be glad if I would go. I replied, "You may expect me next Sunday night." I went; found about twenty men in; place and men very disorderly; some asleep, some smoking, others quarrelling, and so on. I at once announced a service was to be held, and while unpacking my little instrument, &c., they changed into quite a decent audience. I then asked them to join me in asking the Lord to be present. Then we sang a hymn together, and Scripture was read, and a short address, and a really good service it was; the men seemed very thankful, and begged me to visit them again, declaring they wouldn't hurt me. Although I had no idea that they would, though, perhaps, some of all appearances looked rather ferocious,

my greatest joy was I felt the Lord was with me. Since then I have met many different men, but some are there now that were there then. I have seen men there who once were wealthy and affluent, some who were taught the letter of truth when children. One night a man asked if we would sing that hymn—

"All people that on earth do dwell
Sing to the Lord with cheerful voice."

He said he used to sing that when a child at home, and sang it to the tune of the "Old Hundredth," and concluded with the doxology, when he stood up, and they all followed, and all sang with one accord, "Praise God from whom all blessings flow." On one occasion, after speaking of the efficacy of the blood of Christ, I felt the presence and power of God, and we finished by singing a few verses of that precious hymn, "There is a fountain filled with blood," to the old tune, but without the chorus. I could scarcely sing for weeping as they all sang so heartily; I felt I could have stayed hours longer. I often have questions put to me of a very perplexing nature, but I am somehow helped to answer them. One man asked me how he was to know when the Holy Spirit came to his heart? Before I could reply, one of the men said, "You'd soon know if you felt its power." This reply from such a man I thought very remarkable. Well, I must tell you one incident respecting him. One Thursday evening, on turning my head aside whilst sitting in chapel, I was very greatly surprised to see this very man there; he stood and sang the hymns with the rest. I could scarcely believe my eyes, and on going out I tried to find him to make sure, as he looked somewhat different. I found him, but did not let him see me; it was a rainy, dark night. I followed him, and he went direct from chapel to this lodging-house. I felt overcome with joy, as I had never told them where I attended, but he had found it from the tracts, the street being stamped on each tract. He is now a soldier, as he could not get employment at his trade. He always seemed very grateful to me for going. There are many little incidents I might relate, but only a few more, as I know I shall tire you, if I have not done so. The proprietor expressed how glad he was of these meetings; both he and his wife always attended them, and she now attends a place of worship near by. He told me he had been in the ways of God, but was a backslider, and seems conscious of it. Of course, I heard what he said; the Lord only knows the heart. I told him if he ever was the Lord's, he's His now, and He will bring him to Himself again. He said he shall give his lodging-house business up as soon as his lease expired. I occasionally

have friends go with me to help in the singing, but my best meetings are when quite alone. I have a dear friend who goes whenever he is not engaged elsewhere and I am out; he also goes with me sometimes, but mostly I go alone, and when going I feel at times cast down and distressed, but the Lord is good, for at such times I have always had a good meeting.

SOHO BAPTIST CHAPEL.—There was a large gathering of friends from far and near at the celebration of the 101st anniversary of this Church, much kindly and practical Christian sympathy being evinced in the labours of love now occupying the hands and the hearts of pastor and people. A cheerful and profitable service of praise and prayer of one hour's duration commenced at four o'clock in the afternoon. A few remarks from pastor John Box intimated that in adopting this feature of worship it was their devout desire to acknowledge the abounding goodness of God, manifest in the support and encouragement they had derived under difficulties neither few nor small. Commencing with a hymn of praise, the pastor read Psa. cv., with brief comment. Two short and spirited addresses were delivered, first by brother Squirrell on the theme of the Psalm read, as above. Brother P. Reynolds occupied the rapt attention of the congregation towards the close on the privilege of Christian fellowship and service in Church life, which he illustrated with much force and beauty. Subsequently the friends gathered at the tea-tables, suitably prepared for them in the lecture-hall, which was well filled with guests, and at half-past six in the evening a public meeting was commenced in the chapel with the hymn, "How did my heart rejoice to hear," &c. Brother E. White read the Scriptures, and brother James Cattell offered a brief but comprehensive petition. The pastor of the Church followed, giving an account of their condition and experience during the four years they have occupied their new chapel, having lost 26 members by death and 30 by removal, while the additions have been 28 by baptism, and 24 by transfer and experience. Unity, love, and peace happily remain unbroken. The finance of the Church and its fine, useful institutions have been generously sustained. The Church is now engaged in an effort to reduce the £2,000 mortgage by the sum of £500, towards which, with the generous promise of a friend in Kent, the promises on cards during this service, which realized £75, and the amount in hand, they now possess £287, leaving £213 to raise that this desirable end may be attained. Help by Christian friends who sympathize with us will be most thankfully received. The addresses delivered by brethren F. Shaw, E. T.

Davis, J. Parnell, E. Mitchell, E. Beecher, and R. E. Sears supplied a most pleasing variety of spiritual subjects, highly appreciated by the friends present.

NEW CROSS.—One of the excellent institutions connected with the cause at Zion, New Cross, is the Benevolent and Tract Society, the 24th anniversary of which was held on Tuesday, March 15. The weather was very inclement and unfavourable; nevertheless a good company came together, and much spiritual fellowship was enjoyed. In the commodious hall at back of chapel numerous friends gathered round the well-provided tea-tables, and at half-past six Mr. J. H. Lynn took the chair, and commenced the service by announcing the hymn beginning—

"Great God, attend while Zion sings
The joy that from Thy presence springs:
To spend one day with Thee on earth,
Exceeds a thousand days of mirth."

The sweet strains of the hymn awakened the heart of the assembly to true worship, and gave the keynote to the evenings meditation. The pastor read and expounded 2 Cor. ix., and Mr. G. Ruffell offered prayer. The report was read by the excellent and persevering secretary, Mr. London, which expressed gratitude to God and to those whose support had enabled the committee to relieve the temporal trials and sorrows of many of their suffering fellow-creatures, and reading the Word of God, and scattering the seed of the Gospel by circulating truthful literature. The Society also includes maternal work, in which Mrs. Pillow and others take an active part. The meeting was afterwards addressed by Messrs. W. K. Squirrell, E. Mitchell, R. E. Sears, and E. White. The service closed with the benediction. In the afternoon a suitable and much-appreciated sermon was preached by Mr. E. Mitchell.—J. W. B.

PENROSE STREET.—On Saturday, Feb. 27, the annual winter tea of the Sunday-school was held, followed by a very pleasant evening, many of the young people giving recitations, and also repeating some chapters of the Bible from memory. Mr. Piggott, the superintendent, was present, as were also many of the senior friends and parents of the children. On the following Sunday afternoon the prizes were distributed. The service commenced by Mr. Piggott reading and commenting on a portion of Luke i., after which prayer was engaged in by the secretary, Mr. John Green. The superintendent then read a note he had received from Mr. O. S. Dolbey, who had not recovered from his recent illness, saying he was not able to be there, but had done the next best thing—that is, had written them an address, which Mr. Piggott read, in

the course of which Mr. Dolbey referred to what we all are by nature, the need of being born again, and related in brief, simple phraseology a portion of the "old, old story" of redemption of a number whom no man could number, by the living, dying, and rising again of the Lord Jesus Christ. A few straight, appropriate remarks were then made by the superintendent to the parents, dwelling on the need, as far as in us lies, to train our children in the way that they should go, especially as it was the strenuous efforts of many to do away with the Bible in our public elementary schools. The prizes were then distributed. We must not forget to add that the Bible-classes, both of young men and young women, were kindly remembered by their respective teachers, which tokens were greatly appreciated by the recipients. We are thankful to be able to say that the Sunday-school at Penrose-street is not without evidence that God is blessing the work carried on there, and our earnest prayer is that many may yet arise and testify what the Lord has done for their souls through the instrumentality of Sunday-school teaching in that place.—E. S.

HORSHAM (REHOBOTH).—A very pleasant evening was spent on Monday, Feb. 29th, when the annual meeting of the Sunday-school was held. Tea was provided for the scholars and friends at five o'clock, of which a goodly number partook, after which a public meeting was held. The little sanctuary was full, several of our friends from the neighbouring cause, Jireh, cheering us with their presence. Mr. Clark took the chair, and after reading and prayer, in the absence of the secretary, through pressure of business, read the report and balance-sheet, which showed the finances to be in a very healthy condition. Our friend and brother, Mr. Tobitt, made some solid and suitable remarks to the teachers and children, which were much appreciated. Some capital recitations were given by the scholars, and special pieces suitable to the occasion were sung. Both young and old seemed heartily to enjoy the service.—G. W. C.

MARCH, CAMBS (PROVIDENCE).—The members of the Church had their annual tea in the school-room on Wednesday evening, Mr. W. Morton kindly giving the same. At the after-meeting, under the presidency of the pastor (Mr. J. B. Northfield), the treasurer's account was presented, showing that in the general fund there was a balance in hand. The pastor stated that the Church membership was steadily increasing, and there existed in every direction great cause for mutual encouragement. He was much cheered to meet such a large number that even-

ing. Several other matters were then attended to. The poor and sick fund showed a balance in hand, whilst over £20 in money had been distributed during the past year, the poor also being further helped by the Dorcas and other societies connected with the cause. The renovation of the chapel and school-rooms caused an outlay of £120 last year, £80 of which they had already subscribed. Promises were then made amounting to nearly £20, and it was confidently anticipated that the remainder would be very readily forthcoming from other members of the congregation. Votes of thanks to Mr. Morton for gift of tea, and to the ladies for excellent management of the same, were given, and the gathering, having been interestingly and profitably engaged, separated after prayer by the pastor.—LOCAL PAPER.

BETHNAL GREEN (HOPE).—Special services were held on Feb. 9th, when J. H. Lynn preached an excellent sermon from Mark vi. 56, dwelling particularly on the words, "That I might touch." After tea, of which a goodly number partook, a public meeting was held, at which our good friend W. Kempston presided in his usual very able manner. After reading Hab. iii. and prayer, brother Myerson spoke from Rom. viii. 38, 39, showing that that portion was meant for the election of grace. Brother Holden spoke of the will of the Lord (Deut. xxxiii. 6); brother Lynn on the way of the Lord (Psa. xxv. 10); brother Copeland on the doctrines of the Lord and the fulness that there is in Christ; brother G. Webb of the upholding power of God; and brother Sears spoke well on the abiding presence of Christ. After some remarks by brother J. Flory, and a hearty vote of thanks being given to the chairman, the meeting closed by singing the doxology and benediction.—J. E. W.

CLERKENWELL.—MOUNT ZION, CHADWELL-STREET.—Twentieth anniversary of Sunday-school was held Feb. 14th and 16th. The sermons on the Sunday were preached by the pastor and Mr. W. J. Styles. At the Tuesday-evening service there was a very large congregation. Mr. Mitchell presided, and read Psa. cxlv.; and brother W. Abbott sought the Divine blessing on the meeting and on the Sunday-school. Mr. Gee, the secretary, read the report, which was of a most cheerful and hopeful character. Seven young men and women have been baptized and added to the Church; three former scholars have also been baptized and added to other Churches. Constant and earnest prayer is the secret of success. Two hundred and twenty scholars on books; officers and teachers, 18. Good library well used. Income and expenditure,

£60. Mr. W. K. Squirrel, after expressing his admiration of the report, proposed "that it be adopted, printed, and circulated." Mr. Henry Dadswell, a member of the Church and formerly a teacher in the school, seconded the motion, and proceeded in a most savoury way to speak from Prov. xvi. 1. Mr. Mitchell said it was right to do our utmost to instruct the young in the truths of the everlasting Gospel; it is a good thing to instruct them in the letter of the Word, praying the Holy Spirit to quicken; results must be left with the Lord. It has been my happy privilege to baptize seven from the school. He (Mr. M.) encouraged the teachers to go forward in patience, faith, and hope. Messrs. Wakelin, Hodges, and T. Cole also spoke warmly, heartily, and cheerfully in aid of Sunday-school work. Our brother Tom Cole said he had been connected with the school nineteen years, and loved the work more than ever. We were glad to see Miss Lawrence present, whom Mr. Josiah Briscoe once called the "founder" of the school; at any rate Miss Lawrence was instrumental in its formation twenty years ago, and continued Bible-class teacher till her illness a few months ago, and longs to return to her much-loved work. The anniversary was a sacred, seasonable, savoury, and successful one; the scholars sang sweetly, and the subscriptions solicited for the school were solid, substantial, and satisfactory, yielding over £24. During the service Mr. Mitchell made kind and sympathetic reference to brother E. Mote, who is held in very high esteem, and was detained at home by reason of affliction. These expressions of Christian love and regard to brother Mote were not altogether silently reciprocated by the audience, whose feelings were in common with his beloved pastor. The doxology closed this very auspicious anniversary. —J. W. B.

CLAYGATE, SURREY.—On Lord's-day, Jan. 31, we had our annual Sunday-school gathering to give to each scholar a present. Brother Ayling, of Esher, gave a suitable address, after which brother Rush gave to each scholar a present, which consisted of Bibles and useful books, with a few words to each one, which we hope the Lord will make a blessing to them. May the Lord encourage the teachers by blessing their labours and their own souls with His smile. We felt it to be a good time. God bless all our Sunday-schools. On the first Lord's-day in February we had another happy day, when I had the privilege of baptizing two sisters in the name of the Holy Trinity. One was my dear wife, which was to me a great and solemn pleasure. Thus, after a lapse of thirteen years, our pool has been opened.

All honour to our Lord for His work made known in our midst. May He still increase us with those who sincerely love Him. Dear brother, I thank you for sending forth an appeal to the readers of the E. V. & G. H. in February number; thankful it had a good response. I thank my dear friends who were so kind to send to our help. We have at present in hand towards the purchasing of our chapel £20, but we hope to raise another £20, and should be very glad of help to do so. May the Lord influence some to send us a little help, as we are very anxious to secure the freehold by June 21 next. This gift will be unto the Lord who is worthy to receive all the honour and the glory.—THOMAS RUSH, Hook, Surrey. [We assure our dear friends brother Rush's appeal is a genuine one and worthy of the kind consideration of all lovers of God's pure truth. Do send a trifle and help the little cause out of its present difficulty. —ED.]

BIGGLESWADE, BEDS.—"A RITUAL OF DIVINE APPOINTMENT."—On the evening of Friday, Jan. 15th, Mr. J. P. Wiles, M.A., of Cambridge, gave a lecture at the Town Hall, Hitchin, on this subject to a numerous audience, illustrating his description of the tabernacle in the wilderness by a model on the scale of an inch to the cubit. Mr. Morris, the esteemed pastor of Bethel Chapel, Hitchin, presiding, opened the meeting with prayer. The lecturer very ably explained in detail the construction of the tabernacle, dwelling on each part separately, showing its spiritual import, and how it was to be regarded as symbolical of the glorious mediatorial work of the great High Priest of our profession, the Lord Jesus Christ, who is the great Antitype. The lecture was very interesting, and much appreciated, and listened to with great attention. Mr. Wiles made no charge for his services, and admission to the lecture was free, but there was a collection at the close to pay expense of printing bills, hire of hall, and carriage of the model, it being announced that the balance would go to the Hitchin Infirmary. The singing of the well-known hymn commencing

"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain,"

brought this pleasant evening's meeting to a close. In this day of awful spiritual declension, when truth is despised, ignored, and set at nought, when Ritualism and Romanism are spreading far and wide on every hand, would it not be well to have similar interesting meetings as this in town hall, school-rooms, and other public buildings of all our towns and villages, for the purpose of propagating the truth as it is in Christ Jesus, and with the hope of

arousing some to a knowledge of the sad state of things which, alas! prevails in this our highly-favoured land?—E. S. KING, Elm-view, Biggleswade.

STOKE ASH, SUFFOLK. — Much have we to be thankful for. All through this cold, inclement winter our dear pastor has come Sunday after Sunday, and has been helped to hold forth the Word of life to the establishing joy and delight of many who have listened. Our annual week of prayer was held from Jan. 10th to Jan. 17th. Many heartfelt prayers went up to God's throne for a blessing to rest upon Zion. Prayer and singing were interspersed with brethren speaking to us pleasing things pertaining to the kingdom of God. All through the services much of Jesus's presence was enjoyed. A spirit of earnestness seemed to pervade the meetings. Since then some have come to tell us what great things the Lord has done for them, and are now waiting for the moving of the waters. May many whose hearts have been renewed by grace divine be constrained to become obedient disciples.

"Still gird Thy sword upon Thy thigh,
Ride with majestic sway;
Go forth, sweet Prince, triumphantly,
And make Thy foes obey."

So prays P BARRELL.

GLEMSFORD, SUFFOLK.—DISTRIBUTION OF PRIZES AND PRESENTATION. —On Wednesday, Feb. 17th, a very interesting and profitable evening was spent at the Ebenezer Baptist Chapel. At five o'clock Mr. A. Morling, of Hadleigh, distributed to about 166 children their annual prizes, and afterwards preached an excellent sermon from John xi. 28. A collection was made on behalf of the school. Subsequently the pastor (Mr. A. J. Ward) on behalf of the teachers, presented Mr. Collar, the superintendent, with a clock as a small token of their esteem. Mr. Collar thanked the pastor and teachers for the handsome present, and spoke with considerable emotion on Sunday-school work, its encouragements and discouragements. After singing "Blest be the tie that binds" the meeting was brought to a close.—E. KEEBLE.

POPLAR. — BETHEL. — Services in connection with the formation of the Church were held on Tuesday, March 1. Mr. Charles Cornwell delivered a sound experimental discourse in the afternoon. Tea was supplied in the schoolroom, and a little spiritual intercourse was held by friends to the cause gathered from various places of truth. Mr. Haines, deacon of Homerton-row, presided at the evening meeting. The glorious theme of justification by faith was sweetly and Scripturally dwelt upon by brethren Cornwell, W. H. Lee, Belcher, Holden, G. Webb, J. Flory,

Mr. Jas. Lee, F. Noyes, J. W. Banks, and others took part. It was a seasonable opportunity, and we were glad to see so many present to countenance, cheer, and uphold the hands of our brother Noyes and the Church at Bethel, —J. W. B.

LEWISHAM.—COLLEGE PARK.—Our Sabbath-school anniversary services were commenced Lord's-day, Jan. 24th. Our pastor, Mr. J. Crook, whose mind had been directed to Josh. xiii. 1, preached both morning and evening with much power and savour. The writer was much encouraged and was enabled to look onward with sweet and sacred anticipation of entering into the possession of the inheritance on high. About 80 prizes were distributed to the children by the pastor in the afternoon, which gave them all very great pleasure. On the following Tuesday our brother, Mr. E. Mitchell, of Chadwell-street, preached in the afternoon from 1 Pet. i. 19, an exceedingly searching and thoughtful sermon. Doubtless, many found it good to be there. Tea was provided for the children and friends at 5, our spacious schoolroom being full. A public meeting was held in the evening, when addresses were given by brethren Mitchell, Payne, and the pastor. The secretary read the report. Recitations were given by the children, who also sang with much spirit some carefully selected pieces of music. We had been anticipating the services of our esteemed friend and brother, Mr. Wakelin, as chairman, but, on account of severe indisposition, he was unable to be present. However, an excellent substitute was soon discovered in the person of our dear brother Fenner, whose cheery face seemed to impart new life to the meeting. Our school is fairly prosperous, also we have a goodly staff of earnest teachers. There are about 100 scholars on the books, with an attendance of, morning about 30, afternoon 70. A short address is given every Sunday by one or other of the brethren. We would record our heartfelt thanks to all those friends who have responded to our appeal, thus to labour in this department of the Master's vineyard. That the Lord may be pleased to bless our efforts is the earnest prayer of all, including that of—"OMEGA," Lewisham.

COLNBROOK.—BAPTIST CHAPEL.—The 73rd anniversary of this Sunday-school was celebrated on Sunday, March 6th, when two sermons were preached by the pastor, Mr. A. Knell. On Tuesday afternoon, March 8th, Mr. W. J. Styles preached a very able and profitable sermon. Tea was provided in the public rooms at 5 o'clock. The place was well filled. At the evening meeting in the chapel Mr. Styles presided, and

Messrs. Gurney, of Colnbrook; Morling and Lloyd, of High Wycombe, McKee, of Staines; and Howse, of Colnbrook, took part in the meeting. The pastor read the annual report, of which the following is an extract:—"Dear Friends,—In presenting the report of our Sabbath-school for the past year, your committee would gladly sing of the special mercy of our gracious God, so signally manifested towards us in his kind preserving care; for amid the prevailing and almost universal afflictions by which we have been surrounded, and on account of which so very many have been taken away, not one of our beloved teachers or even scholars has been removed by death. A righteous claim is laid upon our thankfulness, inasmuch as the number of our scholars is so fully maintained and even increased. May the Lord of the harvest greatly encourage each tearful sower of the sacred seed, and in days of darkness and depression bring to their remembrance the priceless promise, that 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him' (Psa. cxvii. 6). May a sacred oneness ever characterize us in this noble work. Hearty thanks are due to Mr. and Mrs. J. Rayner for the loan of their meadows for the Sunday-school treat. The sum paid into the Clothing Fund is £29 17s. 11d., which, with the bonus of 2s. 6d. in the pound (£3 14s. 1½d.) makes a total of £33 12s. 0½d. Books for annual prizes, £6 9s. The usual number of copies of the Word of God have been given for Scripture lessons and regular attendance. And last, but not least, the sum of £4 11s. 6d. has been collected for the Strict Baptist Mission. In conclusion, we very heartily thank all our generous friends for their special kindness in the past, and, while desiring a continuance of their pecuniary favours, we increasingly crave an interest in their supplications." A vote of thanks to the chairman and the choir was proposed by Mr. J. Howse, and seconded by Mr. J. McKee. Mr. W. Howse ably conducted the choir, and Miss Wild efficiently presided at the organ. Thus was graciously crowned one of the best anniversaries held here for years. We give all the glory to our covenant-keeping God.

BRADFIELD - ST. - GEORGE.—Dear Brother Winters,—Your short article under the heading "Mysteries of Providence," in E. V. & G. H. for March, reminded me how keenly our Church and congregation have felt the prevailing scourge that has passed over our land in the beginning of this year. Never in our history had there been so few at the services as on the first three Lord's-days in this year. I was not able to go for four Sundays. I am truly thankful,

with the friends here, for restoring mercies, and for the comfort and support given in affliction. One aged brother has died—John Bulliett—nearly 90. He had been in the ways many years, and was called by grace under the ministry of the late Philip Dickerson, while he was at Rattlesden; and through grace he maintained a good profession to the last. The death roll of January, 1892, will be long remembered. The Divine Master has visited His Church, and taken to Himself many great, good, useful brethren, whose names and memories are blessed. I thank you for your article on "Model Preachers," in Feb. number, and also Brother Gray for his paper. Your account of the life and death of the late John Warburton is very precious. The great Master bless you abundantly, and spare you many years to labour with voice and pen in the cause of God and truth.—Very heartily yours—W. D.

STOKE-ON-TRENT.—By the goodness of God we continue to hold our Sunday-evening meetings under great stress of circumstances. The people all around us appear to be in love with error. Moreover most of the sturdy cedars of Lebanon here have been cut down; a child may write the few left. The Son of Man is a stranger in these parts. Oh, brother, whatever you or I may be called to suffer, God give us grace, strength, and love to uphold truth, that when the great day shall come (Matt. xxv. 31) we may be among the lovers of the truth at the right hand of Him who is true, who will not forget our labour of love towards Him. May He now comfort you in all your affliction. So prays, yours sincerely,—W. H. SKELTON.

CAMBRIDGE.—EDEN CHAPEL.—Our annual tea-meeting was held on Thursday evening, the 7th January. The attendance was not quite so large as generally, so many amongst us were in affliction. We had Mr. Styles, Mr. Wilson, and Mr. Morton to speak to us in the name of the Lord, and their words were loving, comfortable, and instructive words. In the course of the evening the senior deacon, in the name of the people, presented the pastor, Mr. Jull, with £20 12s. 6d. His ministry surely must be highly prized, as this is the largest free-will offering that has been presented to him during his labours amongst us. May he continue to live in the prayers and the affections of the people of his charge. We had a very pleasant and happy gathering; the speeches were interspersed with singing, which added much to the enjoyment of the evening. Without our singing friends our meetings would sometimes be dull indeed. It is a sweet part of the service of God while here. Our New Year's gathering was a protracted one,

as it was 9 o'clock ere the benediction was pronounced by J. Favell. May we have many such.

CORNWALL.—Dear Mr. Winters,—We are still going on, doing our best to witness for God and His truth. We have been sustained by His power and goodness. He has kept alive the desire to hear the truth in the hearts of His people here. We have very fair congregations. In the summer season we have a very considerable number of visitors from all parts of the country, and oftentimes several who love the truth, so that we are anxious to be able to meet with a Christian brother who can preach the truth, and would be willing to spend three or four months, say from middle of June to end of September, with us to preach. I thought you might possibly know of a person who would desire a change, and would be suitable to this work. If so, I should be glad to know, as it is necessary to make our arrangements for the summer as early as possible. Our desire is, by the grace of God, to contend for the faith once delivered, that His children, who are made to know their adoption, may be fed with spiritual food; and that those who are also His, yet still wandering, may be brought under the sound and power of the Gospel, and by its influence be brought into experimental union with the great Head of the Church.—Yours sincerely, JAMES PEARCE, 1, Lehenver-villas, Mount Wise, Newquay, Cornwall.

HOXNE, SUFFOLK.—Our member's annual tea-meeting was held on Wednesday, Feb. 10th. Mr. Debnam presided, and gave the opening address, which throughout was earnest, loving, and impressive, and was greatly enjoyed by those present. Several members followed, giving sweet texts, and adding a few encouraging words. Mr. Debnam offered prayer, and after singing—

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

the happy meeting was brought to a close.—M. P. THEOBALD.

THE LATE MR. JOHN WARBURTON, OF TROWBRIDGE, WILTS.

DEAR SIR,—March "E. V. & G. H." is a capital one! I knew Mr. Warburton, sen., almost as well as I did my own father! My aunt built a little chapel (Zoar) at Studley, and he used often to come over from Trowbridge to help them, and they were times of refreshing from the presence of their Lord being amongst them. How your excellent portraits will gladden them in the West of England. At Calne, Allington, and Devizes (where my mother was a member under the pastorate of Mr. Hitchcock), Mr. Wells, Mr. Philpot,

Mr. Tiptaff, and Mr. Doe (just deceased, 88 years), all supplied these places, and I used to drive over from Marlborough to hear them, and some ever-to-be-remembered soul-refreshing times I had, especially under Mr. Philpot and Mr. Wells.

I have enclosed 1s. for free distribution of "E. V. & G. H." for March; also 2s. 6d. for one year; also 10s. Poor Ministers' Relief Fund.

I am, yours very cordially,
"BROOKLAND."

Watford, Herts.

[Sincere and loving thanks for kind words and practical help. We have disposed of postal orders according to directions.—ED.]

OUR PRAYER-MEETING.—Mr. Bootle's letter we are compelled to leave over till next month.

In Memoriam.

MRS. HARPER.—In loving memory of Mrs. Harper, the beloved wife of James Harper, sen., aged 71, who fell asleep in Jesus on January 13th, and was interred in Horham burial-ground. Mr. Debnam officiated, and on the following Lord's-day the solemn event was improved by the pastor from the words recorded in Psa. lxii. 7. "So Hegiveth His beloved sleep."—M. P. THEOBALD.

MARY ROBERTS & JOHN PAPWORTH.—On Tuesday, February 23rd, our sister Mary Roberts fell asleep in Jesus, having been a member with us at Providence Chapel, March, over thirty years. Aged 72 years. Also on Wednesday, March 9th, at the advanced age of 82, our brother John Papworth entered his eternal rest, being one of our oldest members, having joined us on July 8th, 1849.

MR. J. KEMPSTON AND MRS. BANHAM.—My dear Mr. Editor,—Having noticed the death of my dear sister in a short article (see E. V. & G. H., page 106) I might just say death has removed two other members besides her from amongst us since Christmas. Our sister Mrs. Banham, who has been an honourable member of Eden, Cambridge, for many years, fell asleep in Jesus, after a very long affliction borne with Christian fortitude and patience. Our brother, Mr. John Kempston, who was formerly a member at Waterbeach in Mr. Spurgeon's time, but for many years has been a useful member with us, also passed to his eternal rest, at the ripe age of 82, in the middle of January last. How sweet to contemplate the glories that surround the saint the moment after death! Let us not mourn our loss, it is their eternal gain. But may we be pressing forward toward the mark for the prize of our high calling, which is of God in Christ Jesus.—J. FAVELL, Cambridge.



THE LATE MR. EDWARD NOTE.

(See page 141.)

Freedom of the Will.

“Christ said, ‘My purpose I’ll fulfil,
You shall submit, and reign I will.’”—*J. Irons.*

FROM our heart we can say with Paul, “Grace be with all them that love our Lord Jesus Christ in sincerity” (Eph. vi. 24). Our desire is to exercise the utmost charity toward those who differ from us, but at the same time to “earnestly contend for the faith once delivered unto the saints” (Jude iii.). We pity those who deny the sovereignty of Jehovah in salvation and uphold *free-will* and *duty-faith*, but we have no sympathy whatever with their God-dishonouring errors. We have heard Arminians and modern Calvinists alike express in their pulpit addresses many good things in harmony with the doctrines of sovereign

grace, and yet before closing they have exhorted all their hearers, irrespective of character, to believe in Christ to the salvation of their souls, and have also invited them to partake of spiritual blessings such as belong wholly and solely to God's redeemed people, and thus they have erred in overstepping the bounds of truth. By such false teaching a sinner is led to suppose that he possesses an inherent power to open his own heart to receive Christ or to shut it against Him at will, which *will* becomes the turning hinge of his salvation. Here we are reminded of Dr. John Ryland's satirical lines on "Arminian Addresses to Sinners":

" 'Arise, ye dead,' *Arminius* cries, 'Arise ye dead in sin;
Unstop your ears, unclose your eyes, and a new life begin.
Why will ye die, ye wretched souls? Ye dead, why will ye die?
Quicken, and make your spirits whole, to life eternal fly.' "

The closing lines of the same "Essay" are equally good and to the point:—

" Deluded seer! But man will lie still senseless as a stone!
And you yourself stand fooling by 'till both are quite undone;
Unless Almighty power be moved by God's *free-will*, not thine,
To quicken both, and make His love on both your hearts to shine."

Not a few persons hold that the *will* of a man in a state of regeneration is simply the old carnal will *inflated by the Spirit of God*; but the Holy Ghost never puts the new wine of the kingdom of heaven into such corrupt vessels.

The will of a man of God is an entirely new faculty and distinct from his old will, and is opposed to it; the one is of the flesh, and the other is the effect of the Spirit in regeneration. We do not dispute the existence of *free-will* (*i.e.*, self-will) in God's rational creatures. In fact, the nature of the will is in itself indisputably *free*. Will, as will, must be so, or there is no such faculty. But notwithstanding the nature of the will of man being in *itself free*, it is not independently and absolutely so as regards God, for both in its being and acting it is under the sovereign authority and control of God. This, we presume, is understood and acknowledged by all classes of religious professors.

The will of man is determined to good or evil, and acts in agreement to the condition (godly or ungodly) he is in. Man in a state of unregeneracy, being carnal, can only will according to his fallen capacities. When in a state of innocence his will was mutable. He had power and liberty to do what was pleasing in God's sight; but by the fall he lost all ability of will to do any spiritual good; nor has he any will to that which is good, until divine grace enlightens the understanding, and changes the heart; and even in a state of regeneracy he is often inclined both to good and evil, owing to the two different principles of "reigning grace and striving sin" within him, so that with the flesh he serves the law of sin, and with the mind the law of God (Rom. vii. 21—25).

Man in his fallen state can will only according to the nature of his apostacy, which is continually and invariably evil. He is wholly under the dominion and power of sin, is a slave to it, and is without power and will to do that which is spiritually good; or otherwise he would will contrary to or beyond his nature and situation, which is equally impossible in itself, and contradictory to divine revelation.

Many persons think we regard man in his lapsed condition as a "mere machine," totally incapable of doing anything within his own sphere of life. We unhesitatingly say that man in his fallen state has power

and liberty (subject, of course, to God's permission) to do many good things in a natural and moral way, such as may benefit himself and society at large. He has power and liberty to attend the outward means of grace, to help the poor with his substance, to do justice between man and man, and live soberly and honestly before men; but he has neither will nor power of himself to perform spiritual things such as relate to his eternal salvation. It seems to us unscriptural and sheer folly to exhort sinners "dead in trespasses and sins" (Eph. ii. 1), to believe in Christ, or to accept Christ, to the saving of their souls, when they are destitute of spiritual life, and consequently have neither will nor power to perform such spiritual things. For the benefit of our readers we give another of Dr. Ryland's grand "Essays" on the freedom of the will, which is too little known in the present day:—

"Let old Arminius vainly boast,
And talk of his *free-will*;
I know I've none, except it be
To do all sorts of ill.

All my *free-will* to sin is bent,
And could it have its way,
To endless flames I should be sent
Before another day."

Connected with the heading of these lines is the following note by the late John Andrews Jones: "Reader, what says your experience to this essay? Methinks the contents of these verses are a homestroke at *Arminianism*." The last two verses are as follows:—

"But blest be God, who in my mind
Another law did place,
To counteract depraved *free-will*,
O wonderful FREE GRACE!

To grace, free grace, be all the praise,
And none, my God, to me:
All that I am, and all I have
That's good, I owe to Thee."

Salvation is the *free gift* of God in Christ to His elect people (John x. 28), and should not be offered to anyone. It is perfectly right to preach the Gospel fully and without reserve (Mark xvi. 15), but the Holy Ghost alone can enable a sinner to receive it to the salvation of his soul (Psa. cx. 3; Zech. iv. 6; John iii. 7, 8, vi. 37—44):—

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

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—No. V.

MR. EDWARD MOTE.

BY the death of Mr. Edward Mote, which took place on Monday, April 4, 1892, the Church at Chadwell-treet, Clerkenwell, has lost one of its oldest, most loved, esteemed, and useful members. Baptized by Mr. John Hazelton in February, 1856, he had been a member of the Church for just over thirty-six years. In 1877 he was elected deacon, and became the church treasurer in 1879, and retained these offices until his death.

Our brother, who was 68 years of age, was in his place at "Chadwell-street" for the last time on Lord's-day evening, January 17, on the occasion of a funeral sermon of a highly-respected member of the Church. He was then far from well. An attack of influenza followed by blood-poisoning, and a severe throat affection, was the cause

of his death. His trying illness, of eleven weeks' duration, was borne with the most exemplary patience. "Prayer was made without ceasing of the Church unto God for him," and from time to time hope was raised that he might be spared a little while longer; but on Monday morning, April 4, he quietly fell asleep without a struggle or a sigh.

The funeral took place on the following Friday. At the expressed wish of the departed there was no service held in the chapel. Mr. Mitchell, the present pastor at Chadwell-street, conducted a service at the residence, 16, Thornhill-square, Barnsbury, at which only the members of the family, and the deacons of the Church, were present. Deputations from the Metropolitan Association of Strict Baptist Churches, the Strict Baptist Mission, and the Aged Pilgrims' Friend Society, attended the funeral, joining the *cortege* at the house. The interment took place at Highgate Cemetery, where a great number of friends were gathered to show their love and esteem for the deceased. Mr. Mitchell delivered an address at the grave, and Mr. John Box offered prayer. On the following Lord's-day evening, at Chadwell-street, a funeral sermon was preached, by the pastor, to a crowded congregation, based on Psalm xxxvii. 37: "*Mark the perfect man, and behold the upright; for the end of that man is peace.*" The sermon contained many personal references, and an epitome of the character of the deceased brother, with a short account of his dying experience.

The Church at Chadwell-street are deeply grateful to God for what their departed brother was to them for so many years, and very sensible of the loss they have sustained in his removal. Nor is the loss confined to their community. Our brother was connected with the Metropolitan Association of Strict Baptist Churches from its commencement, and his cheering presence, and his services as honorary solicitor, will be much missed. The Strict Baptist Mission, too, has lost a true friend. He was its treasurer and trusted adviser, and its committee meetings were held in his office. Since 1876 he has been a member of the general and other committees of the Aged Pilgrims' Friend Society. He was also its honorary solicitor and devoted friend.

Our brother has left a widow, a son, and three daughters, to mourn the loss of a true and tender husband, and loving and devoted father. Having "served his own generation, by the will of God, he has fallen asleep," leaving behind him a memory that is sweet, refreshing, and inspiring. We "sorrow, but not as others who have no hope. For, if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with Him." "And so shall we ever be with the Lord." "Wherefore we comfort one another with these words."

[A memoir of our departed friend and brother Edward Mote is in progress, and will appear (God willing) in our next number. We are indebted to our kind and helpful brother J. W. Banks for the following notes.—ED.]

THE FUNERAL

at Highgate Cemetery, on Friday, April 9th, 1892, was witnessed by a very large number of sympathetic friends, amid much suppressed emotion, mingled with a sweet touch of holy joy. It is not for the sake of eulogizing the creature we write, but his watchfulness over the interest of Aged Pilgrims, his unostentatious movements in connection with the Churches of truth, his earnest solicitations and plain, simple, touching, and humble expressions at the throne of grace, have embalmed his memory

in the hearts of all who knew him. It is by no means straining the Scriptures to say of him, "Know ye not there is a prince and a great man fallen this day in Israel?" The words, taken from their connection, are in a striking manner true of our translated brother Edward Mote. "His gentleness made him great," but, to use his own words, "What we are is all due to the free, sovereign, distinguishing grace of God." On one occasion he remarked, "There are some things I can do and some I cannot do." And we can add to this statement, "Whatever he did undertake to do, he did it thoroughly." The grace of God directed all his movements in his home, in his business, and in the Church. He is gone, not out of the Church, but is raised from the militant to the triumphant state, where

"Not a wave of trouble rolls
Across the peaceful breast,"

and the epitaph which we write to his memory is—

<p>Rest from thy labour, rest, Soul of the just, set free! Blest be thy memory, and blest Thy bright example be. Faith, perseverance, zeal, Language of light and power,</p>		<p>Love, prompt to act and quick to feel, Mark'd thee till life's last hour. Now, toil and conflict o'er, Go take with saints thy place; But go, as each has gone before, A sinner SAVED BY GRACE."</p>
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The funeral, according to his wish, was simple. A service was held at the residence, conducted by Mr. Mitchell. At the conclusion the *cortege*, consisting of a hearse and seven coaches, proceeded to Highgate Cemetery, where Mr. Mitchell, in a short but touching address, committed the body to the grave, and Mr. John Box, deeply impressed, solemnly pleaded with the Lord to sanctify the event to the family, the Church, and the denomination.

Messrs. Holden, Box, and Clark followed as a deputation from the Metropolitan Association of Strict Baptist Churches; Messrs. Heathfield, Sharp, J. E. Hazelton, and Gray represented the Aged Pilgrims' Friend Society; Messrs. Wakelin and Briscoe were from the Strict Baptist Mission. Among others present were Messrs. Bumstead and Green (Surrey Tabernacle), F. B. Applegate, Ford, Licence, Sidders, Voysey (Chadwell-street), and numerous others, who gathered round the sepulchre to testify their esteem to "a brother beloved," and not a few tears were mingled with the dust that covered the coffin containing the mortal remains of Edward Mote.—J. W. B.

"THE DEATH OF HIS SAINTS."

WE watch for their departure with our fond eyes big with tears,
And fain would check their fleeing to the age of countless years;
And yet the moment when they writhe in death's last agony
Is *precious* in the sight of Him who loves them more than we.

It needeth not for *us*, then, to be saddened as we tread
Toward the yawning graveyard with the blest, the sainted dead;
Jesus, from heaven's high glory, speaks, in bearing them away,
" 'Tis *joy* to see thee coming to My Father's house to-day."

Oh, stay the teardrops, ye who mourn, and let your God rejoice;
The list'ning saint finds music in the echoes of that voice,
Which whispered strengthening life-words to the dear ones on their road,
To glad the eyes of Jesus in the city of our God.

Oh, Jesus, when I have to die, speak some sweet word to *me*,
Give me the bliss in death to feel that I am dear to Thee;
And aid me through the life-cares with the hope that by-and-by
These eyes shall see how God can joy to have a sinner nigh.

M. A. CHAPLIN.

THE LATE THOMAS BURNES VOYSEY.

[We are obligingly indebted to our dear brother E. MARSH, of Wellingborough for the annexed interesting memoir of our now glorified brother T. B. VOYSEY. May the Lord graciously bless it to many precious souls.—ED.]

He's gone, and what a blank is left !
 A loving wife and four dear babes bereft.
 Beneath the blow our bleeding hearts are riven,
 Although assured our dear one's gone to Heaven.
 Deep shades of mystery shroud the whole event,
 Nor can the stricken heart, with anguish bent,
Unaided say, "Thy will, my God, be done."
 Though confident the crown and victory's won.
 It is *our* loss, as true as 'tis *his* gain ;
 And God will not rebuke the tears of nature's pain.
 Did not the Lord of all with women weep,
 And share, with human love, their sorrow deep ?
 Yet, "knowing in Himself what He would do,"
 He tried them that they might the better view
 His Godhead glory, as with mighty voice
 He hushed their grief and made their hearts rejoice.
 Now, through the deepest gloom He still the same appears ;
 He strikes ! but in the blow no anger bears.
 Nay ! 'tis His own almighty hand sustains,
 And faith through Him the fullest victory gains.
 Thy will, my God, be done, for that is best,
 Our brother is not dead, but gone to rest.

OUR beloved brother was born June 11th, 1849. He was the son of godly parents ; a privilege for which he ever blessed the Lord. His beloved mother was the eldest daughter of the late Mr. Jas. Jeffs, of blessed memory. She was called to her rest on September 8th, 1871. Her removal was a heavy trial to our dear brother. His beloved father long filled the office of deacon well in the Church at Brentford, where his memory is still fragrant. Our departed brother was the subject of convictions of sin as far back as he could remember. He ever treasured many of those words and sayings of his dear mother, which were as arrows that pierced his soul, and, anon, as balm to heal the wound. One instance, when quite a lad, he never forgot. He had spoken in an improper manner to one of the shopmen, and his mother, hearing of it, called him aside, and told him to "go upstairs and seek the forgiveness of God, and then come down and beg the young man's pardon." He used to say in after years "the second was nothing after the first." He never forgot that time spent in his bedroom seeking forgiveness under the burden of sin. Convictions deepened, and for a long time no ray of hope appeared, or only appeared to intensify the distress which followed, until at last the Lord, who is rich in mercy, led that burdened heart to the cross of Christ, there to lose his load and sing :—

"Blest cross ! blest sepulchre ! blest rather be
 The Man who there laid down His life for me."

Brought up from infancy to attend the house of God, he lived to learn the difference between this as *duty to parents* and *delight in God*. The ministry of Mr. J. Parsons was much blest to him ; and he was by him baptized on Lord's-day, July 28th, 1867, at New North-road, Old Brentford, where he had for a long time been engaged in Sunday-school work ; and how deeply he felt the importance of that work many of his letters to the writer testify.

When the late brother R. Rowles could no longer lead the singing, he in an almost ominous manner looked across the desk, and said, on the last

occasion he attempted it, "You take it, Thomas," which he did from that time. Instead of the fathers shall come up the children. Our dear brother followed in his father's footsteps through the offices of superintendent of the Sunday-school, deacon, and secretary of the Church. Fully realizing the importance and responsibility of any work in the service of the Lord, he shrank from going forward, yet with a willing mind was ever ready to serve his God as doors were opened for him. His whole soul was in his work among the young, and he was beloved by all in the school at Brentford. "A man's gifts make room for him," and it became very evident his gifts were not to be confined to the Sabbath-school only. He was called by God to the public ministry of the Word, and with no uncertain sound he went forth to cry, "Behold the Lamb." He lived the Gospel he loved, and preached to others that which was the food of his own soul. In *doctrine* uncorrupt, and in *practice* exemplary, he has left none to question his *experience* of the glorious Gospel of the blessed God. Almost his last words, when asked if he had any message to his friends, were "Tell them I am dying as I have preached;" and to the writer he said:—

"I'm a poor sinner and nothing at all,
Jesus Christ is all and in all."

His soul anxiety touching this work—his concern to be led of the Lord alone—his fear lest he should *go before* instead of *follow after* his Lord (as told out in many of his letters) shows he realized the solemnity of his position, standing between the living and the dead; and also his ready obedience to the voice of God as soon as heard, accompanied with a burning zeal for "the old theology," and soul-longing for the salvation of souls. Does not this exercise largely account for the great blessing which attended his ministry at Staines, Brentford, St. Neots, Margate, and other places? For eight years he laboured at Staines, and to the last he would speak of the blessing enjoyed among the Lord's dear people there. Up to the time of his affliction when compelled to give it up, he laboured hard during the week as well as on the Lord's-day, and often, aye, generally, the rest his body needed was denied, as through the small hours of the morning he would gather food from the Word for the flock.

In 1890 he first became attacked with internal abscesses. All possible means were used to cure, and hope, at one time, was entertained of recovery. Throughout his affliction he was much favoured in soul, and enjoyed very sweet communion with Christ. Indeed at times, though weak in body, and bent with pain, his soul seemed to dwell in the precincts of glory. The truths of the everlasting Gospel sustained him; they were his meat and drink. The Lord "made all his bed in his affliction." How precious is the following extract from a letter dated February 17th, 1890:—

"As I lied in bed yesterday morning four words dropped sweetly into the soul. I tried to cast a measuring line around them, but either the muscles of my arms were too weak, or the tape was not long enough—or both. I could not get the circumference. I cast the eye upwards as far as possible, still there was more beyond. I began (foolish effort) to dig to see if the foundation might be arrived at. I found that, but then the foundation went down, down, down—the little spade was useless, excepting that the

glorious fact was bare to the mind that God Himself was the foundation in the Trinity of His persons, in His covenant of love, in His eternal choice, and predestinating favour. What were the words, 'Joint-heirs with Christ.' Oh! how I wished I could there and then have shut my eyes and ears until I should be at the sanctuary, and there tell out some of the sweetness I then enjoyed. It was very precious to view the family as a whole in their grace position—to hear Christ say, 'The glory which Thou hast given Me, I have given them'—to note the apostle's declaration, 'When Christ, who is our life, shall appear, ye also shall appear with Him in glory'—to observe the support John gives, 'We shall be like Him, for we shall see Him as He is'—but, more than this, the consideration of the words was inexpressibly precious as a realization of participation in the joint-heirship was enjoyed. The witness was borne so that I had to sing:—

"Grace has put me in the number of the Saviour's family."

And then I had to go through dear old John Kent's hymn:—

"Sovereign grace o'er sin abounding."

Thus the Lord favoured me."

Oh! how he longed at this time to meet with the dear people at Staines, yet so submissive to the will of his Lord. How characteristic of him is the following comment on the first operation he underwent:—

"I surrendered myself to the doctor's tender mercy *having first committed all the case into the hands of my never-erring Friend*. I could not tell what the operation might result in, but I did know "He would not leave me nor forsake me," BECAUSE HE TOLD ME SO."

In the following May he was taken to King's Cliff Hospital, Scarborough, and appeared for a time to progress. Just before going there he wrote, "How I long to be once more at work. God has had no message to send by me lately, so He has laid me aside. I do not want to be rebellious or impatient, but it *is* hard work to be as I am just now."

The progress, however, was but short, and he had to return home worse rather than better. From the hospital he wrote, when only able to sit up a short time together, "These things are apparently against me, but not *really*. My Father's hand is where my times are. What the outcome may be He, too, only knows. The mercy is "He leadeth by the right way." Rough it may be, but right; and I desire He may still lead me till the pearly gates be reached and the home, so often looked at and longed for, eternally entered. How small will these things look then! Gaining a little strength, it was thought a change at Margate would do him good. He went, and to the joy of his heart was able to serve the Lord among His dear people at "Mount Ephraim." The word was blest, the congregations increased, and the little Church desired him to become their pastor. Arrangements were in progress to this end, but the Lord whom he served suddenly came to His temple and called His dear servant to the nobler service above.

Last January he had anticipated once more meeting his dear friends at Staines, but was stricken down the day before and unable to go. Touching this break-down he wrote: "It was, and still is to me extremely mysterious; one of those events which tend to make me silent before God—one in which He says: 'Child, My love to thee requires that that which thou hadst planned shall not ripen; I have

something better for thee; only wait and murmur not; thou shalt see presently." *It may be seen soon.*"

He was expected at Brentford on the Easter Monday. On Feb. 2nd. he wrote: "I hope I may be able to keep my engagement; but sometimes I take these future matters with a good deal of trembling. Am somewhat better, but carry about a weak and painful body."

(*To be continued.*)

"WORDS OF TRUTH AND SOBERNESS."

BY THE LATE MR. JOHN WARBURTON, OF SOUTHILL, BEDS.

[We have read with much soul-profit the separately-published sermons of the late Mr. John Warburton, of Southill, and feel a pleasure in presenting our readers with the following short and pithy extracts from them. We regret, however, that so few of his discourses have been printed, but rejoice to know that an account of his life, &c., by his son, Mr. John Warburton, solicitor, of 3, West-street, Finsbury, is to be published shortly.—ED.]

"**Y**ESTERDAY morning I arose at a quarter past two o'clock, and looked out of the window. My wife said, 'You are never going to get up?' 'Yes; I am,' I said, and I did, and went down to my study, and lighted my fire, and sat down, and I thought, 'Here is my house; here is a good fire; my family are pretty well; my larder has provisions in it not only for to-morrow, but for two or three days.' Then I said, 'What do I want?' I said, 'I want Thy presence, my God, and I shall never be happy without it.' I said, 'Don't put me off with house, or with bread that perisheth; it is Thy presence that makes heaven here; it is Thy presence that will bring content to the mind.' I cried, 'I want Thy presence;' and, blessed be God, He granted it. 'Did He?' say you. 'Yes, that He did throughout the two services, and I could say at the close of them, 'Bless the Lord, O my soul!'"

"Reader, hast thou known the pangs of a guilty conscience? Dost thou know what it is to have a broken heart, and art thou oppressed with a body of sin and death? If so, thou knowest what it is to be a poor beggar at the door of mercy, groaning out thy longing desires with groanings which cannot be uttered. Has God answered thy cries, and manifested mercy to thy soul, softened thy heart, relieved thy distresses, and raised thy sinking soul to the blessedness of hope? An experience of these things will make thee contend for the power of truth."

"It is sweet to be gathered under the Lord's wings. Have you never seen a hen gathering her chickens under her wings? I have, and I have seen them, when gathered there, when there has been a hailstorm, peep out from under her wings and then pop their heads in again. 'Oh!' say they, 'we are in a nice snug place, and we will stop here.' And so it is with God: He protects His people."

"David said, 'Come and hear all ye that fear God, and I will declare what He has done for my soul.' Ah! friends, when you have been brought into that place to be dumb for a long time—why, I have been dumb for three or four Sundays, sometimes all the while I was preaching. 'Well,' say you, 'you are the most curious man I have heard in all my life, to say you have been dumb while you have been talking.' Yes; my natural tongue has been talking, but my spiritual tongue has been dumb. It has not said a word; I have not talked

through my throat. By-and-bye God has set my soul at liberty, and then I have proved the truth of those words, 'The tongue of the dumb shall sing, and the lame shall leap as a hart,' and then away has gone my soul upon the streams of Divine mercy, and I forget my poverty, and nothing must do but I must sing to the praise of God. Oh, what a sweet thing it is to be delivered! and this comes by the Lord Jesus Christ."

"The Holy Spirit glorifies the Redeemer in the hearts of believers by receiving the things of the Saviour, the glory of His Person Immanuel, God in man, the efficacy of His blood, His perfect and complete obedience, His powerful and triumphant resurrection, together with His glorious ascension to eternal glory, having ascended on high and led captivity captive, and received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them."

"God's ministers are clouds, and He says of the false ministers, 'These are clouds without rain.' God's ministers are clouds; they are clouds to the world because they cannot make them out, but the child of God knows what they are, and He knows that Jesus as the Sun of Righteousness sends out His beams of mercy, love, and kindness. And has He never thawed your frozen heart?"

"Believers, watch unto prayer; for the Spirit of prayer God promises to pour upon the House of David, the Church of God, and upon the inhabitants of Jerusalem. Believers, the Spirit of grace and of supplication is not attending to the mere form of prayer. This will never satisfy a believer. Having obtained wrestling grace, to pour out his heart in secret, he then watches for answers to prayer, as Abraham's servant, good old Hannah, and David; for 'the effectual, fervent prayer of a righteous man availeth much.' 'A man hath joy by the answer of His mouth.'"

"When the Lord sends out His life and light into your soul, O what sweet peace rises up then! How your heart melts! Ah! how different from the professor! He has a religion that the devil finds no fault with."

"The greatest enemy to the Church of God is sound truth in the letter, from a false preacher's mouth. The nearer a deception comes to the reality, the more difficult is it to detect the cheat, which is obliged to be done by test. John bids us try the spirits, whether they are of God, 'because many false prophets are gone out into the world.'"

"There shall arise a glorious company of saints whom God will reap in by-and-bye, for He shall see the sweat of His travail; He shall never suffer, bleed, and die for nought. 'No, Mr. Pope; no, Mr. Infidel; no, Satan; no, a thousand devils! The truth shall be scattered abroad like beautiful showers.'"

"A broken-hearted hearer must have a broken-hearted minister, and a tried hearer must have a tried minister. A tempted minister will suit tempted hearers. These will see eye to eye with each other. They can walk together and sweetly agree in the experimental things of the heart. As in water face answereth to face, so the heart of an experimental minister answereth to the heart of a believer."

THE Mediator's power is seen in the excellency and acceptableness of that everlasting righteousness of Christ which He hath brought in for our justification before God; for, why is all power given to Him, but because all righteousness was fulfilled by Him?—*Ralph Erskine.*

A GRAND INHERITANCE.

FROM R. H. G. TO J. G.

(Continued from page 58.)

IN THE GARDEN

There are fruits, flowers, spices, nuts, almonds, apples, pomegranites, &c.: some of which I tasted, and found quite ripe—not one sour among them. The flowers consist of lilies and roses, plants and trees, box, myrtle, cedar, fir-trees, &c. The pastures are quite green, safe to lie down in. The valleys are delightful. One is called Baca, in which there is a well; another is called Achor, in which there is a door called Hope. The avenues are beautifully straight and level; indeed, there are men kept to take up the stumbling blocks out of the way. Of birds there is a great variety—doves, owls, pelicans, sparrows, partridges, besides singing birds; some of which sing most sweetly. There are in the avenues several wells; out of which those who draw receive strength, by which every one goes from strength to strength, till they all appear at Zion, which is one of the names of the mansion. There are also several banqueting houses, containing viands to suit the different visitors; such as bread, parched corn, vinegar, wine, paschal lamb, fatted calf, &c.; and, above all, an hearty welcome by the King Himself, who shews Himself through the lattice, and says, “Eat, oh, friends! yea, drink abundantly, oh, beloved!” and at times they do, and then they forget their poverty and remember their misery no more. There are several water courses with willows planted beside them, near which grow a great quantity of reeds, and so careful is His Majesty of them, that if one of them is bruised He will not allow it to be broken, but orders it to be bound up again. Some parts of the park is much exposed to the sun; but there is a rock whose shade completely defends those who are in that part of it, and in the rock there is a cleft, in which the doves go at seasons; and it would do your heart good to hear His Majesty. Sometimes He goes there, and (I have heard Him) calls to them, saying, “O My dove, who art in the cleft of the rock, in the secret places of the stairs, let Me hear thy voice, let Me see thy face, for sweet is thy voice, and thy countenance is comely.” And to see them show themselves to Him, and how they try to answer His call, is delightful beyond description. There are great roes and young harts. They seem to prefer the mountain, which is named Bether; except when worried, and then they hasten to the water-brooks.

I cannot tell you the number of the sheep, and I believe no man can number them, they are so many. But such another Shepherd as they have I do not think can be found. If only one goes astray He goes after it, and does not drive, but brings it back on His shoulder rejoicing. The lambs He does not suffer to walk, as He knows their weakness, but carries them in His bosom. He does not do as all other shepherds do—viz., drive them, but He goes before them, calling them all by their names; and “they know His voice and follow Him; but a stranger they will not follow.” They have at times good pasture, but not always; for sometimes He leads them where they can only get a blade here and there. This I found was to prevent them from saying—as some did ages past—“We loath this light food.” So, to give them a good appetite, He leads them in and out to find pasture. This is no doubt for their good; but you know a Londoner, as I am, cannot call in

question the wisdom of a shepherd, especially such an one as this; and such is His watchfulness that I never heard of one being destroyed by the wolves, or any other ravenous beast which inhabit the wood outside the park.

There is also a fine wheat-field; some of which is

RIPE FOR THE HARVEST,

and I understand, when all is gathered in, the reapers are to have a harvest home, or banquet at the mansion; the King Himself presiding; and there is to be a fire in the field after the wheat is gathered in, to burn up the tares, as a proof of the tenderness of the heart of His Majesty. When He is walking through His grounds and sees a worm, He never treads on Him, but is sure to say, "Fear not, thou worm, Jacob, for I am with thee; be not dismayed, I am thy God." In case of storms, there is an high tower, into which the righteous run, and are safe. The King has a chariot, the bottom of which is paved with love; there is also a cave, the name whereof is called "Adullam;" this I find is a place of shelter for any who may be discontented or in debt.

There is also a place in which antiquities are kept. Aaron's rod that budded; the pot of manna; complete armour for all the joint-heirs; the ark containing two tables of stone; the sling and stone that David slew Goliath with; a large shield, an anchor, a sword, instruments of music, &c. All these I have seen, and there are a great many more I saw, the use of which I do not yet know; therefore, I will not attempt to describe them; and as for the number of acres I cannot tell you, neither do I believe the best surveyor in England can measure it; but the King Himself knows its extent. It is not an estate on lease, but His own freehold; and not an acre of it is mortgaged, nor ever is to be; for He has such unsearchable riches that He never can be bankrupt. I only remember hearing of but one man who tried to measure it, and, after travelling over part of the estate for many years, he came to the conclusion that its lengths and breadths were past finding out. It has a wall all round it; its name is salvation; the gates are called praise. I did not look much over the wall, as there was such wonders within; but I had a glimpse of a pillar of salt, tower of Babel, Demas's silver mine, and a few others things; but, as I do not think they would be of any interest to you, I forbear taking your time by enumerating. Thus, dear brother, as far as memory serves, I have given you a short description of this glorious place, which I have seen with my eyes, heard with my ears, and understand with my heart.

I am quite certain that a thousandth part is not yet discovered, either by me or any of those who are constantly viewing it; indeed, until I get into the mansion, the dwelling-place of Him who is the King of kings, I must say, that it hath not, comparatively, entered into my heart to conceive of the things which are for those He loves. You will, I know, excuse my not being methodical in my description; but I write as they occur to the mind. You as an architect, or surveyor, may be able with your better judgment to form an idea of its plan than I can do; also of the laying out of the ground in its various departments; but to me it appeared altogether perfect. I have been told by some that it is because I do not understand such things; but, at all events, I am much pleased with it as it is; indeed, I do not believe the

King intends to alter any part of the mansion. I understand the building that I described as attached or near to the mansion is not actually completed, only in His divine mind, but that the work is going on daily. There is a plan of it; but I am not a surveyor, as you know, therefore could not calculate the number of stones required; but the King Himself knows them, and he is having them brought out of the quarry, called nature, when and how He pleased. Excuse my abrupt conclusion, and believe me,

Your affectionate brother, R. H. G.

IN HIM.

BY H. F. NOYES.

A VERY interesting paper was recently read at the London Strict Baptist Pastors' Conference by the energetic and devoted pastor of Bethel, Poplar. The subject chosen was the "Ins" in the Epistle to the Ephesians, of which there are some 95. Mr. Noyes drew particular attention to the union existing between Christ and His Church, which the apostle declares to be "a great mystery"; Paul's knowledge was by revelation. This epistle is to the *saints* at Ephesus, to the intent that, as they read they may understand the knowledge and fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things, by Christ Jesus, who is the centre of all things. "In Him"; the words come rolling down to us from eternity. "In Him"; they resound above all the tumult of the present. "In Him"; they roll on to the never-ending future. "In Him," who is the Lord Jesus Christ, the Beloved, our Peace, Chief Corner Stone; having unsearchable riches, love that passeth knowledge; an offering and sacrifice to God for us, the Head of the Church, the Saviour of the body, highly exalted far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come.

"In Him" dwelleth all the fulness of the God-head bodily. All the Church is in Him, all salvation is in Him; all blessings are in Him; all grace and all government in Him. All out of Christ is death, misery, and despair. In and through the fall our condition, by nature, is death, in trespasses and sins; but wholly by the grace of God, delivered from the power of darkness, quickened and made to "sit together in heavenly places in Christ Jesus." However scattered, fallen, far off, the whole body shall be gathered together in One—"In Him." All spiritual blessings are in Christ, and all the saints are blessed by God the Father, and, therefore, all and everyone of them have an interest in these blessings and shall be partakers of them. For as God hath blessed us, the blessing cannot be reversed; whom He hath blessed *are* blessed, and the blessings are secure, for they are "in Christ."

"In Him," chosen in Him before the foundation of the world, chosen to holiness and faultlessness, predestinated to the adoption of children; elect, according to the fore-knowledge of God the Father; predestinated to be conformed to the image of His Son. "In Him" who shall present them faultless before the presence of His glory with exceeding joy. Present it to Himself, a glorious Church, not having spot or wrinkle, or any such thing. This is a great mystery—a marvellous miracle. We who

here are incurably imperfect, made faultless, spotless, glorious, perfect—eternally perfect in Him and by Him (2 Cor.).

All the saints and faithful (for such they are described) are accepted in Him—in the Beloved; received favourably; closely related to God in Christ; denominated “dear children;” members of His body, the bride of Christ—the Lamb’s wife. Of marriage union Paul says: “This is a great mystery, but I speak concerning Christ and His Church”—to the praise of the glory of His grace wherein He hath *made* us accepted in the Beloved. In Him complete—their persons, prayers, praise, service, and works are accepted.

Redemption and forgiveness of sins are in Him. Ransomed, released from the claims and penalties of the law, the dominion of death, and from the thralldom of Satan. In Him; His finished work having rendered our damnation impossible, and our salvation certain. In Him, our near Kinsman, our Head, our Saviour. Forgiveness of sins in Him; sins expiated, atoned, put away, blotted out, removed (Col. i. 14).

Our inheritance is in Him, having been “fore-ordained according to the purpose of Him who worketh all things after the counsel of His own will;” brought into the participation of an inheritance; a right given to it; “an inheritance incorruptible, undefiled,” &c. (1 Peter i. 4); “heirs of God and joint-heirs with Christ.”

All appointments and gifts are in and by Him. Unto every one of us is given grace according to the measure of the gift of Christ (see Eph. iv. 10—12, also iii. 7, 8).

Whatever we need is in Him—clothing, food, health, happiness, temporal and spiritual. His fulness cannot be diminished, or, as Mr. Hazleton once stated, “cannot be exhausted by communication, nor by revelation, nor by operation.”

“The fountain o’erflows, our woes to redress;
Still more He bestows, and grace upon grace;
His gifts in abundance we daily receive,
He has a redundance for all that believe.”

In Christ, the spiritual and mystical Head of the spiritual and mystical Body. All that He did, all that He suffered, all that He possessed and enjoyed, which can be communicated belonging to them in Him. When He died, they died in Him; when He obeyed, they obeyed in Him; when He rose from the dead, they rose in Him. In Him from the beginning. In Him indissolubly. In Him for ever. In Him free from condemnation. No separation from Him for ever. “Because I live, ye shall live also;” “I am alive for evermore.” In Him eternally and immovably.

It is written of Noah when he entered the ark—“And the Lord shut him in.” So in reference to Christ the Spiritual Ark: His people shut in by Divine decrees; by exceeding great and precious promises; by the covenant of life and peace; by love passing knowledge; by everlasting mercy; by sovereign grace, and by the new birth. In Him final deliverance from all evil, afflictions, and enemies: “He delivered me, because He delighted in me” (Psalm xviii. 19). What! a sinner the delight of Jehovah? Yes, in Christ. “I was set up from everlasting I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of the earth, and my delights were with the sons of men.” That wonderful prayer, “I pray for them, not for the

world, but for them which Thou hast given Me. All Mine are Thine, and Thine are Mine, and I am glorified in them." "That they all may be one, as Thou Father art in Me, and I in Thee; that they also may be one in us. I in them and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

Then there is a living vital influence. Grace received. The life of faith. The word of truth. The gospel of salvation, heard, believed, and faith and trust in them: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed ye were sealed with that Holy Spirit of promise." Good works from Him. "Created in Christ Jesus unto good works," &c. Nearness and peace are in Christ. "Now in Christ Jesus ye who sometimes were afar off, are made nigh by the Blood of Christ; for He is our peace." Boldness and access with confidence by the faith of Him. The eternal purpose in Christ Jesus our Lord. All true growth in Him, speaking the truth in love, that ye may grow into Him in all things. Truth is in Christ. Light is in Christ. Strength and conquest are in Christ. "Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God." Thanks be unto God who always caused us to triumph in Christ. May we all be found in Him.—Amen.

THE COMING GENERATION AND OUR CHURCHES.

BY JOHN PIGGOTT.

IV.—METHODS OF TEACHING.

IT shows great lack of method at the giving of prizes to see four people around a table helping to find the right book for the minister, while the recipient stands waiting for his or her prize. Method should be arranging, planning, directing; it should also work without friction, silently and unseen.

I have heard teachers, who, judging by their exposition of the word can only be compared to a builder commencing with the roof, and all because they lack method, and the logical arrangement of the facts urged in defence or in support of the passage under notice. We gain much every way by being systematic as the builder is, in first searching for and getting together our materials and then in workmanlike fashion proceeding first to lay the foundation, adding stone to stone, and floor to floor, until, so far as lies in us, our explanatory and argumentative building is complete.

To those of us who have anything to do what a muddle and confusion our daily life would be without method, system, order! Our *Sunday School Guide Book* tells us too: "Let all things be done decently and in order." And as an example, how perfect is the order of the Word of God! Whether we go to the patriarchs, prophets, gospels, or epistles; or, if Moses, Isaiah, the Lord Jesus Christ or Paul speaks, there is method, plan, and order, in the subject spoken of, to convey the message, to speak the mind and give clear expression upon the question under consideration. This particularity exhibited in the Bible should be our example, to go to our class with our subject *not all of a heap*; but as far as we are able fairly divided and sub-divided in

our minds, that the letter of the lesson itself shall be fully comprehended and the teaching arising out of it shall at any rate be pressed home in its application or exhortation as the case may demand.

Whether we teach infants, children, or Bible-classes, let us ever bear in mind that our teaching must be understandable, exactly measured to the minds we are endeavouring to instruct ; for this was a matter that greatly concerned the apostle Paul. For he said : " So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken, for ye shall speak into the air ? and again, I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

It would be a blessed method and cause great rejoicing of heart if the members of our Churches were led to hold Bible-classes at their homes, and it would be well if there were such a class gathered in every street, for it would prove a practical concern for the rising generation. But experience proves there are many drawbacks to this method, and from one cause and another, such classes, if prosperous for a time, usually die out. The better system is for them to congregate in a building specially built for the purpose, and anything that happens to one member interested—and to which we are all liable—shall not stop or so much as hinder the continuance and progress of the work.

Commentators, Encyclopædias, and Concordances, are only good in their way and to a degree ; but the more apt original illustrations and virgin thoughts the teacher has upon his subject the better ; and, when these thoughts strike him, the best method is there and then to note them down ; it may be in the middle of the night, but that should be no hindrance.

Human nature shows itself in the young by their desiring not to be with children younger than themselves ; so that method is very necessary in the sorting up the classes, as far as convenient, according to age.

We have found it wise to have a service from 11 to 12 for the younger children, but we encourage the elder ones to attend the house of God, and pray they may get into the good habit and not grow up to be neglectors of the service of the sanctuary.

The youngest children are close observers, and are usually blessed with good memories, and we prove the best method of teaching them is collectively and verbally.

It is advisable, if possible, for the whole school to have one subject, as then questions can be asked from the desk upon it, and a general address given every Sabbath, and that helps to fasten the words and lessons given in the classes upon the minds of the scholars.

It is an excellent method for the teachers to meet together, and pray over, read, and discuss the lesson for the coming Sabbath. Such gatherings are most helpful to the teachers as they are beneficial for the scholars.

Nature is an every-day teacher of method, and God is nature's teacher ; and to teach aright we must be taught of God, for all right matter and methods come from Him, for we can only rightly understand the inspired Word as we ourselves are inspired ; and so we shall sometimes have to acknowledge our ignorance in not understanding everything in the Word, because everything will not be revealed to

us this side the grave; and it is a bad system to pretend to give the meaning of that we do not really understand.

There is no lack of *new* methods, but upon the whole our methods will be more *old* than new: but whatever they are they should be simple, suitable, distinct, and "*in order.*"

The Sunday-school has many difficulties, and none greater than "*how to retain senior scholars.*" Suppose we have a word upon that next month—all being well.

THE BLESSED DEAD.

MR. MANOAH FIELDING.

In loving memory of Manoah Fielding (so named after Manoah Warburton, son of dear old John Warburton, of Trowbridge, of blessed memory), first-born son of James and Mary Fielding, of Greenfield, Oldham, who sweetly fell asleep in Jesus, January 11th, 1892. How appropriate are the following lines in harmony with the words in 1 Cor. xv. 54:—

" 'Tis finished, tis done, the spirit is fled!
Our brother is gone, the Christian is dead;
The Christian is living in Jesus' love,
And gladly receiving a kingdom above."

Like Timothy of old, Manoah Fielding knew the Scriptures from his youth, having been sent early to a Sabbath-school. When quite a child he was carried by his parents to the house of God. They then lived four miles from Rochdale, and attended the ministry of Mr. John Kershaw, of whose Church they were both members. In due course Manoah married and resided at Royton; and during the time he and his beloved wife remained there, they worshipped at Bethesda Particular Baptist Chapel, and last year they were both led to see the ordinance of believers' baptism, and accordingly followed their divine Lord and Master through the liquid grave on July 1st, 1891. Another young friend was baptized the same day. The hymn Manoah chose to be sung on that happy occasion was the 96 in Gadby's Sel., beginning:—

" Now I have found the ground wherein
My anchor, hope, shall firm remain,—
The wounds of Jesus, for my sin
Before the world's foundation slain.
Whose mercy shall unshaken stay,
When heaven and earth are fled away."

Shortly after his baptism, Mr. Brundish preached from the words:—
" And the angel did wondrously; and Manoah and his wife looked on." (Judges xiii. 19).

The year previous to his joining the Church, he caught a severe cold, going a short journey, which brought on his asthma cough, and he was laid aside from his employment for several weeks. He again partially recovered, but taking cold after cold, consumption or chronic bronchitis set in, and which eventually proved fatal. His death was a most triumphant one. When near his end—the Sunday evening before he died—he requested the above verse to be sung; there were several friends from the chapel in the room. The leading singer being in the company, the dying saint said: "Come, Robert, let us have one verse of that grand old hymn" (at the same time naming the tune). It was sung, and it was most solemn and impressive to hear his feeble, trembling voice mingling with the rest. He then desired prayer to be offered, and after which he closed the sacred meeting himself with prayer. The evening before his departure, he mentioned one by one the names of the beloved brethren whom he had

heard preach where he stood a member, and added, "God bless them every one; I have profited under them all." His fond and sorrowing mother then asked him if he had any text he would like Mr. Suttle to preach from. His reply was, "Mother, texts! Why there are so many, and they are all so grand and glorious, they would fill these walls. No, let him choose his own."

On January 24th, Mr. Suttle preached his funeral sermon from I Thess. iv. 13. Manosh was born on January 2nd, 1856, and died as already stated, January 11th, 1892. His remains were interred in Royton Cemetery, on January 16th. He leaves a widow and three sons to mourn his loss. His beloved parents greatly sorrow at his departure, although not as those who have no hope.

"There with Jesus now he reigns,
Sings in pure transporting strains,
Joins the song of sins forgiven
Midst the reigning smiles of heaven."

May sustaining mercy be realized by the sorrowing relatives and friends for Jesu's sake.—Amen.

HANNAH DEBNAM.

Died on March 19th, Hannah, for over 61 years the beloved wife of Mr. James Debnam, of Chelmsford. The Lord was pleased to meet with our sister shortly after her marriage, upon which for 13 years she experienced a very heavy law-work: tossed to and fro and filled with fear, she could find no peace or comfort. Her distress was so great that more than once she left her home intending to put an end to her life by drowning; this, however, the Lord mercifully kept her from. On one of these occasions, when about to commit the act, the words, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," were brought to her mind with power, and prevented her. At length the Lord was pleased to set her at liberty by the application of His word to her soul with liberating power; the long dark night had gone, the morning of joy had come. Shortly after this she united with the Church at Chelmsford by baptism, and had thus been in membership with us for 48 years. She was a woman of unblemished reputation, a loving wife, a fond mother, a faithful friend, an exemplary Christian, of undeviating adherence to New Testament doctrine and practice. A friend of hers once remarked to us, "When you lose Mrs. Debnam, you will lose a praying woman." This witness was true. Great bodily afflictions had been her portion for the greater part of her life. Many times it was thought that she was passing away, but the Lord raised her up again and again. For several years she has been blind—bedridden—helpless, yet as her sufferings abounded, her consolations abounded also; until in mercy the Lord called her as a child to His home.

She was well-known to many of our ministerial brethren, for, when supplying at Chelmsford, her house was their home. She leaves in the vale of tears her beloved husband, and three sons, and three daughters to mourn her loss, and to battle a little longer with the billows. The numbers attending her funeral testified to the respect in which she was held. Her age was 79.

F. G. BURGESS.

ELIZABETH CLAYSON (WELLINGBOROUGH).

Our dear sister entered her eternal rest on Tuesday, March 8th, 1892, aged 26 years. Born of Christian parents, she was in childhood led to think of the value of her immortal soul, and from a child delighted to attend with her father the cottage prayer-meetings, taking a great interest in distributing tracts, &c. At this time the wood, hay, and stubble of self-righteousness was, unknown to her, forming a large portion of the foundation of her hopes. The Lord, however, had graciously designed

to burn it all up, and bring her "a guilty, weak, and helpless worm on His kind arms to fall." A terrible shaking to the old foundation was given when she was 18 years of age. An attack of pleurisy brought her near unto death, and some misgivings as to the foundation of her hope was then felt. She, however, recovered from this, and it was not until six years ago, when the Lord called home her dear mother, that she was mercifully stripped of her false hopes, and "naked came to Christ for dress."

Being left with the management of home and the care of the motherless family, she found much need for prayer, and, as she used to say, was often driven to her knees. She now gradually sank in deep mire where there was no standing. The law of God was doing its work in her conscience, and many a cry for mercy went forth from her heart unto the Lord at this time. Constrained by her aunt to enter the Tabernacle, Wellingborough, she was there led to see the difference between law and Gospel—man's free-will and God's sovereign mercy—and with joy was led to cast away her previous trust in works, and embrace by a living faith "Jesus only." About this time she left home and entered the service of Mr. Wright, one of the deacons at the Tabernacle. In this Christian home the Lord greatly blessed her in soul, especially at family worship, and in conversation with some of the Lord's servants who supplied the pulpit after the death of the beloved pastor, Mr. Bull.

After leaving this home to get married, she was anxious to confess the Lord Jesus Christ in His own appointed way and join the Church. That fell disease consumption it was very evident had firm hold of her. Every means was used to restore her, but in vain, and she was often prevented meeting in the house of the Lord. It was feared she was too weak to go through the ordinance of baptism, and many tried to dissuade her from it, but her reply was worthy her love to Christ, as she said, "He hath said, 'When thou passest through the waters I will be with thee; and if He is with me what have I to fear.'" She was accordingly, with her dear husband and five others, baptized on Lord's-day, April 5th, 1891, and the same day added to the Church. She often referred to the day as the happiest of her life, and in her extreme weakness said to the writer, "Oh, my dear pastor, how thankful I feel now that I followed my Lord while I could, for my poor legs would not now carry me to His house." It soon became very evident her end was not far distant. Reduced to a mere skeleton, and often suffering the most intense agony, she nevertheless was so supported that she was never heard to murmur.

The last time she was permitted to enter the Lord's house was a time of special blessing to her. She tried to join the singing of that sweet hymn 162 (Denham's), and when she came to these blessed lines, "Was it for me those hands were torn?" she completely broke down and wept out at the Master's feet the praise she tells to-day without a pang.

A kind message had been sent from the choir, when they held the annual meeting in January, 1891, in which was quoted Heb. xii. 11, and to her last hour this was a sweet word from the Lord. In her last suffering, this being quoted, she looked up with a smile not to be forgotten, as it told, when she could no longer speak, the preciousness of the longed-for "afterwards."

After keeping her bed only a few days, she sweetly fell asleep in Jesus, exclaiming, "Lord, remember my soul." In the presence of a large gathering of friends we laid the dust to rest on Saturday, March 12th, 1892.

"The fairest flowers in all their bloom
Must soon lie withered in the tomb."

—E. M.

JAMES WINTERS.

Our beloved uncle, James Winters, of Church-lane, Walkern, Herts, sweetly fell asleep in Jesus, April 1st, 1892, in his 91st year. He was

brought to a saving knowledge of the truth when a young man, instrumentally by our now glorified father, who was several years younger. James Winters was a man of rich experience in divine things, and was favoured to live very near his loving Lord and Master daily. He was well known to many as a witness of the power of sovereign grace and a sincere follower of Christ. On April 6th his remains were committed to their last resting-place by our beloved brother Mr. Edward Casey, to await a glorious resurrection.

"His only trust was Jesu's blood,
In sure and certain hope to rise."

—ED.

MRS. SEARS.

Another blood-washed, blood-bought soul has reached that haven-rest where there is neither sorrow nor sighing, and where the inhabitants no more say "I am sick," for the Lord has been pleased to take to Himself our loved friend, dear Mrs. Sears, at the ripe age of 80. For more than fifty-four years she had known and loved that dear Jesus whom she now sees "without a veil between," and whom in her daily life and conversation she sought by word and deed to serve and honour. Several verses marked in her hymn-book beautifully express her daily prayer:—

"I'd serve my generation here
Then lay me down and calmly die;
Passing the river free from fear,
I'd soar seraphic to the sky."
"Thine image, Lord, bestow,
Thy presence and Thy love;
I ask to serve Thee here below,
And reign with Thee above."

For more than five years previous to her death she was unable to attend the outward means of grace, but always evinced the liveliest interest in the little cause with which she was connected. Many and earnest were her petitions for its welfare, and most liberally did she contribute to its support, and to her utmost sought to relieve the poor and the fatherless, the widow, and those that were distressed, so that it may be truly said of her, "She hath done what she could." Although our dear friend's health had been so long impaired, it was not until the close of last summer that there seemed cause for serious anxiety. She had long lived near to the throne of grace and enjoyed much communion with her Lord and Saviour, and would sometimes say, while lying in weakness on her couch:—

"Having Thy sweet consolations,
We need wish for nothing more."

Those who visited her nearly always found these visits to be seasons of refreshment, but from this time especially we can testify that her conversation was in heaven. The hymn-book shows that she had long anticipated death. One or two verses she marked it may be well to quote:—

<p>"With loins begirt, with staff in hand, A ready pilgrim I would stand, At God's command prepared to go, And part with all things here below."</p>	<p>"Oh, may I, when the hour shall come, To call me to my endless home, Sing, fully free from every fear, 'In Christ I stand completely clear.'"</p>
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"When the death-stream's brink I tread,
May I pillow then my head
On Thy bosom, precious Lamb!
Feel the sweetness of Thy name;
To my latest moments show
Much I love, for much I owe."

"Oh, to depart and be at home!
What joy is in the word!
Never again from Christ to roam,
But ever with the Lord."

During the last few days of her life our dear friend was quite unable to converse, but on being told that she would soon be at home said, "Nice, nice," and later on, when asked if Jesus were precious, replied, "Very,

very." She gradually sank, and on Friday evening, March 11th, her happy spirit

"Joined that host
Who'll sing the lofty praise
Of Father, Son, and Holy Ghost,
Through everlasting days!"

S. P. L.

Clifton, Beds., March, 1892.

IN MEMORIAM :

Mrs. E. BUTTERY, *the beloved wife of Mr. G. E. BUTTERY, Baptist Minister.*

IN memory of our loss we mourn again to-day,
And fain would stretch our hands across the bounds of time
To feel again thy warm embrace, sweet mother mine.
We lift our tearful eyes, and try to pierce the veil
Which hides thee from our longing sight ; but ah ! we fail.
Thy presence here no more will cheer our earthly way,
No more thy gentle hand will soothe the aching brow,
Or thy sweet sympathizing ministry thy dear ones bless
In love's solicitude, and tender, fond caress
The sound of thy glad voice will greet our ears no more,
The kindling eye its language speaking as before ;
Thy pleasant form so loved is still and silent now ;
'Tis for ourselves we mourn : the loss is ours, not thine,
And chiefly his, who now 'mid tears must walk alone.
The solace of that love deprived which thou hast shown,
The thoughtful, tender care, the wisdom, and the grace
Which cheered his earthly path—the brightness of thy face.
Through wedded years, so rich in grateful memories shine,
'Tis his and ours no more, but thine the richest gain.
The earthly sleeps, but thou, thy truest self, yet lives
Above, in bliss beyond our highest thought conceives,
The beatific vision now is thine for aye,
And earth's dark night of pain is changed for endless day,
Dwelling in light eternal, and freed from every stain.
Oh ! mother mine, imagination tries to soar
To those bright realms, and see the glories that are thine,
And all the glad throng redeemed from every clime,
And like an imprisoned bird would burst my bonds,
On faith's glad pinions rise to join their rapturous songs,
At Jesu's feet my grateful adorations pour.
Yet still a little while we tread life's earthly shore,
Chastened, tempted, tried, beset with many a snare,
And yet, elate with joy, careful, yet free from care,
Walking with Christ our life, and living in His light,
O'er each foe prevailing, and conquering in His might ;
Present with Him would be, yet willingly we stay
Until for our inheritance made meet, life's duties done,
The promise sure, to him that overcometh given
The crown of life eternal, who faithfully has striven,
Sorrow's tears no more, but songs of glad reunion,
Noblest affinities, sweet and rich communion.
The brightness of God's presence filling every one.

These lines were composed by my eldest daughter, E. A. Plant, in memory of her dear mother and my beloved wife, E. Buttery, who lingered three months in great agony without a murmur; her favourite words being:—

"I to the end shall endure,
As sure as the earnest is given,
More happy, but not more secure,
The glorified spirits in heaven."

Nov. 1st. 1891.

G. E. BUTTERY.

Died on March 20th, Isaac Deal, aged 85. For 50 years a member of the Strict Baptist Cause, Chelmsford. Not lost, but gone before.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STONE-LAYING SERVICES AT GREAT COLLEGE STREET, CAMDEN TOWN, ON EASTER MONDAY.

In the morning of the day a large company of friends assembled in the Avenue Chapel for sacred service, when Mr. W. Winters preached, after which about eighty friends partook of a most excellent dinner. In the afternoon, at 2.30, a noble gathering of friends and children of the Avenue Sunday-school met in Pratt-street (a short distance from the old chapel) to witness the laying of two memorial stones in the front wall of the new chapel. Our highly-esteemed brother I. C. Johnson, of Gravesend, opened the meeting by announcing Hymn No. 5 (from specially printed hymns), after which the much-respected Pastor R. Burbridge offered earnest and suitable prayer. Mr. Johnson then proceeded to lay the first stone, and delivered a most fervent and timely address. The following is the inscription upon the stone:—*"This stone was laid by Mr. I. C. Johnson, J.P. for the County of Kent, on April 18th, 1892. 'By grace ye are saved' (Eph. ii 6)."* Sums of money were then laid upon the stone. After another hymn, the pastor, in a thorough, business-like manner, laid the second stone, and having delivered a very hearty speech, full of good solid truth, bearing upon the glorious doctrines of grace, notified that the time had arrived for receiving promises and laying donations upon the stone, and it was truly gratifying to see how the friends quickly responded. One friend gave £50, and the children of the school gave a considerable sum. The inscription upon the second stone reads thus:—*"This stone was laid by Mr. Richard Burbridge, Pastor, on April 18th, 1892. 'Salvation is of the Lord' (Jonah ii. 9)."*

At the close of the stone-laying a hymn was sung, and brother C. Cornwell delivered a sound and suitable address, but the weather being extremely cold prevented many of the friends staying in the open air till the end of the service.

At the close of brother Cornwell's address brother G. Palmer offered prayer. The whole of the company then adjourned to the old chapel, where addresses were given by brethren G. Palmer, G. Howard, and B. Woodrow. Tea was then served to about 230 friends. At the evening meeting the chapel was crammed. Our beloved brother J. M. Rundell, of the Surrey Tabernacle, presiding, announced a hymn which was heartily sung, and afterwards read a portion of 1 Chron. xxix. Brother H. S. Boulton offered

earnest prayer. The chairman then called upon the worthy secretary of the Church, Mr. S. Frankcom, to read a report of the proceedings connected with the new building, and which was listened to with marked attention and delight.

Mr. Frankcom from a full heart remarked that in January, 1888, the friends realizing that the lease of the old chapel would expire in September, 1889, appointed a committee to inquire as to the possibility of acquiring a site and building a new chapel in the immediate neighbourhood. Circulars were sent to members and congregation to ascertain to what extent pecuniary assistance could be relied on. The response justified the committee going forward, and a building fund was started in March, 1888. It was proposed by the Ecclesiastical Commissioners, who are the ground landlords, to take down the old chapel and clear a large area of ground in its vicinity, and a site was offered by them in a new street it was proposed to make at the back of College-street. Subsequently the street scheme was abandoned in favour of letting the whole cleared area to one tenant who was negotiating for it. We were therefore asked to give up our site and a new one was offered and accepted in Pratt-street, close by the old chapel. Rough plans were prepared to see how chapel and schools could be built upon the ground, and eventually the committee accepted the same. Meantime our lease had run out, and we could not get a short renewal, but were accepted as monthly tenants in the old chapel until the ground was required to be cleared. Final plans and agreements for lease of 80 years were prepared, and we covenanted with the Ecclesiastical Commissioners to get our chapel up and occupied by September 29th, 1891, and they gave us a verbal promise to do all they could to keep the old chapel in our occupation till then, after which time it entirely passed out of their hands. We were bound under our agreement with them to spend £1,200. Tenders were received, the highest being £1,783 and the lowest £1,580. The committee accepted the lowest, being assured that the builder was quite reliable, and in April, 1891, he started to build, being bound in a penalty to complete within the stipulated time. As soon as he commenced the Vestry of St. Pancras stopped him in consequence of the chapel site encroaching upon and blocking up a public right of way which they said the ground landlord had no right to lease to us. The efforts to remove the objections of the Vestry were not successful till June, when they

withdrew their opposition, and builder again prepared to start when the justices of the peace stepped in and ordered the right of way to be opened up again, and the work that had been done was trodden down and scattered by the feet of the public. After consideration the justices found right of way unnecessary, and issued a notice that application would be made to Quarter Sessions for an order to close it on October 4th, 1891. In this strait we waited upon the new proprietor, who very kindly met us in our difficulty and gave us permission to remain from month to month in the old chapel, asking us to get out as soon as possible, but very generously saying, "I will not disturb you." The application to Quarter Sessions by the justices on October 4th was not carried out, and it was put off till January 4th, 1892, causing another delay of three months and driving the people to the Lord to pray and cry and sigh for deliverance, which indeed has been their attitude and position from the very beginning up till the present time. The final objection to closing the right of way was removed in January, and our builder commenced on February 14th of this year, and is making good progress. The amounts of money from time to time being as follows:—In November, 1888, we had gathered £65; March, 1889, £110; July, 1890, £300; December, 1890, £400; Easter, 1891, £542; and had promises for another £50, making £592, and in October the amount had increased to just upon £700, including promises. The proceeds of the Easter meeting collections, donations, and money laid on the stones reached as near as possible £180, and adding to this other moneys that have been collected and thoroughly reliable promises the amount at our disposal for the erection of a house to God's praise and His people's comfort amounts as this moment to £975.

At the close of Mr. Frankcom's cheering report the chairman gave an address full of savoury truth, concluding with a brief reference to the two precious stones in Isa. xxviii. 16, and 1 Sam. vii. 12. The following brethren took part in the meeting:—Messrs. Winters, Holden, Chandler, Mobbs, J. W. Banks, Burbridge (pastor). Other ministers and friends from neighbouring Churches were present. The office-bearers of the cause were happy in making visitors comfortable. God be praised.—ED.

BERMONDSEY (LYNTON-ROAD).—The Sunday-school annual meeting was held on March 22nd, and was a time of refreshing, not only to the teachers but to the friends generally. Mr. E. Mitchell preached in the afternoon to a good congregation, and at the evening meeting the chair was occupied by Mr.

Albert Boulden, who was supported by brethren Dolbey, Carr, Mead, Parnell, Mitchell, Knott, and Collin (the acting superintendent). Good Gospel addresses were given, and the report of the year's work was read, which, although it showed a slight falling off of scholars, yet had many points of encouragement. May the coming year be one of much blessing alike to teachers and scholars. The anniversary services of the Poor and Sick Society in connection with the cause took place as usual on Easter Monday. In the afternoon Mr. B. J. Northfield preached a good practical sermon, and at the evening meeting Mr. Thomas Knott (one of the deacons) in the absence of Mr. James Lee, through indisposition, took the chair. The report of the society for the past year showed that the funds had increased considerably, and that the society had been able to extend its operations and usefulness. Brethren Cornwell, King, Markham, and Northfield gave suitable addresses, and the meeting was felt to be a happy one. The Lord in His mercy still keeps the cause together, and several additions have within the last twelve months been made, but the need of a settled pastor is much felt. May the Lord speedily send a man after His own heart to take the oversight of the Church.

BOW (MOUNT ZION, BOTOLPH-ROW).—The twenty-third anniversary of the formation of the Church and settlement of the pastor was held on Friday, April 15th. In the afternoon Mr. Crook, of Lewisham, preached a soul-stirring sermon from Luke xxiv. 26. At the evening meeting Mr. G. Turner presided and read Psa. xlvi. Deacon Scrivener sought divine favour. The chairman, after making some very soul-comforting remarks upon the Lord's visits in his late affliction, called upon Mr. Flory, who spoke of the dear Saviour's sufferings, &c., from Lam. i. 12. Mr. Runneckles next gave good sound Gospel truth from Isa. xxvii. 13. Mr. Coles spoke well from the words, "For He performeth the thing that is appointed for me, &c." (Job xxiii. 14). Mr. Crook closed up with a soul-inspiring testimony from 2 Cor. iv. 6. Pastor W. H. Lee concluded with some kind reference to the topics of the various speakers and thanksgivings to the Lord for His blessing upon the souls of the people at Zion. This was one of the best Good Friday services ever enjoyed by followers of the Lamb of God present.—J. F., Little Ilford.

TOTTENHAM (MANOR-PARK, PARK-LANE).—On Good Friday, the 15th inst., services were held in the afternoon, when a sermon was preached by Mr. H. Drew, jun., from the words, "Christ our passover is sacrificed for us," after

which friends and members of the cause took tea at the invitation of the deacons. A social meeting was afterwards held in which deacons, members, and friends all took part, and at the conclusion it was generally felt that a profitable and happy hour had been spent.

HOXNE, SUFFOLK.—On Good Friday public services were held, when two sermons were preached by Mr. Mutimer, pastor of Occold; that in the afternoon from Rom. viii. 1, and evening from Jer. xxxi. 21, 23. Many felt it good to be there. A goodly number of friends sat down to tea. We had a good day on April 10th, when our brother Bland, of Ipswich, preached, and after the morning service baptized two, husband and wife, and in the afternoon received them each into Church fellowship with us. May the Lord still go on to be gracious in the earnest prayer of A. W. B.

HOMERTON-ROW.—This time-honoured house of God is now rendered "beautiful for situation," by the recent removal of an old black, dead wall which for many years faced it, and the opening of a new street directly opposite, by which the noble sanctuary is seen to advantage. As we entered the door of the chapel, the news reached us of the illness of our beloved brother S. T. Belcher, pastor, and that he could not possibly attend the meeting. Our disappointment was great, and sorrow appeared stamped on the countenances of the friends as they chatted together between the services. We sincerely pray the valuable life of our brother may be spared for years of useful labour at Homerton-row. In the afternoon an excellent company of friends gathered together, and our highly-esteemed brother Edward Mitchell preached in God's strength well, as many afterwards testified. The school-room was literally crammed with friends, but tea was served in a most satisfactory manner. In the evening our friend and brother, Mr. Charles Wilson, of Hill-street, occupied the chair, and after singing and fervent prayer by brother George Webb, expressed the pleasure he had in being present (although suffering considerably from a severe cold), and hoped the manifest presence of the Lord would be felt by the assembly. He had long known Homerton-row by report, but had only visited the place once before, when his old pastor, Mr. Foreman, came to preach there. He knew Mr. W. Palmer, of Homerton, and had heard him preach with great profit. The following brethren then addressed the meeting, each of them making kindly mention of the illness of dear brother Belcher, pastor, and brother Barmore,

one of the beloved deacons of the cause, Brother W. Winters, on the Preacher's Call (Heb. v. 4); brother C. Cornwell, on the Preacher's Qualification (2 Cor. iii. 5); brother W. K. Squirrel, on the Preacher's Commission (Mark xvi. 15); brother E. Mitchell, on the Preacher's Master (2 Tim. ii. 21); brother R. E. Sears, on the Preacher's Spirit (2 Tim. iv. 8). Brother Mitchell offered earnest prayer, and the meeting closed. Collections for the pastor amounted to £11 4s. 9d. We were delighted to see Mr. and Mrs. Haines, Mr. J. W. Banks, Mrs. Belcher, Mr. W. Weston, of Watford; brethren Kempston, Preston Davies, Noyes, Flory, Runneckles, Taylor, Markham, and several friends from the cause at Waltham Abbey.

SNODLAND INSTITUTE.—Special services were held on March 23rd. Mr. R. Thomson, of Meyrick-road, preached in the afternoon from Hag. ii. 7, dividing it thus: 1st, Christ the cause of commotion in the early experience of the believer, also in the family, father against the son, &c., and the daily conflict ending only at death; 2nd, Christ the object of desire; 3rd, Christ the fount of glory. A goodly number of friends sat down to tea. In the evening our brother was led to speak of the covenant from Heb. viii. 10—covenant promises, love to a covenant Gospel, its doctrines, the fundamentals of our most holy faith, its precepts, its ordinances, God's covenant relationship to His dear people in the person of His beloved Son as their Substitute, &c., concluding with the sufferings of Christ in Gethsemane and Calvary, and all flowing from the grace of Father, Son, and Spirit, to whom be praises evermore, amen. The attendance was most encouraging, especially in the evening. The presence of the Great Master of Assemblies was realized according to His promise (Matt. xxviii. 20).—J. C.

MEOPHAM.—We have much cause to be thankful that we are able to testify that the Lord of hosts is with us and the God of Jacob is our refuge. At our special gatherings this year we have had seasons of refreshing from the presence of the Lord. On January 12th we had our New Year's meeting, when Mr. Moxham was much helped in the afternoon. At the evening meeting our pastor, Mr. A. B. Hall, gave a very pleasing statement of the work of God in our midst, and of the renovation of the chapel, which cost about £140, being entirely paid for. Our brethren A. Dalton, Moxham, and Goldsmith gave very encouraging addresses. On Feb. 15th was the annual meeting of the Sabbath-school. The chapel was well filled with children, teachers, and friends; all appeared to thoroughly enjoy the meeting. Our superintendent,

Mr. J. Martin, gave a very satisfactory report, mentioning the savings' bank in connection with the school, the bonus of which is always kindly given by Mrs. French, of Gravesend; then that one teacher and one scholar had joined the Church during the year. The sweet sacred pieces that were sung were of a very delightful nature; the pieces recited by some of the children were very good; brother Dalton, whom all the children and the friends love, gave us one of his soul-cheering addresses and assisted our pastor in distributing the prizes to the children. On March 15th our pastor gave us a very interesting lecture on "Favourite Hymns and their Authors," which was much appreciated and enjoyed, and a number of the old hymns with the old Union tunes were sung during the evening. On March 30th our pastor gave us another lecture on the same subject. He takes a great interest in our hymn-writers, and by his researches he is enabled to throw much light on our favourite hymns, and we are anticipating other lectures from him. On Lord's-day evening we were favoured to attend the ordinance of believer's baptism. Our chapel was very full. Our pastor preached from Col. ii. 12, then baptized two sisters in the Lord whose experience showed that they were very clearly and in a marked manner brought out of darkness into light. We hope again shortly to open our baptistry.

SOUTHWARK.—Dear Mr. Editor,—In thinking over the depressed state of Zion and the lack of faithful Gospel ministers in this locality, I was led to contrast the Church's present position to that of forty-four years ago when I first came to reside in London. Being then young in the ways of the Lord, my soul was filled with love and zeal in the cause of God and truth.

"Many days have passed since then,
Many changes I have seen,
But have been upheld till now,
Who could hold me up but Thou?"

At that time, in 1848, there were, within a small radius, twelve stated ministers of the Gospel, men of sterling truth, and many hundreds of truth-loving hearers. There was that highly-honoured, valiant man of God, James Wells, in the old Surrey Tabernacle, Borough-road, with a rapidly increasing Church and an overflowing congregation. Next was that bold champion for truth, Thomas Stringer, at Snow's Fields chapel; and that deep-taught and tried man of God, C. W. Banks, at Crosby-row. They had large congregations. Also J. Moody, at East-street, Walworth; Arthur Triggs, at Waterloo-road; J. L. Meeres, at New Church-street; Gad Southall, at Coles-street; Wm. Bidder, at Jamaica-row; Mr. Lewis, at Trinity-street; Mr. Bonner at

Unicorn-yard; T. Gunner, at Chapel-court, Borough; and Mr. Blake, at the Ark, Newington-causeway, and nearly all with large congregations. They were indeed glorious times for Zion. Southwark was then reckoned to be the most highly favoured spot in all London for ministers of the Gospel; but, alas! alas! how has the gold become dim—where are those ministers now? Well, all, with one exception (dear brother Meeres), gathered into the heavenly garner to receive their reward. Some of the chapels are pulled down, others turned into places of business or amusement; three or four are still used for worship, but not with our class of preachers. There are four of the old causes of truth still in existence, although most of the friends that were members at that time have been gathered home. There is Mr. Dolbey at the New Surrey Tabernacle, preaching the grand old truths of the Gospel with a good measure of success. May the Lord prosper him ten thousand times more, if it is His blessed will. Then there is the old Snow's Fields Church at Lynton-road, with no stated pastor, but men of truth for supplies. Dear old brother Meeres still preaches to a remnant of his Church in a large room in Spa-road; and last of all, a very small remnant of the Trinity-street Church meet in a room in Suffolk-street with supplies. Oh, what a change! I am led to ask, What is the cause? I dare not answer. We know that the Lord's arm is not shortened, nor His ear heavy. Oh, that He would again visit this part of His vineyard, and raise up men with the spirit and gifts of James Wells, T. Stringer, C. W. Banks, and others; then surely we should return to the former days of prosperity. That it may be so is the sincere prayer of—W. S.

April 8, 1892.

HOXTON. — **JIREH, MOUNT - ROW, EAST - ROAD, CITY - ROAD.**—Cheerful, happy, and in all ways profitable services were held on Good Friday. A good congregation met in the afternoon to hear Mr. G. W. Shepherd. A more than usual number sat down to a beautiful tea, after which the evening meeting was presided over by Mr. H. L. Boulton. Good Gospel speeches were delivered by Brethren Shepherd, Mountford, Sandal, Margerum, Wileman, J. Kingston, and Debnam. Collections good, and with singing the well-known hymn, "All hail the power of Jesus's name," the meeting was brought to a conclusion, all expressing their pleasure at being present. S. G. W.

ASKETT, BUCKS. — Excellent services were held on Easter Monday, when our brother, R. E. Sears, preached most soul-cheering discourses. May great good result therefrom for Christ's sake.

STONEHOUSE, DEVON.—DEAR BROTHER WINTERS.—Will you kindly help forward a new work we have undertaken at Ebenezer? When our chapel was restored and renovated, at a cost of nearly £400, we did not include the schoolroom and vestries, which were unfit for use (except a temporary putting in order of the vestry). The extra cost would have been £150. We have now undertaken that work, and intend to thoroughly renovate the whole, which will give us a hall for week-night services and tea-meetings for Sunday-school and vestries, the building being the whole length of the chapel. Our friends are making a strenuous effort to obtain the money, and are sanguine of success. If you would kindly help us I should be thankful. I have a great desire that this work might be accomplished before I finish my work at Stonehouse. On Thursday I shall be 66, not a great age, but it means 54 years of work, 50 years of discipleship service, and 48 years of preaching the Gospel. I was baptized at Hampstead (Ebenezer), on the last day of my 16th year, and began my ministry at North-end, Hampstead, two years later. I have preached, on an average, three sermons a week ever since (48 years). "By the grace of God I am what I am." Like the servant under the law, I have said, "I love my master; I will not go out free," and He has graciously taken me to be His servant for ever. All praise to His name. A few more years of discipleship service, and then to serve Him day and night in His temple. Friends will oblige by sending help to W. TROTMAN, 2, Durnford-street, Stonehouse, Devon.

SOUTHAMPTON.—MY DEAR BROTHER WINTERS.—Just a line to say that the Church would not accept my resignation, but testified that the Word through me was made a blessing to them, and they were willing to make an extra effort for my support. I have therefore consented to remain with them and watch the hand of the Lord in the matter. Trusting this may find you and yours well. With kind Christian love, believe me, yours sincerely in the best of bonds, WM. WEBB, 142, Derby-road, Southampton.

PENROSE-STREET SUNDAY-SCHOOL.—One of the pleasantest and largest meetings held in connection with the above school was that which took place on Good Friday last. It was most encouraging to the superintendent, to each of the teachers, and we trust it was not without spiritual profit to the many friends who were present. If an apology were needed for Sunday-schools, we should ask to be allowed to reproduce the sermon preached by the esteemed pastor of the Surrey Taber-

nacle for our defence, of course after the Bible. His discourse from the words, "Blessed are ye that sow beside all waters" (Isa. xxxii. 20), was listened to with pleasure, profit, and much interest, and, as was said by one who was present, it was the best Sunday-school sermon he had ever heard preached. The evening meeting was presided over by Mr. John Piggott, the superintendent of the school, whose remarks on "Ploughing" suitably and appropriately followed the pastor's sermon on "Sowing." Prayer was offered by Mr. R. H. Davey, after which the report was given by Mr. John Green, the secretary. Thanks, on behalf of the school, for the loan of the Tabernacle, were tendered to the pastor and deacons, by Mr. Robt. Stockwell, and very kindly responded to by Mr. Albert Boulden, the senior deacon. Short but earnest addresses were then given by the brethren E. Mitchell, E. Thomsett, S. Crowhurst, Thomas Green, and the pastor, O. S. Dolbey. The committee of the school were greatly gratified by the presence of so many friends, and they feel thankful to the God of all their mercies for the divine aid and blessing He has vouchsafed to them in the years that are past, as well as on this occasion, the twentieth anniversary services.—R. S.

BOROUGH GREEN, KENT.—Brother Denmee conducted our Good Friday services. May the rich blessing of the Lord follow the clear and faithful preaching of the Gospel of Christ. The afternoon and evening discourses were solid and good, and many appeared to profit by them. The Lord be praised.

MARCH, CAMBS.—On Good Friday, April 15th, we had special services, which were well attended. The word of life was proclaimed in a profitable, establishing, and encouraging manner, afternoon and evening, by brother J. Clark, of St. Neot's. At the public tea a goodly number sat down. The Lord's blessing was realised at the services, and many went on their way rejoicing in God's salvation and preserving care.

SWAVESEY.—DEAR BROTHER WINTERS.—On Tuesday, March 22nd, a teachers' tea was held at the old Baptist chapel, when a good company of friends gathered together. At the public meeting which followed Mr. Reynolds, of Over, presided. W. Beddow read and prayed. Brother Reynolds gave a thoroughly well thought-out address on "We are workers together with Him," and brother Beddow a short speech from Zech. viii. 5. Brother Mortlock also spoke a few kindly words. The choir sang, "How beautiful upon the mountains," and other excellent anthems. A very enjoyable and profitable season

was spent. God be praised.—Yours in the truth, WM. BEDDOW, 103, High-street, Grays.

BRIGHTON (RICHMOND-STREET).—
We are pleased to learn that the Lord continues to bless the ministry of our brother Mr. Samuel Gray. The pool is expected to be opened again shortly; three candidates are awaiting immersion. Arrangements are in course of operation for renovating the chapel, at a cost of £70. The friends are earnestly at work getting the sum, and hope to obtain it by the Lord's goodness within a month. May divine success crown their efforts.—Ed.

STRICT BAPTIST MISSION.
MISSIONARY SUNDAY, MAY 15TH.
As hinted on page 101, the Committee of the above Mission have appointed the third Lord's-day in May to be what is termed a Missionary Sunday. We earnestly ask every reader of these lines to co-operate to make it a success.

We take for granted that no argument is needed to prove the Scripturalness of the mission work, or the blessedness of the missionary spirit. Surely to be destitute of the latter is to be totally unlike Christ and His apostles; to have it, aye as a glowing fire within one's heart, is to have fellowship with the Spirit of the Master.

God has blessed, and is blessing, the preaching of His Gospel among the heathen through the instrumentality of our agents, most of whom have, for some time past, proved themselves, by God's grace, "*Good men and true.*"

We heartily thank all who have helped forward this Mission; whilst we long for the interest to be more widely extended and greatly increased. There are spheres waiting for us to occupy where the Word of Life will be eagerly listened to; want of means is the only reason why we cannot respond to the cry, "Come over and help us."

In order to further this blessed work, will every Church and school help it by remembering and keeping the third Lord's-day in May as Missionary Sunday?

We venture to suggest and affectionately ask that every pastor, minister, superintendent, and Sunday-school teacher will, in view of that day, seek thereupon to bring the character and claims of this work prominently before the minds of those to whom they minister: *even where no collection can be taken in aid of the funds, we ask that the work itself shall be commended to the warmest sympathy of the various congregations.* May the blessed Spirit so warm the hearts of all God's servants on that day with a deep, personal sense of the preciousness of Christ's name, that "out of the abundance of the heart the lips may speak."

Will the beloved brethren conducting the early prayer-meetings make a point of asking that special prayer be made for this object? What may we not expect if, as a body, we unite in pouring out our hearts to God for those in far-off lands who are perishing in their ignorance, and for His blessing to rest on the efforts being made to reach them? The Lord will hear us on their behalf, and our own hearts will be blessed with a double blessing.

Dear reader, participate with us in this hallowed service of love. Do not let one of us be among that unenviable company of whom we read, they "put not their necks to the work of the Lord" (Neh. iii. 5).

Should anyone desire to contribute to this work who have not heretofore done so, donations or subscriptions, large or small, will be gladly received by either of the hon. secretaries:—Josiah Briscoe, 58, Grosvenor-road, Highbury Newpark, N.; I. R. Wakelin, 33, Robert-street, Hampstead-road, N.W.; and F. J. Catchpole, 11, Jermingham-road, New Cross, S.E.

ALDRINGHAM, SUFFOLK.—We learn with regret that our brother R. A. Huxham, in consequence of much bodily weakness and infirmity, will retire some time next month from his stated pastorate, and remove to Stowmarket. We trust his valuable life may be spared awhile longer for further usefulness. He hopes to be able, by the blessing of God and rest to preach occasionally in the surrounding districts, where his services may be required. A portrait of Mr. Huxham and sketch of his life will appear (God willing) in our next number.

WILLENHALL, LITTLE LONDON.
—The third of a series of centenary celebration services was held at the above place on Tuesday and Wednesday, April 19th and 20th. On Tuesday our esteemed brother Mr. W. Winters preached good, instructive, and encouraging sermons, in the afternoon and evening, which were much enjoyed. We were pleased with our brother's visit, and regretted that pressure of work prevented him making a longer stay with us. On Wednesday afternoon a goodly number of friends sat down to tea in the school-room. A public meeting was afterwards held in the chapel, presided over by Mr. James Taylor, of Oswestry. We were glad to make our good brother's acquaintance. His address was most timely and practical. The pastor, Mr. Geo. Banks, read a brief and simple history of the Church, in which the friends were much interested. Stirring and appropriate addresses were also given by brethren A. Shinn, of Broseley; D. Smith, of Bilston; and B. Turner, of Handsworth. Earnest and faithful

words were spoken, and we were exhorted to enter upon the second century of this Church's existence by seeking to be endowed with the Holy Spirit's power, to preach and teach and live the Gospel of Christ, and each one to do all he can to promote the true interest of God's cause here. A selection of sacred music was given by the choir at intervals, which added to the enjoyment of the evening. May great grace rest upon this Church, so that it may have an important part in the history of the next hundred years, and may it increase in numbers, in vitality, and in faithful, yet loving and intelligent witnessing for God and truth.—GEO. BANKS.

DALSTON.—Special services in connection with the Church at Forest-road, Dalston, were held on Tuesday, March 29th. Quite a nice gathering came together in the afternoon in the neat little tabernacle to listen to the good news of salvation proclaimed by Mr. E. Beecher, of Shouldham-street. At the evening meeting brother Mobbs presided, and in his own happy way conducted the meeting. His expression of love to Christ and God's dear people infused a true spiritual tone to the evening's devotions, and yielded, under the sweet, sacred, and secret influences of the Golden Oil, real heart-worship. The speakers (brethren Boulton, Mitchell, Moxham, G. Webb, and Porter) delivered excellent addresses, which were acceptable to and admired by the audience. Mr. E. Porter has resigned the pastorate, the very important and responsible duties of his daily avocation demanding so much of his time. This occasion, like many others we have had here, was marked by the sacred mellowness of each speaker, which was heartily reciprocated by the congregation. A report was read showing that various institutions connected with this cause of truth were in a healthy state.—J. W. B.

IRTHLINGBORO', HIGHAM FERRERS.—MY DEAR BROTHER IN THE LORD.—Since my last writing to you, many trials have been experienced, and discouragements met with; great darkness, at times, I have passed through; and sometimes, and even now, in temporal things, clouds and darkness are round about the Lord, in regard of the gloomy future: His footsteps are in the great deep, and His paths unknown. Many are the afflictions of the family of God, but the Lord will deliver out of them all.

"Trials may press of every sort,
They may be sore, they must be short;
We now believe, but soon shall view
The greatest glory God can show."

Yes, it is no matter how dark and gloomy things may appear around us and concerning us, or how miserable we

feel, our God is the same, near at hand; yes, a present help in every trouble. We are as safe when in deep troubles, and when deep calleth unto deep, as when in joyous ecstasy. Therefore, although we walk in the dark and have no light, the Lord God in Christ is our Light and Life, and we are blessed in Him with all spiritual blessings. We are perfect in Him, and we have in this life to wade through troubles to Him; neither have we any promise of rest here, but as we are enabled to rest by faith in Christ, O for more faith, more trust in Christ! Then, if death and hell obstruct the way, our progress is certain, and our rest from all sorrow must come. May the above thoughts prove beneficial to all the tried family of God, and also to the writer, of whom the Lord has so ordered him to be laid aside, now nearly eighteen months from the work of the ministry.

"The lot is cast where I'm to go,
And what I am to do below;
With all the steps I am to tread,
Till I arrive with Christ my head."

S. BEALL STOCKER.

"THE SUPPLY SYSTEM."

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

DEAR BROTHER WINTERS,—In respect to the above matter, your correspondent, Mr. Cooler, rightly confesses to having set himself a task in attempting to set forth certain things that should be done and others left undone, in order to bring about a better state of affairs in connection with the Gospel ministry in the Baptist denomination. I venture to say that he has entered upon a matter which none but God Himself can accomplish; and I must think that Mr. Cooler cannot have had much to do with the experimental affairs and workings of Church government, and the various natural dispositions and temperaments of those who may compose a Church, or he would not have written as he has done. And as to the financial position of some of our small Baptist causes in the country (composed as they are almost exclusively of agricultural labourers, with their wives and families) were he closely identified with one of them, he would not say that the "poverty reason" is no excuse, either in respect to a settled pastor or obtaining and amply remunerating suitable supplies. Churches in rural districts are different altogether to those in London, where, I suppose, you can obtain them near at hand. Wherever things are carried on, as your correspondent says, in a "vicious way," it behoves those concerned to look to it, and be found in earnest prayer and supplication to the Lord that He would appear for them and set them right, either in sending them a pastor, or such supplies as He will make a blessing to their souls.

Being myself connected with Hope Chapel, Great Yeldham, and having supplies I sometimes find it difficult to obtain such as are qualified to minister the Word of Life to the poor little slaughtered flock with whom I stand, and our financial position being so low as not to be able to remunerate them as we would wish, but are enabled to walk by faith and not by sight. We have been under "the Supply System" for over four years, during which time the Lord has graciously appeared for us in sending us men of truth, additions of saved souls have been made to the Church, and believers have been, and are still being, built up and confirmed in their most holy faith; in fact, hardly a Sabbath passes without some manifestation of refreshing from the presence of the Lord, and I am frequently told by those whom the Lord is pleased to send that they have experienced a refreshing time also. Now when I hear of such things taking place around us, I have to thank the Lord that we are not placed in the same position as that where the minister, having betrayed the trust (and according to the testimony of the poor distressed Church), left the friends very unhand-somely. Or take another case, where only after a few weeks' probation one has been chosen apparently with a unanimous call to the pastorate, and it may be that before twelve months have expired some few ears begin to hitch, and he is found to be too contracted, too particular in his views, and this objection to the Truth spring, perhaps, from a very few, and those few happen to be the chief supporters of the cause; and as the God-taught faithful pastor is determined not to fall down and worship the golden image which these kings have set up, or sanction that which is said to be more in accordance with the more advanced views of this enlightened age, he, consequently, to the grief of the poor sheep, is dismissed.

Now the above are not mere supposition. We, in our present position, are not likely to be troubled with the painful circumstances attendant upon the first-named case, and I am sure such a state of things as the latter case represents will never arise amongst us. Bless the Lord that to the poor the Gospel is preached, and that we are in unity, love, and peace, hating that free-will teaching which has already allowed the beast to set his foot on some part of our territory.

As Mr. Cooler asserts that the "poverty reason" is no reason whatever, will he please by my applying to him occasionally send us a supply, a man of unadulterated truth, never mind if he is taken from the cobbler's stall, or the tail of the plough. No "Reverend." We do not acknowledge that title only

as it stands in relation to God. We require only such men as are quite content to be esteemed, but as earthen vessels desiring to be filled with the treasures of the everlasting Gospel of Christ.

W. M. CHAPLIN.

Ridge-well, March 16th, 1892.

[It is only fair to our brother, J. J. Cooler, to state here that the papers on "The Supply System," under his name, were written in the interest of Churches of Truth at our request. We sincerely thank him for his free and independent thoughts on the subject. As there are unquestionably two sides to the argument, and the views of ministers and deacons are not identical, it is not easy at this juncture to determine the best course to adopt with a view of bringing about a better state of things in our *pastorless* Churches. We have a number of letters on the subject, the above from our brother, W. M. Chaplin, came to hand first.—ED.]

THE LATE JOHN WARBURTON.

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

DEAR SIR,—I have been so glad to read what has been put in the *VESSEL* for March respecting our dear friend Mr. Warburton that I feel I must write you a few lines. I have known the late Mr. Warburton I may say intimately for a great many years, and very many sermons have I heard from his lips, some of which I shall never forget. I also knew his honoured father sufficiently well to remember at this present moment his venerable as well as happy appearance in the pulpit, having gone when a boy to Calne anniversary with my parents, where he, with Mr. Philpot, for many years preached. My father, who was deacon of the Baptist Church at Grittleton for more than 40 years, was particularly attached to Mr. J. Warburton, sen., and would sometimes walk to Trowbridge, a distance of 14 or 15 miles, on a Sunday morning to hear him preach, walking the same distance back in the evening, and this although he had to be up and on his business at five or six o'clock on the Monday morning.

I shall never forget, when I was a very little boy, upon one occasion some friends, also one or two ministers, being at my father's house, when, in conversation, one spoke a little disparagingly of Mr. Warburton. My father got up from his seat, and on the warmth of his heart said, "That will do, friend; I would rather a man knocked me down than speak against old John Warburton, for no man has ever preached into my heart like him." I did not at that time know exactly what he meant, but I do now, and retain a similar feeling in favour of our lamented friend the Southill minister.

For many years past I have got up a

party of a dozen or so to go to Chippenham when he preached at their annual services in June. Referring to my diary I find many such entries as the following—"Went to Chippenham to hear Mr. Warburton; good preaching, much liberty in speaking; had some pleasant conversation with the preacher, speaking of his father and my father," &c., &c., and now it is all over as far as he is concerned, and his voice will be no more heard, but in the "rest that remaineth" he is now "in a nobler, sweeter song" singing "unto Him that loved him," &c. This verse from Rev. i. was his text in October last, when he preached here for us—a fitting subject with which to close his ministry.

I fear I shall make this letter too long, but I have not yet touched the matter I had chiefly on my mind, that is to vindicate Mr. Warburton's character against gossips and talebearers who say there were often things advanced by him only calculated to make people laugh, and which ought never to have been spoken in the pulpit. When I have heard certain people relate something they have heard him say, I have said, "Very well, friend, so far so good; but what did he say next?" "Oh, I don't know." "Then you ought to be ashamed to mention anything about it, having forgotten the best part, which was the application."

One thing I feel I must mention. I heard him once say in the pulpit that in his early married life he was very poor, and upon one occasion had nothing but potatoes for his dinner, when the rebellion of his heart rose against God as he looked at his meagre fare and contrasted it with the lot of those who wallow in luxuries. Says he to himself, "Shall I thank God for this? Shall I ask His blessing? No, I won't!" Then he said the thought came into his mind, "John, it is a mercy you are not in hell, where you richly deserve to be!" and he was constrained to say, "It is a mercy." His heart softened, the tears of gratitude began to flow, and without scarce knowing what he did he ate those potatoes. Then addressing himself to his congregation he said with much animation, "Friends, I never ate any such potatoes since."

Now this is what I should call a sweet and blessed appearing of God in His mercy, making grace to abound where sin had so recently abounded; coming over the hills of unbelief and rebellion and putting to flight

"Infernal powers,
Those tremendous foes of ours."

And just once more I heard him tell in our pulpit of the time when as a lad he had his first tailor-made coat; how when it came home on the Saturday evening and he tried it on and found how splendidly it fitted he could scarce wait for the Sunday when he was to

wear it. He went to bed certainly, but not much sleep; the coat was everything to him. "I got up very early in the morning and wore the coat, and it *did fit me*," said he, "increasing my personal vanity immensely." So far the cavillers will narrate, but what next? The best is to come. Listen to the dear saint of God: "I felt myself once to be a condemned wretch, as fit to be in hell as those who are there, all over defiled by sin, not one good work to plead. If ever I was saved it must be entirely of God's free mercy. In due time the Holy and Blessed Spirit revealed to me the blood and righteousness of Jesus Christ, His precious blood to cleanse from all sin, His glorious righteousness to cover my naked, guilty, and deformed soul, and when He gave me faith to see myself complete in Christ, let me tell you, my friends, the robe of Christ's righteousness fitted me better than ever that coat did."

No writing will give an adequate idea of the peculiar animation and power with which this was spoken. I am persuaded the objectors, be they professor or profane, do not understand the path of an exercised child of God, and this gives us the reason why they cavil and object to certain things being introduced of an experimental nature which tends to throw light on the path of those who are "walking in darkness," and also to exalt the sovereign grace of God—Father, Son, and Holy Spirit. But I must stop or you will be weary.

I am taking the VESSEL this year, and I most heartily wish it success. Some of the articles have given me great satisfaction, but if I speak freely it was the notice of Mr. Warburton's life and death which induced me to address you. I bless God I ever heard him preach, and that sinner though I am I yet know enough by the teaching and witness of God's Holy Spirit to love and contend for the things he advanced, the truths which were the joy of his heart, and which often came from his lips with very much of the unction of the Holy One, which supported him in prospect of death, helping him to rejoice in God his God, and which will be a fuller and more glorious opening up his song for ever and ever. I may write you again some day, meantime, sir, may grace, mercy, and peace attend you.

I am, Yours in truth and for the truth's sake,

JAMES A. SMITH.

34, Market-place, Devizes, April 9, 1892.

SPECIAL UNITED PRAYER MEETINGS.

[We have received the following letter for publication, written to a brother minister relative to the special united prayer meetings for revival in our Churches, and which we deem worthy of consideration.—ED.]

MY DEAR BROTHER,—In answer to

your repeated invitation to join in the special meetings for praying for what you believe is being already accomplished—viz., "we are on the eve of an immense spiritual outpouring," etc.—I beg to inform you that I decline to be identified in such a movement; not because I do not heartily desire such an outpouring, but because (1) I do not share your sanguine view; (2) because I think the rod is in store; and (3) such being the case, as I believe, attention ought to be turned in another quarter first. "Let us search and try our ways, and turn to the Lord. Let us lift up our heart with our hands unto God in the heavens" (Lam. iii. 40, 41). I will not yield to anyone in the desire for the extension of Christ's kingdom; but there is an Achan in the camp, both in the nation and in the professing Church; and, in my view, it is useless to ask the Lord to bless without getting rid of the Achan first. "Thou hast covered Thyself with a cloud, that our prayer should not pass through" (Lam. iii. 44). Men must learn, sooner or later that God's counsel shall stand, and that Christ's kingdom must be carried on according to His revealed will.

My experience is that where Christ (as revealed in the Word of God) is preached, the Holy Ghost always blesses that testimony. The great want of the day is, not the creature, but Christ. Let men simply preach Him as the Christ of God, and at the same time shun, deprecate, and trample down all and everything of a natural, exciting, and flesh-pleasing system. I have no fear but what the Lord will still remember His promise, "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lvi. 19). And the Lord says, "If thou take forth the precious from the vile, thou shalt be as My mouth" (Jer. xv. 19). Paul's advice was very simple, but still applicable, "Preach the Word" (2 Tim. iv. 2.)

The great evil of the day is that the professing Church is withering under the blight of masked Arminianism; what an old writer said in his day is equally true now: "Masked Arminianism, walking forth under the auspices of men of parts, who affect an attachment to Calvinism."

In a great many cases it is to be feared that in places of worship the leading desire is not to lift high the Christ of God, and His scheme of salvation, but to fill the place; so treating the matter in a commercial sense, make it a paying concern. The truth is, my brother, and it is useless to disguise it, it does not pay to preach the doctrines of grace, and therefore it follows that "Truth is fallen in our street" (Isa. lix. 14).

But truth is truth, whether it pays or

not to preach it, and error is not truth however much it may be supported both by deceivers and deceived. The leading effort of the day is to try to disprove that salvation is all of grace. However much different sects are divided on other matters, there appears to be an almost general consent to suppress the doctrines of grace, and those who know, love, and advocate them. As Christ in His day was the means of bringing conflicting people and views unitedly against Himself, so in this day a truce is proclaimed amongst sections of Churches professedly diametrically opposed to each other, for the purpose of disposing of this unpalatable doctrine. For simply believing and stating views which are now known to be true, Galileo, the great astronomer, brought down upon himself the vengeance of the Inquisition; single-handed, against such odds, did he maintain those views; tortured on the rack he would not give way, and it was only when the alternative was presented to him, "The stake or recant," that, through the weakness of the flesh, he did recant; but his judgment was not altered, for he was heard to say, in the act of recantation, "For all that, it moves." So, my brother, truth, although it has the greatest appearances against it, is still truth.

The great thing in all questions ought to be, to keep to the point. The great object of Satan is to prevent this, so he will let everything be done but this: so directly this is insisted upon in preaching and in carrying on a cause, there is a great outcry and resistance—disturbance, hard names, and many other things are set on foot. We are not ignorant of his devices.

The point is, Salvation is all of grace by Jesus Christ. It is this one truth that is avoided in the professing world, and my experience from observation is that anything will be tolerated providing this unpalatable truth—viz., the point, salvation by free and sovereign grace—is either left out, obscured, or shelved. The fault with those who claim to preach the truth is not so much what they say, as what they leave out. When the people, my brother, rise with one accord, unitedly, to honour the Lord by insisting upon the truth, the whole truth, and nothing but the truth, being preached (and this is in their hands); when Churches will have the courage to tell their ministers in our midst (without going outside our denomination) what they ought to be told to their face, "the plain truth," that they are running with the hare and keeping in with the hounds. When members of Churches show signs of life and not look like lame or dead members; when God is not mocked by professors; and when our ways as a denomination are searched and tried; then will be the time to turn to the

Lord. As in the prophet's day the order was for the people to begin with themselves. So let it be now.

Let the mask be stripped off, cast aside the spirit of indifference, let there be a real zeal for the pure truth, a separation from the world; then I believe it would be well to ask the Lord's blessing, unitedly and of one accord. Another evil very common is not what is said, but who said it. This would not be far wrong if such speakers followed Christ (as Paul), but the idea now is that a high position means infallibility. Are the men who stand in the front of the professing Church noted for their love to the truth? Did they attain their position by simply doing as Paul did, who was set for the defence of the Gospel? Do they covet to stand out clear on the side of discriminating grace, or are they seeking that honour one of another, and not the honour that cometh from God only? It is to be feared that the order of the day is to seek to reach a prominent position by being carried on the crest of some wave or other; and such, as a rule, manifest a prejudice against discriminating grace, and suppress all mention of it; and it is to be feared that even our own people are being carried away with this thing through indifference.

My belief, my brother, is that instead of an outpouring of the Spirit being close at hand, there is a rod awaiting us, and a spirit of persecution will be let loose; it is already straining at the leash. True, this will bring about what you suggest, but the rod will come first, "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him" (Prov. xxii. 15).

Lo, the spirit of luke-warmness, indifference to God's discriminating truths, carnal ease and worldliness of the professing Church, the Lord will reckon with, both individually and collectively. "Nevertheless I have somewhat against thee." He will not suffer His cause to fail; if His people are indifferent and unmindful to His truths, they will have the rod. This is the real point that the Lord has against us. The cause of God and truth.

I am, yours faithfully,
JOHN THOS. BOOTLE.

St. Oldfield-road, Nevill-road, N.

In Memoriam.

MRS. BOOTLE.—In loving memory of Mrs. Bootle, the beloved wife of Mr. J. T. Bootle, of Bethel, Hoxton, who passed away on March 28th. Interred in Abney-park Cemetery April 1st. Brother Mitchell officiated.

MRS. DRAWBRIDGE.—Ann, youngest daughter of the late William Dully, was born on Nov. 4th, 1804, and married to Charles Drawbridge in September,

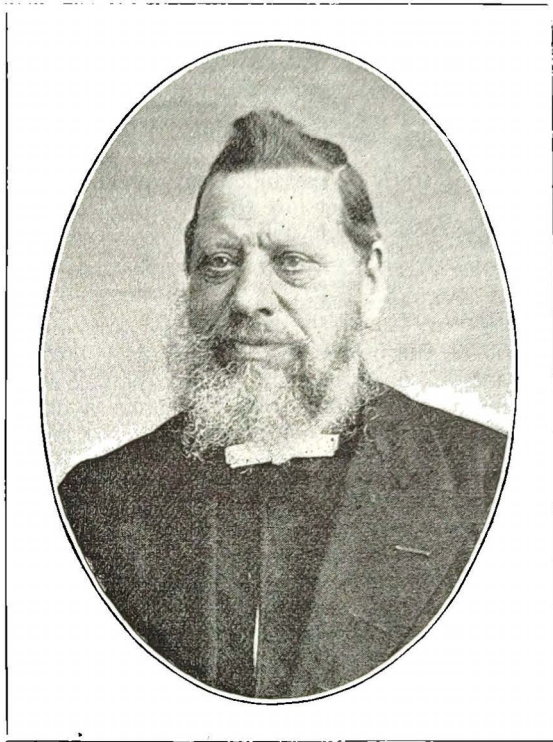
1827. She was baptized the month after her marriage at Rushden, where her husband laboured for over 40 years in the ministry as pastor, and week night lecturer at Wellingborough. Being very deaf, she seldom attended the means of grace, but from a diary she has left behind she seemed to enjoy much secret communion with the Lord. In September, 1890, she met with an accident, fell and hurt her hip, and was from that time confined to her bed. She passed away on Wednesday evening, April 6th, 1892, aged 88 years. A few Sundays before her death she repeated a verse of a hymn, "Come in, Thou blessed, sit by me." Hymns by Swaine and Hart she was very fond of. When quite young she had such a view of Christ on the cross that she never forgot, and would speak of it to the last. She seldom spoke of her state of mind. She had two children, a son who died in infancy, and a daughter, Dorothy Mary, who died in May, 1874. She survived her husband 21 years. Her remains were interred in Wellingborough Cemetery on April 9th, by E. Marsh, pastor of the Tabernacle, Wellingborough.

MARTHA WISE.—In loving memory of Martha, the beloved wife of John Wise, of 29, Craven-terrace, Bayswater, and Chislehurst, Kent, who peacefully passed to her eternal rest on March 7th, after a few hours of painful suffering, and was interred in the family grave at Brompton Cemetery on March 12th. We pray that the sad and solemn event may be sanctified by our gracious God to the bereaved husband and sorrowing children and the family. She was a meek and consistent Christian, brought to know the Lord at Soho, and was baptized by Mr. Pells. She had been a scholar and a teacher in the school, working there with her beloved husband until the distance was too great to bring their children, then found a home in Praed-street, thence to Westbourne-park, where she finished her course. "So He giveth His beloved sleep."—S. J. W.

MRS. M. A. SHORE.—In loving remembrance of Mrs. M. A. Shore, who sweetly fell asleep in Jesus Thursday, March 10th, having been a member of the Surrey Tabernacle 56 years, surviving her beloved partner one year and eight months, who also passed away peacefully in sleep Thursday, July 10th, 1890, having also been a member of the tabernacle over 50 years, in full assurance of an interest in that covenant ordered in all things and sure. "So He giveth His beloved sleep." Interred in Nunhead Cemetery.

"O happy saints, who dwell in light,
And walk with Jesus clothed in white,
Safe landed on that peaceful shore,
Where pilgrims meet to part no more."

—M. A. S.



MR. R. A. HUXHAM.

(See page 173.)

It Is Well.

THE Word of God not only preserves that distinction of character which separates the whole of mankind into two classes, good and bad, but also clearly sets forth the precious promises of God, and the privileges of the Gospel as adapted strictly to the varied conditions of His people. Hence we have in Christ life for the dead, rest for the weary, health for the sick, salvation for the lost, &c. Those whom Jesus seeks are brought to feel their need of Him, and to mourn their spiritual infirmities. For them He has left on record many blessed *Fear nots*, and other special words of comfort, and when applied by the Holy Spirit they prove to be very suitable and precious.

Solomon, by the Spirit, distinctly points to character in the annexed

words: "Yet surely I know it shall be well with them that fear God, which fear before Him. But it shall not be well with the wicked" (Eccles. viii. 12, 13). Isaiah, with equal force and clearness, describes the same two specific characters, the triumph of the one and the condemnation of the other: "Say ye to the righteous, that it shall be well with him. Woe unto the wicked! it shall be ill with him" (Isa. iii. 10, 11).

It is ever well with the people of God, whether they fully enjoy the fact or not. Under certain distressing trials it may be hard, yea, almost impossible, to say "Thy will be done," yet the end of such trials will prove the truth of the following words: "All things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28).

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

The Lord loves His people with an everlasting love, therefore all through their course, smooth or rough, it must be well with them. It is well with them already. They have undergone a change through the power of the Spirit, and are now subjects of a new life, new desires, and other spiritual exercises. They are "renewed in the spirit of their minds," and "have their fruit unto holiness," which is the precursor of blessedness to come. "Blessed is the man whose transgression is forgiven, whose sin is covered."

It shall be well with them in providence. The Lord has fixed the bounds of their habitations. He has weighed their paths, and arranged all things for their welfare. It shall therefore be well with them in times of persecution, in temptation, in poverty, in sickness, and under bereavement. In the furnace of affliction it shall be well with them, as the Word of God declares: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii. 2).

It shall be well with the righteous in the prospect of death, the period when the presence of God is most needed. He will not leave them comfortless when heart and flesh shall fail and human help shall flee. The retrospect of life in the article of death will give no pain if Jesus be present to bless. The words of David will then be fully understood: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me, Thy rod and Thy staff they comfort me" (Psa. xxii. 4). The annexed lines by J. Jackson are precious:—

"And while the icy hand of death
Chills her warm current, stops her breath,
'What's this?' she cries, 'Dear Jesus, tell.'
'Tis thy last foe—rejoice, all's well!"

Dying will be but going home if the presence of Jesus is felt and His sweet voice is heard, "Come up higher."

It shall be well with them at the resurrection, when they shall rise to immortality and eternal glory, and shall lose their "vile" bodies. "Their sun shall no more go down." It shall be well with them on the morning of the judgment, when they shall hear the anticipated

welcome, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). They shall then enjoy the presence of Jesus, and feel the warm rays of His glory in full for ever and ever. One real glimpse of His sweet face in glory will well repay for a lifetime of sorrow and toil in His service on earth. The Lord's tried and down-trodden children need much comfort and encouragement on account of the internal and external conflict they experience by the way, and He has graciously recorded many precious words for them in the Scriptures, which are too numerous to mention here.

The ungodly need no spiritual comfort, as they are unacquainted with soul-trouble and plague of heart. In affliction and bereavement they have no God to fly to and shelter in; and death to them is as a leap in the dark! "The wicked," says the Spirit, "is driven away in his wickedness; but the righteous hath hope in his death" (Prov. xiv. 32).

Dear reader, to which of the above characters do you belong? In whose society are you most happy, and at home? Where do you find your greatest pleasure, in the service of God or in the service of Satan? Remember, "Each tree is known by its fruit" (Luke vi. 44, R.V.).

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—No. VI.

MR. R. A. HUXHAM.

DEAR BROTHER WINTERS,—It is at your request I attempt to write you a brief account of the few and evil days of my life. I was born of godly parents at Totnes, in Devonshire, on the banks of that lovely river Dart, commonly known as the English Rhine, on the 12th January, 1824. In the year 1831 I was impressed concerning my state as a sinner under the chastisement of my godly grandfather, which impression harassed me again and again for years, robbing sin of its oft would-be pleasures, by bringing to remembrance that I should have to give an account to God, which sorely galled my guilty conscience, and, therefore, brought a sting within my soul.

So things went on, as I continued with my ungodly companions for some years, repeatedly sinning and sorrowing, sinning and resolving to be better, but the better never came. This was my state until about the year 1839, when a brother of mine, some four years younger than myself, joined a juvenile Bible-class in connection with what was then known as the Independent Chapel in the locality, and which (when I heard of it) some mysterious influence led me to join a Young Men's Bible-class with which I became quite enamoured, and from certain impressions I determined to lead a different life, which to some extent and after some fashion I did. My dear mother on hearing thereof was highly elated, as I learnt some years after, and asked one of the teachers in the Sunday-school to get me into it as a teacher. Not much fit for it, you will say, but, however, they succeeded. At this period I became much exercised, as I had not cast off my old companions in sin, although I greatly wanted so to do, but feared the ridicule and jeers that were likely to follow; but am thankful I was saved that ordeal, for as soon as

they found I joined the class and went to chapel, they gave me the cold shoulder, and so we parted; they went their way, and I went, I trust, the Lord's way.

Thus things went smoothly on until about the middle of 1840, when our minister preached one Lord's-day morning from the text, Hosea x. 12, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you." Then it was that the ploughshare of the Divine Word entered into my soul so as it had never done before, and brought me to my knees before God, in whose sight I was led to view myself naked, and apparently ready to be driven away in my nakedness before the wrath of an offended and insulted God as a fruitless branch, fit only for the fire of His indignation. But God shewed me mercy in turning my attention to Calvary's bleeding Lamb; from thence He led me gently on, as at that time I was a confirmed Arminian, and so He unveiled truth to me little by little, and thus a yea and nay system soon became a dry breast and as the mountains of Gilboa to me. I heard attentively what the minister had to say, and brought it to the touchstone of God's Word, of which I had now become a prayerful student, and concluded as God's Word was true, they must be false witnesses; and nearly the last I heard of it was from a man by the name of Stenner, then preaching in the Independent Chapel at Dartmouth, but who after, if I am rightly informed, went into the Church of England. He preached one Lord's-day, in the morning, one of the highest Hyper-Calvinistic sermons I think I ever heard from Ephes. i. 4, and in the evening his text was Mark vi. 5. For Arminianism he must have raked the very slums. He preached two systems—one salvation by grace without works, and salvation by works independent of grace, the which cannot be reconciled either by the learned or ignorant.

All the time I was among this people I sometimes got a crumb, and sometimes I charged the preacher with knowing not what he said nor whereof he affirmed. It was my privilege to believe in the doctrine of believers' baptism. From my earliest thoughtful moments I always held it in theory and contended for it earnestly, although, like many at the present day, stood aside from the water until about the year 1854, when I offered myself for baptism, and was accepted. Since then have ever been connected with Churches of the Primitive and Strict Communion order. My entrance into the ministry took place in the year 1842 (hence

THIS IS MY JUBILEE YEAR)

after this wise. Having joined the Independent Church with three other young men, each possessing some gift for speaking, we were pressed first to address the school, and from that were drafted into the villages. In 1856 I was invited to preach at a little Baptist chapel in the village of Harbertonford, Devon, which I did for two years, in connection with an Independent, who ultimately took exception to my preaching and the doctrine of believers' baptism, although in a Baptist chapel, which led to some unpleasantness, he being dismissed from the pulpit by the Church, and I being invited to the pastorate, which I accepted and held in addition to my business as a grocer and provision dealer for ten years; and he, being a man of means, built an Independent chapel at his own cost, as he said, to destroy the Baptists. However,

instead of which (in the midst of a fiery persecution from him) the Lord blessed my labours abundantly.

From this place I removed, in 1869, to Cheltenham, by invitation, for twelve months, with a view to the pastorate, which I never accepted, but left at the expiration of the term agreed to. From thence I went for a short time, by invitation, to the Tabernacle at Hayes, in Middlesex, and then, by the recommendation of my personal and greatly-beloved friend, the late W. Palmer, of Homerton-row, London, to the pastorate of Lever-street, City-road, London; after which the same good brother introduced me to Borough Green, in Kent, and while there I was summoned to the dying chamber of our good brother Palmer, with whom I remained during his last night on earth. I remained five years in great usefulness there, and from thence I went to Burgh-le-Marsh and Monks-thorpe, in Lincolnshire, for two years; and after that I received an invitation for twelve months, with a view to the pastorate, at Chelmsford, in Essex; but things not appearing very propitious to warrant me to take the pastorate, I accepted a second twelve months, during which time I was the means of getting the Church to appoint more deacons. I left, and by invitation went to Rattlesden, in Suffolk, where I remained five years in usefulness under the blessing of God; after which I came to this place (Aldringham).

It is with wonder, love, and praise I look back over the way the Lord has led me, and see the use He has made of me. How many He has been pleased to call to preach His Gospel I cannot say, but it is no trifling matter to reflect on the late H. Perry Brown as pastor of Totnes, Devon; the late R. Varder, of Yeovil, Somerset, so well known and loved at the Surrey Tabernacle, London; E. Beecher, the now pastor of Shouldham-street; all whom the Lord has graciously given me as seals to my ministry, and as their tutor in the truth at Harbertonford and Borough Green. In addition to the above I may mention our brother W. C. Hitchcock, grandson of the revered and late beloved John Cooper, of Wattisham, who was first encouraged to speak at one of our cottage meetings at Rattlesden, and who is now frequently engaged in the work of preaching the Word. I am now on the eve of closing my last pastorate, expecting soon to go home.

What has God wrought, to His name be all the praise. Hallelujah. Amen.

R. A. H.

Aldringham, March, 1892.

WHAT law did Peter preach to Cornelius, or Philip to the Eunuch, or Ananias to Paul, or Paul to the jailor and his household, but only Jesus Christ? Nor can you find the Decalogue, I mean the commandment in its form, as a covenant, preached but to those who were under the law, and pretended to stand by the law, and to set up a righteousness by it, as the Pharisees and Jews did. Though I esteem the law to be holy, just, and good, as having something of the image of God in it; but now we are under a better, a more excellent law, a more spiritual commandment than that which contained but a few beams of righteousness, but now an infinity of righteousness.—*Salt-marsh.*

EDWARD MOTE.

"Not slothful in business; fervent in spirit: serving the Lord."—Rom. xii. 11.

"Of a willing heart."—Exod. xxxv. 5.

"By the grace of God, I am what I am."—1 Cor. xv. 10.

"When Mr. Stand-fast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. . . . I see myself now at the end of my journey; my toilsome days are ended; I am going now to see that head that was crowned with thorns, and that face that was spit upon for me. . . . His word I did use to gather for my food, and for antidotes against my faintings; He has held me and hath kept me from mine iniquities, yea, my steps hath He strengthened in his way."—*Pilgrim's Progress*.

THE character and experience of our brother, the late Edward Mote, are described in the Scriptures at the head of this brief memorial, and the last acts and words of "Mr. Stand-fast" are peculiarly appropriate to the closing weeks of our dear friend's pilgrimage. By his departure the denomination has lost one of its most useful and honourable members; the Church at Chadwell-street has been deprived of a trusted and loving counsellor; and the various societies with which he was connected mourn the loss of a valuable officer and friend. His cheerful countenance, vivacious spirit, and unassuming manner were combined with true godliness and united in producing a personality that to know was to love. With characteristic modesty, he ever sought to escape the thanks which were so often expressed for his services, and none were more sensible than he of the follies, imperfection, and sinfulness that cause every child of God daily sorrow. "Kept by the power of God through faith unto salvation" were words on his lips and in his heart. The fine lines of Cowper apply to our brother's parentage:—

"My boast is not that I deduce my birth
From loins enthron'd and rulers of the earth:
But higher far my proud pretensions rise,
The son of parents pass'd into the skies."

His father and mother were godly people; the former was for many years a member and deacon of the Church at Chadwell-street, and an eminently gracious man. His uncle, Edward Mote, was a minister of the Gospel, but better known through his authorship, in 1825, of that noble hymn:—

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

Only last June our brother led the singing of this hymn, as a company of mourners stood around an open grave at Ahney Park, and in less than a year his hope is changed to glad fruition.

He was born on Dec. 2nd, 1823. Like so many of the Lord's people his religious impressions were of a gradual character, and no striking experience of his early years has to be recorded. "From a child thou hast known the Holy Scriptures" could be said of him. He regularly attended the sanctuary with his parents and brothers; light and life from the Holy Spirit were vouchsafed, and these were manifest in earnest spiritual desires and a warm love for the house and people of God. Exercise of soul was experienced, our friend fearing that his feelings were but natural, and that after all he was not in "the way." This sent him much to the throne of grace, and he felt that he dare not make an open profession of faith in Christ. For a considerable time the family worshipped at Providence Chapel, City-road, where George Abrahams,

in the meridian of his vigour and usefulness, was proclaiming "the glorious Gospel of the blessed God." Ultimately they became associated with the Church at Mount Zion Chapel, Chadwell-street, which was opened for worship on Dec. 11th, 1853, under the ministry of John Hazelton. Here our brother was much blessed, and encouragement was given to him by the application of these words, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12). He felt that he had been made willing, and was enabled, as a poor, lost sinner, to trust in the atonement of our glorious Saviour, and to lay hold of the salvation wrought by our covenant-keeping God. Thus he was baptized, and joined the Church in February, 1856.

Here, for the lengthened period of 36 years, was his spiritual home, and no member was more frequently in his place, or desirous of fulfilling his responsibilities than he. He was never a "Diotrephes, who loveth to have the preeminence," but emphatically a peace-maker, and this in every department and relationship of life. He never shrank from work which needed to be done, and to which he felt he was called by his pastor and the Church. In 1877 he was chosen a deacon, and on the retirement of Richard Minton in 1879, he became treasurer of the Church. He keenly felt the loss of his dear pastor in 1888, but rejoiced in the Lord's goodness in raising up his successor, our brother Edward Mitchell, with whom he walked and worked in loving union.

In 1850 he was married to Ellison Ellen Falkner. His family life was marked by a series of painful bereavements: ten children were born, four only of whom survive, and in 1870 his dear wife died. In 1873 he married Miss Martha Woolger, a member of the Church at Mount Zion, and who is now his sorrowing widow. In this inner circle he will be sorely missed by her and his three daughters and son. His religion was eminently practical; he lived the Gospel at home, and his loved ones will have tender and fragrant memories of the husband and father whose removal has left an aching void, which none but God can fill.

Joseph Hart's words apply to our friend, who was not a great talker upon spiritual themes:—

"No big words of ready talkers
No dry doctrines will suffice;
Broken hearts, and humble walkers,
These are dear in Jesu's eyes."

As the seal is set on wax when it melts, so God sets His pardon on melting hearts. A humble walker, our brother gave many glimpses of his inner life in his prayers at the family altar and in the house of God; and growing spirituality of mind was apparent to those who in latter years joined in his supplications. Sweet are the recollections of morning and evening prayer. The writer loves to think of his beloved father, with bowed head of silvery hair, drawing near with his dear ones to speak with the Lord; the tones of his voice seem to vibrate now in his ear, and they surely do in his heart. Similar memories are a precious possession of the bereaved family and of many who read this paper.

A leading feature of our brother's character was his love for the Lord's house. Until failing health sometimes prevented, he was at every service. On Lord's-days he would walk home to Barnsbury after the morning service, returning for the afternoon prayer-meeting; again go

home, and come back for the evening service. He could always be depended on for week-night attendance, steadily refusing all invitations, or meetings with clients, that clashed with the services. Occasionally a professional appointment would be made, but after the hour of the service closing. He would rather run the risk of temporal loss than miss the spiritual blessing which he so often received under the Word. The burden of many of his petitions was that amidst all the duties of a busy life, he might be kept "unspotted from the world."

He was not a changeable man in things temporal or spiritual, and he prospered accordingly. For upwards of forty years until his death he dwelt in the same house in Thornhill-square. He never ran after religious novelty, or forsook his pastor merely to gratify curiosity. "Religious gypsies," as his late pastor used to call wanderers of this description, are not likely to grow in grace, and are no strength to the Church. Our brother's stability in this respect is worthy of emphatic commendation in a day when there are so much fickleness and restlessness among many members of our Churches and congregations. His love of singing was great, and he delighted to close the day with Montgomery's hymn:—

"Here in the body pent."

For some two years past his bodily strength was visibly experiencing decay, and a troublesome cough tried him. An attack of influenza last January quite prostrated him, and complications ensued which caused an illness of eleven weeks, terminating in his death. A painful throat affection rendered speaking difficult at times. He had but a faint hope of recovery from the first, and therefore settled every minute business detail to save his loved ones trouble after he had gone; he was calmly packing up for his homeward journey. He complained of his mind being dark and overcharged with the thought of earthly affairs, but this cloud was removed, and "the peace of God which passeth all understanding," pervaded his soul; the grace of patience was given to him, and no hasty word or fretful expression fell from his lips. One night, about a fortnight before his decease, he said, in an audible voice, "Lord, into Thine hand I commit my spirit," the parting words of Luther, Knox, Huss, and countless more. He also said:—

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is nigh."

"Lord, remember me," "Lord Jesus, receive my spirit." Once, when asked what he was thinking of, he replied, "I cannot say; verses of Scripture and of hymns come to my mind and are gone again."

He retained perfect consciousness to the last, and at ten o'clock in the morning of Monday, April 4th, at the age of 68, he was "absent from the body" and "present with the Lord." In almost the last letter he wrote he quoted the verses so appropriately printed on his memorial card:—

<p>"Give me a calm, a thankful heart, From ev'ry murmur free; The blessings of Thy grace impart, And make me live to Thee.</p>	<p>Let the sweet hope that Thou art mine My life and death attend, Thy presence through my journey shine, And crown my journey's end."</p>
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These words were "a key-note to his whole life," writes his dear daughter. The activities of our brother's career were various. For sixteen years

he was a valued member of the committee of the Aged Pilgrims' Friend Society, and during the last five its honorary solicitor. He was also hon. solicitor to the Association, and a valued member of its committee. As treasurer of the Strict Baptist Mission he also rendered good service. He was always ready to lend a listening ear to the poor who needed his advice, and patiently to wait for those who were slow in expression. The spirit of the age says, "Dismiss them, you have no time to spare," but only a cup of cold water, in point of intrinsic value, is still a very refreshing one to a man in the furnace of affliction. May the Lord raise up many more such brethren in our Churches, making them vessels "sanctified and meet for the Master's use, and prepared unto every good work." He tarried till his Lord came, and then "went beyond the water, to our best heritage." Adieu, dear brother, "until the day break, and the shadows flee away." J. E. H.

THE COMING GENERATION AND OUR CHURCHES.

By JOHN PIGGOTT.

V.—THE RETENTION OF SENIOR SCHOLARS.

IT is urgently necessary our elder scholars shall, if it be possible, continue the friendships and companions formed at their Sunday-school, and remain under its good and ennobling influences. How can we rightly try to accomplish this desirable end? The Bible is altogether insufficient in the estimation of many now for meditation on Sunday, and so one of our Baptist D.D's. has now and again lectures on social questions, on Sunday afternoon, to his Young Men's Bible-class, and thus by his actions showing to the world that an hour on one day in seven is too much to spend upon the solemn things of heaven and hell, Christ and God.

With regard to the worship of God—so called—inducements are offered such as bright, homely, cheerful, pleasant services, &c., to increase the numbers and enlist recruits to "work for God." Such men by their strategy seem to think they can hoodwink the Almighty; but the prophet Ezekiel says, "God knows the things that come into our mind, everyone of them;" and I ask, where do they get their authority from for these things? Certainly not from the Prophets, the Gospels, or the Apostles. Imagine Isaiah, the Lord Jesus Christ, or Paul, using such means of attraction! No, it cannot be even imagined that there exists such carnal hotch-potch in the Sacred Word. "Pleasant" is now the familiar word of inducement to worship, and men who call themselves God-sent servants are careful not to say anything likely to offend the sinful susceptibilities of their hearers.

Smith in his Dictionary of the Bible speaks of

"INTERNAL HEATHENS IN THE CHURCH;"

and the following extract from a daily paper reads very like a sample of such a one. For this *Reverend* gentleman (who is the head of a large dissenting church) "has substituted for the ordinary service a series of pleasant Sunday evenings, which have crowded the spacious building to its utmost capacity. The organ, a well-trained choir, eminent soloists, poetic and literary readings, a simple liturgy, and a brief address on some announced topic have combined to make up a most attractive and useful

programme!" How can such a service satisfy the need of an immortal soul? Are such men God-sent? If so, surely God has changed, for does He not command His servant Ezekiel, "And they, whether they will hear or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them." And again, "And go get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear or whether they will forbear."

This clearly proves everything for which we have not a "Thus saith the Lord" is substituted by man, and shall prove a "curse rather than a blessing." The retention of senior scholars will be comparatively easy if *any* means are adopted that the imagination and fertile brain of a natural man can invent, but the whole aim of a Bible-class must be *religious instruction*; for as Bunyan says, "Religion is the best armour that a man can have;" and as another writer puts it, "Whatever is called religious knowledge, if it does not direct us in the way to this end, is not religious knowledge, but something else falsely so called."

In the Proverbs the instructions of a father are, "I give you good doctrine . . . let thine heart retain my words;" and all who are specially interested in the retention of our senior scholars are in this sense fathers; and no one is a fit person to conduct a class of senior scholars that thinks lightly of Jonah and of Jonah's God; for is He not the "Lord God that made heaven and earth," and Jonah truly declared that "salvation is of the Lord"? We must not ask others or ourselves seek to worship anything short of the Great Eternal. No false or little God this!

Law and Gospel should always be the centre dishes of our Bible-class table, and in the distribution of these much love is necessary, for there are leaders who, figuratively speaking, throw the truth at their hearers; and that is not conducive to the encouragement of the young, neither is it likely to prove advantageous to the increase of numbers or the welding together of the taught and their teachers. We must only use those means that shall be well pleasing unto God: prayer, singing, reading, searching of the Word, and comparing Scripture with Scripture. We had better speak too little than too much, and go direct to our subject. If we have a point, give it, and by all means get the class to give an opinion, and without visible effort encourage them to feel at home, that it is *their class*; but this can only be accomplished where a strong loving tie exists between the conductor and class.

No address should be longer than fifteen minutes, and the whole service concluded within sixty or seventy-five minutes. The name and address of each attendant should be carefully taken and their attendance ticked; their whereabouts should not be lost sight of, even if they have left the neighbourhood for the time being. Tea should be provided at about twopence each for those coming from a distance, that they may not have to wander about the streets during the services.

Where their faces are Zionward the most effectual way of keeping the senior members of the Sunday-school is by making use of them either as helpers or teachers; for as a rule they will prove easier to manage and heartier in their work than comparative strangers. Undoubtedly, teachers not too old and who can be their natural selves, not over-dressed and can come down a notch rather than be too high above their class, are likely to be most in touch with young people.

After full consideration we sum the whole matter up, that as we do not find *amusement* for our seniors, we are not likely to have the numbers in attendance at our classes that we see drawn to some denominations; but whether few or many, the teacher being a "partaker of the Divine nature" will be solemnly impressed with the fact that his only text-book is the Bible, his only object to teach that which God would have him teach.

My reader, are you a young man? You had better have an assortment of Bibles than pipes. Are you a young woman? You had better be a Dorcas "full of good works" in the Sunday-school than a butterfly of the world. If God will, we, hope Mr. Editor, to have a closing word upon "helpers, teachers, and superintendents," next month.

THE LATE THOMAS BURNES VOYSEY.

(Concluded from page 147.)

ON Friday, 11th, symptoms were alarming. On being asked if the sun was shining, he replied, "Oh! yes, He is always shining, but I do not feel it as I should like." By the question he understood the anxious fears felt, and remarked, as he had done on the Tuesday, "I do not know whether it is the death of a promise before it is to be raised again." When asked what he meant, he said, "I don't know if God is about to bring me very low then raise me again." Asked if he referred to any promise specially his own, he said, "No! only the leadings of providence in bringing me here have been so mysterious, and the Lord has given me no indication what His will is concerning me now, I cannot think my work is done; I know it is right whichever way it is, but I am in the dark." Later on in the morning he wished the writer to be telegraphed for. On receiving the reply saying he was on his way, he said, "I tell you what, if Marsh is not quick he'll be too late." He then asked to see Mr. Doughty, one of the deacons at Mount Ephraim. When Mr. D. came in he said to him, "Well, brother, passing through the waters?" he replied, "I don't know, but if I do go I should not like to go without saying good-bye." Mr. D. said, "We know whom we have believed." With great emphasis, he replied, "I do." "You're on the Rock, brother?" Again he said sharply, "On the Rock, and *in it* too." "I am dying as I preached, I have nothing to retract." After giving instructions concerning his burial, he asked brother Doughty to engage in prayer, and commit the dear ones he was leaving to the Lord.

Referring to the Church at Margate, his dear wife said to him, "We thought there was a work for you to do here, didn't we?" he replied, "Well I could serve Him here as I could not serve Him there, but I can serve Him there as I cannot serve Him here."

Later on in the day his dear brother and cousin from London visited him; he still expressed himself in the dark as to whether the Lord meant to restore him or not. When asked which he would rather do, go home or get better, he replied, "Ah! now you put me in a fix; there's the glory there—having a desire to depart and be with Christ which is far better," but . . . (his brother had to finish the rest, adding), "The Lord can and will take care of Lottie (his wife) and the children." He said, "Yes! yes!"

On reaching Margate, at 10 p.m., I hastened to his room; he appeared sinking, but, recognising me, he said, "Well, Eb! you're come to see the last." He again spoke of not feeling the joy he could wish. On reminding him of the words of Jesus, "as ye are *able* to bear it," a sweet calm possessed him, as if he realized the force of the words, and he repeated slowly, "Yes! dear brother, yes! it is as ye—are—able—to—bear—it, and He knows I am not able to bear much now." Asked "Are you happy, brother?" he said, "I shall be when I've dropped this poor body; only waiting! only waiting!" During the night, when his dear sister gave him some refreshment, on putting it to his lips, she said, "Can you sip it, dear?" he said, "Oh, when we get to the fountain there'll be no . . ." and his strength failing, his sister added—"No sips there." "No! no!" he said—"full draughts."

Towards daybreak on Saturday, being asked if he could leave us all in His dear hands, he said slowly, and with much emphasis, "Yes! all! all! Lottie—children—the Church—world—all in His hands."

It was evident on Saturday the end was near. Strength failed, and he realized he was sinking. Referring again to his beloved wife and dear children, he said, "I commit them to the living Lord;" and commenced, but could not finish the verse:—

"Firm as a rock His promise stands,
And He can—will secure
What I've committed to His hands
Till the decisive hour."

Being reminded of a promise which some time ago had been a great support to him, "For the Lord will go before thee, and the God of Israel will be your re-reward," it was observed: "He has promised to be your *re-reward*, and will, therefore, take care of those you leave behind." He said, "He will, He will be faithful; He will keep His word, He cannot deny Himself." Once when alone with his dear wife he said, "We've been to the throne a great many times together, let us go once more;" and then began in a most earnest manner to plead for his family, that they might be brought early in life to know the Lord, and that not a hoof might be left behind in Egypt. In the afternoon he wished the children to be brought that he might say good-bye to them.

During the last night, when labouring hard for breath, he said, "It is all right. Happy, happy, all joy, hallelujah!" Again, after a little while,

"Then loudest of the crowd I'll sing. . . ."

Being unable to finish it, it was supplied for him; one remarking, "It will be all to sovereign grace, then, will it not?" "Yes," he said, "yes, all sovereign grace." Then making an effort he said once more, "Good-bye, all; good-bye, all." His dear wife said, "The victory will soon be now, dear." He said, "'Tis won! it is won! I've nothing to do but take possession." His brother said, "Dying is but going home." He replied, "Yes; but it is these *but's*." Then again he said, "'Tis not far, only the other side of the curtain." Addressing his brother, he said, "He will not fail, Al." At another time, talking of *home*, he said, "It will not take me long to find my Lord there." There were many attempts to speak, but power to articulate failed, while he remained conscious to the last struggle. The expressive gaze told there was more passing in his mind than he could utter.

At ten minutes past seven on Lord's-day morning, he said, "Get another . . . tell same tale." Evidently the little Church at Margate was on his heart, in connection with their getting another under shepherd, and whoever they had he was anxious he should tell the same tale he had told. During the night he wanted to know who was to preach on the Sunday. At 7.25 he said, "Mysterious to us all." His dear wife said, "It is all right, dear." "Yes, yes," he replied. Not long before he departed, the verse which has been placed on his memorial card was repeated to him, and he said, "That's it; that's it." A few minutes after 10 a.m. he sweetly fell asleep in Jesus, and entered on that eternal Sabbath where congregations never break up, and where, as he said in his dying moments, he could serve his Lord as he could not here.

His dear bereaved widow, to whom he was married at Laxfield, on March 7th, 1883, is the granddaughter of the late Mr. Manser, the founder of the cause at Horham. In her he found a true helpmeet, and in him she found a faithful loving husband, and the dear children a fond and affectionate father. The Church has lost a true and faithful steward. But the Lord had need of him at home, and yet a little while and our meeting shall be to know no parting, but to be "for ever with the Lord."

We laid the redeemed dust to its rest on Friday, March 18th, and on the following Lord's-day memorial services were held at Staines, Brentford, Margate, and the next Lord's-day at Wellingborough.

"Rest from thy labour, rest,
Soul of the just set free;
Blest be thy memory, and blest
Thy bright example be."

FED WITH THE ROD.

BY A. B. HALL, PASTOR, MEOPHAM, KENT.

"Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old."—Micah vii. 14.

THE Word of God abounds with the cries and prayers of God's people who once dwelt below, but who are now for ever with Jesus at home. Very suitable are these prayers to the Lord's loved ones now. It is a sign of the life of God in the soul when we feel constrained by the Holy Spirit, when on the mount or in the valley, to present our desires before the Lord, to use the prayers of the family of grace recorded in His Word. Then it is a matter of interest to see what became of the prayers that the Lord's people of old presented to Him; they were registered in heaven, heard by the Lord, and gracious answers of peace given. So now those who are graciously taught by the Holy Spirit can testify that He is a God, hearing and answering prayer. Then there is one pleasing feature of the prayers of the Lord's people of old, and that is they prayed very earnestly for all the families of grace, as the Prophet Micah did, in this comprehensive subject. Often you appear to lose nearly all your evidences, and you see not your signs, but this one remains, your earnest desire and prayer for the good of Zion, even if she appears, as in the days of the prophet, to be in a low con-

dition. This evidence shows you are one of the Lord's children, as John said. We know we have passed from death to life because we love the brethren.

I.—*The description of the people.* "Thy people." They are His people by love, a beloved people. This is how they became His people. For the love of God is the fountain-head of their standing, safety, and security in the Lord Jesus. Jehovah gave vent to His very nature, which is love, in loving His people with an everlasting love. What a mercy to enjoy the love of God in Christ Jesus, to experience the love of Jesus, so as to say "He loved me, and gave Himself for me," and to testify of the Spirit's love in taking of the things of Christ and revealing them to the soul.

"Thy people" by choice. "According as He has chosen us in Him before the foundations of the world." This may be a matter of anxiety to you. You may say, "Am I one of the Lord's chosen people?" Those pinings prove that God hath set thee apart for Himself, and that He hath from the beginning chosen thee to salvation.

"Thy people" by redemption. Great was the price the Lord paid for His loved ones. He spared not His own Son, but delivered Him for them all—strong and weak, full of faith or full of fears—for all the beloved people of God did Jesus pay the price, His own heart's blood.

"Thy people" manifestly by being brought personally by the Holy Spirit to know the power and preciousness of Jesus; then, when time with them is no more, to fully enjoy the blessedness of the Word. "This people have I formed for Myself; they shall show forth My praise." They are further described as the "flock of Thy heritage;" they are the Lord's personal property; they are all known to Him; He knows where to find them, and where to give them suitable food. They are a living property; they "are alive unto God:" those anxieties and desires for spiritual things show that you belong to the flock of His pasture. They are especially the property of the Lord Jesus; they were given into His hand to redeem, to preserve, to take care of, and He is very mindful of them, so that none of them are lost. He feeds the "flock of slaughter," and guides them into green pasture and beside the still waters, and ever delights in them.

II.—*The present dwelling-place of the Lord's people.* They dwell solitarily in the wood. Very little provision is found in a wood for sheep, so a child of God can never expect spiritual food from the world. We learn that the world's pleasures and amusements are vanity and toil. Then a wood is a place of danger. So in this world God's people are surrounded with danger. We have the world, the flesh, and the devil to contend with. So we constantly cry, "Hold Thou me up, and I shall be safe." Then the Lord makes a way in the wood. Lest you should mistake the way, He has marked it out by blood. The Lord does not leave His loved ones half-way in the wood. He brings them through. Not one of them shall be lost.

Then they dwell solitarily in the wood; in the world, but not of it; strangers and pilgrims here on earth. Often those we intermingle with in this world know not the sighs and spiritual desires that we experience. Often the Lord's people that we have to do with know not the inner working of the Holy Spirit within us. Some of God's people have

ungodly relatives, and being the only ones who are called of God, they feel the truth of these words. Solitary in the wood, yet not alone, for the Father is with you, Jesus is ever near you, and the Spirit abides with you. Then you have the companionship of other kindred souls who are travelling with you to the city of God. Then God's people dwell in the midst of Carmel, the place of divine manifestations, as recorded in the life of Elijah. So you live in the midst of divine manifestation of wisdom, love, grace, and power displayed in your behalf.

III.—*The prayer.* "Feed Thy people with Thy rod." The rod represents the Lord Jesus. "There shall come forth a rod out of Jesse." What greater blessings can we have than being fed with the Lord Jesus, to be nourished and strengthened by and through Him, to live upon Him? Then there is the rod of the shepherd. The counting rod, in which the tenth was holy unto the Lord. Is it not our cry, that we may be indeed the Lord's, and pass under the hand of Him that telleth us, even Jesus? Then there is the rod of affliction. All the Lord's people, in some way or another, pass under this rod. Affliction is profitable, although trying. It is a mark of discipleship. Rather would we go to heaven by affliction than to hell with the mirth of this world.

"Let them feed in Bashan and Gilead." Bashan is where the finest pasture was obtained for the flock. So we pray that the Lord's family may feed upon the richest pasture—the doctrines and experience of the Word, and its wondrous revelations. Gilead was noted for its healing properties. So we desire that every child of God may blessedly experience the healing properties of the dear Saviour's merits, and rejoice in the words, "He healeth the broken-hearted, and bindeth up all their wounds." May the Lord apply this full and precious subject to each of our hearts, and to Him be all the praise. Amen.

"IT IS GOOD FOR US TO BE HERE."

BY W. ROWTON-PARKER.

OUR precious Lord Jesus Christ had taken His three favoured disciples up with Him into the Mount of Communion, which soon became the Mount of Transfiguration. What a manifest token of gracious favour! How my soul has wished I had been one of that favoured few! but the sovereign Lord takes whom He pleases. That vision of glory, that holy conclave of glorified men and the redeeming Lord, that heaven-sent voice of holy witness—ah! ah! my soul revels in the glowing sweetness which even the thought of it brings; need we then wonder that Peter should say, "*It is good for us to here?*" Beloved, methinks that vision solved all mysteries in so far that it made clear how the sovereignty of grace, proclaimed in ancient prophecy, sang in holy psalms, foreshadowed by sacrifice and symbol, heralded by the heaven-sent messenger, revealed in the incarnation, wrought out in the agony of Gethsemane, and was completed on the Cross of Calvary, culminates and becomes absorbed in the one grand and holy purpose of sovereign grace. Clearly, this is the great all-absorbing theme on the plains of the heavenly paradise, the deep, deep mystery which the angels desired to look into. This had engaged the Divine counsels of eternity; the

fall of man, the incarnation of God, the sufferings of Christ, the death on the cross, and victory over all,—this, it would seem, is of absorbing interest in heaven, and it may well be supreme in the hearts and minds of saints on earth, to ponder over, and speak of, and rejoice in, all the days of our pilgrimage here below. Well, now, all this was focused into one grand and holy vision on that mount, when Peter said, “Master, it is good for us to be here!” But there have been many devout souls, all the way down the ages, even to this very hour, who have said the same, in the gracious refreshings of the sanctuary, the holy retirements of the closet, the sick chamber, and in the moments of nature’s extremity; but the soul’s grandest triumph, “*It is good for us to be here.*” There are Mount Tabors still, where the Lord’s grace-taught and prayerful saints gain visions of a transfigured Christ. His presence turns prisons into palaces, and mud-wall cots into the vestibules of heaven. Wherever there are devout hearts, there Jesus is near, and the eye of faith, attending the prayer of faith, is sure to get visions of glory, as Christ is revealed in glowing splendour, and soul-meeting power.

Peter wanted to stay in that holy place: “Let us make three tabernacles,” said he. Mark you, only *three*, the disciples would be content to lodge on the door-step, if only near to the Divine Master and all-precious Lord. And it is just so still: the more a man comes under the Divine influence, the more he ignores and forgets himself, of this I am very sure. Like John, he says, “HE must *increase*, I must *decrease.*” You never knew a really selfish man to be a saint. Vital godliness destroys selfishness, just as surely as light scatters darkness.

To think much of our own ease, and comfort, and shelter, is carnal; but true grace crucifies self, and exalts God, and so makes manifest the Spirit of Christ. The Spirit of Christ is essentially unselfish; and the spirit of every true Christian is, in its measure, the same.

But even Peter, the highly-favoured apostle, seems to have been a good deal like us, in so far, at least, that he forgot all his comrades in the valley below. There seems to have been no thought of them in Peter’s mind. Nor had he any thought for the poor lunatic lad, with whom the devil was making such sad work, nor of the broken-hearted father, who was seeking the Christ to heal his son. And it is very much so with many Christians to-day. Peter-like, they are fond of privileges for themselves, but they seem to have no thought or care for the needs of others.

In the Mount of Transfiguration, Jehovah brought together the prophets of the old dispensation, and the disciples of the new, and concerning *Him*, who was, and is, the substance of both, declared emphatically, “This is He; hear Him!” And was not this, beloved, the main object of that wondrous transfiguration scene? “This is He; hear Him!” Moses, henceforth, sinks into silence; Elias is for ever dumb; prophecy has no longer, and no more a voice, but Christ is all; the circle of all the ages; the centre, circumference, pinnacle, and perfection of eternity. Henceforth let human wisdom hold its peace, and all human phantasies, fancies, philosophies, speculations, theories, and moralities, hush their vain and delusive voices for ever! Hear HIM, the Christ! the God-man, God and man in ONE, the one Divine Apex of eternity.

THE INTERCESSION OF THE HOLY SPIRIT.

(Rom. viii. 26, 27.)

BY THOMAS JONES, PASTOR, SLAITHWAITE.

THAT these verses present certain difficulties calculated to perplex some of the members of the household of faith we know, from observations we have heard. The only object which induces me to write these few thoughts are the special benefits of Zion's travellers, the honour of the Eternal Spirit and the glory of the Everlasting Father, and the advancement of Emmanuel's kingdom.

The apostle describes in the text the work of the Holy Spirit in His gracious operations upon the heart of the believer, and proceeds to show that he is burdened with infirmities, but the Spirit does not condemn the "infirmities," because Christ has been condemned for them already, but to intercede for them, and to express them before God "with groanings which cannot be uttered." It must be borne in mind that there are times in the experience of the Christian which are so trying, so perplexing, that he feels bewildered. In this state of mind it certainly appears impossible for him to find words to express his great need before the throne of grace. It must therefore prove a source of unspeakable encouragement, under such trying circumstances, to know that the Holy Spirit does not dwell in the believer as an *inactive* power, but is engaged in carrying His gracious operations into effect, and those operations are the rendering of constant and untold help to us in our ignorance.

"The Spirit *Himself* (not itself) maketh intercession for us," &c. The words "maketh intercession for us" properly means to meet, to approach any one, to make supplication (Acts xxv. 24). This supplication may be against any one, as Rom. xi. 2, where we are reminded of Elijah supplicating *against* the disobedient Israelites. In ver. 34 of this chapter before us we have the intercession of Christ on our behalf! To *intercede* for is to act the part of an advocate in behalf of another. This Christ does, and is the only fundamental ground of the believer's acceptance with God. We would not omit the promise Christ gave of "another Advocate" (John xiv. 26), called in R.V. "the Comforter," another than Himself. The word used in the above passage is "parakletos," and will admit of the following interpretation:—In the general sense it means *helper*, but more definitely *advocate*, or *intercessor*, or lastly *comforter* or *consoler*.

That the Holy Spirit is our Helper has been already shown by the way and manner "He helpeth our infirmities." That He is our Advocate in the sense of dictating to God's people what they ought to say or pray for when approaching the throne of grace is an absolute fact known in the experience of the redeemed family. Lastly, that the Holy Spirit is the Divine Comforter of the redeemed needs no comment, because the united testimony of the ransomed through the ages past testify to the comfort He perpetually imparts.

It should be distinctly understood that this gracious intercession of the Holy Spirit is carried on according to the will of God, and that God not only *knows* but *approves* of the Spirit's work, because performed in strict and perfect harmony with the Divine mind; and, further, that the apostle does not mean that the Holy Spirit is our intercessor in the way Christ is. It should never be forgotten that it is Christ's own

fall of man, the incarnation of God, the sufferings of Christ, the death on the cross, and victory over all,—this, it would seem, is of absorbing interest in heaven, and it may well be supreme in the hearts and minds of saints on earth, to ponder over, and speak of, and rejoice in, all the days of our pilgrimage here below. Well, now, all this was focused into one grand and holy vision on that mount, when Peter said, "Master, it is good for us to be here!" But there have been many devout souls, all the way down the ages, even to this very hour, who have said the same, in the gracious refreshings of the sanctuary, the holy retirements of the closet, the sick chamber, and in the moments of nature's extremity; but the soul's grandest triumph, "*It is good for us to be here.*" There are Mount Tabors still, where the Lord's grace-taught and prayerful saints gain visions of a transfigured Christ. His presence turns prisons into palaces, and mud-wall cots into the vestibules of heaven. Wherever there are devout hearts, there Jesus is near, and the eye of faith, attending the prayer of faith, is sure to get visions of glory, as Christ is revealed in glowing splendour, and soul-meeting power.

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divine and exclusive prerogative to carry on the work of intercession on behalf of His Church and people.

Observe, then, that the Holy Spirit intercedes on God's behalf for those who are heirs of eternal salvation. He not only convinces, but *reveals*, which means to instruct, to guide, to interpret, all of which belongs exclusively to the Holy Spirit. The other side of this great intercessory work of the Spirit is the *cause* of the gracious *outpourings* of the heart in prayer to God, and prayer as indited by the Holy Spirit is the remedy for all our conflicts and afflictions. Therefore, when we pray, as led by the Spirit's intercession, those petitions will be answered because He knows the mind of God, and what things God has to give, and what we most need.

But it is said in the passage before us that this intercession is accomplished with "groanings which cannot be uttered." We think these groanings which cannot be uttered are the mind of the Spirit, the intercession of the Spirit, the language of the Spirit; the infirmities over which believers groan are breathed into the ear of our Heavenly Father by the Holy Spirit:—

"Dwell, therefore, in our hearts;
Our mind from bondage free;
Then shall we know and praise and love
The Father, Son, and Thee."

THE LIFE AND DEATH OF A CHRISTIAN.

*Notes of a Sermon preached at Elsworth by MR. W. HUDSON, Pastor,
on the Occasion of the death of MR. ROBERT ANDREW, Baptist Minister.*

"For to me to live is Christ and to die is gain."—Phil. i. 21.

LIFE and death are set before us in Paul's experience. First, *We have our natural life.* By our first birth we are born sinners; so was our dear departed brother, and God gave him to see that he was lost in the ruins of the fall; and by the nature of the fall, as we are born, we live the life of the natural man. Here we all have our life the same, living, according to the course of this world, without spiritual knowledge.

Secondly, *We have our spiritual life,* and this is by the free and sovereign grace of God, not by works, but by the calling of God at the appointed time. Our dear brother lived this new life; he was a living epistle. We enjoyed his company; his spiritual-mindedness was manifest in all his conversation—it was "Christ all and in all."

Thirdly, *"To live is Christ."* Here I do not intend to praise the creature, but Christ, and what He did for our brother by His sanctifying grace. We must live personally for ourselves. Our dear brother could say, "Redeeming love has been my theme." Here he was blessedly led to see Christ the Creator of all things temporal and spiritual. He was that righteous man for us to mark, not that I would say he was without a fault. If he could speak he would say, "No, no. It's all to the glory of the blessed Lord Jesus I am what I am: saved by His grace." He had the spirit of the Master, and would rather be wounded than wound. He would say, "I had not one blow too many; trials drove me to the throne of mercy."

Fourthly, *Life as a preacher of the Gospel.* He loved the Gospel, and the whole of it. He loved to tell of Jesus and His power to save. He

was ever ready and willing as a servant of Christ to do His bidding. When near his end I said to him, "Now, brother, can you die by that you have preached?" He answered, "Yes, yes," and with a smile and heaven in view said, "It's all of grace."

Lastly, "*To die is gain.*" Our dear brother is now in heaven. He has realized the promise, "In My Father's house are many mansions." How true it is that here is pain, sickness, and sorrow, but there rest and joy. He had his troubles on earth, but they are all over now. He dwells with the host which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. He has gone to receive a crown and a mansion of love, joy, and peace, with pleasures for evermore. To his dear sorrowing wife and children, and those near and dear to him, I would say, "You have not to sorrow as those that have no hope, he is forever with the Lord, where not a wave of trouble crosses his peaceful breast." He fought the good fight and finished his course and kept the faith. I may say his departure is a sorrow and a blow to me such as I never had before. This is my first pastorate, and his death is my first loss. He was a deacon beloved, a loving and true man of God, useful to the Church and neighbourhood. But our loss is his gain; he is taken from the evil to come. O that our last end may be like his.

The hymn sang at the close of the sermon was that beginning:—

"'Tis finished, 'tis done; the spirit is fled!
Our brother is gone, the Christian is dead;
The Christian is living in Jesus's love,
And gladly receiving a kingdom above."

PROGRESSIVE SANCTIFICATION.

BY H. DREW, OF TOTTENHAM.

THE doctrine of progressive sanctity, or a growing in holiness, is unscriptural, and was never taught by the early Church; it is essentially Arminian, as it points to a perfection of the creature, and is at variance with all the doctrines of grace. The Lord Jesus Christ having in every particular taken the sinner's room and stead in the great work of salvation, He being the Alpha and Omega—the beginning and the end—to Him alone should all honour and glory, praise and power, be rendered.

The Gospel certainly teaches sanctification of the spirit, by the continued revelation of Jesus and His perfections to the believer, bringing him into oneness with the mind of God, and an acquiescence in His will: thus building him up, sometimes by slow degrees and sometimes speedily, into the perfect man, thoroughly furnished, or perfected, unto all good works, ready, and prepared at the Divine bidding to leave behind the body of sin and death, which from the first has caused him all his trouble and anxiety, with all its corruption and villainy, from whence, all its beggarly elements left in the dust, to be raised a glorious body, fashioned like unto the glorious body of Christ, to meet Him at His appearing.

That the human nature makes no progress in holiness was patent to the apostle Paul when he made the remarkable declaration:—"For I know that in me—that is in my flesh—*dwelleth no good thing;*" and we have it most conclusively proved to us by the terrible fall of David, who, long after he had had time to make considerable progress in sanctity—could such progress have been made—yielded himself, body and

mind, to adultery and murder, thus proving his human nature capable, when unsustained by Divine grace, of any enormity.

But we have no need to travel beyond our own deceitful hearts, for when we measure our daily life, our thoughts, words, and doings, by God's standard—viz., "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength,"—when we consider that "the thought of foolishness is sin,"—when we reflect that God charges even "His angels with folly,"—we have to exclaim with Job—that pattern of human patience—"Behold I am vile!" For when he saw somewhat of the glory and goodness of God, a sight of himself was not to be endured.

"———Eternal light!
How pure that soul must be
When placed within thy searching sight,
It shrinks not, but with calm delight
Can live and look in Thee."

None but those who have been cleansed in the fountain of Jesu's blood, and clothed with the robe of His righteousness, who have while here counted their own righteousness as filthy rags, and their own doings, position, and attainments, as "dung and dross" that they might win Christ.

Those that have learned daily at His feet, *progressed* in the knowledge of Him, and walked worthily of Him, letting their light so shine that men may glorify God, "These shall walk with Him in white, for they are worthy."

DEATH OF MR. ALBERT BOULDEN.

WE deeply regret to announce the death of our beloved friend and brother in the Lord, Mr. Albert Boulden, Senior Deacon of the Surrey Tabernacle. Our brother was very widely known and esteemed as a cheerful Christian, and one greatly devoted to the Church of Christ, with which he had been so long and honourably associated. His familiar presence will be much missed, and his departure lamented by a large circle of real friends. His loving and faithful pastor, Mr. O. S. Dolbey, in a letter to us says: "Dear Brother Winters,—You will be sorry to hear that the Lord has been pleased to remove from our midst our Senior Deacon, Mr. Albert Boulden. No man was more respected and beloved: he was a good man, one that feared God, a lover of the truth, a stickler at home (the house of God), a wise counsellor, an able administrator, and an excellent deacon. Our loss is his eternal gain, and herein we rejoice, though it is with trembling of heart and grief of soul. God Almighty bless and comfort us. Yours sincerely, O. S. DOLBEY." We greatly sympathise with the sorrowing relatives and friends, also with the Church and congregation at the Surrey Tabernacle. May the solemn event be sanctified of God to the good of precious souls. The mortal remains of our brother were interred on Thursday afternoon, May 19th, at Nunhead Cemetery. The service was conducted by Messrs. Dolbey, Bush, and Mead. A large assembly was gathered at the Cemetery to pay the last tribute of respect to the memory of the deceased. Messrs. John Piggott, John Green, and R. Stockwell attended as a deputation from Penrose-street Sunday-school, and Messrs. Knott, Syms, Mead, and Forrester as representing the Surrey Tabernacle Benefit Society, of which the deceased was Trustee. Most of the members of the Committee were also present. The Aged Pilgrims' Friend Society was represented by Messrs. Parks, Gray, Norton, H. Smith, and J. E. Hazelton. On Sunday evening, May 22nd, Mr. O. S. Dolbey preached a Memorial Sermon from the words: "Let me die the death of the righteous, and let my last end be like his" (Numbers xxiii. 10).—ED.

THE PULPIT, THE PRESS, AND THE PEN.

SERMONS.—*The Crimes of Atheism*, by E. Poulson. London: J. Kensit, 18, Paternoster-row. 3d. *Grace and Truth*, by C. Cornwell. To be had of R. Banks, Racquet-court, Fleet-street. *Jehovah Owned and Honoured*, by J. Irons. To be had of D. Fisk, 6, Brighton-place, Brighton. *The Muster-Roll*, by A. G. Brown. Published by R. Banks & Son. 1d. *Children Looked After*, by C. Cornwell. R. Banks & Son. 1d.

The Pure Truth Mission Leaflets. Worthy of being circulated broadcast everywhere. *Wanted, a New Reformation*. Why I left the Church of England Curacy, by A. E. Clarke, B.A. London: Elliot Stock, 62, Paternoster-row. 2d. Most interesting. Should be read by Ministers of the Church of England, and all other baby sprinklers. *Remarkable Prayers Answered*, &c. London: R. Banks & Son, Racquet-court, Fleet-street, E.C. Full of well-arranged Bible passages, and suitable for inserting in letters. *What I Believe*, by S. T. Belcher. Published by R. Banks & Son. Price 1/- per 100. Truthful and interesting. *The Aboundings of Grace to the Chief of Sinners, being a short account of the dealings of God with the late William Tite, Minister of the Gospel for 25 years in Potton, Beds.* To be had of Mr. B. J. Northfield, Baptist Minister, Station-road, March, Cambs. Price 2d., post free 2½d. (1/10 per doz., or 2/- per doz. post free). The fourth edition of this precious little gem of a book is published at the request of several friends by our brother Northfield, grandson of the late Mr. Tite, of blessed memory. We wish it much success. *Angelic Ministry*, by S. T. Belcher. London: R. Banks & Son (with Portrait

of the Author). 1d. The ministry of the Angels is a subject little understood by many to-day. Very much of interest and profit may be gathered from this excellent little work. We commend it to the notice of our readers. *Nottingham Lace Curtains*, by S. Peach & Son. 12th year of issue. Deservedly popular. Samuel Peach & Sons have for years advertised the Popular 21/- Parcel (see our advertisement columns). The curtains for the 1892 Parcel are of specially made new patterns, and the value is marvellous. The parcel appears well worth the guinea, and so sure are the firm of its good value, that they offer to refund the money if not approved. *Dr. Clifford on Inspiration, Criticised by Henry Varley*. London: A. Holness, 14, Paternoster-row. 3d. Full of interesting and instructive reading. *Where is Your Soul Going?* by the late W. Parkes. To be had of D. Fisk, 6, Brighton-place, Brighton. 50 copies post free for 7d. *The History of the Social Elements of Science*, by Edward Poulson. London: J. Kensit, 18, Paternoster-row. Price 2d., post free 2½d. Worthy of a large circulation.

MAGAZINES RECEIVED.—*The Surrey Tabernacle Witness, Australian Particular Baptist Magazine, Life and Light, The Quarterly Record of the Trinitarian Bible Society, The Sunday Closing Reporter, The Gospel Magazine, Consecration, The Monthly Record of the Protestant Evangelical Mission, The Day Star, Quarterly Reporter of the German Baptist Mission, The Housetop, The Third Annual Report of the Calvinistic Protestant Union (Hackney Auxiliary), The Regular Baptist, Cheering Words, Light, Love and Truth.*

WE do not suppose that it was God, but only that the person who died was God, or infallibly united to that ever-blessed Being, the second Person in the Trinity, who is God with God. Hence it is said by the apostle, that "God purchased the Church with His own blood;" not as if the Deity was put to death, which would be impossible in itself, and blasphemous to imagine; but that He who purchased the Church with His blood had a nature immensely superior to that in which He suffered, uniting, in His own wondrous person, the infinitely distant extremes of Deity and creaturehip.—*Toplady*.

LET a man do the works that belong to a man, and the woman the works that belong to a woman. Let every man do that which his vocation and office require. Let pastors and preachers teach the Word of God purely. Let magistrates govern their subjects, and let subjects obey their magistrates. Let everything serve in its due place and order. Let the sun shine by day; the moon and stars by night. Let the sea give fishes; the earth grain; the woods wild beasts and trees, &c. In like manner, let not the law usurp the office and use of another, that is to say, of justification; but let it leave this only to grace, to the promise, and to faith.—*Luther*.

Owing to the great pressure on our space, the funeral sermon preached by Mr. E. Mitchell, in honour of the late Mr. Edward Mote, is held over till next month.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

DEAR BROTHER WINTERS.—In the name of the Committee of the Strict Baptist Mission I thank you for your kind promise to find us a corner monthly in the E. V. & G. H. to plead the cause of our Mission. Permit me also through your columns to tender the thanks of the Committee to the Suffolk Churches for their promise of assistance.

We think our Mission and its work is not sufficiently known to the Strict Baptist Churches. We are seeking to bring it more prominently before the denomination in order to arouse attention, and secure additional support. Originating with a few earnest souls whose hearts God had touched, at Keppel-street, and founded on the principles we hold so dear, it has been quietly at work in India and Ceylon for thirty years. By it we seek to send the pure unadulterated Gospel to the heathen, to spread the knowledge of the Saviour's name, and to teach those whose hearts God is pleased to open to observe all things whatsoever He has commanded us. With gratitude we acknowledge the divine blessing that has attended the effort and the support which the Churches have given. But we are in urgent need of further help. The sphere of labour is constantly enlarging, calling for more labourers and increased support.

Many of our Churches have hitherto held aloof—to them we specially appeal. Brethren, here is a mission that travels along the lines we believe to have been laid down by the Lord Himself, that speaks the same glorious things in distant lands which constantly resound from our own pulpits and gladden our hearts so frequently. Our brethren in the work are godly men taught of the Lord. The blessing of our covenant God is resting on their labours. An open door is set before them. Will ye not assist us in this blessed work by your prayers and contributions?

"Go ye into all the world and preach the Gospel to every creature," is the standing order of our great Captain. Love to His name, desire to see His glory manifested and compassion for sinners unite in urging obedience to His command. May the Lord lay a sense of the importance in the hearts of His people. So prays

Yours in the Gospel,

EDWARD MITCHELL.

Mr. J. Briscoe, 58, Grosvenor-road, Highbury New Park, N., Corresponding Secretary.

[We feel a pleasure in advancing the interest of the Strict Baptist Mission in every possible way, because we know it to be conducted upon a thoroughly sound basis. Brethren Doll and Noble, leaders in the mission work abroad, are men of sterling worth, and preach the old-fashioned Gospel we love. From our heart we wish the Mission great success.—ED.]

PRITTLEWELL. — Most interesting services were held here on Thursday, May 19, to publicly recognise Mr. John Chandler as pastor. The chapel was well filled afternoon and evening. Report next month. It is just one mile from Southend, a very pleasant walk, and visitors will receive a hearty welcome.

WOOD GREEN. — The opening services of the Strict Baptist Chapel at Park Ridings, Mayes-road, Wood-green, N., took place on Good Friday, April 15th. At the early hour of 7 a.m. about 50 friends assembled to seek the Lord's blessing on the services of the day and the prosperity of the cause. Those who were gathered together are able to testify that it was a time of sweet refreshing, ever to be remembered. That the Lord honoured their gathering together was evident by the success which followed the day's proceedings. At 3 p.m. the chapel was opened, when our brother P. Reynolds ably preached a Christ-exalting sermon from Ephes. iii. 17, 18. We were led by the still waters, and our souls were much refreshed, and were enabled to say, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." Tea was provided at 5. to which a large number sat down. The public meeting was opened at 6.30, brother A. Dalton taking the chair, in the absence of brother I. E. Wakelin. The chairman, who had been acquainted with the cause since its formation, made a few remarks expressing the deep interest he had taken in the welfare of the Church, after which brethren P. Davies, P. Reynolds, G. W. Clark, J. Othen, and W. Chisnall gave some stirring addresses, which were much appreciated. The meetings were well attended, the chapel being filled to excess, and the Lord's presence realized. Brother Brain, the senior deacon, read a statement of the leadings of Providence in regard to the establishment of a Strict Baptist cause at Wood-green; how that on Oct. 14th, 1886, seven brethren met together, and how that after holding several prayer-meetings they decided to engage the schoolroom at 9, Dovecote-

villas, Green-lanes, which room they occupied until their removal to the new chapel. On Aug. 6th, 1888, the Church (consisting of 14 persons, 9 females and 5 males) was formed by brother W. Flack, since when the members had gradually increased, the number now on the books, after transferring 5 to other Churches, being 22. The congregation having also increased, it was absolutely necessary to build a chapel. The secretary of the Building Committee read the report on the work in connection with the building, prefacing it with a few remarks on how the Lord had blessed their efforts. Reference was made to the former committee, which was dissolved by the Church on Sept. 30th, 1891. The present one was appointed on that date, since when the following have been carried out: Securing the land (two plots) on a renewing lease at 21 years, at the yearly rental of £6 each plot, with the option of purchasing within the next ten years at the present value, £230 for the two plots. Then followed the erecting of the chapel. The committee, not having sufficient in hand to justify their building a brick one, and feeling it would be impossible to stay in the meeting-room another summer, they decided that an iron chapel should be erected, at a cost not exceeding £350. In reading the balance-sheet, mention was made of the kindness of the committee of the Metropolitan Association of Strict Baptist Churches in granting the handsome sum of £25 towards the fund. Following are the principal figures read: Nov. 1st, 1891, cash in hand, £79 ls. 10d., which amount by April 8th, 1892 (after an expenditure of £77s. 6d. for preparing lease, etc.), increased to £128 11s. 3d.; this, deducted from £350, cost of the chapel, left a debt of £221 8s. 9d. This debt was reduced by the following: Collections for the day, £31 16s.; collecting cards handed in at evening service, £101 10s. 8d., leaving still a balance on the wrong side of £88 2s. 1d. These results were very gratifying, and more than were expected, but still the committee wanted to be relieved of the burden. A dear friend, who had been a great help to the cause, promised £20, if the remainder was made up in promise, to be paid within the next three months. The secretary, having this inducement, pleaded hard for promises, with the result that before the close of the meeting a large proportion was promised. Our brother Reynolds, in his address, kindly stated that he and his deacons had arranged to set apart a collection for the building fund. He afterwards said that the amount of same would leave very little to clear off. Practically with these promises the whole debt of the chapel was cleared. If ever there were expressions of gratitude to God it was on this occasion. Truly He exceeded

all expectations, and we desire to bow before Him; and, whilst thanking the friends for their liberality, we give to Him, our gracious God, all the praise. The committee and Church desire to express their gratitude to the friends at Highbury for the marked interest they have always taken in the cause, likewise to the other friends who were present and who so generously helped. They take this opportunity to mention that the foregoing results encourage them to go forward and purchase the land; and without trespassing upon former kindnesses, they beg to say that any help toward their object will be thankfully received. The Lord has provided a chapel, gathered together a loving people, and now our eyes are up to Him for an under-shepherd, one after His own heart, who shall lead us into the green pastures of His Word. That our prayers may be answered prays W. F. W.

WALTHAM ABBEY (EBENEZER).—The 68th anniversary of this cause was held on Thursday, April 28th. Our brother S. T. Belcher, of Homerton, preached a cheerful and profitable sermon in the afternoon, from Exod. xiv. 20, and which he divided into the following order: 1, The common need of God's presiding grace; 2, The typical aspect of the pillar; 3, The almighty power needed to meet the helpless condition of poor sinners. An encouraging number partook of an excellent tea. Thanks to all the dear friends who provided it. In the evening a very precious service was presided over by our esteemed brother W. H. Lee, pastor of Bow, instead of our beloved friend and brother Mr. James Lee, who was unable to be present on account of illness. The beloved chairman expressed in the most feeling terms of sorrow the absence of Mr. Lee, and a hearty and loving vote of sympathy to him in his affliction was proposed by Mr. W. Winters, pastor, and seconded by Mr. J. W. Banks, and unanimously carried. Although our dear brother Lee could not fulfil his engagement, he was kind enough to send a donation by his beloved pastor, the chairman, for which we are grateful, and pray the Lord may soon restore him to health again. Excellent addresses were delivered by brethren W. H. Lee, R. Bowles, W. Osmond, S. T. Belcher, C. Hewitt, and J. W. Banks. Brother J. Sampford offered prayer, and friends R. Ash, H. Baker, and the pastor assisted in the happy meeting. Praise God. Amen.—EBENEZER.

HORNSEY RISE (ELTHORNE-ROAD).—The twenty-sixth anniversary of the opening of Ebenezer Chapel was celebrated by special services on Sunday, May 8th, when sermons were preached in the morning by Mr. W. Osmond, pastor, from Isa. xli. 10, and in the

afternoon and evening by Mr. R. Burbridge, from Rom. v. 10 and Zech. vi. 12. On the following Tuesday afternoon a sermon was preached by Mr. J. Parnell from Psa. xlix. 4. After a nice social tea, a public meeting was held: Mr. W. Heathfield in the chair, who, after singing and prayer by one of the deacons, opened by reading Psa. cxxv. and cxxxiii., and remarks suitable to the occasion. Sound spiritual addresses were delivered by brethren H. F. Noyes, Mr. Tooke, sen., Mr. Bootle, Mr. Burbridge, Mr. Parnell, and Mr. Markham. A statement was read during the evening tracing our pathway in providence and grace during the past year, stating our present position and hopes for the future. Financially we have been greatly helped to meet heavy current expenses, as well as extra demands for benevolent purposes; but needful repairs to the chapel keep us still asking for further help, and our appeal at this time realised a total collection of £10 5s. 6d., for which we are thankful. Our pastor in a few suitable remarks thanked the friends for their attendance and help, and proposed hearty thanks to the chairman and ministerial brethren for their kind assistance and good words, and which the meeting unanimously accorded. Altogether, the services were felt to be refreshing, encouraging, and hope-inspiring, from the presence and blessing of the Lord realised, and to Him be all the praise. Amen.—H. G.

BUCKS., BERKS., HERTS., AND OXON. STRICT BAPTIST ASSOCIATION.—The half-yearly meeting was held at Askett on Easter Monday. At one o'clock the ministers and messengers of the associated Churches met for business. The secretary, brother Dulley, read the half-yearly report, showing how special meetings had been held in connection with all the Churches with a view to encourage and stimulate to godly zeal and Christian fellowship. The treasurer, brother E. B. Lloyd, brought up the financial report, showing a balance in hand of £5 15s. 10d., which was deemed very satisfactory. The officers for the ensuing year were re-elected, viz.: Josiah Morling, president; J. Read, vice-president; J. Dulley, secretary; E. B. Lloyd, treasurer. The other usual business was attended to, and at half-past two the public service commenced, when brother R. E. Sears, of London, preached a good Gospel sermon from Rev. iv. 2-4, which was much enjoyed by many. Then came a refreshing tea, after which a public meeting was held, brother Read taking the chair. Brethren Knell and Tilbury read the Scriptures, and prayed with much feeling. Brother J. Morling gave an address on "Christ, a Willing Saviour," dwelling chiefly on

the two thoughts—Christ *wills* to save and is *willing* to save. Brother Witton followed with "Christ, an All-Sufficient Saviour," treating upon the Deity of Christ, His obedience and blood-shedding. Brother Sears brought up the rear with the sweet theme of "Christ, a Successful Saviour," observing that if Christ be willing and all-sufficient, He must be successful; that Christ did not come into the world to give "a splendid example" or to make salvation possible to all, but to seek and to save the lost, and "He shall not fail." Altogether, it was felt to be a good and profitable day. Mr. Debnam, magazine agent, London, was present with Gospel literature, chiefly the EARTHEN VESSEL AND GOSPEL HERALD and *Cheering Words*, &c. May the circulation of those truthful and representative periodicals greatly increase.

BRIGHTON (EBENEZER CHAPEL, RICHMOND-STREET).—Sunday-school anniversary services were held on May 15th and 17th. On Lord's-day, May 15th, the pastor, Mr. S. Gray, preached in the morning from the words, "Faithful children," and in the evening from "He shall save the children." In the afternoon Mr. H. J. Gray, of New Cross, conducted a service. He spoke to the large congregation from, "A new heart will I give you," &c. He gave an altogether excellent address upon these words, stamping a character upon his address by describing the act of God, promised in his text, as the "Royal Exchange." We all hope that if spared another anniversary season he will repeat his much-relished service. On Tuesday, May 17th, the services were continued. A tea meeting was held at 5.30, when far upwards of 200 were accommodated. An evening meeting was presided over by the pastor. The large schoolroom was quite full. The annual report was read by Mr. D. R. Smith, secretary. An address was delivered by Mr. S. Botting, superintendent. Seven scholars rendered recitations, and rendered them splendidly. The chairman addressed the young people, asking them to notice with serious and practical care that home is home, right is right, the Sunday-school is the Sunday-school, the soul is the soul, Jesus is Jesus. He likewise addressed the teachers, saying, Remember the Holy Ghost (He can assist and cheer you in your work), remember the dear Saviour (you owe salvation to Him, and you owe service to Him), remember the Sure Reward (present esteem, and the grace of by-and-bye). The meeting was opened by prayer, which was offered by Mr. T. Olliver, whose spouse catered so well in preparing tea. A specially-printed booklet of hymns was used throughout the anniversary, the singing being conducted by Mr. E. H. Elliott, to

whose care during the rehearsals its pleasantness was to be traced. The Lord was markedly gracious from end to end of this forty-first anniversary, and He changes not. Hosanna! . . . On Lord's-day evening, May 8th, three believers were baptized by Mr. Gray; he preached from Acts iv. 19.

STOCKWELL (BRIXTON TABER-NACLE).—The 8th anniversary services were held on May 8th and 10th to commemorate the opening of the above chapel. The pastor, Mr. C. Cornwell, preached morning and evening on the 8th. On Tuesday, the 10th, Mr. John Box, of Soho, preached in the afternoon from Sol. Songs ii. 14, and truly it was a refreshing time, after which the members and friends sat down to tea in the schoolroom. A public meeting was held in the evening, and our friend and brother, Mr. Kempston, occupied the chair. Spiritual addresses were given by brethren Sears, Holden, Rundle, W. H. Lee, and Myerson. A most pleasant soul-stirring evening was spent. Total sum collected, £113 18s. 9½d. To our God be all the praise, for He hath done great things for us.—R. GUILLE.

BECCELES.—The spring meetings of the Suffolk and Norfolk Strict Baptist Pastors' Conference were held at the Martyrs' Memorial Church, Beccles, on Wednesday. After luncheon a conference was presided over by Mr. W. Kern, of Ipswich. Mr. G. Pung, of Norwich, read a paper on "The Epistle of St. James," which was discussed. A public meeting was held in the evening, when addresses were given by Mr. W. Kern, Mr. W. H. Evans (Rattlesden), Mr. J. Hazelton (Clare), and Mr. W. Ward (Glemsford).

SHOULDHAM-STREET.—My dear Brother,—We desire to place on record our indebtedness to our covenant God for His goodness manifested to us as a Church and people at Shouldham-street. On the occasion of our anniversary, on May 8th and 10th, good congregations assembled. On the 8th to listen to the pastor in the morning, and to brother Box, of Soho, in the evening, who was graciously helped in preaching from Luke xi. 5-8. On the afternoon of the 10th our brother Mitchell, of Chadwell-street, preached an excellent sermon from Matt. i. 21. A good company sat down to tea, followed by a public meeting, at which brother Cockram, of Richmond, led us briefly and pointedly to the throne of grace. Spiritual addresses (worthy of the name) were delivered by brethren White, Box, Thompson, Sampson, Mitchell, and Reynolds. We have already heard of blessing resting on the address of brother Box, causing a sister to come to a decision to cast in her lot with the sister Church at Richmond.

We pray that this may be the earnest of more to follow, and we feel greatly encouraged by the manifest favour of our God, the loving sympathy of those who gathered with us, and the financial results.—EBENEZER BECHER.

DUNSTABLE (OLD BAPTIST CHAPEL).—The anniversary of the Sabbath-school in connection with this place of worship was successfully celebrated on Sunday, May 1st. Special sermons were preached morning and evening by Mr. S. Banks, of London, and a crucified Saviour was exalted and God glorified. It was a time of real profit to many. The afternoon was devoted to an address to the children. Special hymns were sung throughout the day under the leadership of Mr. Boskett. The result was encouraging both to teachers and friends who were stimulated to fresh efforts in Sabbath-school work. The collections amounted to £4 17s. 3d., a slight advance on the previous year.—G. G.

BIGGLESWADE (PROVIDENCE BAPTIST CHAPEL).—The anniversary of this place of worship was held as usual on Good Friday (so called). The minister who was engaged to preach in the morning and evening, viz., Mr. Burrell, of Watford, was unfortunately unable to fulfil his engagement through affliction, but his place was ably filled by Mr. Cousins, of Northampton. Mr. Bray, of Stevenage, preached in the afternoon. There were good congregations at all the services. The collections amounted to £10 18s. 0½d. More than a hundred friends partook of a public tea provided between the services. All felt at the close it had been a good day in every sense of the word.

MEOPHAM.—Interesting services were held on Tuesday, April 19th, in connection with the Benefit Society, which has been indeed a benefit in the time of sickness and death. Mr. W. Tooke, of Dacre Park, preached in the afternoon a very profitable sermon to a good congregation. In the evening an excellent meeting was held, presided over by the pastor, Mr. A. B. Hall. Encouraging addresses were given by brethren W. Richardson, J. Goldsmith, and W. Tooke; the deacons, Mr. S. Crowhurst and Mr. J. Martin, with other brethren, also took part. A pleasing feature of the meeting was the presentation by Mr. W. Tooke, on behalf of the Church, to our pastor, of a very handsome writing-desk. The presentation was quite unexpected by him, but none the less valued and appreciated. He very heartily thanked the friends for their great kindness. Thus a very interesting meeting came to a conclusion in the singing of "All hail the power of Jesu's Name."

GUILDFORD.—SUNDAY-SCHOOL ANNIVERSARY.—Encouraging services were held on the anniversary of the Sunday-school, in connection with the old Baptist Chapel, April 17 and 20. On Sunday the pastor (Mr. A. E. Reaff) preached in the morning and evening, and in the afternoon, assisted by our brother Billing, distributed the prizes (including a number of Bibles) to the scholars for attendance. On Wednesday, Mr. E. Mitchell (late pastor) preached in the afternoon, after which tea was partaken of by a large number of scholars, parents, and friends. At the evening meeting the chapel was quite filled. Mr. A. E. Reaff took the chair, and called on Mr. P. Pickett (the superintendent) to read the report. After reading a letter from Mr. I. R. Wakelin, who was unable to be present, Mr. Pickett gave the report, which showed there were 147 scholars in actual attendance, with 14 teachers, 11 of whom were members of the Church. Although no great progress had been made in the number of scholars during the year, there being an increase of only one, yet five had come forward from the school and been added to the Church. Such, after all, as Mr. Billing and Mr. Mitchell, who spoke afterwards, said, was what had been so earnestly prayed for, and was the real progress earnest Sunday-school teachers so much desired to see, and thus there was much cause for praise and thankfulness. The special prizes were then presented to the scholars entitled to them, and Mr. Wileman having addressed the meeting, most helpful and joyous services were brought to a close by singing one of the special hymns used throughout the anniversary.—A TEACHER.

ASH, KENT.—Anniversary services were held on Good Friday, when Mr. J. Cattell preached afternoon and evening to large congregations. The word was much enjoyed. Brethren A. B. Hall, E. Wood, J. Goldsmith, W. Richardson, and other ministers, were present; also friends from Meopham, Bessels Green, and Gravesend, all of whom we were glad to see.

ST. NEOTS (NEW STREET).—On April 5th a special meeting was held to publicly recognize Mr. James Clark as pastor of the Church. About 150 friends sat down to tea. The public meeting commenced at 6.30, Mr. W. Barnard presiding. In relating the circumstances connected with Mr. Clark coming in their midst, Mr. Barnard said: Our dear friend, Mr. Clark, was no stranger amongst us, he having been with us once or twice a year for some years past. The Church having been without a pastor for more than ten years had during that time given a unanimous call to two good brethren—viz., our

dear brother Voysey, who recently died, and also brother Squirrell; but they could not see the Lord's leadings in the matter, and declined. We had still to wait on the Lord that He would in His own time send us a man after His own mind. Shortly after a Church meeting was held to ask if any brother who had supplied for us during the last ten years could be invited to take the pastorate. The members were then requested to write the name down on a slip of paper, and bring the same with them at our next Church meeting. To our surprise at our next Church meeting, when all the papers were collected, we found that all the members had named Mr. Clark except six, and I believe four of those six had given his name on the paper second; so that we might say it was unanimous, when we consider that no name was mentioned, but each member was left to choose at will. So according to promise our dear friend Mr. Clark was made acquainted with the feelings of the Church in reference to himself, and also stating that if he was comfortable and happy with his people he was not to take any notice of the communication. In due course, after our dear brother had made it a matter of earnest prayer, and having brought it before his people, he was obliged to write and say that he could not comply with the Church's request at St. Neots; but if at any time during the future he could see his way clear, and we were still without a pastor, he would communicate to us at once. So after waiting another year or more he thought that he could remove comfortably, promising the Church at Bradford to pay them a few visits during the year, which we were quite willing he should do; and now we have the happy privilege of publicly recognizing him as our dear pastor, and may the Lord bless the union greatly for His own honour and glory. After these remarks, our dear brother Box was called upon to address the meeting, which he did in a most kind, loving, and affectionate manner, both for the prosperity of the Church and cause, and also for our dear pastor. His address was listened to with very marked attention. Brother Moxham next addressed the friends, and although not such an old friend, we could see that he had sympathy with us as a Church; and I can say that I am sure the loving attachment is not all on his side. He was happy in speaking, and the people happy in listening to his well-chosen remarks. Our brother Morton spoke well and to the point. We are very pleased to take such a near neighbour to visit and help us. Our brother Burckett gave a short address, in the course of which he spoke very highly of our pastor, and was pleased that he was so favoured to take the privilege of listen-

ing to his ministry. Our dear pastor closed the meeting with a few very appropriate remarks, thanking all friends present very much, regretting that we were deprived of the presence of our dear old friend Mr. Jull, of Cambridge, through affliction. Thus closed one of the most prosperous and happy meetings we have had. May the Lord bless both pastor and people in the earnest prayer of ONE WHO WAS THERE.

RUSHDEN (SUCCOTH CHAPEL).—Special services in connection with the above chapel were held on Easter Tuesday, when two sermons were preached by Mr. E. Marsh, of Wellingborough. A public tea was provided between the services, about 80 sitting down; collections were made in aid of the cause. Special services were also held on May 9th, when two sermons were preached by Mr. B. J. Northfield, of March. A public tea was provided, when about 50 sat down. The collection, with the proceeds from the tea, realised £7 2s. 6d.

TRING (WEST END).—The fifty-second anniversary of the cause was held on Tuesday, May 10th, when two sermons were preached afternoon and evening by Mr. W. Winters. The attendance at each service was good. A fair number of friends partook of tea. Brethren Shipton, Kendall, Cato, and friends from Berkhamsted, Long Marston, Aston Clinton, and the surrounding districts were present. The collections were most satisfactory. To God be all the praise. So says ONE WHO WAS THERE.

STEPNEY (REHOBOTH, WELLESLEY-STREET).—Good services were held on Easter Sunday and Monday in commemoration of the forty-ninth anniversary of the Sunday-school. Brother Chisnall preached excellent sermons on the Lord's-day—morning, from Isa. xl. 11; evening, Eccles. xi. 1. In the afternoon the scholars assembled in the chapel; our brother gave them an address from our Lord's words, "Watch and pray" (Matt. xxvi. 42). On Monday afternoon brother Squirrel preached from Psa. lxxiii. 7. The discourse was full of Christ; our soul was fed with the finest of the wheat. After a good tea the friends re-assembled at 6.30; brother Kempston presiding, read Matt. vii., and expounded the Word very profitably. After prayer and singing Mr. Hayter Scrivener, the superintendent, read an encouraging report, showing 134 scholars on the books, with an average attendance of 72, having ten regular teachers and officers. Brother W. H. Lee then gave a sound address from Isa. xii. 4, followed by brother Squirrel, who addressed himself to the young from Psa. cxix. 9, the scholars receiving his wise and loving council

with marked attention; brother G. Webb gave a warm and encouraging address to the teachers from Eccles. xi. 6 coupled with Isa. civ. 13; brother Myerson spoke from Psa. xxxvii. 25, his speech being very stimulating to Sabbath-school workers; brethren Flory and Runeckles spoke upon the same question which had occupied our attention during the evening—viz., "Our Sunday-schools." Our little sanctuary was almost full, and we felt at the close of the services we had had a good day. Praise the Lord!

NORBITON (ZION).—Encouraging and well-attended services were held at Zion on Easter Monday. In the afternoon brother Parnell preached a good stirring sermon from Rom. ii. 4. A goodly number sat down to tea in the schoolroom, and in the evening a meeting was held, presided over by our brother G. E. Gray, who gave out that sweet hymn, "Awake, my soul, in joyful lays," and then read Psa. cxxii; brother Rush offered earnest prayer; and the chairman then addressed the friends from the words, "My meditation of Him shall be sweet; I will be glad in the Lord" (Psa. civ. 34); brother Cooler gave sweet words founded on "Brethren, pray for us;" brother Chalcraft followed, speaking from "Lift up thy prayer for the remnant that is left." Brother Baldwin, who is happy in his pastoral office, then spoke from Psa. xviii. 35, "Thy right hand hath holden me up;" brother Parnell spoke very sweetly from the words, "O come let us sing unto the Lord" (Psa. xcvi. 1); and the chairman then, in a few kindly words, expressed his pleasure at again being with them, and wished every spiritual and temporal prosperity to Zion; and, after that grand old verse, "Praise God from whom all blessings flow," had been sung, brother and deacon Stevens closed the meeting with fervent prayer, and thus was brought to a close another happy meeting at Zion, many feeling that it had been good to be there.—ONE WHO WAS THERE.

CLERKENWELL.—Soul-profitting and heart-cheering services were held at Mount Zion, Chadwell-street, on Thursday, May 5th, in commemoration of the thirty-eighth anniversary of the Benevolent Society in connection with this cause. It was essentially a service for the dear friends who are recipients of the funds of this God-honouring institution. Although a great number of other brethren and sisters were present. To one and all it was a season much enjoyed. Our ever-adorable Lord was manifestly present. Hymns, reading of the Word, prayer, sermon, report, and addresses all touched a chord in the heart of each one. It was a savoury and sacred season which will

not easily be erased from the minds and memory of those present. "Hearken, my beloved brethren," &c. (Jas. ii. 5) were the gracious words from which Mr. Mitchell preached a most blessed sermon, and as the preacher proceeded the Golden Oil flowed into his heart, through his lips into the souls of his hearers. The prayer—

"Sweet Comforter! do Thou behold
The little ones of Jesu's fold,
With special grace this day?
That all Thy children taught of Thee
May have their portions full and free,
And none go lean away!"—

was graciously answered in the experience of those favoured to be present. The needful and refreshing tea being over, the evening meeting commenced; Mr. Mitchell presiding. Mr. T. Cole read the report, and Mr. Sawyer gave cash account, showing receipts and disbursement to be over £74. Messrs. Dadswell, Hutchinson, and Hodges gave suitable addresses. Messrs. Abbott, Hunt, and others, all members of the Church, took part.—J. W. B.

PIMLICO (CARMEL).—Excellent services were held on Good Friday. Brother W. Tooke, sen., of Clapham, preached in the afternoon. A goodly company of friends partook of tea. In the evening brother W. Winters preached. The discourses were much appreciated. Brother J. Parnell announced the hymns during the services, and which were heartily sung.

WEST HAM.—Services celebrating the 48th anniversary of the cause of truth in West Ham-lane were held on Sunday, April 24, when Mr. W. J. Styles preached. On Tuesday, 26th, the services were continued, when Mr. E. Mitchell, of Chadwell-street, preached afternoon and evening. Between the services tea was served in the spacious schoolroom. At the conclusion Mr. Styles suggested devoting the time prior to evening service by a few short addresses, when Mr. Upsdale, Mr. Styles, Mr. Mitchell, and J. W. Banks gave a few homely words bearing on Christian service, and a movement was set on foot for the rebuilding and enlarging of the chapel, which is inconveniently crowded.—J. W. B.

GREAT YARMOUTH (YORK-ROAD).—On Sunday and Monday, April 24th and 25th, the anniversary of the school was held. The Sunday sermons were preached by the pastor. On the Monday evening, after tea, a public meeting was held, the pastor presiding, and giving the prizes to the scholars, and making a few remarks to each, a pleasing work which occupied about an hour. The meeting was opened by the pastor reading Psa. cxvi. and prayer by Mr. Geo. Bedingfield, our esteemed friend

Mr. J. Bedingfield, father of the above, being unavoidably absent. Mr. Geo. Reeder read the report, which showed a slight falling off in the numbers of teachers and scholars, one teacher having married and one resigned. On the other hand, one of the girls from the first class had taken a class; the numbers given were 6 teachers and 62 scholars; average attendance in the morning 30, and in the afternoon 50; £1 had been sent to Dr. Barnardo and 15s. to the Strict Baptist Mission. One teacher had been baptized and received into the Church. The financial statement showed an income (besides the £1 15s. as above) of £9 9s. 5½d.; expenditure £8 4s. 9½d., leaving a balance of £1 4s. 8d. Our young friend and brother Sapey, of Norwich, delivered an encouraging address. The children sang their special hymns, reflecting great credit upon those who trained them, and specially so upon Miss Anna Knights, our harmonist. One feature of the income deserves special notice—that is, that some of our friends are weekly subscribers of a penny, and these pence amounted to £1 17s. 3d. The collections were £1 17s. 11d. A few words by the pastor, the usual vayer of thanks, and the closing prayer and singing of the Doxology brought to a close a very happy, and we trust profitable, meeting.—JAS. MUSKETT.

DRURY LANE.—The twenty-first anniversary of our brother Licence's connection with the London City Mission, and the nineteenth of his work in Drury-lane, was held at the Workmen's-hall, 66, Drury-lane, on Tuesday, May 3rd. The hall was well filled. Mr. Licence presided, and was supported on the platform by Messrs. Thomson, Terrett, and Cox, of Providence, Clapham Junction; Messrs. J. W. Banks, Cole, and Death, of Chadwell-street. After singing that beautiful hymn (735, Denham's)—

"How sovereign, wonderful, and free,
Is all His love to sinful me;
He plucked me as a brand from hell;
My Jesus has done all things well,"

and reading and prayer, Mr. Licence said: It is a great pleasure for me to be here to-night. Twenty-one years the Lord has supported me in this work. The Word of God is our guide, and we know you have been instructed in the letter of that Word, and the way to heaven has been pointed out; that is all we can do, the result must be left with the Lord. Only three remain of those who met with us at first. When we commenced in this room we got up in one corner. God was pleased to bless His own Word, till we now have a good number come together, and it is pleasing to note the intense interest of the people in listening to the Word. We have no solos, no choir; we adhere to

the old-fashioned hymns, and old-fashioned tunes, and old-fashioned Gospel. We love our work. Sometimes we are in the attic, sometimes in the cellar, reading and expounding God's Word, and praying with the poor and suffering. The meeting, composed mostly of the inhabitants of the locality, was then addressed by Messrs. T. Cole, Cox, Terrett, Thomson, Death, and J. W. Banks. The cost of the room is borne by a few friends at Mount Zion, Chadwell-street. Service is held every Tuesday evening at 8 o'clock. Our brother Licence and his good wife would gladly welcome any visitors.—J. W. B.

LEICESTER.—**DEAR MR. WINTERS,**—I am so pleased to tell you an open-air mission is just started in connection with the Church I am a member of. Mr. Hazlerigg, our dear pastor, has termed it, "Zion Chapel Mission," its object being preaching the Gospel of the grace of God in some of the lowest parts of Leicester, and also distribution of tracts. We had our first meeting on Wednesday evening, May 4th, which was certainly a very encouraging one. — **NATHAN BARBER.**

AGED PILGRIMS' FRIEND SOCIETY.

ON Monday evening, May 16th, the eighty-fifth annual meeting of the above society was held at Exeter-hall, Strand. Lieut.-General Sir Robert Biddulph presided, and was supported by the Messrs. T. Bradbury, C. Hemington, J. C. Martin, Dr. Paterson, and Messrs. F. A. Bevan, M. J. Parks, W. Heathfield, C. Savage, C. Wilson, J. Hodges, and others.

The secretary (Mr. J. E. Hazelton) submitted the report of the work of the society. Since its foundation in 1807 the society has granted pensions to upwards of 5,590 aged Christian poor, to the total amount of £222,000. The great mortality, which during the winter affected all classes, has told somewhat upon the society's pensioners, so that the year closes with 1,208 upon the books, being 27 less than last year; 562 pensioners dwell in the country, and 646 live in London and its environs; 864 are over 70 years of age, and of this number 277 are more than 80, and 17 upwards of 90; 154 are men, being about 12 per cent. of the total number. Upwards of £7,690 have been distributed in pensions during the year. The four homes maintained by the society are the Camberwell Asylum, Hornsey-rise Asylum, Brighton Home, and Stamford-hill Home, all of which are in a fairly prosperous condition, but more funds are still necessary to ensure their efficient maintenance. The society requires to raise a total income of at least £10,500 per annum to maintain it in all its branches. The annual subscription lists are still below the amount

desired, but the committee are happy to report a gradual increase. The chairman, in the course of his address, said there probably was no country in the world, and certainly no city, in which there was such a vast number of charitable institutions for the relief of suffering humanity as London. There was no institution more deserving of their sympathy and support than the present one, and it was incumbent upon Christians to do their utmost to relieve their brethren and sisters in distress. The pilgrims had been reduced to poverty through no fault of their own. In many cases increasing infirmities had rendered them unable to gain their own livelihood. He therefore regarded it as a privilege as well as a duty to help these aged Christian friends.

Dr. Paterson, in moving the adoption of the report, said they were all agreed in the matter of practical beneficence. Mr. J. C. Martin seconded the motion, which was supported by Mr. F. A. Bevan, and unanimously carried. On the motion of Mr. C. Hemington, the following resolution was unanimously agreed to:—"That the Aged Pilgrims' Friend Society, by its scriptural warrant, doctrinal basis, and mode and extent of operations, should receive the hearty support of the Lord's people throughout the kingdom, and this meeting commends to the sympathetic consideration of the Christian Church the need of increasing the annual subscription lists of the society and its Hornsey-rise Asylum." Mr. Thomas Bradbury, in seconding the resolution, made reference to some of the aged pilgrims whose acquaintance it had been his privilege to make, and concluded his address by inviting the society to visit Grove Chapel Sunday-school to interest the scholars in the work of the society.

A vote of thanks to the chairman and the benediction brought a successful meeting to a close.

WELLINGBOROUGH TABERNACLE.—Very successful services were held on the occasion of the pastor's anniversary, on Lord's-day, April 17th, and following Monday. Mr. J. H. Lynn preached on Lord's-day and on the Monday afternoon, and Mr. Mitchell, of Chadwell-street, on the Monday evening. The Lord of hosts was with us, and brought up His dear servants in the fulness of the blessing of the Gospel of peace. It was good to be there. Our congregations were large, and collections good, but best of all the milk and wine of the kingdom flowed liberally from our covenant God, to the joy of both pastor and people. We have indeed cause to thank God and take courage. At the close of dear brother Mitchell's Christ-exalting sermon on Monday evening our pastor gave a brief outline of the blessing of the Lord on his

labours here. Since his coming among us here last year our Church membership has been nearly doubled. Thirty-one have been baptized and ten added from other Churches who have been removed in the providence of God into the town, &c. We have a good Dorcas society meeting for work every month, with a juvenile branch, commenced by the pastor's wife, meeting every fortnight. A branch of the Calvinistic Protestant Union has been formed. The Sabbath-school, with the Bible-classes and the pastor's weekly Bible-class, is very encouraging. Our meetings for prayer have largely increased in number, and the young life brought in amongst us has been a precious stimulus to active service in the cause of Christ. The young peoples' prayer-meeting held every Wednesday evening is well attended, and here we have truly realized the presence and blessing of the Lord. Services are also regularly conducted by our pastor at Wilby and Finedon. On the first Lord's-day in May the pool was again opened, when three dear sisters and a brother "put on Christ." It was a day long to be remembered, and the Lord was evidently in our midst, for since then others have been constrained to come forward and seek a home in the Church. We have our trials, but after what the Lord has done we are increasingly stimulated to plead His promise of making "the rough plain and crooked straight." To His dear name be all the praise.

In Memoriam.

MR. ROBERT ANDREW, Baptist minister.—Our beloved brother was born at Elsworth, of humble but godly parents. In the Lord's appointed time He called him by His grace, and was baptized in the year 1874. He then joined the Church at Dry Drayton. In the order of providence, the year after he came to live at Elsworth; feeling at home with the people of God here, he joined the Church. After being here for some few years, he was led to go to live at Gamlingay, and had his dismissal from Elsworth to Gamlingay; and it was here he commenced a Sunday-school. At this time he was exercised about speaking in the Master's name. Having spoken at cottage meetings, he was invited to preach at Great Gransden. From the much encouragement he received from the late beloved Mr. King, he felt, by the Lord's help, he would go out to preach as the Lord opened a way. In 1879 he returned to his native village again, wishing to have his membership with the Church at Elsworth. As a growing and useful man he was chosen as deacon; also became a useful supply to the neighbouring Churches, occasionally going to the North, &c.

HIS LAST DAYS.

He was engaged to supply at Catworth, Lord's-day, March 13th. As walking to the station, he was taken with sickness and vomited a large quantity of blood, which brought him into a low state. We believe he was then impressed that he would never get well again. He kept up his engagements for the two following Lord's-days, but not able to go the first Lord's-day in April. The Monday following he felt but little better. On Tuesday he seemed cheerful, and walked round his garden. On Wednesday morning about four o'clock he was seized with great pain, and got up at about eight o'clock, when a sudden change took place, and he had to be taken to his bed again. When upstairs he said, "I am going home." His sufferings were very great. The dear Lord greatly favoured him in his soul, but he felt his end was come, and desired to see his children and then go home. During the day he was greatly blessed. He said, "I have been feasting upon the snow of Salmon. O how beautiful it is; so nice and delightful, it is the glory of God in His blessed Gospel;" and with a sweet smile upon his face, he further said, "The Lord is good. Come, Lord Jesus, come, make short work of it. I am on the Rock." A friend said to him, "But we can't spare you." Smiling, he said, "When the Lord took Elijah He gave Elisha." It could be said, How heavenly was the place. He was going to his longed-for home; bid farewell to his sorrowing wife and children, and was fully resigned to the Lord's will. He continued, "Weep not for me; wail me higher;" and at twenty minutes to twelve the same night he passed away in peace to the mansions above. The wife has lost a dear husband, the children a loving father; the Church a faithful member and deacon, the village a righteous man, the surrounding Churches a minister. After one month's illness (one day in bed) he died in the Lord, April 6th, 1892. On Monday, April 11th, the mortal remains of our brother were buried in the graveyard adjoining the chapel. The service was conducted by the pastor, W. Hudson. Mr. S. Haynes, of St. Ives, also took part in the service, which was very impressive.—W. H.

MRS. LUCY ANN WALLER.—In loving remembrance of my dear wife, who died April 29th, 1892, in her 52nd year; she was formerly a member of Rehoboth Chapel, Wellesley-street, Stepney, where she was much blessed under the late Thomas Steed's ministry. After his decease she joined Zoar Chapel, Great Alie-street. Her death was somewhat sudden. She had been a great sufferer for over two years, and the fear of death was often a great trial to her, but the precious Lord took away that dread from her. She was unconscious to all

some twelve hours before, but about half-an-hour before her death I asked her if the dear Lord Jesus was still precious. She said, "Yes." My son then said, "You are going home, mother, aren't you?" "Yes," she said, "I am going home—to a brighter home," and in a few minutes her spirit fled to the land of the redeemed, apparently without a pain or a struggle. Her end was peace; may my end be like hers.—J. W.

MR. JAMES BALL.—Our dear brother for many years had been a lover of the Lord, and in Church fellowship with his people. He was baptized on Nov. 26th, 1838, and united to the Church of Christ at March when that people met in their former sanctuary. He was elected to the office of deacon in the year 1845 (April 28th). The Lord called him to his eternal rest on Tuesday, April 26th, 1892. He had thus, by the grace of God, sustained an honourable membership for 54 years, and been deacon 47 years. He was the oldest member amongst us. For some time past he had been afflicted, and so unable to take any active part in the cause he loved so well. Our sovereign Lord, at the ripe age of 82, promoted him to the higher service above. His mortal remains were deposited in the graveyard of the Baptist Chapel, Haddenham (this being his request, as his dear partner was buried there), on Monday, May 2nd, in the presence of several sorrowing relatives and friends. It was very profitable to our souls to visit him in his last affliction, many being the precious words of truth and testimony to the grace of God in his personal daily experience that fell from his lips. His pastor (Mr. B. J. Northfield) preached on the Lord's-day evening after the burial from a favourite text of the departed in Isa. xxvi. 30, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee," making suitable allusions to the life, death, and bliss of the departed through the matchless grace of God our Saviour.

MISS F. CULLINGFORD.—We have not only been called to pass through scenes of affliction of late, but also of painful bereavement in the death of our youngest daughter in her 20th year. I thought a brief outline of the Lord's gracious dealings with her in her affliction would interest many of your readers in the Churches I visit as a supply. In the space of twelve months we have had, first, our youngest son brought down very low by bronchitis; at the same time our second daughter was laid aside by inflammation of the lungs, but restoring mercy was vouchsafed (though still delicate) under Mr. Congreve's treatment. Shortly after, our eldest and youngest daughters were smitten down by colds with the almost fatal disease of consumption. After a most patient endurance of affliction

(consumption), our youngest daughter died on April 1st, 1892, in her 20th year. The oldest still lingers, and we fear only for a short time ere earth will be exchanged for heaven, to join the loved one gone before. In the midst of these scenes came the visitation of influenza; this seemed to fill our cup to overflowing. But how marked was God's supporting hand in our extremity! Our dear departed was, indeed, a child of many prayers, especially after the fatal disease had made its appearance, and most anxiously did we watch for evidence of answered prayer. One morning her father said to her, "Florrie, dear, I feel I must ask if you have ever felt a solemn concern about your soul's salvation." She replied, "Yes, I have many times; but I fear I have too often been carried away with lightness of mind. But I do read my Bible daily and pray as well as I can." Fearing she might rest on this, he said, "There must be something more than saying of prayers." "But, father," she said, "you don't think I say prayers as I did when a child? Something very different to that, I hope." He said, "Well, dear, what do you pray for?" She replied, "I pray that God will make me a real true Christian." He said, "And what do you think of Christ?" "I do feel," she said, "I can say I love Him as the Saviour, but I want to know He is mine." He said, "Well, dear, we cannot tell how this affliction will end, we do want to know that you are prepared by grace for the solemn change if it should come: I am glad you feel your need of a Saviour;" and giving her a book called "Retirement," asking her to read a piece each day, he left her earnestly praying the Lord to bless this means. A day or two after, she said to her mother, "I feel I am a great sinner, although I have not been left to run into open sin as some girls; no thanks to me, I should, had I been left: but have been, I hope, preserved." For several days she seemed in solemn thought and deep exercise. Her father was also wonderfully helped to wrestle in prayer. One day when thus engaged the Lord spoke to him sweetly by these words: "It is not the will of your heavenly Father that these little ones should perish." Oh, what joy this blest assurance gave! On her being asked again the state of her mind, she said, "I have been thinking much about soul-matters, and do hope I am safe. But to-day I found my mind wandering, and said, Alas! I had forgotten Him; but it came so sweetly, 'He has not forgotten you.'" Her father said, "Then you do believe the Holy Spirit has wrought a saving change in your heart?" "Yes," she said, "and I do feel it was begun when I felt the solemn concern before I was ill. Oh, the solemn thoughts I have had when alone, thinking what an

awful thing it must be to be lost! Sometimes I heard Mr. Horton feelingly, at other times it appeared for old Christians." Her father said, "You do hope now that Christ is your own dear Saviour?" She said, "Don't say hope, He is my Saviour; I cannot doubt." Becoming much worse, her father told her the doctor did not think she would last long. She requested him to pray with her, and dying grace was earnestly implored and mercifully bestowed. Much sweet converse was held with her Christian aunt, her brother, and brother-in-law, also a visit from two dear friends, Mr. and Mrs. Lawrance; so that when her father returned on the evening of the last Sabbath of her life here, he was quite overcome with joy as she related the sweet pleasure she had realized from the visits. On the Monday, when Mr. Macrae, the Presbyterian minister where her sister is a member, visited her after sweet converse, he said, "I will spend a few minutes in prayer; is there anything you would like me to pray for?" She replied, "Pray that when death comes I may be lifted up above the fear of dying"; and truly his suitable prayer was not in vain. She lingered on through much suffering, which she bore with amazing patience, enjoying sometimes sweet preludes of heaven, till Friday, April 1st, when her ransomed spirit passed away to dwell for ever with Him whom she called her "precious Jesus." Her remains were buried by our pastor, Mr. Horton, who, on the following Sunday evening, preached a most appropriate funeral sermon.—Her sorrowing father, J. CULLINGFORD, Croydon.

MRS. M. GRICE.—In memory of my loving mother, Martha Grice (wife of the Late John Grice), who passed away Feb. 2nd, 1892. She was brought to know the Lord when very young, and was baptized by the late Mr. Totman, of Laxfield, about forty years since, and joined the Church there. She afterwards joined Stoke Ash, and remained in membership there till death. The Lord had afflicted her for several years, so that she was unable to attend the public means of grace, but she felt that He was with her in her home and was very precious to her soul. Our loss is her eternal gain.—A. DOBLLING.

MR. ALDONS AND MISS ROBERTS.—Our sister Mrs. Aldons has lost her husband by death, and Mrs. Roberts her young daughter, one who took a leading part in the singing. She left a blessed testimony, which is very consoling to her sorrowing friends. W. E.

MR. S. DANIELS.—Mr. Samuel Daniels, of Canning-town, London, was born June 12th, 1818, and departed this life Feb. 13th, 1892. He was a man who for many years loved and walked in the fear of the Lord, and loved the doctrines

of sovereign grace. He was first brought into soul-trouble as a sinner by the power of the Holy Ghost under the ministry of brother Bowles, of Hertford, who at that time preached in a room at Poplar. Brother Daniels afterwards sat under the ministry of brother Palmer, of Barking, which was made a great blessing to his soul, and for ten or more years he attended with his late wife the Baptist chapel at Shirley-street, Canning-town, which they built for the preaching of the Gospel of Christ, and never received but one nine months' rent. They devoted themselves, heart and soul, to the cause of Christ. Our brother was often very much exercised about his standing in the Lord, and was downcast, yet enabled, with David, to say, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him," &c. (Psa. xl. 11). Our brother was brought into blessed assurance some weeks before his end. Brother Fountain visited him in his last illness, to whom he testified "that he knew whom he had believed." On his devoted daughter entering the sick-room once, he said, "Sing, I see the better, glory-land." At another time he said:—

"I shall soon be dying;
Time swiftly glides away;
But on my Lord relying,
I hail the happy day," &c.

Thus, with precious promises "confirming his soul in Christ Jesus" as his Saviour and Redeemer, he passed to his eternal rest. The mortal remains of our brother were interred in the West Ham Cemetery. Pastor F. C. Holden officiated at the funeral, and the hymn beginning "Jesus, lover of my soul," was sung. This hymn was sweet to the soul of the departed in life and in his last affliction. His departure to the better land was noticed by brother Buttery, at Shirley-street, chapel, Canning-town, which cause lay near the heart of our departed friend and brother.—J. FLORY.

MRS. GRAYSON, late of Gravesend, who fell asleep April 20, 1892.

She's gone! the loved one sweetly sleeps!
Her earthly toil and strife is o'er,
Peacefully passed from time's rough steeps
On to fair Canaan's golden shore.
Oh, mourn her not, ye stricken hearts,
Lift your bowed heads and tearful eyes,
Think what is now her glorious part,
At home with Christ beyond the skies.
At home! oh, thrilling, rapturous thought!
To gaze with full, immortal sight
On Him who all her ransom bought:
The sinner's Friend, her soul's delight.
No broken note can mar her song,
Or shadow cloud love's glorious sun:
She stands amid the white-robed throng,
And waves the palm her Saviour won.

M. E. BUSBY.

Perry-street, near Gravesend.



MR. CHARLES GRAHAM, NEW YORK, AMERICA.

(See page 206.)

Rest.

HOW sweet is *rest*. It is the wish of the sick, the desire of the weary, and the hope of the faithful.

“Unfading hope! when life's last embers burn,
When soul to soul and dust to dust return;
Heaven to thy charge resigns the awful hour,
Oh, then thy kingdom come! Immortal power!”

During the years that have rolled away since the creation of the world men have more or less searched for rest in the varied and fleeting things of this world, but have searched in vain. This search for rest, says one, “explains all the phenomena of the world. What is the meaning of the advertisement in the newspaper, the complaint in the Court of

Justice, the petition to Parliament? Man in pursuit of rest. In none of them has he found it, because this is not our rest; it *remaineth* far beyond for the people of God."

The Pilgrim Fathers sought refuge and rest in the "far West" from the persecuting spirit of the times, and they obtained their object to a considerable extent, and became the illustrious founders of most of the colonies of the New World (*i.e.*, New England, America), and (like our beloved brother Chas. Graham, whose portrait and biography in brief we have pleasure in giving this month) went about preaching the Gospel wherever doors were opened of the Lord for them. They often rested *in* trouble; now they rest *from* it. And as an old writer of the period says:—

"Twere happy
If I may find a lodging there at last,
Though my poore soul get thither upon crutches."

Rest, in a moral and spiritual sense, denotes the fixed and eternal state of repose enjoyed by the ransomed in glory, "Where the wicked cease from troubling, and the weary are at rest." The service of the inhabitants of that place is perfect rest. "They rest from their labours, and their works do follow them." Yet, says John in another part of the Book of Revelation, "They rest not day and night, saying, Holy holy, holy, Lord God Almighty, which was, and is, and is to come."

"Oh for a foretaste of the festal joy,
The Lamb's great bridal feast of bliss and love."

To this sweet rest Paul makes an application of what is said of the "lines in pleasant places," the settlement of God's favoured nation in the land of promise: "I swear to them in My wrath, that they should not enter into My rest"—that is, into the land of Canaan (Psa. xcvi. 11), which may also be regarded as *gospel rest*. Therefore, says Paul (Heb. iii. 17—19, iv. 3), as they could not enter therein by reason of their unbelief, let us be afraid of imitating their example; for we cannot enter but by faith, &c. The Scriptures declare that this world is not our rest; it is polluted. "For here we have no continuing city." The patriarchs reckoned themselves "strangers and pilgrims upon the earth," and the plagues and deaths that daily fly around us prove the solemn fact that this is not our rest. The pages of our magazine testify that death is no respecter of persons. The young and lovely die, the strong men of middle age bow to the dust, and the most intelligent and apparently useful fall into the cold arms of death. We keenly feel the loss of those dear ones with whom we walked in fellowship, and who of late have fallen a prey to death. Since January of the present year our Churches and homes have been greatly thinned; and now we are called to mourn the departure of our beloved brethren in Christ, Mr. Albert Boulden, senior deacon of the Surrey Tabernacle, a truly worthy and useful man; Mr. James Lee, of the Church at Bow, a lover of the truth and fruitful in good works; Mr. J. Vaughan, of Hackney, though not one with us in all points, we loved him much as a brother in Christ.

"They are not tasting death, but taking *rest*
On the same holy couch where Jesus lay,
Soon to awake, all glorified and blest,
When day has broke, and shadows fled away."

Who will be the next to go we cannot tell. All whom God calls out of darkness into His marvellous light are to some extent fit to

depart at any time, although all may not be ripe, ready, and willing to say, "Come, Lord Jesus, come quickly." Death is but

"A sleep without dreams, after a rough day
Of toil, 'tis what we covet most; and yet
How clay shrinks back from more quiescent clay."

Sin entered early into the world, and as a solemn consequence mortality and death followed. Life is but

"A flower that does with opening morn arise,
And, flourishing the day, at evening dies."

A thousand things remind us daily that we must die.

"Friend after friend departs. Who hath not lost a friend? There is no union here of hearts	But what shall have an end. Were this frail world our final rest, Living or dying, none were blest."
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The anticipation of rest is sweet, and believers in Jesus—the saint's true and everlasting rest—possess the earnest of the rest that remaineth for the people of God, as Paul says, "For we which have believed do enter into rest."

"Thus heaven is gathering one by one, in its capacious breast,
All that is pure and permanent, the beautiful and blest;
The family is scattered yet, though of one home and heart,
Part militant, in earthly gloom—in heavenly glory, part."

This rest is not a state of torpor and insensibility.

"Oh, who can speak the rapture, when the circle is complete,
And all the children, sundered here, before their Father meet?
One fold, one Shepherd, one employ, one everlasting home:
'Lo! I come quickly!' 'Even so, Amen, Lord Jesus, come.'"

Death is greatly dreaded by many of the brightest and best of saints, and it is not to be wondered at, since to die seems most *unnatural*. The Lord made man to *live*, but sin has marred His work, and sin must be followed by disease, decay, and death; yea, eternal death if sovereign grace does not interpose.

"How long, O Lord, in weariness and sorrow,
Must Thy poor people tread the pilgrim road,
Mourning to-day, and fearing for to-morrow,
Finding no place of rest, no sure abode?"

The saint's final rest is in progress. Jesus has gone to prepare it. Sweet rest from mental and spiritual trials, rest from outside worries and the things that cause them. Death will end the struggles within between flesh and spirit, and bring a glorious gain to the believer who often fears the hour of dissolution, yet ventures at times to say to the Lord, "Whom have I in heaven but Thee?"

"Truly, I sigh for Thy repose,
My heart is pained, nor can it be
At rest till it find rest in Thee."

How sweet will be that rest where "Sabbath-keeping" never ends. We may judge in some measure of the felicity of that place and service by the pleasure we realize here in fellowship with God and His saints.

"Not all things else are half so dear
As His delightful presence here:
What must it be on high!"

The fulness of the sacred rest that remaineth we patiently wait for, but not without many fears.

"Touch Thou our wayward hearts and let them be
In stronger faith to Thy glad service given,
Till, o'er the margin of Time's surging sea,
We sing the song of Heaven."

W. WINTERS, *Editor*.

OUR PORTRAIT GALLERY.—No. VII.

MR. CHARLES GRAHAM, NEW YORK, AMERICA.

DEAR BROTHER WINTERS,—It is with the greatest difficulty I begin to write about myself. I commenced to preach at the same time that brother William Bracher began in 1841, and preached in and around London until 1850. I came out here alone without my family. When I landed, the first place I called at with reference to religious matters was the late Mr. Axford's. I then attended the Old School Baptists preaching in a hall. I thought they were sound in the faith. After a few weeks I met a brother named Nash at the meeting. He saw I was a stranger, and spoke to me and took me home to dinner. He also took me the same day to hear a coloured minister named J. J. Raymond, and introduced me to him. He asked me to preach for him. He was a great preacher, and believed the Lord began the work in the sinner's heart; but otherwise did not insist upon the great doctrines of grace. He did not oppose them, but agreed with them in a general way. He had a large Church. I first opened my mouth in New York, and then I preached in another place in the 8th Avenue. Then I went a good many times to an Old School Baptist place in Jersey, called Washington village, about forty miles from New York. I preached on Staten Island, across the New York Bay. In various places, wherever a door was opened, I went and asked no questions. In May, 1851, my wife and six little children joined me here; the oldest was eight years of age and the youngest four months. The latter was born after I left, but all came over safely. In the summer the coloured minister went on a vacation for two months, and engaged me to supply his pulpit while he was away, which I did without fee or reward.

In the spring of 1852 a coloured brother came after me to preach for Zion Baptist Church. I had never heard of it before. They heard of me preaching at the Abyssinian Baptist Church. Some of the brethren heard me there. Mr. J. J. Raymond was their first minister. I went. The Church numbered about three hundred, but they had been scattered a good deal, and were nearly all Arminians. But I found their experience was god-like, and preached in my usual way, and they seemed to receive the word greedily. I led them like a father, and told them, instead of their giving their hearts to God, it was God that gave them new hearts and called them with a holy calling. After a time I branched out into the covenant ordered in all things and sure, then electing love and redeeming grace. That was one of the first intimations I had of the Spirit of God working in their hearts, and it went through the Church until all was leavened with the dew of heaven. Up to that time no white man came near me. A few dropped in occasionally, and went away again.

About the same time brother John Neave, a member of Mr. Wells' Church, came here. I knew him when in London as a sound preacher. He had been out West. I was then in a small way of business for myself. He had to wait some weeks for a ship, and I gave him employment while he waited. I took him with me to a coloured Church, and he preached well, as we say here, "as a golden dollar." Well, I found him a handy man, a good carpenter, although over sixty years of age. I said, just before the ship was to sail, "Dear Brother Neave, what are

you going home for? You had better stop here." Well, he did so over six years, until 1859. I afterwards said, "You go to the coloured Church one Sunday, I will go the next, then we will each have an open Sunday." We did so, but I had no thought of ever being the stated pastor. After we had continued for months to preach, brother Neave told me one Monday morning he had spoken to the deacons, and they all said to him they would prefer brother Graham to settle as pastor. Well the time was appointed and all the Church and deacons met together, also another brother; I don't remember his name, but think it was Chapman, a minister from England. I gave my experience, and brother Neave gave the charge, and I was publicly recognized as the pastor of Zion Baptist Church; this was in 1853.

Some time after this a minister came from Australia. He had been in the British army in India. His name was William Erskine, and was a native of Edinburgh, but brought up in Yorkshire, in England. A love sprung up between us that only ended in this world at the grave in 1875. I felt this the greatest blow that ever befell me at a death outside my own family. He was the last white brother I had any help from. I preached his funeral sermon at our Church, and all felt they had lost a noble and loving brother. From this time forward death made terrible strides among the old members. In 1882 death took three of the deacons, men that knew what Israel ought to do. I became sick and too old to continue the Church services and my own business as well. In 1884 I left for good. They had others that came and filled the Church with the old free-will doctrine. I refused at last to go there. With regard to our present brethren, a great deal is to be said in their favour. When I came here you have no idea of the prejudice against down-trodden fugitive slaves. They were not allowed to ride in any public conveyance. The Abolitionist meetings were often broken up and the furniture in the halls smashed to pieces, and the speakers scarcely escaped with their lives. I have been insulted at funerals for being in a carriage with negroes, and I have been hooted in the streets as a nigger minister. I did not know they had even taken the trouble to hear me preach, but they had, as four of my old flock came to Grand-street to hear me. Brother Higgs told them he had heard me preach my first sermon in the coloured Church, and the text I spoke from was "The vision is yet for an appointed time" (Hab. ii. 3).

I visited England again in 1883. Thus I have been led all the way by an unseen hand, and all that I have any wish for in this evil world is to finish my course with honour to my God and Father, and if any words were written on my tombstone they should be "Is this not a brand plucked out of the fire?"

I may say, before closing this letter, that I was born in a small town in Perthshire, Scotland, called Dunkeld, about twenty-five miles from the birthplace of the late Mr. A. Taylor, of Manchester. The last time I was in the Register-General's Office, Edinburgh, Scotland, I searched the register for the date of my birth, and found that I was born on December 5th, 1811. I really thought I was several years younger. The Lord, I trust, has brought me by a right road towards the city of habitation, whose builder and maker is God. I went to London in 1836 as destitute of any good, as a wild ass's colt. Very soon after that the Lord met me as, I believe, in a very mysterious manner, without any

effort of my own in the way of seeking Him, and from that day to this He has borne with my manners in the wilderness, and has not cast me off as I have thousands of times deserved. The reason is because His love changes not.

I hope, dear brother, I was mistaken in what you said on the wrapper of your April number, that you intended to publish my portrait with a sketch of my life shortly. Would it not be better to let me finish my days before publishing anything about me, as that cannot be long now? I say again, you must take the responsibility for what you purpose giving of my career in your July number. Love to all who love our Lord Jesus Christ in sincerity, and in harmony with good old John Kent I would say:—

“Come, saints, and sing in sweet accord;
With solemn pleasure tell,
The covenant made with David's Lord,
In all things ordered well.”

Sincerely and truly yours, CHARLES GRAHAM.

726, Third-avenue, New York.

[Although it has never been our pleasure to meet brother Charles Graham in the flesh, we have long held fellowship together by letter and through the magazine. During the time he visited London, nearly ten years ago, we were engaged from home, and therefore did not see him. May it be our happy lot to meet at last, as the Scotch poet says, “I' the lan' o' the leal,” and as Medley sang:—

“Join the sweet song and there adore,
A precious Christ for evermore.”

—ED.]

THE LIFE AND DEATH OF A BELIEVER.

The Substance of a Sermon preached by MR. F. S. REYNOLDS, Pastor of Over, occasioned by the Decease of SUTTON WEBSTER, who fell asleep in Jesus, April 24th, 1892. He was for thirty years a most consistent and useful Member of the Church at Over.

“For me to live is Christ, and to die is gain.”—Phil. i. 21.

MY DEAR FRIENDS,—We have sustained a great loss, the widow and family have sustained an irreparable loss, the widow has lost a loving and faithful husband, the family have lost a loving father; you have lost your father's presence and counsel. I need not say, Don't forget your father. You will not; you will think of his prayers and his counsel. But let me in all kindness say, Don't forget your father's God. I wish to say to the widow, Your husband's God says, “I will be a Husband to the widow”; look to Him for strength and help in this your time of trouble. To the sorrowing family, let me say, Your father's God has said, “I will be a Father to the fatherless.” My dear friends, think on these things. As a Church, we have sustained a loss, we have lost a useful brother. For many years he presented the hymns that are sung in this place of worship. Now his voice is silent in death; he joins no more with us in our song of praise on earth. We will not murmur, but pray for grace to say, “Not my will, but Thine, O God, be done.” We may truly say our loss is our departed brother's eternal

gain. Our text refers to the present and future lot of God's people; and in trying to address you from this Scripture I will—

I. *Notice the Christian's life.*

II. *The Christian's death.*

1. *The Christian's life.* I am not going to say much about our departed brother. I shall not speak of his virtues or failings; he had them both, yet I need not speak of them, for he was well known to you. He lived amongst you and died amongst you, and you know the Christian life he lived, and I am sure my text often found an echo in his heart, for he lived in Christ. I will say that Christ was his life efficiently, for He is the cause and Author of all spiritual life. Whatever our views of religion may be, unless Christ has breathed life into our souls, we are dead while we profess to live. Christ spoke it unto him. What a mercy it is to have a life in sympathy with God, when we remember the carnal mind is enmity against God! It is not subject to him, neither indeed can it be. Our brother was made to hear the voice of God and live. He lived and died in the fear of God. Christ was his life objectively—the object for which he lived. I may truly say that the object of his life was the glory of God and the good of His people. He had the interest of this Church at heart, and did all he could for her welfare. Often we have heard him 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.”

His spiritual life was maintained by Christ, kept alive by eating His flesh and drinking His blood: “He that eateth My flesh and drinketh My blood dwelleth in Me.” Christ was the Bread of Life and Water of Life to our brother. He lived upon Christ; he lived a life of faith upon the Son of God. Faith was the eye of his soul that looked to him, the hand that received the blessing from him, the foot (or feet) that walked in his ways; and this was not a single act, but the continued course of his life. My dear friends, what do you know of this life? If our brother could be here this evening, I am sure he would whisper in my ear and say, “Yes, brother, that is how I lived.” He lived a life of fellowship and communion with Christ, he walked and talked with God, and God has taken him to Himself. Our loss is his eternal gain. This brings me to notice the second part of my subject.

2. *The Christian's death.* “To die is gain.” There is so much the Christian gains at death that I scarcely know where to begin. I will say (firstly) that at death the Christian gains *victory* over sin, Satan, death, and hell. Our brother's life was one of conflict with sin and Satan. When at the throne of grace how often have we heard him tell the Lord that he was plagued with sin and tempted and tried by Satan! How feelingly He would beg of the Lord to help and strengthen him in the fight! Now the conflict is ended, he has gained the victory, laid down the sword, and taken up the palm. I think of his flight from this world—oh! the moment after death, led by a heavenly guard beyond the shadow of death. Light breaks upon him; the silence is broken; the song of heaven greets his ears; he listens to the pure, melodious, heavenly music, and joins in the everlasting chorus, shouting,

Victory! victory! through the blood of the Lamb. He has gained *liberty*. Here he was bound in a body of sin and death in which he groaned, burdened with sin, doubts, and fears, with sorrow, pain, and sickness. Now he is freed from all that which giveth sorrow, and God has wiped the tears from his eyes. My friends, press on, look upwards; a few more tears and you will clap your triumphant wings and fly away to the bright world of bliss. He has gained *rest*: "They rest from their labours, and their works do follow them." View this rest by way of contrast. Think of the death of the wicked, and the death of the righteous! Take the picture our Lord gives us in the rich man and Lazarus. The rich man fared sumptuously every day. The poor beggar asketh for a little help at his gate, but it is denied him. The rich man died and was buried, and in hell he lifted up his eyes, being in torment. The beggar died also, and was carried by angels into Abraham's bosom. Our brother has gained this rest, and

"Not a wave of trouble rolls
Across his peaceful breast."

This rest is most *seasonable*. What can be more seasonable after a life of labour and conflict—often weary, wounded, and cast down—to hear the Master say, "Come up higher, and rest"? This is *perfect rest*. We know a little of the rest of faith, and rest of communion with our brethren, but it is not perfect. Our brother has gained perfect rest; he is perfectly satisfied with himself, with his knowledge, with his company, his employment, and home. He has gained the sight he longed for. Oh! the bliss of dying to see Him. He loved and humbly served here on earth the One at whose feet he had sat and often cried, "God be merciful to me a poor, helpless sinner." You may be saying, "How does he see Him?" I will say as the Lamb slain upon the throne:—

"O for a sight, a pleasing sight,
Of our Almighty Father's throne;
There sits our Saviour, crown'd with light,
Cloth'd in a body like our own."

It is his Brother he sees, the One whose voice he had often heard saying, "Come unto Me, and I will give you rest." Now he sees Him without a veil between, he sees Him as the God-man Mediator, invested with power, resplendent in glory, and he cries, "The Lord God Omnipotent reigneth!" He has gained a sight of Him who is the fulness and light of heaven; he sees His face, and is near Him. He has gained *the great prize* of being in the likeness of his Lord, positively holy, and that for ever. He has gained *the right of setting down in the presence of God*. This is a wonderful gain. We should not think of sitting down in the presence of the Queen; but think of sitting down in the presence of God: "He that overcometh shall sit down with Me on My throne, even as I have overcome and am set down on My Father's throne." He has gained the presence of God. While here he often mourned an absent God; now he is set down with his Lord, in the presence of angels and redeemed spirits, with a palm in hand and a crown upon his head; he adoringly bows before His face, and crowns Him Lord of all. At last he has gained *his long looked-for home*. Here he was a pilgrim stranger far from home, now he is at home in the inheritance reserved for him, with fields of living

green and rivers of delight. He has taken his place among the children at home. That was a favourite hymn of his beginning—

“Jerusalem, my happy home,
Name ever dear to me;
When shall my labours have an end
In joy and peace in Thee?”

My dear friends, are you looking for this home? Can you say:—

“Here in the body pant,
Absent from Him I roam;
Yet nightly pitch my moving tent
A day’s march nearer home?”

May the Lord add His blessing, for Christ’s sake. Amen.

THE COMING GENERATION AND OUR CHURCHES.

BY JOHN PIGGOTT.

VI.—HELPERS, TEACHERS, AND SUPERINTENDENTS.

WHAT age are you, my reader? What numbers God in His wisdom cuts down before the age of twenty? Is your life spared? If so, what for? If only that you live for yourself, then yours is an existence unbrightened and cheerless, for it lacks all that joy and pleasure that God oftentimes rewards the many acts of brotherly love and kindnesses we owe one to another. Or is it spared in love and mercy to give you the opportunity of doing the Lord’s will, and, in your humble measure, testify by your daily life of the light that is within you? If you and I are spared to live, God has a good reason for it: and it is well to press home this question to ourselves: *O Lord, why am I spared?*

We read in Romans of those who did not like to “retain God in their knowledge;” and it was because they delighted in wickedness, and were “filled with all unrighteousness.” If that accurately describes your character and condition, then you are indeed unfit to be either helper, teacher, or superintendent in the Sunday-school. Paul says, “Till I come, give attendance to reading, to exhortation, to doctrine;” and we are certain “that wisdom is a tree of life to them that lay hold of her, and happy is everyone that retaineth here.”

HELPERS.

The question has been put to us, why we use the word “helpers.” Paul says, “Greet Priscilla and Acquilla, my helpers,” and “Salute Urbane our helper in Christ.” A helper is one who aids and assists, and such an one in the Sunday-school stands in a sort of probationary or apprenticeship state; and this, in some cases, is very desirable, and gives time to form a right judgment of the helpers’ capability and suitability. We have found them very helpful as a reserve force, for they have many a time helped us out of our difficulties, and eventually proved invaluable as teachers; so that, with regard to Sunday-school helpers, we can adopt the words of Amasai to David, “Peace, peace be unto thee, and peace be to thine helpers.”

TEACHERS.

Over twenty years ago I took a young man with me to a ragged school, and on our return I found him much upset, for he said the boys were very rude and cheeky, and made all sorts of remarks about himself.

Now, his "*get up*" ruined his prospects as a teacher. There was too much collar and cuffs, and gold chain and diamond ring. Even these things should have the serious consideration of every teacher, that they may exercise sound judgment therein. Even lady teachers had better leave their *very best dress* for other occasions, so that their minds may be free from the care of it.

Melancthon, the reformer, was called the "teacher of Germany;" and what he was to a country, that the Sunday-school teacher should be to his or her class. Their whole heart and soul must be in it, and every effort will be put forward to teach well; and they will feel, before many Sabbaths have passed, the truth of the words that "the husbandman that laboureth must be first partaker of the fruits," and also, "Not given to much wine, teacher of good things;" and will fully agree with Peter when he says, "Wherefore I will not be negligent to put you always in remembrance of these things . . . yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this tabernacle." And it is only as the teacher realizes the solemnity of his office that he will be fully concerned as to what he is to teach; and the more he feels himself to be nothing at all, the more useful he will be, and the nearer to perfection will he arrive.

We cannot be too anxious that our conduct and walk shall agree in teaching the truths we profess to love; and we shall not be wrong if in our innermost soul we desire that the words of Nicodemus to our gracious Lord may be applied even to us, for every sent teacher is a doer of miracles: "We know that Thou art a Teacher come from God, for no man can do these miracles that Thou doest, except God be with him."

SUPERINTENDENTS.

There will be times when the superintendent may need a little of the wisdom of the serpent in his dealings with men; but his first essential qualification is to be a personal possessor of the sovereign grace of God. He also needs to be endued in a large measure with the missionary spirit. His position calls for peculiar and rare gifts, for he is the servant of all and master of none. He should be able to superintend by a look, and his presence in the school be sufficient to guarantee order and attention.

At the Teachers' Meeting all the clerical government work should be done, but it is the superintendent's special province to take the oversight of every branch of the work, and to regulate and direct the same. He should be first, whether in arranging the forms or seeing to the comfort of the teachers, and the many little things that someone must see to. Endued with wisdom he will always be well conversant with the lesson, and fully prepared to address the school or take the Infant or Bible-class, if needs be, through the absence of a teacher; willing, in short, to be anything or nothing.

Helpers, teachers, and superintendents may disagree upon politics, teetotalism, and many other things; but upon the way to heaven there must be no disagreement, they must be all of one mind, and they will find it to their profit to carry out Luther's advice, "To pray well is to study well." The superintendent will continually carry out the advice given in the Proverbs, "Be thou diligent to know the state of thy

flocks;" and whilst many a modern Absalom is "raising up to himself a pillar," I trust all of us interested in Sunday-school work shall be "building up ourselves in our most holy faith, praying in the Holy Ghost;" for I am persuaded that if the superintendent be enabled to stand firm from an inward conviction of the truth which he declares—my opinion is—that he will find the teachers and helpers much more ready to follow than he anticipates. Many of our schools—speaking after the manner of men—are lost to our denomination purely from the faint-heartedness and pusillanimity of those who, under God, should be the leader and head, and not the tail.

And now, my dear Mr. Editor, may I add that we should do all that in us lies to spread *our own literature*, and especially the E. V. & G. H.: and I trust it was of God you wrote me respecting these papers, and I earnestly hope that in the writing of them I have been led by the Holy Spirit, so that, if there be any good in them, to His name be all the glory.

[Most sincerely do we thank our esteemed friend and brother, Mr. John Piggott, for his six valuable papers on Sunday-school work. We hope that friends interested in the teaching of the young in our Sunday-schools will prayerfully and *carefully read them over again*. They will bear investigation in the light of divine truth.—ED.]

THE LATE MR. ALBERT BOULDEN.

"WRITE," said the voice from heaven to the apostle John, in the lonely Isle of Patmos, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them;" and if words express anything, it can be truly said that the above quotation aptly describes the blessed and happy position of all the Lord's people in general, and of the subject of our brief sketch in particular.

God takes His prominent workmen from all ranks and stations in life; but the Word of God and general observation in the Churches of God, as well as reading the biographies of numbers of His saints, lead one to the conclusion that "not many" of the great ones of the earth does He employ for the special work which His Divine purpose has revealed shall be carried on. From the humble as reckoned by men, from the lowly as judged by social standing, God's brightest and most useful servants are mostly called, equipped, and qualified to serve Him. It was so with the late Mr. Albert Boulden. Born of parents who, though rich in faith and heirs of a grand inheritance, were not wealthy as regards this world's goods, he was endowed, nevertheless, with a good understanding and clear judgment which the most cultured training does not always impart. He first saw the light of day at Dartford in the year 1824, but in the providence of God he was led to the great Metropolis when a very young man, where as a commercial traveller he commenced that career which was so honoured and blessed of God that enabled him to use that influence and power which God had endowed him with. Wisely and well did he wield that power, both in the world and in the Church.

Not all God's family have to pass through the deep experiences of a

Bunyan, a Huntington, or a Wells; it was not so in our departed friend's case. Gently and quietly was the work of grace commenced and carried on in his heart. In the green pastures and by the still waters was he led; and though he experienced the truth of the Saviour's words, "It is through much tribulation ye must enter the kingdom," yet it was with the still small voice of God's Spirit, with the cords of love and tenderness, that he was drawn to the love of that truth for which he had the greatest affection, and for which we verily believe he would cheerfully have suffered the loss of all things.

At the age of twenty-three he was baptized by the late Mr. James Wells, under whose ministry his soul was fed with the finest of the wheat, and for whom he had the highest honour and respect. When in his forty-fourth year he was chosen deacon, and in this high and important office he remained till the day of his death. We make no invidious comparison when we say he was a model deacon. Unobtrusive and mild in his demeanour, in principle and in love of the truth, where shall his equal be found? Firmly rooted in the doctrines of distinguishing grace, and with the grace of those doctrines loved from the bottom of his heart, he ever abode in the truth as it is in Jesus, and one feels confident that that Master whom he worshipped and adored would give him that joyous welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Who among the present members and congregation of the Surrey Tabernacle will not remember with pleasure the hearty grip of his hand, the friendly nod of his head, the genial smile, and quiet and suitable word of comfort, consolation, or sympathy which he was able to impart? Truly, "The memory of the just is blessed."

Not only as a deacon was our departed brother both honoured and useful, but that grand institution, the Aged Pilgrims' Friend Society, have lost a true and substantial friend. A pilgrim himself in one sense, he could sympathize with those who were pilgrims and of the household of faith, and for him to sympathize was to help and to succour. How many of those who are pensioners of that society could testify of the kindness of heart and loving sympathy of the departed, will never really be known. May God raise up another like unto him to take his place as a member of the committee of the Aged Pilgrims' Friend Society.

That exceedingly useful, prosperous, and well-conducted institution, "The Surrey Tabernacle Benefit Society," will have to mourn a great loss, and we venture to say that very few know how much that society is indebted for its present high commercial standing to the foresight and sound business judgment and tact of the late Mr. Albert Boulden. Only once or twice (and then through illness) since the death of the late Mr. Beach was he absent from the chair at the annual meeting. No more will the members be accustomed to the familiar line on the annual report. "Albert Boulden, Esq., one of the trustees, will occupy the chair." Their loss in this respect is great.

We write not thus to magnify the creature; God forbid. These are only a portion of his "works" which he was enabled, through the grace that was bestowed upon him, to give his time and attention to. They do "follow him," and were heaven attained by good works (but it certainly is not), surely heaven were his. But he rests from his labours,

and his glorified and emancipated soul is now amongst the redeemed host ascribing "Unto HIM that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to HIM be glory and dominion for ever and ever."

No meeting (either private or public) at the Surrey Tabernacle would have been complete without his familiar "Well, my dear pastor, and brethren," had been heard. There would have been something wanting if his quiet unassuming presence had not been there. A vacancy would have been apparent had the senior deacon's chair been empty. Hence there was no passing him by, much as he would have desired it personally. No, the audience, be it large or be it small, expected "a few words" from brother Boulden; and if by those few words he could serve "the cause," they were cheerfully and most heartily given.

But the time of his departure was at hand, unrevealed, as it mostly is, to the eyes of those who had close dealings with him. Worshipping in his accustomed seat in the Surrey Tabernacle on the Wednesday evening, drinking in deep draughts of Gospel truth from the lips of that pastor he so loved and served as a deacon, he and those around him little thought that the appointed time was so close at hand. But so it was. Leaving the sacred house of his Father-God, after a time of refreshing, like a shower upon the mown grass, he left it never more to return. Taken on the next day at a friend's house not far from home with pains in the region of the heart, which rapidly became more severe, he gently and quietly fell on sleep in the very early morn of the 13th of May, 1892. Sudden death was indeed in his case sudden glory; that God whom He had long worshipped as "Sovereign Ruler of the skies," gave the command, "Come up higher," when He would and where He would, and his soul was soon translated to that blissful place where the wicked cease from troubling and the weary are at rest. Farewell, brother Boulden, thou now seest "the King in His beauty," and with the spirits of just men made perfect, thou wearest the victor's crown, the palm of victory is in thine hand, and at the feet of Him whom thou didst love on earth, thou lovest in holy adoration and sinless worship.

And what about those who are left behind? His brother deacons have lost a colleague who, speaking after the manner of men, could ill be spared. His sorrowing pastor has had a wrench that he must remember for many days to come. But though pastor and deacon, member and friend, mourn their own individual and collective loss, they as heartily desire to rejoice in his eternal gain. It was doubtless a day of sorrow and grief when the patriarch of old was commanded by his God to climb Pisgah's heights and with that piercing, undimmed eye view the glorious land of promise—the land flowing with milk and honey. No wonder the children of Israel mourned and wept for him, and thought where his equal could be found. But though God buried His workman, His work was carried on, and Joshua, the son of Nun, was ready to step into the breach caused by the removal of even a Moses. May it be so with the Church and people at the Surrey Tabernacle; and as the Lord has taken a valued, useful, and honoured servant of His to be with Him, so may his mantle fall upon a worthy successor.

ROBERT STOCKWELL.

26, Grosvenor-terrace, Camberwell, S.E.

THE LATE MR. J. VAUGHAN.

WE announce with deep regret the sudden death of our highly-esteemed brother, Mr. J. Vaughan, pastor of Trinity Chapel, Devonshire-road, Hackney. Our brother, it appears, preached on the morning of the first Lord's-day in June, administered the ordinance of the Lord's Supper, and on reaching home was taken ill, and passed to his eternal rest about half-an-hour after midnight. Particulars of the funeral next month.

MR. W. J. STYLES' ADDRESS AT MR. VAUGHAN'S FUNERAL.

"And they glorified God in me."—Gal. i. 24.

THIS has proved a sorrowful year. Death has summoned to their long homes not a few of all ranks of society; some very eminent Christian ministers also having received their call to exchange their spheres of labour for the rest and blessedness of those that die in the Lord. The descriptions of the funerals of some of these have contrasted strangely with the only account of a Christian funeral given in the New Testament, "And devout men carried Stephen to his burial and made great lamentation over Him." Such a funeral is, however, this. All that will take part in it have been asked to do so solely because they love the truth of God and the God of truth—even as our dear brother Vaughan did—and our "lamentation" is the simple expression of what our hearts feel. It is, perhaps, not "great" lamentation. We think of his long and useful life. We think of his consistent career—maintained to the end. We think that God condescended to employ him till within a few hours of his decease. Happy death! to assist at the supper of the Lord on earth, and so soon afterwards to be called to the marriage supper of the Lamb above!

Our text or motto primarily refers to the apostle Paul, and the joy which his call by grace caused to the Churches of Judea. While, however, they rejoiced at his conversion they carried their thanksgiving to Jehovah's throne. "They glorified God in me."

For a moment or two let us refer the words to our dear brother whose coffin is so near me while I speak. We must think of him. This is inevitable, but may we "glorify God" on account of what he was ere, "having served his generation by the will of God, he fell on sleep."

Our estimate must include his natural character and capacities, which should not be overlooked in our solicitude to exalt the more precious gifts of the Holy Ghost. John Hazelton observed of Samuel Milner that "if the grace of God had done nothing for him, he would have been an honest man." Similarly of our dear brother Vaughan we may say that, apart from the endowments of grace, he possessed a fine moral sensibility, a candid and amiable disposition, a mind of no common power, which, combined with his attractive physique and rich and resonant voice, were no unimportant factors in his ministry. "Sovereign goodness," as the late W. Palmer observed, "is the source of all beneficial distinctions." To God be the glory, therefore, for all that constituted our friend what he was, considered simply as an honourable and talented man.

Consider him as a saved sinner. Methinks, could those mute lips speak once more, their utterance would be, "The only distinction by which I desire to be remembered is as a sinner saved by grace." "Give God the glory, for the man is a sinner," said John Hazelton, at one of his anniversaries, when some one had spoken warmly in his praise. The salvation of the soul is always unspeakably important, but this fact is, perhaps, most apparent when we are confronted by death. Our friend's ransomed spirit is at this moment in paradise, where, in his Master's presence, he awaits with joy the pealing of the resurrection

trump. For the love that chose him, the blood that redeemed him, and the grace that sought and kept him to the end, all glory be given to our triune God.

Consider him as a witness to the truth. This all Christians should be; but he was so in an official way, and we remember with pleasure how clear and consistent and unwavering his testimony always was to the fundamental truths of the Gospel. The absolute inspiration of the Word of God, man's utter ruin by sin, the eternity, immutability, sovereignty, freeness, and certainty of God's grace, the mediatorial fitness and fulness of his well-beloved Lord, and the invincibility of the Spirit's operations in the hearts of God's elect, were themes on which he loved to expatiate, and with a breadth of Scriptural illustration and a spiritual savour that were peculiarly his own. Never fierce or violent, he was always firm, and his confidence sprang from his own heart-felt experience of the preciousness of the facts that he enforced with such fidelity and power. For this we also humbly "glorify God."

Consider him as a pastor in his nearer and dearer relations to the beloved Church of his charge and choice. In this character he shone. "Ye have not many fathers," said Paul, but surely he was one. The youngest felt the charm of his presence, the oldest, the dignity of his grace. Always grave and weighty, there was no officialism about him, and he could sit and chat with a poor old pilgrim in her garret or cottage and insensibly draw out her heart to tell of the wonders of grace as she had felt them in her soul. A rare gift this, to make others, even the lowliest, feel at ease in your presence; but such a gift was his. We recall it with mingled feelings of gratitude and sorrow, but the sovereign and gracious Giver must have "all the glory."

Consider him in relation to the interest he manifested toward the different societies with which he was associated. The Aged Pilgrims' Friend Society, the Calvinistic Protestant Union, and the Society for the Relief of Necessitous Protestant Ministers, their Widows and Orphans, have lost a true and warm friend. Not only did he advocate their claims on great public occasions, but he worked on their behalf, and that constantly and assiduously. I have known him attend the meetings of the committee of the last-named society on cold, damp, foggy, winter evenings when, owing to his feeble health, the effort to come must have been a great one, but his presence was invariably felt to be a blessing on those holy and happy occasions, and his absence would have caused no small blank. I remember his submitting the draft of one of the annual reports to me. It commenced with an ascription of praise to the Master. "I always like to give Him the foremost place," he observed. We would do so now, and "glorify God in him."

Consider him in his relations to his ministerial brethren. Here he was pre-eminently loving and beloved. His greeting, "My dear brother," had always in it the ring and emphasis of affection and sincerity. I have known but two men whose speech and deportment were so fragrant with the aroma of the unction of the Holy One—himself and William Houghton, of Ipswich. Dear brethren in the ministry, have we not indeed lost a choice friend? We sorrow deeply. Yet, again we strike the same note to "the praise and glory of His grace" who made him what he was.

I cannot presume to lift the veil from the sanctity of his domestic relations and speak of what he was as a husband and father. They who knew him best loved him most. I am sure of this, and their sorrow must be very great. We assure them of our sympathy. May "God's soft hand," to quote his own sweet hymn that we just sang, wipe their tears away. Ere long we shall group around his grave to utter the last farewell on earth, but the "blessed hope" to which our brother, Mr. Hamilton, referred in his appropriate and touching prayer, must forbid the sorrow of dejection and despondency.

“Hark, hark, hark, the glad tidings,
 Soon, soon Jesus will come,
 Robed, robed in honour and glory,
 To gather His ransomed ones home.”

Then, O thank God, we shall meet in the land beyond the river to part no more for ever.

THE LATE MR JAMES LEE.

We very deeply regret to record the death of our beloved brother Mr. James Lee, of Laureston House, Romford-road, Forest Gate, aged fifty-five years. He had been suffering for several weeks past, and when we met him at Prittlewell, in May, our heart was pained to see him in such a weak state of health and unable to hold conversation; he appeared, however, to be fully conscious of the good things stated in his hearing on that occasion. Many happy hours have we spent together at public meetings, and in his own house with other brethren. He was a sterling man of God, a lover of the pure truth, and of good men; and was exceedingly generous to the Lord's poor and many of the Strict Baptist causes in town and country. His beloved wife and family, also his pastor, Mr. W. H. Lee, and the friends at Bow, feel his departure keenly. From our heart we sympathize with them in their great loss and sorrow. We were first informed of the solemn event and of the funeral by the annexed kind letter from Mr. W. A. Lee:—"236, Romford-road, Forest Gate, June 2nd, 1892. DEAR MR. WINTERS,—I am sure you will be sorry to hear that dear father died at noon to-day. If it is convenient, we shall be glad to see you at the funeral, as father always expressed a wish that you should follow him to his last resting-place. The cause of his death was apoplexy.—Yours sincerely, WM. A. LEE." The following account of the funeral is from the pen of our ever-loving and willing helper, Mr. John Waters Banks.

THE FUNERAL

of Mr. Jas. Lee took place on Friday, June 10th, 1892, at Ilford Cemetery, which started from the residence of the deceased at 12.15, arriving at the cemetery by one o'clock (the time appointed), the *cortégé* consisting of a hearse and four horses, followed by twelve pair-horse broughams, containing members of the family, ministers of the Gospel, and several intimate friends, beside his partners, Mr. Lucas and Mr. Bolton. The service commenced in the cemetery chapel by Mr. Henry Lee giving out hymn 140, 2nd Book, Watts:—

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

Mr. Holden read most pathetically the Scriptures, and Mr. E. Mitchell pleaded with the Lord on behalf of the family, the Church at Bow, and the Churches of truth in general. Mr. W. H. Lee then gave an address on the solemnity of death, and the great importance of being prepared for the very grave event, and of the matchless mercy of salvation to poor, needy, guilty sinners. Quoting the words, “He bore the sins of many,” he (Mr. Lee) put the question very pointedly, Are we among the number? Has the Lord made us disciples of His love and favour? Is it nothing to you that Jesus should die? Our beloved brother was like the rest of us—a poor sinner, and he daily groaned on account of sin. Through sovereign grace I hope all here may know Him who is the resurrection and the life. After a few kindly words to the family, Mr. Lee concluded a very solemn address. Mr. Haines (Homerton-row) gave out hymn 738 (Denham). The remains of our departed brother were then carried to

the grave where, after the body was laid in its last resting-place, Mr. Burbridge (Camden Town) gave out Watts' hymn, commencing, "Why do we mourn departed friends?" and Mr. Cornwell (Brixton) said: We are all mourners to-day, and our grief is great and sincere. Nearly every Church of God in London will mourn the loss of our brother James Lee. How many widows and orphans I don't know, but there are some. He was a man who held in high esteem the doctrines of distinguishing grace; very few men were so honest as was he. He loved the truth with every power of his mind; he received the truth all over him. He was a minister's friend—those who were faithful to the order of the New Testament. When I say the ministers have lost a friend I mean it, and I feel it. The Churches have lost a friend, both in London and country. He made himself known to me over twenty-five years ago by a gift of Bibles and Testaments for our Sunday-school at Stoke Newington; that is the way he made himself known. But he is gone; brother, thou art gone. Here are his mortal remains, but his spirit is in heaven. Mr. Cornwell concluded a brief but feeling address by saying there was something in our brother James Lee that everyone who knew him truly admired. Mr. Noyes (Poplar) gave out another hymn, and Mr. Baldwin (Limehouse) concluded the service with prayer and benediction. Among those present we noticed Messrs. Beale, Chandler, Kempston, Crook, Turner, Youdan, Saville, Flory, Fountain, (G.) Webb, and many others from London and suburban Churches.

JOHN W. BANKS.

CHEERING WORDS FOR ANXIOUS ENQUIRERS.

*A Letter by the late THOS. B. VOYSEY, to a seeking soul,
written Nov. 17th, 1873.*

MY DEAR FRIEND, — It is with mingled feelings of pleasure, regret, and shame I take my pen in hand to address you.

I.—Pleasure in again perusing your letter of solemn, holy, pleasurable solemn tidings. If the dear lady of whose sudden decease you wrote me was prepared, as you have reason to believe, was it not pleasure to her to be beckoned to those "eternal mansions," to be

"Free from the approaches of decay,
Or the least shadow of a spot"?

Yet it is solemn to those left behind. The voice seems to say, "Be ye also ready."

I was pleased with your epistle on her account, and I trust thankful for the grace displayed in her; but I was also pleased in seeing that Satan will not leave *you* alone. "He worries those whom He cannot devour." You know, my dear friend, that it takes two to make a quarrel, and if you feel any antagonism to that great enemy of souls, why is it? Did you always have it? Did it arise and spring up from yourself? I think, yea, am sure, that the answer must be in the negative, for if a kingdom be divided how shall it stand? If Satan rise against Satan, how shall he stand? Antagonism to Satan and his ways of sin must arise from grace in the heart. If this—namely, grace, be in the heart, how came it there? It was given in regeneration, whenever that took place; though faint at first, it will grow, and in the Lord's time manifest itself. How came grace to be given? Because of predestination and foreknowledge. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that

He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also *called*" (Rom. viii. 29, 30). Follow it out, and see where it leads to. Grace follows in the track marked out in His decrees.

But when we look at these things we must first look within, and ask two or three questions. 1st, Have I life? Perhaps we can hardly tell. Well, then, 2nd, Do I see? Do I see myself a sinner? Oh yes! From the sole of the foot to the crown of the head I am all uncleanness. Then I must have life, for no dead man, in that state, ever saw. 3rd, Do I hunger and thirst after something which I do not possess, yet scarcely can tell what I want? Yes; what I want is bound up in this "salvation;" or, "Give me Christ, or else I die." Why these feelings? Because of life, which has its cravings, which must be satisfied.

I am told that of all sciences that of botany is the one which most leads the mind to the Creator. In other sciences order is distinctly and strongly marked; but in this, order and life, which none can give but Him. Men can give form to objects, but yet they remain dead. Therefore if life is in the soul (spiritual life, of course, I mean), and if it was not always there, it must have been implanted by someone at some time. If man cannot give it, if it is beyond the power of the highest angel to give, if no devil in hell wishes to give it; then, seeing there is only One left who could give it, it must be that One, and bless His dear name it is He who gives eternal life to His dear sheep; and if you have life, the life of feeling, of desires, of hungerings and thirstings, you are a lamb at any rate, in the fold of the Chief Shepherd, who laid down His own life in order that all His sheep and lambs might live. Cast, my dear friend, your soul into His hands. Wait not until you improve.

"If you tarry till you're better,
You will never come at all."

But go with all your guilt, just as you are. As Hart says:—

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him:
This He gives you,
'Tis His Spirit's rising beam."

He is a Saviour for those who feel themselves lost. His blood is a fountain for the filthy, and drink for the thirsty. His righteousness is to shelter the naked, and His loving heart and bosom the resting-place for the weary and oppressed. Do not be discouraged if you do not obtain an answer immediately. Go again and again, and wait and watch patiently, and pray until He arise for your relief.

The Lord has various ways of dealing with His people. In some He commences His work with deep convictions, and drives them to the Saviour. In others He awakens concern, shows them the beauties of Christ, and allures them to Him; but afterwards, by line upon line, precept upon precept, He deepens and extends His work, gradually unfolding the hidden evils lurking within, and making them cry often, in the language of the great apostle, "O wretched man that I am!" Such I feel is my own case. I am passing through a season of dark temptation, and, sad to say, have yielded to the foe. He has sought for and

found occasion against me, and truly I have found him my accuser, while my conscience cannot deny the truth of his accusations. Yet, midst all, I trust my confidence and hope is in the blood which cleanses from all sin. Here I am hanging, but I want to realize my Father's forgiving smile, and to experience His loving kiss, which will dispel all my fears and reassure me of His love.

I desire to leave myself in His hands. It may be necessary for me to have a portion of the shade in order that the light may be more manifest, and the contrast more striking. What He wills is best. He is too wise to err, and too good to be unkind.

. . . Lately I have been studying the life of Daniel, in order, if possible, to help two or three of my boys to pass successfully in that subject. I have not yet heard how they have got on. I feel that my class is composed of those who will soon be turning out into life, and who can tell their future? Oh! may it please Him who "wings an angel and guides a sparrow," to cause some word to be made a blessing to their immortal souls, which in His own time may bear fruit to His honour and glory. My labour then will not have been in vain.

. . . I close by wishing you all needful blessings, both spiritual and temporal, from the great Storehouse, Christ Jesus, who is able and willing to assist the needy, and who says, "Come unto Me . . . and I will give you rest."

So prays, your sincere friend,

THOS. B. VOYSEY.

"EVE'S LAMENTATION."

"Must I leave thee, paradise?"

[From "THE GOSPEL MAGAZINE," *May, 1868*, by kind permission of the Editor.]

THE labours of the Sabbath being ended, I passed the night at a friend's house. After supper the daughter was bid to play several pieces on the piano. Among other pieces was "Eve's Lamentation." Never, till my dying day, shall I forget the sentence, sung so softly and sweetly, "Must I leave thee, paradise?" The words entered my inmost soul. I pictured in my imagination the mother of all living, standing at the entrance, and casting a longing look behind to the garden of Eden, and wondered what her feelings must have been. Then I thought the people of God in the heavenly paradise will never stand weeping and crying, "Must I leave thee, paradise?" With thoughts of the kind I fell asleep. Very early in the morning I awoke, the words being still on my mind. The Lord gave me such an overwhelming display of His love that I rejoiced "with joy unspeakable and full of glory." By precious faith I saw heaven opened. The dear Redeemer appeared, as spoken of in "The Book," before time began, saying, "I delight to do Thy will, O God." He seemed enthroned in glory, with seraphs waiting to do Him homage. But His thoughts were engaged in the salvation of His Church—the bride, the Lamb's wife—and, looking round on the glories of heaven, I thought I heard Him say, "Must I leave thee, paradise?" Must I lay aside My crown? must I descend to earth, and take upon Me their nature, be cradled in a manger, live a life of suffering, agonize in Gethsemane, sweat there great drops of blood? "Must

I leave thee, paradise?" to stagger beneath the cross, to endure the hell of suffering due to My fair one (though nothing but pollution in herself)? Must I be denied the countenance of My heavenly Father, and cry in bitterest anguish, "My God, My God, why hast Thou forsaken Me?" Yes, "I must leave thee, paradise;" but "I will come again after I have finished the work the Father gave Me to do." By precious faith I saw Him ascend (after blessing His disciples), and the pearly gates opened wide, and lifted up their heads, and the King of glory entered and took His mediatorial seat at the throne.

"Must I leave thee, paradise?" Yes, *this same Jesus*—my Husband, Brother, and altogether lovely One—shall come again in like manner as He was seen to go into heaven, to be glorified in His saints, for He will come in the clouds of heaven, and be admired by all them that believe. He says, "I will come again and receive you to Myself, that where I am, there ye may be also." If I should be living at that great, that solemn, that tremendous day, when the trumpet shall sound, I shall see Him, not, I trust, as Balaam, who exclaimed. "I shall see Him, but not now; I shall behold Him, but not nigh!" But at the sight of Jesus, my glorious Lord and Saviour, I shall lose this body of sin and death in which I now groan, being burdened, shall be transformed into His glorious likeness—

"And then, on love's triumphant wings,
At once to glory rise."

"Millions of years my wondering eyes
Shall o'er His beauties rove,
And endless ages I'll adore
The glories of Thy love."

But why such amazing love to a sinner, richly deserving hell and damnation? My thoughts were then engaged with those whose heaven is this fleeting world. I fancied I saw a rich worldling, on his dying couch, considering his vast estates, and saying with Eve, "Must I leave thee, paradise?" What for? Oh, sad, sad reflection! the pit of darkness and eternal misery. I rejoiced with trembling, and could but admire the distinguishing grace and love of the Triune Jehovah in delivering me from going down to the pit, through the Lord Jesus Christ my Ransom. What a mercy for a poor worm of the earth thus to be favoured with communion and fellowship with Him who is not ashamed to call us brethren.

"If such the sweetness of the streams,
What must the Fountain be
Where saints and angels draw their bliss
Immediately from Thee?"

Well, beloved, the time is fast approaching when time shall be no more—when there shall be no more sin, sorrow, pain or woe.

"Then shall our joyful senses rove
O'er the dear Object of our love."

Oh, the blessedness of having "a good hope through grace." May we be kept daily waiting upon Him, and watching for His coming, for He will soon come, and fold us in the arms of His everlasting love, and take us to His blessed home, where every tear will be wiped away.
"Even so, come, Lord Jesus."
A WEEPER.

Chatham.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

Our brother L. H. Colls, in his "Denominational Look-out," says, 'There is a sacred charm about the very word missions to every Christian spirit. It was a missionary ship that conveyed the apostle to our own European shores, and what a glowing account we have of the first two converts, Lydia and the Philippian jailor. There are no words in Holy Writ so inspiring as those which refer to the glorious spread of Christ's kingdom. And who that has been to Calvary, who that has gazed upon its agonies and tasted of redeeming grace and dying love, does not take up the grand words, 'Let the whole earth be filled with His glory?'

"There is no happier nor healthier spirit than the missionary spirit. Let us do all in our power to cultivate it. We have slumbered and slept far too long. We have allowed others to outstrip us in this blessed service.

"In the sacred name of Him who once hung upon the cross, who endured its curse, who is now exalted at the right hand of God, we call upon our wealthy members—yes, and upon all, whether rich or poor, who have been enriched by the wondrous love of Jesus—to give to this blessed work."

The committee would be much encouraged, and real help rendered to our mission, if the readers of the E. V. & G. H. would help to circulate

"THE OLIVE BRANCH."

The price is only one halfpenny. Each monthly number contains the latest news from India and Ceylon.

In the June number Mr. Doll says, "I am certain it will be very gratifying to our supporters and readers to know that there are 2,000 converts, who have been under instruction for some three or four years, anxiously waiting to be baptized and received into the fellowship of our mission Churches. But our missionary is unable to do this for want of the means to employ additional agents to teach and look after the people, many of whom are living in distant villages and hamlets."

Brethren and sisters, *think on these things.* Yours heartily,

R. E. SEARS.

CLAPHAM JUNCTION (PROVIDENCE CHAPEL, MEYRICK-ROAD).—The first anniversary services in connection with the settlement of Mr. R. Thomson as pastor of this Church were held on Sunday and Tuesday, the 15th and 17th May. On Tuesday afternoon Mr. Bush delivered a very edifying discourse from Dan. x. 10, "Behold, an hand touched

me." He was graciously helped in dwelling upon God's life-giving touch, His healing touch, and His inspiring touch. At the close of this service a good company of friends partook of tea in the schoolroom, after which an evening meeting was held, presided over by Mr. J. Upsdale. The pastor stated that since he commenced his regular ministry at Providence in the month of April last year he had given the right hand of fellowship to eighteen new members, eight of whom he had previously baptized. The chairman then gave a most interesting address, in which he spoke of the valuable services rendered to the cause of Christ and of humanity by Christians of various denominations. Addresses were delivered by brethren Styles, Herring, Davis, Beecher, and Bush. The collections amounted to nearly £20.

TOTTENHAM, MANOR-ROAD, PARK-LANE.—Special services were held here on Whit Monday, as previously advertised in the E. V. & G. H. The little iron chapel was crowded when brother Belcher, of Homerton-row, discoursed upon the words, "Therefore, being justified by faith, we have peace with God"; and right well did he point to Jesus as the source of all real and lasting peace, and show how by faith (the comma is wrongly placed in our version) the sinner apprehended and appropriated that "peace of God which passeth knowledge." Our brother was excellently led by the Spirit, and those present drank in the words as the earth, on the previous morning, drank in the refreshing shower. "It is good," one and another said, "to be here." After tea, a public meeting was held under the presidency of the honoured pastor (senior Metropolitan Strict Baptist pastor, we believe) of "Salem," Wilton-square, Islington, and was crowded, like the afternoon service, with friends from London, Ponder's End, and the neighbourhood. Addresses were given by brother Myerson, who drew the sword on behalf of the doctrine of election; brother Hewitt, who gave the friends a much-needed exhortation to take courage; and brothers Kingston, Smith, and Drew, whose addresses were received with kindly appreciation. It is well known that the friends here have been passing through a time of trial, but they feel that the large population with which they are surrounded warrants them in continuing to uphold the "Banner of Truth," "whether men will hear or whether they will forbear." And having sowed in tears they shall, by grace, "doubtless come again rejoicing, bringing their sheaves with them."

May they soon be enabled to announce to their brethren who read this magazine this happy result of their labours.

PECKHAM-ROAD (MIZPAR). — On Whit Monday we held our anniversary. The sermon in the afternoon was preached by Mr. W. J. Styles from 2 Tim. iv. 17, "Notwithstanding the Lord stood with me," which was heard with the deepest attention; and was like being out in the fields on a quiet night in summer, when one feels the dew is falling, which is not only refreshing your own soul, but you feel that it is giving a like blessing to all around. In the evening Mr. S. Banks preached from Solomon's Song viii. 13: "Thou that dwellest in the gardens, the companions hearken, to Thy voice: cause me to hear it"; and was opened up in many ways and practical truths put forth for the benefit of Zion, so that we could say we have had joy and gladness, a feast, and a good day. Our collections, though not large, have been a great help, and we thank all who gave assistance. We can now say we owe no man anything. "Hallelujah."

CAMDEN HIGH SCHOOLS (168, CAMDEN-STREET, KENTISH TOWN-ROAD). — The 20th anniversary of the Sunday-school was celebrated by services held on Sunday, May 22nd, and Wednesday, May 25th. Brother Dalton preached two excellent discourses, Sunday morning and evening, and brother P. Reynolds, of Highbury, very sweetly commented upon the words Jehovah-Jireh in the afternoon. There was a large attendance of scholars and friends. On Wednesday evening, May 25th, a public meeting was held, at which brother I. R. Wakelin kindly and ably presided. The secretary, brother Harrow, read the report, and the treasurer, brother Burrows, the balance-sheet. The annual report, which in substance was a review of the Lord's goodness during another year, showed that there were 75 scholars and 10 teachers, with the officers, upon the books; 14 scholars had undergone an examination in Scripture by the appointed examiners; 1 scholar obtained a first-class framed certificate, 10 took second-class certificates, and 3 failed. Collected by the scholars for the Strict Baptist Mission £6 9s. 6d., and £1 8s. for the Sunday-school Union Continental Mission. The scholars' library consists of 333 books, the teachers' library 50 books. Treasurer's balance-sheet showed a balance in hand of £3 1s. 2d. up to December 31st, 1891. The ministerial brethren, Flegg, Dads-well, and Beecher, were helped to make some encouraging remarks. Much pleasure was afforded by the presence of a large number of old scholars. A vote of thanks to the chairman and speakers terminated the proceedings,

and it was felt that the anniversary services of 1892 had been seasons of refreshing from the presence of the Lord. — P. H.

BRADFIELD-ST.-GEORGE. — The anniversary services on Whit Sunday and Monday were both profitable and encouraging. On the Sunday, brother F. C. Holden was helped to preach the Gospel of our Lord Jesus to full and attentive congregations. We very heartily thank our brother and the Lord for permitting him to visit this part of His Church. May the Lord bless him abundantly in his work. Our brother Evans preached a good sermon on the Monday afternoon, on the work of the Holy Ghost, the Comforter. About 130 took tea, superintended by our sister, Mrs. W. Bland. Our pastor presided at the evening meeting. Good sound Gospel addresses were given by our brethren Ward, Morling, Evans, Holden. Many friends were present from sister Churches. We thank them all, and pray that the Lord will graciously bless both pastors and Churches with His presence and power. — W. D.

PRITTLEWELL. — Recognition services were held on Thursday, May 19th, when our brother J. Chandler was publicly appointed to the pastoral office of the Strict Baptist Church in the locality, and in which brethren W. Winters, J. W. Banks, F. C. Holden, R. Burbridge, Burgess, Gregory, and the pastor took part. Prior to the meeting we were well entertained at the house of a kind friend in Southend. Our dear brother J. W. Banks presided at the afternoon meeting, and having announced a hymn, which was heartily sung, read 2 Tim. ii. 1-16. Brother John Saville offered earnest and suitable prayer. After a few very appropriate and encouraging words from the chairman, and a hymn, Mr. W. Winters was requested to ask the usual questions. Mr. Winters first asked a representative of the Church to state the reason for inviting brother Chandler to the pastorate. Brother J. Burgess (deacon) said, "We firmly believe a stated minister to be most beneficial to the Church and honouring to God; and sometime since, after reading Jer. iii. 15, and secretly praying the Lord to send us a pastor, we were directed to brother Chandler, who had supplied once or twice a month for two years (it being three years and nine months since our brother preached his first sermon in this place). Early in November last we called upon one of our members and talked the matter over, which led us to call upon brother Chandler to hear his mind before anything further should be said; and, after due consideration, he assented if it was the Lord's will and the wish of the Church. Being so encouraged we spoke

to other brethren and sisters upon the subject, and they were quite agreeable; in fact, there was a universal feeling of approval both in the Church and congregation. A Church meeting was arranged to take place on November 29th, 1891, to consider the matter, and as some little difficulties presented themselves, the meeting was postponed until December 30th, to enable us to seek the mind and will of the Lord. At the meeting, with the exception of two members (though not present at the meeting, wished to submit to the decision of the Church), it was resolved that brother J. Chandler be invited to supply for three months on probation, with a view to the pastorate, his labours to commence on February 14th, 1892. At our half-yearly Church meeting, held on April 13th last, brother Chandler was unanimously chosen to the pastorate. The wish of the Church was made known to him, and he, in a few well-chosen remarks, accepted the call. Mr. Winters then called on brother Chandler to state his call by grace. In response, Mr. Chandler said, I was born in 1863. My father died when I was very young. I was brought up in the Wesleyan connexion. My mother had a struggle in bringing up myself and sister. I had scarcely any schooling, only what I received on Sundays. I was under conviction when young, but cannot give the exact date when I was first brought to feel myself a sinner. On one occasion, while on a steamboat, I saw a boy drowned, which caused me great fear. I cried for mercy, and thought where should I have gone if I had died like him? While at Cheddington, in Bucks (my native place), I went to the village bakehouse, where I first had experience in the trade of which I have followed until last May, when my eyes failed. While at Cheddington I had two narrow escapes from death, and was in Moorfields Eye Hospital four months when in my fourteenth year. Here I learnt the ways of sin more grossly than ever, and often had sharp pricks of conscience in consequence. I went to work at Leighton Buzzard, Beds, where I attended the Wesleyan Chapel, and on one particular occasion a revival (so-called). The text preached from was, "Run, speak to this young man" (Zech. ii. 4), and every word like a mighty arrow sank into my heart, I prayed, sighed, and groaned for deliverance night and day, and tried to find in the Word of God if there were any as bad as I felt to be. My master noticed how sad I was. I at last determined to be an infidel. This happened when I was between seventeen and eighteen years of age. I ran into sin worse than ever, and sought to drown the soul trouble that I was under by song-singing and attending places of amusement. While

at Leighton Buzzard I had three narrow escapes from death. In the providence of God, I was brought to Great Wakering, Essex, in 1883. All this time I still continued in sin, yet continually had the feeling that I was a lost sinner. On going to Prittlewell with my dear master, Mr. S. Frost, who is now in glory, I heard the truth there for the first time. I showed great malice against it, arguing for the whole system of Wesleyanism that I had been cradled in, though I never received any comfort from it. I was soon blessed with a view of the doctrine of election, and one Sunday afternoon, after coming home from Prittlewell, hope sprang up in my soul. I daily cried for deliverance. I read twelve of Mr. West's sermons, which cut me all to pieces. I tried to destroy myself, and went to Booth's army, and all other kinds of places, but got no peace. I thought I should die and go to hell. I asked the Lord to send me there, for I thought anything was better than what I was passing through. In 1884 I felt my punishment was greater than I could bear, and one morning while brushing the horse, these words came to me with such power. "Son, be of good cheer; thy sins be forgiven thee" (Matt. ix. 2). Also many other passages came to my mind; and oh, what light, joy, liberty, and happiness I realised. I danced and sang. "No condemnation now I dread." I felt "my chains fall off, and my heart was free." This continued for some time, feeling "safe in the arms of Jesus." I came before the Church at Prittlewell, June 2nd, 1886, and was baptized by W. Ryder, on September 4th, following. At this juncture Mr. Chandler was asked to give some account of his call to the ministry. In the course of his remarks, he said, having felt the blessedness of the Gospel of Christ, I had a great desire to tell others about it, but at the same time I prayed much against it, because I felt the work was great and solemn; but the more I prayed, the stronger the feeling grew. Wherever I went I contended for the faith once delivered to the saints. At Wakering prayer-meetings were held during the week evenings, and I was asked to take part in them. There I opened my mouth in public prayer for the first time, but felt greatly ashamed of my boldness afterwards. I was, on one occasion, asked to read a chapter, and I found my mind led out to make a few remarks on the same, but suffered much afterwards for daring to do so, fearing I had acted presumptuously. On one occasion, while reading Matt. xvii., and coming to ver. 8, "Jesus only," my tongue seemed to be set at liberty, and I spoke for nearly twenty minutes, and was afterwards much encouraged by what I saw and heard. On another evening I spoke for nearly forty minutes on Rom.

viii. 35, and the friends after that decided I should speak to them regularly at the cottage meetings at Great Wakering. It was soon noised abroad, and many came from Prittlewell to hear. I spoke at Prittlewell Chapel, by request of Mr. Symonds, on June 17th, from Matt. xxv. 35; and I afterwards supplied at Wakering, Prittlewell, Grays, Southminster, Foulness Island, &c. Mr. Chandler then related his call to the pastorate, and the doctrines he intended to preach. At the close the chairman asked the Church to show their appreciation of Mr. Chandler's statements, and they did so in a very warm and decided manner. Mr. Winters then united the hands of the deacon and pastor-elect, and spoke a few suitable words, and offered prayer. Before closing this part of the service, brother R. Burbridge, in the name of the friends, presented a handsomely bound Bible and hymn book to brother Chandler, which he accepted and acknowledged with words of tenderness. Brother Banks (chairman) closed the meeting with prayer. In the evening Mr. W. Winters presided, and very able addresses were delivered. Mr. R. Burbridge addressed the pastor-elect, and Mr. F. C. Holden the Church. Mr. Gregory made a few excellent remarks, and after the usual vote of thanks and words of appreciation of the services of brethren who had supplied the pulpit for many years, the happy meeting ended. On June 5th brother Chandler baptized two candidates, and received five into fellowship—three from other Churches. Praise the Lord.—ED.

LEWISHAM.—The friends at College Park Chapel, Clarendon-road, with their pastor, Mr. James Crook, held special services on Lord's-day, May 22nd, when sermons were preached by Mr. J. Crook and Mr. F. C. Holden, of Limehouse. On the following Tuesday, May 24th, Mr. W. Winters preached a sound gospel sermon to a good congregation, after which many of the friends adjourned to the spacious and beautiful school-room, and partook of tea. In the evening Mr. Abbott, of Chadwell-street, kindly occupied the chair in the place of our late much-lamented brother Mr. James Lec. Mr. Abbott, in his usual loving and truly brotherly manner, conducted the service in a very efficient way. Having read *Pea*. lxxxiv., Mr. Hall, one of the beloved office-bearers, who came up from Hastings on purpose to be at the meeting, offered fervent prayer. The chairman having expressed in a few choice words the reason for occupying the position he then held, remarked that he had heard Mr. Crook with great pleasure at Mount Zion, Clerkenwell, after the death of his beloved pastor, Mr. John Hazelton, on the humiliation of Christ. He also

expressed a hope that the friends would pray for their pastor, and that God would continue to bless his ministry to them. Excellent addresses were then given by brethren C. Cornwell, W. Winters, F. C. Holden, W. H. Lee, and the pastor. The happy meeting closed with prayer. To God be all the praise. Amen.

LIMEHOUSE (ELIM, PEKIN-STREET).—Special services in connection with the celebration of the ninth anniversary of laying the memorial stones were held on Lord's-day, May 29th, when sermons were preached by Mr. F. C. Holden, pastor, and Mr. W. Tooke, sen. On Tuesday, May 31st, Mr. W. Winters preached in the afternoon. A goodly company partook of an excellent tea. In the evening Mr. J. Haines, presiding, announced hymn 793 Denham's Selection. Mr. J. Chandler, of Prittlewell, offered fervent prayer. Mr. Haines expressed the pleasure he realized in being present, and spoke tenderly of the sufferings of dear Mr. James Lee, and of the great use the Lord had long made of him among the Churches of truth, also the grief his affliction had caused in many circles. Dear Mr. Lee has since departed to be with Jesus. The chairman made mention of his loving attachment to the pastor of Elim, Mr. F. C. Holden, because of his adherence to the truth. Mr. E. Beecher spoke sweetly on the following words, "I will abundantly bless her provision; I will satisfy her poor with bread" (*Pea*. cxxii. 15), and which he divided thus: 1, the provision; 2, the blessing; 3, the satisfaction. Mr. S. T. Belcher spoke instructively on the words in *Neh.* viii. 15, and of various branches illustrated in Scripture. Mr. W. Winters dwelt with warmth on Christ the Foundation-stone. Mr. J. Bush, Mr. W. H. Lee, Mr. J. Parnell, and the pastor gave excellent addresses on gospel themes. In the company were Mr. G. J. Baldwin, Mr. G. Turner, Mr. Barmore, Mr. Noyes (Poplar), Mr. Symonds, Mr. Lovelock (Bow), Mr. J. W. Banks, and others. The services throughout were lively, savoury, and interesting. Collections satisfactory.—God be praised. Amen.

CROYDON (SALEM, WINDMILL-ROAD).—It was a joy to us, on Whit-Monday, to visit our highly esteemed brother Wm. Horton, at 67, Sydenham-road, Croydon, and to see him much improved in health. Our brother has been a great sufferer from an affection of the throat for several months past, and has undergone many painful operations; but we rejoice to know that he is now on a fair way of recovery. He has proved the Lord's presence and blessing to be very sweet during his confinement and deprivation from his much-loved

work in preaching the Gospel; and not only so, but his beloved friends have given marked evidence of their love and attachment to him, and concern for his speedy restoration to health by their earnest pleadings for him at the throne of grace, and for his beloved wife, who has long been afflicted, and is still a great sufferer, and unable to attend the public means of grace. We were pleased to hear from the lips of our brother of the substantial and practical kindness of his Church and friends in presenting him in a private way with a purse containing £13 10s. to meet the expenses of a few weeks' rest at the seaside. A generous-hearted friend also promised him the free use of his mansion near the sea for a month, and a servant to wait upon him and his afflicted wife during this time. Our brother's heart, as he told us, seemed to overflow with joy and gratitude. We hope the change will prove greatly beneficial to him and his beloved wife; and the tokens of love he has received from the Lord and his loving people help him when his usual strength returns to press on with renewed energy in his work of love. On the occasion of our visit, we preached in the afternoon, after which a goodly company of friends partook of tea in the vestry. We were glad to learn that a Sunday-school was to be started in connection with the cause on the following Lord's-day, June 12th. In the evening of the day our beloved brother W. Beach, of Chelmsford, presided. Brother Lawrence offered prayer, and the chairman gave a short address, brimfull of mature thought on the Lord's dealings with His people. Addresses were also given by brethren Adams, Winters, Copeland, Crook, Cullingford, and the beloved pastor. Singing and prayer brought the happy meeting to a close.

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 OCCOLD, SUFFOLK.—Special services were held on Whit-Tuesday, June 7th, when large gatherings of friends assembled in the sacred edifice to hear the Word preached, afternoon and evening, by Mr. W. Winters. The friends listened with pleasure and interest, and we believe with spiritual profit. It is very pleasing to know the Lord is blessing His Word by our brother R. Mutimer, who has recently been chosen pastor of the cause. In addition to the work carried on in Occold, our brother regularly preaches at the village stations connected with the Church at Laxfield, and is a very acceptable minister of truth. At the Occold meeting we rejoiced to meet our dear brethren G. Harris, of Rishangles, J. R. Debnam, of Horham, and Shad. Ling, also friends Peok, Freeman, Lock, Cracknell, and others. The deacons are worthy men, and the cause is, we are pleased to say, in a happy condition. God be praised.

STEVENAGE, HERTS.—DEAR BROTHER WINTERS,—In the providence of God my steps have been directed to Stevenage, Herts. Signs of the presence of the Lord and power of His Spirit are amongst us in an increased attendance and attention to the Word, and a spirit of enquiry in the hearers. After a preaching service on Monday evening, May 9th, a meeting of the Church and congregation was convened, and an entirely unanimous desire expressed for me to continue and undertake the responsibilities of the pastoral office. A Church meeting had been previously held, which was also unanimous except one neutral. My stated labours began on Lord's-day, June 5th. Hope to send you particulars of recognition services, to be held as soon as arranged. Our order is particular redemption and strict communion. The capacity of the chapel is 300 sittings, and we have room for 50 persons more than are in regular attendance. This is the only Baptist cause at Stevenage, no Congregational, one Wesleyan, and of course the Establishment, with a population of about 4,000. Having many friends in London and the country, readers of the E. V. and G. H., who will feel interested in these particulars, and whose prayers for me and my future work I earnestly desire, if you can find room for this letter therein I shall be glad. Praying for you and sending Christian salutation—Yours in the Lord, GEO. WYARD, Stevenage, Herts.

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 RISHANGLES, SUFFOLK.—On Lord's-day, May 22nd, we spent a very happy day with our beloved brother George Harris and his friends. For nearly half a century our brother has been sustained as pastor of the Church in this pleasant country village. He is well known and highly esteemed by the inhabitants of the locality, and many have to bless God for the use he has been made to them through the ministry of the Gospel. His age and consequent infirmities begin to weigh heavily upon him, but we hope his valuable life will be spared for a few years longer, and that as he ripens for glory his days may be bright, happy, and fruitful in the service of his Master. We were favoured to preach three sermons. At each of the services the chapel was well filled, especially in the afternoon and evening. Under the able superintendence of Mr. Cook the Sunday-school continues. The present number of children is forty. The locality, like many other agricultural districts, suffers from the removal of young friends to more populous districts which, of course, tends to keep the school in a rather low condition, and greatly militates against the attendance at chapel and the general business of the neighbourhood. We were pleased to

meet Mr. Gill and Mr. Harris, of Grundisburgh. Mr. Peok, Mr. Shad. Ling, and many other dear friends from sister Churches. The collections during the day were most satisfactory. The children and teachers sang special hymns in a very creditable manner. We were glad to learn at the close that the occasion had been one of success. Praise the Lord.—Ed.

STONEHOUSE, DEVON (EBENEZER CHAPEL).—The pastor's anniversary was held here on May 29th and June 1st. On the latter date we were favoured with the presence of our brother G. Webb, who preached an excellent sermon in the afternoon on Christian liberty, founded on Rom. vi. 22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Our brother dwelt on the following points—1. Freedom; 2. Service; 3. Fruit; and (4) Reward. After the service a public tea was held at the Town Hall. Over 100 sat down to tea, including 12 old inmates of our workhouse, who are always invited to join our annual tea. The meeting at the chapel in the evening was well attended, and was addressed by several brethren, including Mr. Webb and an aged brother formerly pastor of Ebenezer, Mr. Westlake, now in his 88th year. The collections, contributions, and tickets amounted to £19 19s., for which we have cause for thankfulness, and praise to our ever-faithful Lord and Master.—WM. TROTMAN.

STREATHAM COMMON (PROVIDENCE, HAMBRO'-ROAD).—Special services were held on Tuesday, May 31st, for laying the memorial and cornerstones of the new chapel. The afternoon service commenced by singing, "How firm a foundation," after which Mr. Parnell read Psa. lxxxvii. Mr. Lambourne read a brief statement of the origin and order of the cause. Then the friends adjourned outdoors to the new building. Mr. R. Russell laid the first memorial stone, which was inscribed "Ebenezer"—"Hitherto the Lord hath helped us"; and the second by Mr. Green, of the Surrey Tabernacle, inscribed "Boaz." After laying a kind donation of £10 on the stone, Mr. O. S. Dolbey gave a very encouraging address, after which four cornerstones were laid by Mr. Chas. Russell and Mr. F. Mayne, deacons of the Church, Miss Ettie Lambourne (of Battersea), Miss A. Cook, and Miss M. J. Russell. About £50 was subscribed at the stone-laying. At five o'clock tea was provided in the chapel, and Mr. Dolbey preached an excellent Gospel sermon in the evening from Isa. ii. 2, 3. The day's collections amounted to £73 1s. 9d., and the services were brought to a close. It was

one of the happiest and most successful days ever held at Providence. We desire to thank God, and take courage for all the kindness received from Christian friends. The new building is to cost about £450 or £500. Subscriptions will be gladly received by Mr. F. Mayne, 21, Hambro-road, Streatham Common, or by any of the members of the cause. The opening of the new chapel will take place in August. Full particulars next month. Christian friends cordially invited.

STRICT BAPTIST APATHY.

DEAR MR. WINTERS,—I am sorry that our brother Bootle has seen fit to discourage what is certainly a much-needed movement in our Churches. I will yield to none in my attachment to the distinctive position of our denomination, being daily more convinced that *Fullerism* and *Open Communionism* are not of God; but because of that very attachment I am desirous of seeing a free-grace gospel actively proclaimed in every direction. If others are so zealous in spreading what we hold to be a mixture of truth and error, it is sinful, nay, wicked, for us to look on idly, complaining of it, but doing nothing to counteract it. There is indeed an Achan in the camp, but he appears in the form of downright sloth and indifference alike to the injunctions of the Master and the needs of men. If the gospel of sovereign grace is the great power of God—and we know it is—we ought, in humble dependence on God's Spirit, to make full use of this mighty weapon, that men of every rank and name may be brought under its sanctifying influence.

No: it is not enough to be sound in doctrine, we must be sound in practice also. If we are not, we shall indeed feel the rod. What is the meaning of the decline of which a correspondent speaks on page 163 in the May number of the E. V. & G. H.? What is the reason of the progress of duty-faith to-day? Briefly stated, I believe it to be Strict Baptist apathy. "It is high time to awake out of sleep" (Rom. xiii. 11).

I believe that the wavering attitude of some of our Churches toward our faith and order, which I deplore equally with brother Bootle, is to a large extent a reaction from the spirit of which I complain above. In order to remedy this attitude, we must not, as brother Bootle suggests, wait for the rod, but must make it clearly understood that, while we do not give up one iota of our belief, we do desire henceforth to walk, by God's grace, more in harmony with the missionary spirit of the Gospel, and in obedience to the great commission of our Lord.

Yours in covenant bonds,
W. E. P.

33, Osborne-terrace, Clapham-road, S.W.

PETITION FOR CONVENT
INQUIRY.

Many of the readers of the E.V. & G.H. will be anxious to know about the petition as above which was so willingly signed by so many people early in the present year. I am pleased to be able to inform them that it was presented before the House of Commons on Monday, May 23rd, by Colonel Sandys and Mr. Johnston. Mention was made of this in all the London newspapers the following day, the *Daily Chronicle* stating as follows:—

"In the House of Commons, on Monday, Colonel Sandys presented two petitions, one signed by 138,395 persons, and the other by 101,403 persons, one being from the Protestant Alliance and their friends, and the other from loyal Protestants and others, praying for the appointment of a commission to inquire into the condition of conventual and monastic establishments in the United Kingdom. The petitions, which were exceeding bulky, had been previously rolled up the floor of the House by the attendants, and their prayer was read by the clerk at the table on the motion of Colonel Sandys. Mr. Johnston presented a similar petition from the women of the United Kingdom of Great Britain and Ireland."

May this effort be but the beginning of a movement which shall, by the blessing of God, be finally crowned with grand success, either in the opening of or in the entire destruction of these abodes of darkness and wickedness, and may we, as Englishmen, never rest satisfied until justice is done to the poor imprisoned nun, who cannot lay her sorrows and complaints before the public as even a convict is able to do. Let every one mention this matter well at the next General Election, and sound out the number of signatures well before the candidates, urging them to give attention to this important matter.

The number of signatures obtained in all was over 350,000. The batch from "Loyal Protestants" was the one under the charge of the Strict and Particular Baptists, with 101,403 signatures, as above stated.

E. FROMOW.

16, Arlington-park-gardens, Chiswick, W.,
June 11th, 1892

STONHAM, SUFFOLK.—Sweet and soul-refreshing services were held in this highly favoured sanctuary on Whit-Wednesday, June 8th. The day was fine, and many gathered together for sacred worship. Mr. W. Winters was greatly helped to exalt the Lord Jesus in preaching the Gospel, afternoon and evening. A goodly number of friends partook of refreshing tea between the services. Our dear brother Grimwood, the worthy pastor, was present, and appeared happy in giving a hearty wel-

come to friends from distant Churches. Mr. Wright, from the Crowfield Church, gave out the hymns, which were sung right heartily. Friends Hart, Freeman, Scarfe, Finboro, Runneckles, and others were present. The brethren and friends connected with the cause, and especially the deacons, Messrs. Hall, Pryke, Soames, and Moy, were all interested in making visitors happy. The Master's presence was felt and enjoyed. At the close of the services Mr. Grimwood thanked all the friends who had assisted in the services and at tea. It was a good day. Praise the Lord.

SURREY TABERNACLE. — On Wednesday afternoon, June 15th, a good assembly gathered at the above place of worship to hear a sermon from Mr. J. B. Northfield, the occasion being the fifth anniversary of Mr. Dolbey's pastorate. Following the discourse tea was served to an assembly of about 300 persons. At the evening meeting the pastor, Mr. Dolbey, presided, and spoke of the work during the past twelve months, feeling reference being made to the loss the Church had recently sustained by the death of their beloved deacon, Mr. Albert Boulden. Encouraging and helpful addresses were given by brethren Bush, Mitchell, Thomas, Mead, and Northfield, Messrs. Carr, Rundell, W. Beach, Arnold Boulden, Bennett, Crowhurst, Davey, and others assisting in the prayer and praise portions of the service. The singing of "All hail the power of Jesu's name," and the benediction, brought to a close a happy and successful anniversary service.

AGED PILGRIMS' FRIEND SOCIETY.—Large and enthusiastic gatherings in connection with this Society were held on June 16th, in the Asylum, Southampton-street, Camberwell. In the afternoon a sermon was preached by Mr. A. Baxter, of Eastbourne, and in the evening there was a public meeting, Mr. W. H. Collingridge presiding, supported by Mr. J. B. Mylius, M.A., vicar of All Saints, Hatcham, Mr. A. J. Baxter, Mr. T. Bradbury, Mr. O. S. Dolbey, Mr. W. J. Parks, Mr. S. Sharp, Mr. G. F. Gray, Mr. T. Green, Mr. T. Carr, Mr. Doudney, and Mr. J. E. Hazelton (secretary). After prayer and praise, the secretary read a short extract from the report, showing that 42 pensioners dwelt under the roof of the asylum, which is now in the fifty-seventh year of its existence, and that since its erection nearly 400 persons had passed through the institution, thus causing it nine times to be emptied and refilled. A debt of £133 exists, through necessary sanitary works, and this the committee are anxious to clear off. The chairman, in the course of his address, read a letter from Dr. Doudney, an old friend of the

Aged Pilgrims, and then went on to say what a great thing it was for the poor and aged to be so well cared for in their declining years. One feature in the annual report seemed particularly worthy of note, and that was the paragraph which stated that the inmates were visited from time to time by lady friends. By this means comfort and sympathy were given where they were most needed, for in his (the chairman's) opinion old age stood in great need of such sympathy. In conclusion, he reminded his hearers that the Society had done good work in the past, and that in rallying to its support they were but obeying the commands of Him who left His poor in charge of His followers. Other speeches followed, and the proceedings then terminated with a vote of thanks to the chairman, proposed by Mr. J. W. Parks, and seconded by Mr. T. Green.

HALSTEAD (PROVIDENCE). — On Lord's-day, May 22nd, anniversary sermons were preached by our warm-hearted friend and brother, Mr. H. D. Mobbs, of London, and our hearts were filled with gratitude to the dear Lord for sending him so richly laden with the fruits of the glorious Gospel of the ever blessed God. We are but a few poor and despised people, yet the Lord thinketh upon us, and the sweet bedewing influence of the Holy Spirit was realized and enjoyed in our midst. Brother Plumstead, of Coggeshall, and brother Quinney, of Colchester, were with us. O that the Lord would in His infinite mercy look down upon this part of His Zion, and fill the place with precious souls chosen of the Father before time began, redeemed by the precious blood of Jesus, and quickened by the Eternal Spirit into a newness of life. So prays a poor little one, who fears at times to call the Lord his own. — G. JARMIN.

SUFFOLK AND NORFOLK STRICT BAPTISTS: ANNUAL ASSOCIATION MEETINGS AT HADLEIGH, SUFFOLK.

Few towns are more interesting to the antiquary than Hadleigh. Its origin is to be traced back to the ninth century, when *Guthrum*, a Christian nobleman (according to Asser) resided in the locality. He renounced Paganism and embraced Christianity after the defeat of the Danes by Alfred the Great. His remains were buried in the "royal town," called *Headlege*, whence it derived its modern name.

Two of the best of English clergy in the reign of Queen Mary were respectively rectors of Hadleigh—namely, Rowland Taylor and Thomas Spencer. The former was burnt at the stake, March 16th, 1555, and the latter shortly afterwards fled from the neighbourhood, became an exile for religion,

adopted Genevan principles, and was one of the minority who voted for the abolition of ecclesiastical vestments. On Oldham Common, a little way out of the town, stands the Taylor monument—

"A cenotaph of modest form uplifts its slender head,
And tells in silent eloquence the glories of the dead:
His blood speaks louder from the dust than living voices can,
And calls for retribution down on persecuting man."

Although the ashes of Rowland Taylor have long since mingled with the dust, the truth he preached still lives, and is clearly set forth to-day by brother A. Morling, who succeeded brother B. J. Northfield as pastor of George-street Chapel.

On June 1st we wended our way to Hadleigh, and found, as we had anticipated, a large company of friends in the tent in Mr. H. D. Postans' meadow near Factory Bridge. We missed, however, many old faces that we had been accustomed to see at similar gatherings in years past. Our dear brother J. W. Banks was detained at home through domestic affliction, and our brother Geo. Harris, we presume, was not equal to the journey; but one brother in particular we have missed for the last few years—namely, Charles Hill, of Stoke Ash. His name in connection with association meetings was always an attraction to many, and his sermons on those occasions were much prized. May God raise up a host of preachers like him, as many of our Churches seem to need them just now; and may his valuable life be spared awhile longer for the good of his people at Stoke. We were glad to meet brethren Bland, Kern, Pung, Evans, Huxham, Bardens, P. Reynolds, Broom, Ward, Burrows, Gill, Field, Woodgate, Mutimer, Bowtell, Andrews, Sapey, Cook, Garrard, E. Haddock, S. Haddock, B. J. Northfield, J. R. Debnam, Grimwood, Colls, Sewell, Frankland, Dearle, Sanders, Dixon, Sears, Glasgow, Dickerson, Green, J. Morling, A. Morling, Baker, Legett, Welton, Ranson, Lock, Meadows, Cooper, Ince, Ling, Howard, Brooks, Gardner, and others. The usual devotional exercises on the first morning having been gone through, the Moderator, Mr. Caleb Broom, of Fressingfield, delivered an address on the ministry of the Gospel, urging its importance as a divine mission. Mr. S. K. Bland, of Ipswich, then read the reports from the chapels, many of which were of an encouraging nature. The statistics of the number of Church members, Sunday-school scholars and teachers were as follows, the figures being given in their respective order:—

Wattisham, 95, 70, and 8; Beccles, 160, 172, and 16; Rattlesden, 87, 83, and 12; Friston, 57, 74, and 8; Grundisburgh, 107, 94, and 12; Laxfield, 174, 169, and 16; Wadringfield, 41,

50, and 6; Somersham, 50, 60, and 8; Cransford, 35, 34, and 6; Occold, 44, 50, and 6; Stoke Ash, 170, 115, and 17; Sutton, 32, 34, and 5; Rishangles, 82, 39, and 8; Bungay, 81, 25, and 0; Charsfield, 48, 98, and 9; Hadleigh, 73, 55, and 7; Tunstall, 110, 90, and 20; Fressingfield, 65, 66, and 8; Hoxne, 65, 80, and 13; Aldringham, 46, 79, and 15; Norwich, 143, 117, and 16; Bradfield, 75, 65, and 7; Stowmarket, 69, 60, and 11; Mendlesham, 44, 85, and 8; Blakenham, 27, 26, and 3; Kenninghall, 44, 55, and 6; Ipswich, 250, 216, and 25.

The congregation at Wattisham reported that they were without a pastor, but Mr. John Hazelton, late of Clare, had undertaken to supply the pulpit for three months, beginning in August. At Grundisburgh, Mr. Gill had terminated his ministry, and the pastorate was still unfilled. Laxfield and Cransford were without pastors. Mr. S. Haddock has resigned his pastorate at Occold, and has been succeeded by Mr. Robert Mutimer. Encouraging reports were read from Beccles, Bungay, Friston, Somersham, Hadleigh, Norwich, Ipswich, and other places. At Hadleigh, the Heath Chapel, formerly a village station, had been again taken on lease, and the pastor preached there on Sunday afternoons. The pastor at Waldringfield (Mr. J. Andrews) had resigned his charge, his health not permitting him to carry on the duties. The people at Norwich (pastor, G. Pung) had just completed the purchase of a piece of ground at the back of the chapel for building a vestry and schoolroom. The chapel at Stowmarket was without a pastor. Removals, sickness, and death had somewhat thinned the ranks at Bethesda, Ipswich (pastor, W. Kern), but the people were encouraged by the ministry of their pastor, and the earnest and prayerful spirit of the members.

Wattisham had one itinerant preacher, Beccles 3, Friston 1, Occold 1, Rishangles 1, Hadleigh 2, Tunstall 2, Aldringham 2, Norwich 3, Bradfield 1, Stowmarket 3. Wattisham maintained 3 village stations, Beccles 1, Rattlesden 3, Friston 2, Laxfield 6, Waldringfield 4, Somersham 4, Cransford 2, Occold 3, Sutton 2, Rishangles 2, Bungay 2, Charsfield 5, Hadleigh 4, Tunstall 6, Fressingfield 4, Aldringham 3, Stowmarket 4, Blakenham 2, and Kenninghall 2. The totals thus showed 91 dead, 58 baptized, 38 received, 3 restored, 22 dismissed, 35 separated, 2,270 members, 2,154 scholars, 273 teachers, 20 itinerant preachers, and 60 village stations.

All the reports referred to some length to the spiritual condition of the chapels, and it seemed that, with few exceptions, the interest in the different causes was fully maintained.

On Wednesday dinner was served in the Town-hall, and during the afternoon and evening, while the ministers and delegates were transacting business in the chapel, sermons were preached in the tent, which was filled to overflowing, by Mr. Josiah Morling, of High Wycombe, in the afternoon, and Mr. Philip Reynolds, of Highbury, London, in the evening.

Messrs. I. R. Debnam, of Horham, and R. E. Sears, of London, took part in the service, and Mr. P. B. Woodgate closed the day's proceedings with earnest prayer.

On Thursday morning the meetings for prayer commenced in the tent at 6, and closed at 8. The ministers' prayer-meeting began after breakfast, and continued until near the time for preaching. The first "Association sermon" was preached by Pastor George Pung, of Norwich. Dinner was again served in the Town-hall, and afterwards the closing service was held. Many gathered around the tent, which was crowded within. Pastor W. H. Evans, of Rattlesden, was the preacher, Pastors Northfield, of March, Field, of Charsfield, and W. Winters taking the chief part of the devotional exercises.

Hearty thanks were voted to Mr. Postans, Mr. Frank Aggiss, Mr. Firmin, and Mr. Allen, and Mr. Abner Morling closed with prayer. The Secretary announced liberal gifts sent by friends Harris, Underwood, and Wakelin, and that next year's meetings will be held at Tunstall, Messrs. A. Morling and W. Kern to preach.

We sincerely thank our friends, Mr. and Mrs. Firmin, of Pound-lane, Hadleigh, for their great kindness to us during our brief stay in the town. Brother W. Debnam, agent for our denominational literature, appeared, as usual, with his stall of excellent books. It gladdened our heart much, when with the brethren, to hear encouraging tidings of the cause at Pulham-St.-Mary, and that at Topping-street, Lowestoft. May God bless every effort put forth in the interest of the Suffolk and Norfolk Strict Baptist Associations, Home Mission, &c.—ED.

DECREPIT CALVINISM.

Dear Mr. Editor,—It is often observed to us by Christian professors that Calvinism is on its last legs, that it is worn out, and fast decaying, and that we shall soon see an end of it—the sooner the better, for there is no charity in it; it is so cold and narrow, so un-Christ-like in its purport, and opposed to all *rationale*. But is it true? We who love the truth do not believe it; not at least to anything like the extent some would have us believe. There are evidences, alas! that we should have to confess it in our own denomination places of worship, where New Testament truth is preached and highly extolled, being in a state of decline, owing, speaking naturally, to their out-of-the-way position, their lack of means to support a God-honouring, truth-loving minister to keep the people together, and the carnal tendency of many, who professed adherence to the truth, to be lured away to the most pretentious building and so-called cheerful services of the

General Baptists. But we do not believe Calvinism is in its old age, decrepit and fast dying, and will soon be pressed out of the hearts and minds of the remnant by the so-called younger and more flesh-consoling theories of many of the present-day ministers in other denominations. Oh, no. In my experience New Testament truth is much more embraced and believed in than large numbers of individuals think, who clamorously censure those who love and express it. Being a lover of the whole truth, I often make it my business to confer with persons who profess conversion, and I find proportionately that quite a number—especially among the General Baptists, after floundering for a time in the wretched “slough of works”—are brought to know the truth by the influence of the Holy Ghost, though some very hesitatingly avow themselves to the Christian world by joining our Churches.

I believe strongly that if the whereabouts of some of our places of worship were better known, by being brought more to the light and to the knowledge of people, better congregations would be the result. Some of our denominational chapels are so obscurely situated that they are most difficult of finding. Three, for instance, I was a long time finding—Cheery-lane Chapel, Norwich; Ezra Chapel, Camberwell; and Salem Chapel, Epsom. And there are many such, which I have not space to enumerate now. I am sure there are many of the Lord's people about, who, having got mixed in with others, would, if they were only lovingly dealt with, come over, and prove a rich blessing to the Church. O that many of the truly saved ones might come over and help to magnify the Lord in His little Zions and Salems! We who love the truth do not like to have to think that the power of the Gospel is scarcely felt in our denomination. Rather, we love to feel that the “arm of the Lord is made bare,” and that many are being led to travel Zionwards. That this may ever be so, is the earnest, heartfelt wish of your humble brother in the Lord,

J. KNIGHTS.

46, Keston-road, East Dulwich, S.E.

AFFECTIONATE HINT FOR PRAYER-MEETINGS.

DEAR friend, when we for prayer do meet,
We like to see those well-filled seats;
For God has promised there to be:
So come, dear friend, His face to see.
And do not shun the house of prayer,
But try your utmost to be there.

To catch the word that He shall speak,
God's promise is to those who seek;
We should not mind the rain or snow,
We cannot reap if we don't sow.
So don't forget the time for prayer,
But try your utmost to be there.

I've seen the door wide open for
God's little band of seeking poor;
But when the time for praise has been,
But very few could there be seen.
For that one hour of praise and prayer,
Oh! try your utmost to be there.

Come then, dear friend, God's praise to sing;
Try, and some other friend to bring;
Christ's love for rebel worms as we
Caused Him to hang upon the tree.
Do come for that one hour of prayer,
And try your utmost to be there.

Since He has borne our sins away,
Should we neglect to praise and pray?
If it was some grand thing to do,
To lift up self, we soon would go.
Instead of that, one hour of prayer;
Let's try our utmost to be there.

If we neglect the hour of prayer,
When 'tis our duty to be there,
Do we expect to wear a crown,
And sit with Jesus on His throne?
Then come for that one hour of prayer,
And try your utmost to be there.

Then keep in view God's wise command,
And keep your Bible close at hand,
And search its pages through and through,
Then that will tell you what to do;
'Twill lead you to the hour of prayer,
You'll try your utmost to be there.

Remember when together met,
Remember Calvary's tree;
Remember Him in blood and sweat,
Who groaned and died for thee;
Then think of that one hour of prayer,
And try your utmost to be there.

So that at last, when we shall meet
In yon bright world above,
And cast our crowns at His dear feet,
For that great act of love,
And praise Him for that hour of prayer,
We'll not regret that we were there.

A. G. PARRIS.

In Memoriam.

MR. J. DAVEY and MR. C. BAXTER.—On March 28th our much-loved brother, John Davey, late of Stradbroke, fell asleep in Jesus after several months' illness. Forty-three years he was an honourable and useful member of the Church at Horham, and many years a deacon, being one much favoured by God, and well versed in Divine truth. Till within a very short time of his decease he was able freely to converse upon Divine things; and only two days before his death he repeated with much power the whole of the hymn commencing, “How firm a foundation, ye saints of the Lord!” His removal is deeply felt and lamented by all. He was interred in the burial-ground attached to the chapel on Friday, April 1st, by his beloved pastor. Many friends were present to show their affection to his memory and deep sympathy to his bereaved daughter. We have also experienced another heavy loss in the removal of our much-loved brother, Charles Baxter, late of Tannington, who fell asleep in Jesus on Tuesday evening, March 22nd. By the preserving grace of God he, for upwards of thirty-one years, sustained an honourable and use-

ful membership among us. Our dear brother had more or less for many years suffered great bodily affliction. He was a man of true and earnest prayer for the peace and prosperity of Zion, ever watching for the first sign of life manifested in the lambs of the Redeemer's fold, constant in attendance at the house of God. Now their places are empty, we pray the Lord to fill the vacancies with others like those gone before. On Lord's-day afternoon, April 3rd, a funeral sermon was preached to large congregations for our beloved brethren by the pastor, from the words, "He was a good man and full of the Holy Ghost" (Acts xi. 24). — J. E. DEBNAM.

MR. GEORGE TAYLOR.—The Church at Zoar, Gravesend, has sustained a great loss by the departure of our friend and brother, Mr. George Taylor, who passed away on Thursday, May 19th, in his 73rd year, after about a week's illness. He had been connected with the cause at Zoar for thirty-eight years; was baptized, together with his wife, Mrs. Emma Taylor, by Mr. Thomas Stringer. During the space of fifteen years of the time he served the Church as deacon, and all through his connection with the cause he took great interest in its welfare, and was very regular in his attendance on the services. He was a firm and uncompromising adherent to the truths of the Gospel, delighting in the covenant transactions of the Triune God of Israel; rooted and grounded in the faith of God's elect, and a lover of good men. We shall miss him very much. For twenty-one years of his life he was a thorough worldling, having no desire for, but repugnance to, everything spiritual. From some papers written by him, the following extracts are taken:—It appears a female cousin was on a visit for the benefit of her health. She was a godly woman, and had a great concern for his spiritual good, so would frequently insist on his coming to her room in which she lay ill, to read portions of Scripture, especially the 8th of Romans, a periodical, "Zion's Trumpet," and sundry hymns. He did as she desired, but much against his own inclination. The Lord, however, blessed these exercises to his soul, so that he became serious and thoughtful. He attended a Wesleyan place of worship at first, and afterwards the ministry of an old Baptist minister in Stone-street chapel, Mr. Mills, a minister of truth. The before-named cousin died, and our brother attended her funeral. In his notes he remarks, "I shall never forget following her to the grave; if I ever wept for the loss of anyone, it was for her;" thus showing what affection is experienced for those who have been made spiritually useful to anyone. He notes, "About this time I dreamed that I was preaching from the words in Isa. lv. 10, 11, 'For as the rain cometh down and the snow from heaven, &c., &c.'" It appears that the "shalls" in those verses made such an impression on his mind that he continues to say, "Since then I have been rooted and grounded in God's immutable *shalls* and *wills*, so that I trust I shall never again dispute the absolute sovereignty of Jehovah." He says, "Among the many refreshing seasons I have had since then was one at Stone-street Chapel. A Mr. Vigers was preaching, and he put a forcible question to the audience, 'What is Christ to you?' From my very soul I was enabled to say, 'He is the chiefest among ten thousand, and the alto-

gether lovely.'" He also says, "From time to time I have experienced such manifestations of God's love and presence that I have been almost overwhelmed with the earnest of the inheritance that is in reserve for God's people." It was with our brother as it is with many of the children of God. There are times when special thoughts come powerfully to the mind. No notes are made at the time, and the subject is forgotten; he, however, did dot down some of them, among which are the following:—"The sins of the election of grace, however obnoxious in the sight of a holy God, never could make them liable to eternal punishment; they being redeemed from all sin, and clothed in the imputed righteousness of Christ." "Since there never was a time when Jehovah did not love His people, so there never can be a time when He would be just in consigning them to eternal perdition without His being mutable, which is a thing impossible, for He changeth not." "The final destiny of man is settled from all eternity, but the actual realization of the fact will take place upon the snapping of the brittle thread of life." "The sanctification, or setting apart, of God's people is not progressive only in the development or manifestation, it being one great act of Jehovah from all eternity." "As I stand in myself a vile sinner I require mercy, but as I stand in Christ I require justice." "There are people whom the Lord did save in purpose before time began, and those He will save manifestively, and must and will save to all eternity; and there are people He never did save in purpose, and never will to all eternity." "If we were to estimate our petitions at the throne of grace by the answers received, how very few of those petitions would appear to be dictated by the Holy Spirit." Our brother Taylor departed after about a week's illness. Just before this, when labouring for breath, his wife asked him if he were happy. He replied, with great emphasis, "Yes! I have not the shadow of a doubt." He then asked for some papers to be brought him from another room. He took out of an envelope a paper he had previously written, containing the following words:—"Having a good hope through grace that I am washed in the blood of the Lamb, and clothed in the righteousness of the Lord Jesus Christ, and sealed by the Holy Spirit, bearing witness with my spirit that I am a child of God. I now live, trusting in the justice of my heavenly Father faithfully to carry out His eternal purposes of love and mercy towards me.—G. T."

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

His remains were interred at Gravesend Cemetery, May 24th, 1892, the pastor, Mr. Shaw, officiating. On Sunday evening, May 29th, Mr. Shaw preached his funeral sermon at Zoar, taking for his text, Acts xxi. 16, "An old disciple." "The memory of the just is blessed."—I. C. JOHNSON, Gravesend.

MRS. BULL.—To the readers of this magazine the name of Mr. William Bull, the pastor of the Tabernacle, Wellingborough, will be quite familiar. He died in the fifth some four years ago, and was respected and beloved by all who knew him. On the 1st of June his widow was buried at Huddersfield. There had been a gradual decline of physical strength. Her intellectual faculties were clear and strong up to the last, and her faith was unclouded. It was my privilege to visit her frequently during her prolonged illness. On Saturday, the 28th of May, hearing that her end was near, I went again to see her; and, although the power of speech had almost failed, her consciousness was

clear and undisturbed. When asked whether she felt Christ still to be precious, she said, very faintly but firmly, "Underneath;" and when the passage concerning the "everlasting arms" was quoted, her countenance lighted up with unusual brightness. She then passed quietly away in sleep. In these days of doubt and uncertainty of faith, it is indeed refreshing and strengthening to come in contact with those who have such a full assurance, and whose lives endorse their profession. Mrs. Bull was unable to attend any place of worship for a long time, but her Bible and some favourite book was always close at hand. She was able to keep up a vigorous correspondence with her friends up to the last few months. As we think of her long and consistent life—more than sixty years having been spent in the service of Christ—of the richness and fullness of her Christian experience, and the mellowness of her character, we may well say, "Let my last end be like hers." Mrs. Bull had resided with her son during the last three years, and always expressed herself as rejoicing that she was permitted to spend the evening of her life so peacefully. She left precise instructions as to the place and manner of her burial, which were literally carried out. At the request of her relations these few lines have been written. "So He giveth His beloved sleep."—W. H. IBBERSON, Huddersfield.

MRS. ANN HOPPER.—In loving memory of Mrs. Ann Hopper, who departed this life in April last. She was one of the first and oldest members of Ebenezer, the Grove. She was baptized by the late Mr. J. Witmore, and united with the newly-formed Church in 1878. Our sister was favoured to live to the allotted time, her age being 72. "Precious in the sight of the Lord is the death of His saints."—W. H.

MRS. SOPHIA HAWKINS.—May 26, 1892, Sophia, the beloved wife of James Hawkins, of Southampton, entered her eternal rest. She was a member of the Church under the pastoral care of Mr. W. Webb, but in consequence of affliction had not been able to attend the House of God more than once during the present pastorate. She had been favoured to enjoy the Lord's presence many years, but grieved that she was unable to attend the public means of grace. She was unable to wait upon herself, and although generally cheerful, yet there were times when she was depressed, and her evidences beclouded. About seven weeks before her death she took to her bed, and from that time she gradually declined and was unable to take her food. As her body weakened her mind became darkened, and she could not feel satisfied as to her interest in her Lord. Her pains becoming very great, she frequently said, "I am afraid I shall not have strength to bear them: O Lord, take me to Thyself." She was anxious to depart to be with her Lord. Her pastor visiting her said, "How is your mind?" She said, "Not so light as I could wish." He asked if he should pray with her that the Lord would brighten her prospects. "Oh, do," was her reply. He was enabled to pour out his mind very sweetly, and after he left she said, "I did so enjoy Mr. Webb's prayer." Her mind after that became comforted, and her desires were constantly that the Lord would take her home; and after several weeks of intense suffering her Lord granted her request. During her pastor's visits and prayers she each time spoke of the pleasure she felt. The last visit he paid her was the evening before she died. He repeated a verse of Dr. Watts' hymn, "There is a land

of pure delight," &c. She attempted to finish the last line, but could not; her strength failed her, and her voice was no more heard. She was perfectly sensible to the last, when she quietly passed away to be "For ever with the Lord." Mr. Webb on Lord's-day, June 2, preached a solemn and suitable sermon on the occasion to a goodly number of persons.

MR. W. ETHERIDGE.—In kind remembrance of Mr. W. Etheridge, who passed to his eternal rest on May 28th, after an illness of three days, in his 72nd year. The deceased was baptized at Aldringham in 1852, transferred to the Church at Zonh, Ipswich, in 1869, and elected deacon October, 1870. He was also secretary to the Church, and for the last twelve years treasurer for the school. He will be remembered by those to whom he frequently wrote to supply for us when the Church was pastorless. I visited him the evening before his death, and although he was then in a state of semi-consciousness he requested me to spend a few minutes in prayer. Believing he was near his end, I could only briefly ask for supporting grace for him and for those near and dear to him. At the close he added "Amen, amen." When our pastor visited him a few hours before the end, leaning over him said, "Sovereign grace o'er sin abounding," to which he added "Ransomed souls the tidings tell." He passed peacefully away about eight o'clock on the Saturday evening. The funeral took place on Wednesday, June 1st, at the cemetery. The procession was headed by the deacons, superintendent of the school, and members of the Church, many members of the Church and congregation joining at the cemetery. Mr. Bardens delivered a short address in the cemetery chapel, also at the grave. On the following Sunday evening Mr. Bardens, preaching from 2 Tim. ii. 7, 8, made special reference to the deceased. He divided his subject thus: 1st, The man of God; 2nd, Warfare; 3rd, Satisfaction; 4th, His boast; 5th, The prospect; 6th, The reward. May the dear Lord support the widow who has been afflicted for some time and raise up another to fill the place vacant in the Church caused by his death. He not only believed in free grace but loved to show the fruits of it in his walk and conversation.—G. W. GARDNER, Ipswich.

MR. G. G. WHORLOW.—Alderman G. G. Whorlow, J.P. (son of the late Mr. G. G. Whorlow, of Stowmarket), died at his residence, Kentish Lodge, Sudbury, Suffolk, on May 5th, 1892, in the 57th year of his age. From a local press report we learn that he was a Baptist and specially interested in the Sunday-school where he was the able and hard-working superintendent. The funeral took place the following Monday, amid universal manifestations of respect from all classes, in the presence of a vast concourse of persons, the mayor, town councillors, and borough officials attending. In a very able address his pastor said that deceased had a hidden spring that supplied the stream of his useful life, that spring being Jesus, which name he used to utter with peculiar sweetness when he engaged in prayer, his faith being well expressed in the lines of the hymn:—

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

Amongst others who followed were observed both Episcopal and Nonconformist ministers, Col. Burke, W. Beach, Esq., and Mrs. Beach, Mr. Goldsmith, Miss Ince, &c. Memorial services were held the following Sunday, when large congregations assembled.—A. K.



THE LATE MR. JOHN KERSHAW.

(From a photograph by MR. THOMAS PINDER, of Rochdale.)

Memorials.*

“Mar’s life a book of history;
The leaves thereof are days;
The letters, mercies closely joined;
The title is God’s praise.”

—John Masson.

ALL who cherish the memory of our now glorified friend, Mr. John Warburton, of Southill, will, we are sure, speedily purchase his autobiography just published, and will thank the editor of it, Mr. C. Hemington, of Devizes, for the able and faithful manner in which he

* *Memorials of the late John Warburton, of Southill.* Edited by C. Hemington, Baptist Minister. London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C., 1892. Prices: 3s. 6d., 4s. 3d., and 4s. 6d.

has discharged his work. We have perused the volume with much real pleasure and profit, and heartily commend it to the careful reading of all our friends. The Letters and Meditations it contains are full of precious truth, and well calculated to meet the varied experiences of the tried family of God.

Mr. Hemington, in his excellent preface to the work, says, "Mr. Warburton was, in fact, a remarkable man in many ways, and take him for all in all, we shall not soon see his like again. We have never seen a second Huntington, nor a second William Gadsby, nor a second J. C. Philpot, nor a second William Tiptaft; and it is not a little remarkable that we should have had two John Warburton's, father and son, and both truly honoured servants of God, and able ministers of the New Testament, and both as sound as a rock in God's truth."

Some captious persons have found fault with

MR. WARBURTON'S METHOD OF ILLUSTRATING TRUTH

in the pulpit as being "too light and humorous." We do not, of course, appreciate ministers who talk nonsense in the pulpit in order to excite laughter, but we do admire cheerful preachers; and can make every allowance for men of strong minds who think for themselves, and who dare to be themselves, both in the pulpit and out of it. Mr. Hemington very justly says, "What we said at his funeral we repeat here—viz., that whenever in hearing him preach, he has dropped in the course of his sermon a humorous remark or two, they have always been followed by such other remarks—solemn utterances of Divine truth, as would, with judicious hearers, counteract any bad effects which might arise from them. We object as much as anyone to levity of manner, odd gestures, and expressions in the pulpit, calculated to put people on the titter. But when, as in the case of Berridge, a vein of humour runs through a man's character, he will need the grace of an apostle to keep it under subjection; and even with as much grace as that, it will be a wonder if it doesn't now and then show its face in the pulpit, as well as in the parlour. With some, to be dull is to be holy, and to be melancholy is to be spiritual; but our brother was not quite of that mind, neither are we. Therefore, we cannot say that any little spurts of humorous remark there may have been in our brother's preaching at the times we have heard him have troubled us. The good in his preaching has often done us good, and that has made us always too glad to hear him whenever we have had the opportunity."

HE WAS A FAITHFUL PREACHER.

"Hence the free, sovereign and unmerited grace of God flashed forth in his preaching, in its pure gospel lustre, undimmed by the mist and vapours of human traditions, and an Arminian creed." It is perfectly right to preach to sinners within the limits of truth, as Mr. Warburton did. "He preached to sinner and to saint, to the Church and to the world, and took a lively interest in the Christian and Protestant rights and liberties of his country." Of the English people as a nation, he wrote, quoting in part the words of David (2 Sam. vii. 23): "What one nation in the earth is like them? God has given them His Word. He has raised up ministers to open His Word, and some of them of illustrious name. They are embalmed in the memory of the true Church of Christ. Listen, O England! They come with the message

of the Lord. There is Huntington, of blessed memory; Gadsby, a deeply-taught man of God; Warburton, by whose message God rejoiced the hearts of hundreds; Kershaw, who sweetly talked of Jesus; Philpot, a man of erudition, by grace becoming a fool, that he might be wise to salvation." Of himself, as a sinner saved by grace, he says, "What am I, a poor worm, weak in knowledge, finite in being. I cannot explain my own changeable existence. If, then, I, a creature of mortality, am lost and confounded in respect of my own temporal existence, how can I define, or even attempt to unfold what God is? This I never have attempted to do, and I hope I never shall. I would prefer saying, I have read of Thee, I have heard of Thee, I have talked of Thee, I have thought of Thee, I have sometimes tried to pray to Thee." "But," as Mr. Hemington says, "to comprehend the great Three-One, he (Mr. W.) knew was 'more than highest angels can.'"

MR. WARBURTON'S FIRST INVITATION TO PREACH.

The account of the early life of Mr. Warburton is most interesting, as also his letters written when a soldier in Plymouth Barracks; and many are the soul-stirring passages which occur in the volume before us relative to his first invitation to preach, and his settlement at Southill. Respecting his first invitation to preach, he says, "It was either the close of 1843 or the beginning of 1844, one Jonathan Reeves, of Rochester, in Kent, wrote to me that there were a few people met together in a room in Rochester for worship, and that they would be glad, if I felt so inclined, for me to speak to them. They had been informed of my attempting, now and then, to speak from a chapter at a prayer-meeting, in Eden-street Chapel. I think, but am not certain, it was in 1842 that I, with six others, commenced that cause in Gadsby's-yard, Tottenham Court-road. From there we went to Eden-street. There it was that five out of the seven formed ourselves into a Church. Mr. Gadsby, of Manchester, broke bread to us for the first time, publicly recognizing us as a Church. Mr. Kershaw, of Rochdale, was the first to supply for us in Tottenham Court-road. The Church and congregation now meet for the worship of God in 'Gower-street Chapel.' But to return. The note received from Jonathan Reeves exercised my mind not a little. I did not reply at once, my mind was so agitated. Though I had prayed for the thing, believed it would be, and that it was the will of the Lord it should be, yet now I was asked I could not say yes, or no. As I delayed to answer the letter, I had another note urging me to come, as, from some impressions, they felt it was the will of God. That night I went into Regent's Park to consider the matter. My soul's cry was, 'Lord, direct me'; 'O Lord, go before me'; 'Lord, send me.' While thus walking and praying I felt such a love spring up in my heart towards poor sinners, the saints, and Jesus Christ, as I cannot describe. Off I ran, the nearest way home, my soul flowing with love, and wrote to say that, God-willing, I would be with them on Lord's-day, January 28th, 1844. A day or two after I had sent to say I would go, my mind sunk at the very thought. I wished I might be taken ill. 'Oh,' I said, 'what shall I do! Fool that I man, and fool I have always been.' . . . Saturday, January 27, 1844, I took my journey to Rochester, arriving there in safety about 5.30 in the evening. The friends with whom I stayed, after tea, showed me into a room, where I could sit alone. Now, I thought, how about the morrow?

My heart began to fail, for nothing fastened upon my mind. I tried to read the Bible, but was so beset with blasphemous thoughts, I shut the book." When, however, the time arrived for the service to commence the Lord graciously gave him sweet liberty of soul, and he preached with great freedom from 1 Cor. iii. 11. On the following day, having returned home, he tells us that he heard the sad news of

THE DEATH OF WILLIAM GADSBY,

which occurred on the evening of Saturday, January 27th, 1844.

To prove that his testimony was much appreciated by the friends at Rochester they soon gave him another invitation, which he accepted, and preached to the profit of many who attended the services. In due course, after having served various other causes of truth, he became the pastor of the Church at Southill, where he laboured with marked success for the long period of forty-eight years. We sincerely wish the book a wide circulation. It is neatly bound, and is embellished with a portrait of Mr. Warburton, and a view of Southill Chapel.

Centenary Memorial.

OUR PORTRAIT GALLERY.—No. VIII.

JOHN KERSHAW,

BORN AUGUST 25TH, 1792. DIED JANUARY, 11TH 1870.

"The memory of the just is blessed."—Prov. x. 7.

DURING the first half of the present century most of the Churches in the north of England were highly favoured with good and gifted men of truth as we gather from a collection of autograph letters and published works before us; and fifty years ago most of the London and suburban Churches were honoured with pastors whose labours God greatly owned and blest and whose names are still fragrant to many lovers of the Gospel. About the same time one of the foremost pastors in Lancashire was John Kershaw, a man greatly esteemed by all truth-loving people who knew him. He was born of humble, but very godly parents

A CENTURY AGO

at Lower Fold, Healey, in the parish of Rochdale and county of Lancaster. Like boys in general, he loved to have his own way, and as he grew up he sought at every opportunity the company he most admired, and which led him astray to the great grief of his parents. In his autobiography he says, "When I was a little boy, my father took me by the hand, and I went peaceably to the house of God; but as I grew up I began to feel a hatred to divine things. The chapel became like a prison to me. How wretched and miserable have I sat there, stopping my ears literally that I might not hear the sound of the minister's voice, and shuffling on my seat through weariness of the service; and as soon as the minister said 'Amen' (which was the most welcome word to me in the whole service) out I ran as quickly as possible, and set off at full speed . . . into the fields and adjoining woods to seek for my companions in sin.

"I was sometimes forbidden to go out on a Sunday evening, and com-

polled to stop within doors and read the Word of God. My father would also read aloud from some of his religious books, such as the works of John Newton and Hervey, and Erskine's Gospel Sonnets, which he was very fond of. As I sat and heard him read the latter, I often thought within myself that it was the most foolish of all books ever written. It contained, as I thought, nothing but a heap of contradictions; and what surprised me the most was, these very contradictions appeared the most pleasant and savoury to my father, such as his soul loved. . . . On such occasions I was like a vicious horse, champing the bit, prancing with its feet, longing to be gone; for my heart was with my sinful companions. Not a parent in the village kept his children under the same religious discipline as my father did." Erskine's Gospel Sonnets (the Believer's Riddle), which so delighted the heart of young Kershaw's father are very quaint and pithy and of course not likely to prove attractive to a young lad. They are, nevertheless, full of meaning and sweetly spiritual. Here are two verses on the "Old and New Man":—

<p>"Temptations breed me much annoy, Yet divers such I count my joy. On earth I see confusions reel, Yet wisdom ord'ring all things well.</p>	<p>I sleep, yet have a waking ear, I'm blind and deaf, yet see and hear, Dumb, yet cry, Abba, Father, plain, Born only once, yet born again."</p>
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In due course his conscience began to alarm him in consequence of his disobedience to his parents, Sabbath-breaking, &c. He could not join his old companions in their foolish conversation as he had done, and hence a moral change had taken place in him. "But," he says,

"THE SET TIME TO FAVOUR ZION

was come. I was walking alone on the footpath in the field next to the chapel when the Lord arrested me. There came such a power and solemnity upon my mind as overwhelmed me. I stood trembling and burst into a flood of tears. I felt the powerful hand of God had laid fast hold of my poor soul. Death, the day of judgment, and the realities of a vast and awful eternity oppressed my thoughts and harrowed up my feelings in a manner I can never describe. As I stood thus distressed, I saw others coming to the chapel, and went aside into the graveyard to dry up my tears before I entered the place; but I could not, so I entered, hanging down my head, and covering my face with my pocket-handkerchief, which prevented my father and others near me seeing that I was overwhelmed in tears. I tried to get rid of the feeling, but could not: the arrows of the Lord stuck fast in me, and His hand pressed me sore."

About the same time he became greatly affected in mind through the death of one of his companions, and attended chapel regularly, read his Bible, also Bunyan's "Heavenly Footman," which a friend had lent him; thus he was regarded as a thoroughly changed young man. He says, "I had set up for a most zealous professor of religion, and people began to notice my conduct, and to express their admiration of the great change there was in me. I well remember hearing my mother and two neighbour women in conversation concerning me, when my mother told them the great trouble I had given my father in refusing to go with him to chapel, but such a change had taken place that I had forsaken all my old companions and ways, and was never so happy as

when I was in company with old men, and going with them to the chapel and to prayer-meetings," and, to use his own words, "I

BECAME FULL OF RELIGION."

He, however, knew little of the hidden evils of his own heart as he was afterwards led to experience. He attended the various meetings for worship in the neighbourhood and heard Stedman, of Bradford; Fawcett, of Hebden Bridge; Roby, of Manchester, and others. At one of the meetings for reading the Scriptures and prayer he heard "a plain, simple, honest-hearted old Christian" read and expound Matt. vi., which cut to pieces all

HIS SUPPOSED GOODNESS.

"When he began," says Kershaw, "it was as though he had said to me, 'I am going to describe what thy religion is; to wit, the religion here spoken of, which is that of the Scribes and Pharisees, who make long prayers, use vain repetitions, and love to be heard for their much speaking.' 'These,' he said, 'were looking to their own goodness as the ground of their acceptance with God.' This is where it cut me the most keenly, as I was for saving and helping myself. In summing up, he said, 'Christ pronounced more woes and curses against such characters than He did against the openly profane, such as whoremongers, adulterers, swearers, Sabbath-breakers, and the like; and that publicans and harlots were nearer the kingdom of heaven than these.' This poor illiterate man's commentary on the chapter did more to pull down my self-righteousness than all the preaching I had heard that week. . . . As I went home I reasoned thus with myself: 'Well, I have done the best I can; and if being good, and doing good, going to chapel and serving the Lord will not do, I cannot tell what will. . . . I will even give it all up at once for lost, and if I am doomed to everlasting destruction, I will go like other folks, and just take my fling at sin.'"

The following morning

HE RESOLVED TO GO TO MANCHESTER RACES,

and started off without his breakfast, and with only fourpence in his pocket. On the way he met with a companion, who accompanied him; when they reached Middleton they called at a public-house for beer, which was the first time young Kershaw ever entered such a place. He says, "I was so young that I felt ashamed, and no doubt looked bashful enough as I did it. As we sat in the room near the window a coach came to the door. On the dickey sat Mr. Davis, Baptist minister at Byron-street chapel, Liverpool. He had sat in the pulpit the day before during the time Stedman and Fawcett preached. The sight of him was like a dagger to my heart. As I looked at him I said to myself, 'He is a good man . . . in the right way to heaven. As for me it is all over. My case is desperate. I am out of the secret. I have sought for the right way, but cannot find it.' Such was the state of my mind, I was sorely put to it whether to go back, or go forward." He went to the races, but was so wretched that he saw nothing to attract his attention, and on returning home, after walking upwards of twenty miles, he felt weary, worn, and sad at heart, and thoroughly ashamed of himself. The Lord, however, shortly afterwards, broke the snare, and as he says, "I felt in my inmost soul that I had for ever done with such ungodly sports, and bade them a final adieu; so, weaned from them, I could say with Dr. Watts:—

" My soul forsakes her vain delight,
And bids the world farewell,
Base as the dirt beneath my feet,
And mischievous as hell.

No longer will I ask your love,
Nor seek your friendship more;
The happiness that I approve
Is not within your power."

He was finally

BROUGHT INTO GOSPEL LIBERTY

at Bacup, under a sermon preached by Mr. Hurst from the following words, "Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else" (Isa. xlv. 22); and was then favoured to know the truth experimentally, as he observes, "My soul now began to hunger and thirst after Christ and His finished free-grace salvation. I read my Bible as with new eyes, and heard preaching as with new ears." He was much helped in spiritual things by the ministrations of Mr. Roby, of Manchester; Mr. Littlewood, of Rochdale; Mr. Gadsby, of Manchester; and by reading Elisha Coles on "Divine Sovereignty," and was baptized with several others, in a reservoir in an open field, by William Gadsby, in the presence of nearly 2,000 persons, on May 24th, 1809.

His call to the work of the ministry, settlement as pastor at Rochdale, jubilee, death, burial, &c., are faithfully recorded in his autobiography, which is still in print. On page 400 occurs the following inscription from a tablet erected to his memory in the chapel where he so long and successfully laboured:—

"Erected by the members and friends worshipping at Hope Chapel, in remembrance of their beloved pastor, John Kershaw, who entered his eternal rest, January 11th, 1870, in the 78th year of his age, and the 53rd of his pastorate here; and was interred in the Rochdale Cemetery, January 17th. 'A sinner saved by grace.' 'Blessed are the dead which die in the Lord.'—Rev. xiv. 13."

May the Lord graciously raise up a host of such men as John Kershaw in our midst, as many of our Churches to-day are in great need of savoury and intelligent preachers of the truth.

W. WINTERS, *Editor.*

Waltham Abbey, Essex.

OUR SUNDAY SCHOOLS.

An Address to Sunday-school Teachers, delivered by MR. R. THOMSON, at Providence Chapel, Meyrick-road, Battersea, on Dec. 15th, 1891.

MY remarks this evening will be of a somewhat discursive character. The address will consist of words of earnest counsel respecting certain matters which I deem to be of great importance in connection with the work of Sunday-school teachers. May the Lord direct our conference, leading us to think aright and to arrive at just conclusions.

I.—My first observation is that we should carefully see to it, that *the children be under no mistake as to what the Gospel really is*. You are well aware that the most erroneous and mischievous notions prevail concerning the Gospel of Jesus Christ. These false ideas of the heavenly Evangel are impressed upon the minds of multitudes of little ones in the Sunday-schools of this land, and they take such firm root as to become, when the children grow up to manhood and womanhood, the foundation on which all the rest of their creed is built. Dr. Talmage, the preacher who is more run after than any other on the entire American continent, begins one

of his printed discourses thus. He says: "What is the Gospel? It is a warm-hearted invitation from the throne of God to all the world to come and be saved." That fairly indicates the general view which is taken by most professors of Christianity of the glorious Gospel of God. The belief (the *false* belief, as we cannot but think) that Christ died to obtain eternal life for all mankind, and that He virtually commands everyone to assent to this dogma on pain of being damned if they don't—such is the sum and substance of what passes for Gospel truth in the present day. How contrary it is to God's own Word I need scarcely remind you. But I refer to it in proof of the importance of seeking to impart to our scholars correct and scriptural instruction with respect to what constitutes the very essence of the glad tidings. Let us caution them against commonly-received explanations of Christ's Gospel, and make it plain to them that the Gospel is good news of pardon and salvation for all who live *to feel their need* of these precious gifts, for all those who, having been brought by the grace of God to thirst for deliverance from the power and penalty of sin, are lovingly drawn to Jesus as their Saviour. You cannot give them a better definition of the Gospel than that which is supplied us by the Lord Himself in Isa. lxi. 1, where it is written, "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;" in which passage a clear description is given of the *character* of those whose case the Gospel is designed to meet. Let our children be once thoroughly imbued with an accurate conception of Christ's evangel, and they will be far less likely, on their growing up, to adopt the vulgar notion which is entertained regarding those who uphold the doctrines of discriminating grace—*i.e.*, that we are a people who never preach the Gospel to sinners, because, forsooth, we do not tell them that Jesus died to redeem everybody, and that He entreats them all, whether they be quickened or yet dead in sin, to believe and be saved.

II.—My second observation is: Let not the children *remain in ignorance of the rest of our distinctive principles*. This remark specially applies to those who have charge of our senior classes. I have often thought that a catechism should be in use in all the schools of our denomination. In their catechism, which is learned by all candidates for confirmation, Episcopalians have long possessed an exceedingly powerful engine for drawing the minds of their adherents along a sacramentarian groove. No one who peruses that production, and reflects on the manner in which its unscriptural statements are drilled into her catechumens, can be surprised that the so-called Church of England embraces so many believers in baptismal regeneration, and in the supernatural powers of a humanly-ordained priesthood. The wonder is that she contains within her fold any pronounced evangelicals at all. The corrupt organization which calls itself the Church of Rome, yea, which has the consummate impudence to call itself the Catholic or Universal Church, likewise knows how to employ the same method of inculcating her iniquitous dogmas. Of a truth the children of this world are wise in their generation, and in the matter under consideration set an example which many truth-lovers would do well to follow. A catechism, drawn up in simple language, containing scriptural views of gospel-doctrines and gospel-ordinances, should be immensely useful at the present critical period in

the history of theological thought—a period when all that is most distinctive in the teaching of the Bible and most essential to a sound creed is being rejected by the great mass of professors. A teacher who really loves the truth could easily show, by his manner of explaining and handling the doctrines exhibited in the catechism, that to him, at least, they were not dry husks, but heavenly manna, full of nutriment, perfume, and savour. To shun in our lessons to the children any reference to the *sovereignty* of God's grace is, I am convinced, altogether a mistaken and indeed a reprehensible policy. It is a policy which some pursue under the delusion that an opposite course would cripple their usefulness. But that is just the very way to make our schools nurseries, not for our own, but for Arminian Churches. I suppose that most of our ministers and superintendents have to lament that many of those who have passed through the various classes in their schools have ultimately drifted into Arminian chapels, instead of settling down in one or other of those Churches of truth by whose members they have been nurtured in the things of God. The loss of young people, which as a denomination we are constantly sustaining, doubtless arises to some extent from that inadequate inculcation of our distinctive principles which the general adoption of a catechism, at least for our elder scholars, would go far to remedy.

III.—My third observation is: *Avoid selecting the whole or nearly the whole of your lessons from certain favourite parts of the Word of God.* Many of us take special delight in some particular portions of Scripture—say, *e.g.*, the evangelical narratives—and so need to guard against a tendency to give disproportionate prominence to these tid-bits. In religion, as well as in worldly things, we may ride a hobby to death. I have known instances wherein the riding of such a hobby as this has indeed been unto death. None ride it more persistently than our modern down-graders, and it is perfectly obvious that in their case it is accompanied by spiritual death, for they are dead to all the saving truths revealed in Holy Writ. A few months ago I was in the company of several preachers, and a conversation was started on the subject of texts. We compared notes as to the number of texts which each of us was in the habit of taking from the New Testament Scriptures. I was the only one of our way of thinking amongst them; theologically they were all more or less unsound. Very suggestive were the answers given to the question just mentioned. With one or two exceptions, their texts were taken almost exclusively from the New Testament. In one case the proportion of these to Old Testament themes was 90 per cent. in the course of the year, in another 95 per cent., in another 97 per cent., and in another 99 per cent. In this last case the preacher was the most rotten of the lot. He confessed that not only did he preach but once throughout the year from the former part of revelation, but that most of his texts were found in the evangelical histories of Matthew, Mark, Luke, and John. As for myself, I said that to the best of my recollection I preached as often from the one part of the Bible as from the other. Now, all who are conversant with the literature of modern thought know well that many of its advocates are striving hard to get rid of well nigh the whole of the *Old Testament*, that they hate the blessed truths so clearly enunciated and so forcibly emphasized in the epistles, and that for them the Word of God practically includes little more than the ethical portions of

Christ's own discourses. Of these they profess to be enamoured, and from these alone they profess to gather their creed, if such loose thinkers can be said to have any creed. Their absorption in those few pages which set forth the moral instruction that fell from the lips of the Master makes them heedless of the rest of Scripture as a rule of faith and practice, and they are become actually hostile to the glorious doctrines which God's Word proclaims. They are blind even to the true meaning of those few passages in which they alone believe, and which in their disquisitions they are continually parading, as if they were contradictory to the doctrines cherished by lovers of evangelical truth. But there is nothing in the words of Jesus which cannot be fully reconciled with all the words of Paul, and of Moses, and of the Prophets of Israel. If they but studied other Scriptures as lovingly as they profess to contemplate the ethics of the Gospel histories, they would be prevented from wresting these last to their own destruction. I have enlarged, perhaps, somewhat too much, on this matter, because it furnishes us with a patent and very glaring illustration of the mischief which is sure to follow a *contracted study* of the Word of God. Let us not only teach our children that "all Scripture is given by inspiration of God and is profitable," but let us act in conformity with such tuition by taking a wide range of subjects, so that our young people may be led to see that the Bible is full of green pastures, and that it contains a perfectly self-consistent as well as divinely-inspired revelation.

IV.—My fourth observation is: Beware of saying ought that might tend to foster in the minds of any of these young people *the vain and pernicious notion that all children belong to the Church of Christ*. More and more is the idea gaining ground that little ones are members of Christ's Church from their birth. Some go not so far as this, but are for limiting infant membership to such as are born of godly parents. This is to introduce into the understanding utter misconception regarding God's plan of salvation, and utter confusion concerning man's need of renewal. Taught to look upon themselves as already included in the Church of God, as objects of Christ's redeeming love, as certain inheritors of the kingdom of heaven, it is not surprising that many children fail to obtain a clear view of the sovereignty of God's grace, and that many young men and young women are quite at sea with respect to the need of renewal. Notwithstanding the sophistical manner in which some have tried to explain away its significance, the teaching in Church of England schools of baptismal regeneration and of the doctrine of infant membership has practically nullified the Gospel declaration that "Except a man be born again, he cannot see the kingdom of God." We must be careful lest by any human tradition or mistaken sentiment of our own we make the commandments of God of none effect.

V.—My fifth observation is: In the case of those of your scholars in whose hearts the Holy Spirit may have begun a gracious work, *do not suspect its genuineness because of the diffidence which may at first be manifested*. The blessed change frequently takes place in a very quiet and unobtrusive way, like the silent falling of the dew. There is little outward emotion. On the face there may be a milder look, and on the tongue a milder accent, but otherwise there are no external movements to indicate that divine light has dawned within the soul. And when at length, perhaps in response to your interrogations, the dear boy or girl for whose conversion you have earnestly been led to pray, finds courage

to tell you that he or she desires to love and serve the Lord in spirit and in truth, do not expect that the avowal will always be accompanied by a full and fluent account of all that has been experienced of the Lord's gracious dealings. At such a time many young people appear to be as it were tongue-tied. There is a strange shyness in communicating the good news to their own parents, even when the latter are themselves godly people. Yet I have known diffident young converts such as these who have afterwards developed into almost ideal Christians. In due time they have found their tongues and been enabled to declare in a moving and edifying manner what great things God had done for their soul. Although the ability to pour forth a clear and flowing recital of Christian experience is very desirable, yet we must not overlook the fact that many an individual who has appeared to possess this gift has turned out to be an utter hypocrite, whilst not a few, who, in the first dawn of the heaven-born life within them, have been exceptionally deficient in the matter of giving oral expression to the exercises of their soul, have blossomed into the brightest saints and become the most consistent followers of Jesus. Do not despise, then, the bleatings of the lambs, but seek to carry them in your bosom in the way of giving them all needful sympathy and encouragement.

And now, in concluding, let me dwell for a few moments upon *that future and everlasting reward of grace which shall be obtained by every earnest worker in the vineyard of Christ*. It may be that your labour of love receives but scant recognition and no outward reward here on earth. By the mass of your fellow men the work wherein you engage, important though it be, is regarded as of little account. Many of them are all too ready to parade those statistics which show that multitudes of criminals once had their names enrolled on the registers of our Sunday-schools, oblivious of the fact that multitudes of true disciples of Jesus have had cause to thank God for the blessing they received through this despised institution. But, as a set-off to this, the devoted teacher has a divine recompense to look forward to. At Richmond, in the United States of America, there may be seen the graves of six thousand soldiers who died in defence of what they deemed to be just and right, and over each grave one may read the inscription, "*Unknown*." So, with respect to the Church militant here below, many a Christian soldier is quite unknown, even in the neighbourhood in which he lives, and when he falls on this field of battle there are but few who mourn his loss and tell the story of his work in the service of God. Hereafter, however, his Lord shall welcome such an one, when he enters within the pearly gates, with the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Yea, to all who have sought to serve Him in any kind of earthly ministry the great Captain of their salvation shall say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." There will be no lack of recognition up yonder. The crown of righteousness will be placed on the brow of every warrior, and the best of all will be that the glorified ones, perceiving still more clearly than they do now that Christ Himself has been the sole author of all their zeal and of every good work which they have done, shall, under the holy impulse of gratitude and love, cast their crowns before the throne, saying, "*Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created.*"

THE PERFECT MAN AND HIS PEACEFUL END.*

BY EDWARD MITCHELL.

"Mark the perfect man, and behold the upright, for the end of that man is peace."—Psa. xxxvii. 37.

"ALL's well that ends well." Many things in this life that promise a fair miserably disappoint our expectations. Fine mornings not unfrequently end in stormy evenings. Our desire is to end well. We would rather have a rough passage, with a safe entrance into the haven of rest, than never so smooth a voyage, with shipwreck at its close. With Dr. Watts we sing:—

"Let cares, like a wild deluge, come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all."

Our text draws our attention to a man who ends well. Mark this man, for his end is peace.

The text is in striking contrast with the verses connected with it. There the wicked man is described, as he is sometimes seen, "in great power, spreading himself like a green bay tree." But anon, he vanishes away, he is not, and cannot be found. The perfect man is to be marked, for his end is peace; "but the transgressors shall be destroyed together: the end of the wicked shall be cut off." How solemn the contrast! My mind has been exercised with respect to a suitable text for the present occasion, and I think I have been led aright in my selection. We notice, first, a *godly character depicted*; and, second, a *gracious consummation described*. Looking up for help and blessing we draw your attention to—

I.—THE CHARACTER DEPICTED. Character is a matter of vast importance. Men of the world recognize the value of a good character. In spiritual matters its worth can hardly be overrated. Character is an engraver's term, and means the lines engraved on the steel, or other material, the engraver is working with. Spiritual character consists in that which the Holy Ghost engraves on the hearts and in the minds of His people—the stamp by which He marks them as His own, and seals them heirs of glory. As is our character, in the sight of God, so will be our everlasting destiny. Two broad features of character are presented in our text—the *perfect*, and the *upright*. Let us take them in order.

The *perfect man*. Where shall we find the man who answers to this description? If *absolute perfection* were intended, our search would be in vain. Not even amongst the glorified in heaven could one be found to reach this standard. Absolute perfection belongs to God alone. "There is none (absolutely) good but One, that is God." He, and He alone, is the absolutely perfect Being. Nor can perfection in the shape of *sinlessness* be found among the sons of men on earth. This "the spirits of the just made perfect" in heaven enjoy; this will be the happy lot of all true believers, when the end of their earthly career is reached; but "there is not a just man upon earth that doeth good, and sinneth not." The man who dares to claim that he is sinless makes God a liar, in contradicting the plain testimony of His word. "If we

* Funeral sermon for the late Mr. Edward Mote, preached at Chadwell-street, on Lord's-day evening, April 10th. Reported by Mr. A. Jackson, and condensed for E. V. & G. H. by the Author.

say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make Him a liar, and His word is not in us." All such presumptuous souls sever themselves from the true Church; which, with one voice confesses its sins, and, in the language her Lord Himself has taught her, daily prays: "Forgive us our sins, for we also forgive everyone that is indebted to us." They manifest further that they are either *ignorant and deluded*—ignorant of themselves and the spirituality of God's law—or else, *base hypocrites*, pretending a sanctity which they know they do not possess. Yet there are perfect men in the sense of our text on earth. Job was a perfect man, according to God's own testimony. We must go to the Scriptures to ascertain what is meant.

The word employed, Young tells us, means perfect—plain. It is translated plain in Gen. xxv. 27: Jacob was a *plain* (perfect, R.V. marg.) man. Esau, it is said, was a *cunning* hunter; Jacob a *plain* man. The plain appears to be the antithesis to cunning—that which is simple, transparent. The same word is used to denote Job's character. He was a *perfect* man, a plain, open, and sincere man. His heart was right in the sight of God; his religion was real, genuine, sincere. A kindred word occurs in relation to Noah (Gen. vi. 9): "Noah was a just man, and *perfect* in his generations." The word here, according to Young, means plain, whole, complete. Hezekiah employs this word in 2 Kings xx. 3: "Remember how I have walked before Thee with a *perfect* heart." It is used also in 1 Kings xi. 4: "Solomon . . . his heart was *not perfect* with the Lord his God, as was the heart of David, his father." These examples suffice to show us the meaning of the word. David and Hezekiah were far from *sinless*, yet they were *perfect* in this scriptural sense. Job abhorred himself, yet he was a *perfect* man, according to God's own testimony. The perfection intended is sincerity of heart with and before God. A plain, whole-hearted, complete cleaving to, worshipping, and serving God alone, "an Israelite indeed, in whom is no guile." The perfect man is not a sinless man, but one who is really under the influence of the Spirit of God, and whose religion is sincere and true.

The *upright* next claims our attention. This might be taken as explanatory of the perfection he possesses—the perfect man, that is, the upright—a repetition of ideas, the second explanatory of the first, being common in the psalms. But we turn to the testimony born to Job's character. He is said to have been a perfect and an upright man. Perfect appears to refer to his inner life, and upright to his walk and conduct. He was "one that feared God"—that marks his inward *perfection*—"and eschewed evil," that describes his life and conduct—his *uprightness*. Would you know who the perfect and upright man is? He is one that fears God and eschews evil. *Scriptural perfection and uprightness are closely connected*. They bear the same relation as the tree and its fruit. If the man be perfect, he will be upright. A good tree will bear good fruit. The inner life God alone can see, the outward life is visible to man, who from the fruit can judge the character of the tree that bears it. If uprightness be lacking in the life, the inference is that perfection is wanting within. We are not under obligation to believe any man's profession, unless his life corresponds therewith.

This word *upright* is very suggestive. An upright man—a straight

up-and-down man, no crookedness—one that will not swerve from that which is right. In whatever sphere of life he moves, he will be honest. If a servant, he will not need his master's eye upon him to keep him at his work. If a master, he will give that which is just and equal to his servants. If a tradesman, uprightness will characterize his dealings; he will not go beyond, or defraud anyone. A child will be as well served as the keen-eyed customer able to look after his own interest. The upright man will not take advantage of another's necessities to drive a hard bargain; the rule of his life is to do unto others as he would that they should do unto him.

Mark this man wherever you meet him. Look well upon him, he is worth beholding. Alas! such men are rare. Not every professor is thus distinguished. I fear me much that some we hope are possessors of grace bear but a dim resemblance to this man. It would be well for the Church of God if there were more of these truly godly characters in her midst. We believe our beloved brother was such an one. A sincere, true-hearted believer, a man with a genuine heart-religion, manifesting itself in a godly, upright life—a perfect man, and an upright in all his dealings.

II.—A GRACIOUS CONSUMMATION DESCRIBED. “*The end of that man is peace.*” Trials, troubles, and afflictions, may attend his pathway, but his end shall be peace. *This sweet truth is not restricted to the close of his life.* Godliness has promise of the life that now is, as well as of the life that is to come. Jacob enjoyed seventeen years of tranquillity in the “land of Goshen,” previous to his death. Job, though a perfect and upright man, was plunged into deep trials, but what was the end of his afflictions? “God blessed the latter end of Job more than the beginning—the end was peace. He went through fire and through water, but God brought him out into a wealthy place.” Peace is the end of all the trials through which the godly pass.

This text has its *fullest manifestation in the close of the godly man's pilgrimage.* His end is peace. We sometimes sing:—

“’Tis religion that can give
Sweetest pleasures while we live;
’Tis religion must supply
Solid comfort when we die.”

The worldly may dispute the first statement of that verse—it is true, notwithstanding—but even the worldly can hardly question the latter statement. What but true religion can give solid comfort on a dying bed? This enables its possessor to contemplate the future without dread—to feel, though he is about to launch into worlds unknown, yet, all is well. Better is the end than the beginning, and the day of death than the day of birth with this man. How different with the ungodly! It would have been better for him never to have been born, than to die in his sins. For him there remains nothing but “a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries.” “There is no peace, saith my God, to the wicked.”

The perfect man's peace is true, and not delusive. The world is full of *false peace.* “They die like lambs.” Yes, so the Scripture says, too: “Like sheep they are laid in the grave.” They die apparently peaceful, because they have no apprehension of their true condition. Many again are bolstered up with false religious peace. The minister comes,

administers the sacrament, and assures them all is well, soothes them, and quiets them with a kind of spiritual "Godfrey's Cordial." But what an awful awakening in the other world! What a fearful responsibility rests on the blind guides who deceive them! Some draw their delusive peace from an imagined well-spent life. They have injured no one, but done a deal of good, and been very religious. What more can be needed to give them a passport to heaven? The Pharisee in the temple, saying, "God, I thank Thee I am not as other men," was much in love with his own fancied excellencies, and had a kind of peace in his mind. But the law of God flashed into the conscience immediately destroys and consumes all such peace. The perfect man's peace is *real and durable*. It does not arise from ignorance of his own condition, for he knows himself to be a sinner. He will have nothing to do with spiritual opiates. He has an intelligent and spiritual acquaintance with the way of peace. By a living faith he apprehends that "God was in Christ, reconciling him unto Himself, not imputing his trespasses unto him." He rejoices in this peace as he beholds *its God-honouring character*. Not such a peace as some preach, made at the expense—I was going to say by the slaughter—of God's moral attributes; but a peace that glorifies all the divine perfections. He sees his sins equitably punished in the person of his great Surety. He beholds his gracious Saviour bearing "his sins in His own body on the tree." He realises that God has made His dear Son "to be sin for him, who Himself knew no sin, that he might be made the righteousness of God in Him." And under the gracious influence of the Holy Ghost he feels the ground beneath his feet to be firm and immovable. "Being justified, he has peace with God, through our Lord Jesus Christ." He has made peace by the blood of His cross. Whoever looks for peace elsewhere than in the blood of Jesus is deluded. He alone is our peace. Here our brother's soul was anchored, and his end was peace.

It is not usual for us to say much about the creature on these occasions, but the length of time our brother was connected with this Church, the position he occupied, and his great usefulness, dispose me to depart from my usual order to-night. I am unacquainted with the early exercises of our brother's mind in divine things. He was not given to speak much of his inner experiences, but was more of a walker than a talker, and the walk is of greater consequence than the talk. As Mr. Hart sings:—

"No big words of ready talkers,
No dry doctrine will suffice;
Contrite hearts, and humble walkers,
These are dear in Jesus' eyes."

We knew where he was by his life. If my watch keeps good time, it is not necessary to take it to the watchmaker to examine the works. The hands travelling correctly, prove the watch to be in good order. So our beloved brother brought forth the fruit of the Spirit in his life. Yet we frequently obtained a view of his inner exercises from his prayers, as he poured out his heart to God. How often have his lips expressed our own feelings and desires. Our brother was united to the Church here thirty-six years ago last February, being baptized by my honoured predecessor, Mr. J. Hazelton. He was chosen deacon in 1877, and became treasurer in 1879, holding these offices until his death. He needs no eulogy from my lips. His life here amongst us bears witness

to his sterling Christian character, yet I cannot refrain from noticing some of its prominent features.

His *unaffected humility* was very noticeable. I have seldom met a man occupying a position like his so genuinely humble. He thought himself to be the least. Augustine, once asked what he considered to be the first thing in Christianity, replied, "Humility." "And what is second?" was the next query. "Humility," he again replied. "And third?" "Humility," was again the answer. Humility is the soil in which all Christian graces grow, and he that is least is the greatest in the kingdom of God.

His *unselfishness* was also remarkable. Ever seeking the comfort and welfare of others, and losing sight of himself, in this following his beloved Lord. His *unfailing cheerfulness* made his presence and company very pleasing. Grace was grafted in a naturally fine and cheerful disposition. He had ever an eye for the bright side of things. His *godly sincerity* was very apparent; an Israelite indeed, in whom was no guile; a perfect, plain-hearted, transparently sincere man. He was, too, a *lover of peace*. He was prepared to make any sacrifice, short of that of principle, to preserve peace. He never fanned the sparks of strife, but was ever ready to put them out. "Blessed are the peacemakers, for they shall be called the children of God."

His *practical wisdom* made him an invaluable Church officer. We looked to him for advice and counsel in all our difficulties. We shall miss him much in days to come. In his *attendance at the services of the sanctuary he was a pattern*. With a large professional business, he so managed his affairs that nothing kept him from the house of God when the doors were open, and every institution in connection with this Church had his sympathy and assistance. We bless God for what he was to us here for so long a period, while as yet we do not fully realize what we have lost in his removal.

His public usefulness extended far beyond the limits of this Church. The Associated Churches, the Strict Baptist Mission, and the Aged Pilgrims' Friend Society had a warm place in his heart, and no small share in his labours. His removal has made many gaps, and will be greatly felt.

Our brother's home life, too, was very beautiful. A true and tender-hearted husband, a loving and indulgent parent, his loving, bright, cheerful temper made him like sunshine in his home. I commend the dear bereaved ones to your prayerful sympathy, for their loss is indeed a heavy one.

A few words respecting his last illness and closing days. Twelve weeks ago to-night he was with us for the last time. He was then far from well. The complaint from which he suffered was very exhausting, inducing depression of mind, and at times he felt low and dark. But even at these times he was enabled to stay upon his God. He had also his sweet seasons. In my visits to him he specially mentioned Psa. xxvii. as being precious to him, also Psa. cxxxviii. 8, "The Lord will perfect that which concerneth me," and Psa. cxlvii. 11, "The Lord taketh pleasure in them that fear Him, in them that hope in His mercy." The disease settling in his throat, made speaking very difficult, and at times his words could not be understood. About a fortnight before his departure, when he thought himself dying, he was heard to

say, "Lord, into Thy hands I commend my spirit;" "Lord, remember me."

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

"Lord Jesus, receive my spirit." His patience throughout his illness was very remarkable. In the last letter he wrote, these lines, exactly expressing his frame, are found:—

"Give me a calm, a thankful heart, From every murmur free, The blessings of Thy grace impart, And make me live to Thee.	Let the sweet hope that Thou art mine, My life and death attend, Be with me all my journey through, And crown my journey's end."
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He retained consciousness to the last, frequently mentioned passages of Scripture and verses of hymns that were sweet to his soul, and passed away without a struggle or a sigh. "Mark the perfect man, and behold the upright, for the end of that man is peace." May the Lord comfort the hearts of the dear bereaved ones, and sanctify this visitation to us all. Amen.

THE LATE MR. WILLIAM KEMPSTON.

It is with grief of heart we record the almost sudden departure of our dearly beloved brother W. Kempston, whom we have known and loved for nearly thirty years. While "musing on the sainted dead," we say with Mant—

"We grieve to think our eyes no more
That form, those features loved, shall trace."

Our brother's illness was short, but very painful, and he fell asleep in Jesus on Lord's-day, July 4th, at 11 p.m. He was a faithful preacher of the Gospel of Christ, and supplied many of the pulpits in the denomination, and moreover frequently presided at public meetings. During the last few years of his life he was in membership with the Church at Elim, Limehouse, under the pastorate of our highly-esteemed brother F. C. Holden, who writes us as follows:—

"Beloved brother Winters,—Your letter to hand. The event of our dear brother Kempston's death has caused me inexpressible sorrow of heart. He was only laid aside a few days; the disease affected his brain, and he was ordered to be quiet, so that I did not even know of his illness. The news of his death came like a thunderclap to me. I saw the sorrowing widow and family yesterday, and gathered from them that there were intervals when he expressed himself as being all right, and quite prepared to go if his time had come. In his delirium on Sunday (July 4th) he announced hymns, engaged in prayer, and attempted to preach. Previous to that his mind seemed exercised chiefly upon business matters. . . . Yours in very best bonds, F. C. HOLDEN."

We are indebted to our kind and truly sympathetic brother John Waters Banks for the annexed account of

THE FUNERAL,

which took place on Thursday, July 7th, at Ilford Cemetery, when between 200 and 300 persons assembled to pay the last token of respect to "a brother beloved." The service was simple, sacred, solemn, secret, and suitable. The family deeply mourned their loss, and the friends assembled sympathised with them, who also mourned the loss of a devoted and generous brother in Christ. But none sorrowed like those who have no hope. The service commenced in the chapel at the cemetery with a

short prayer by brother Holden, who also gave out Dr. Watts' hymn commencing—

“Hear what the voice from heaven proclaims,
For all the righteous dead.”

Brother E. Mitchell read suitable portions of Scripture, followed with prayer by brother W. H. Lee.

ADDRESS AT THE GRAVE BY MR. F. C. HOLDEN.

Dear Friends,—Solemn and affecting as are the circumstances under which we meet here to-day, there is nevertheless a bright lining to the cloud overshadowing us. We are come to the burial of one who was not only a child of God, but for many years a laborious, faithful, and acceptable minister of the Gospel amongst the Lord's dear people, as well as a liberal supporter of the cause of God and truth. It is but a month ago that, near this spot, we were committing the mortal remains of our brother J. Lee to the grave. Little did we then think that our brother Kempston would be the next, but so it is; and knowing what we did of him, we can and do commit the mortal remains of our brother to the grave in sure and certain hope of a glorious resurrection to eternal life. At the request of the bereaved family we will be very brief in our remarks. There are four words that will express what is in the hearts of many of us:—1, Sorrow; 2, Sympathy; 3, Submission; 4, Solicitation.

1.—*Sorrow*, because of the loss we have sustained; a beloved husband and father, a dear brother, a kind and liberal friend, is taken from us. We cannot do otherwise than mourn our loss, but we sorrow not as those without hope; we know that our loss is his eternal gain.

2. *Sympathy*. Most deeply do we sympathize with those who, above all others, must feel the effects of this solemn dispensation. Our brother will be greatly missed by many that are present as well as by many absent ones, but he will be far more missed by those to whom he was bound in the nearest and dearest ties of nature. The desolated home has the strongest of all claims upon our sympathy.

3. *Submission* is a word that expresses what is in our hearts. Because the Lord hath done it. Dear friends, let us not lose sight of the fact that “This is the Lord's doing,” and may the remembrance and recognition of it help us to come with submission before Him and say, “The Lord gave and the Lord hath taken away, and blessed be the name of the Lord.” “Shall not the Judge of all the earth do right?”

“Too wise to be mistaken He,
Too good to be unkind.”

It is only in the spirit of submission that we can truly say, “It is the Lord, let Him do what seemeth Him good.”

4. *Solicitation* is also a word that expresses what is in many of our hearts. With deep and earnest solicitude we beseech the Lord to sanctify this painful and solemn event to the surviving members of the family. We beseech Thee, O Lord, to take the bereaved wife, who is now a widow, under Thy protection and care. We beseech Thee to guide and provide for the children, and give to them that grace by which they may all follow in the footsteps of their Father as far as he followed them. We beseech Thee, O Lord, to sanctify it to Thy Church on earth, and especially to that portion of it with which the departed was identified. Sanctify it to us all, and may its lessons be such as shall be useful and beneficial, both providentially and spiritually, for Jesu's sake.

And now, for the present, we must say, Farewell, brother Kempston, till we meet in that place where there will be no more partings, where there will be nothing but peace, rest, joy, and glory, for ever and ever. Amen.

Prayer by brother G. J. Baldwin concluded the solemn service. Among those present, beside the brethren who took part, were Messrs.

Lynn, Burbridge, Teagle (Zoar, Great Alie-street), Barmore and Haines (Homerton-row), Hewson and Mortar (Gurney-road), Lovelock, Beale, Youdan, and a number from Elim, Limehouse; J. Copeland (Croydon), Noyes (Poplar), Margerum, Stockdale, Flory, Morgan, Barmore, jun., &c. Tokens of sincere regard in the shape of wreaths were from the deceased's employees, John Gay and family, D. Johnson, Mrs. Jew, J. Dorling, and Mrs. Miller. Everyone surrounding the grave manifested the greatest possible sympathy for the bereaved, and true love to the departed. Few men in the Church, not being a settled pastor, had a larger number of sincere admirers as an experimental preacher of the doctrines of distinguishing grace than William Kempston, whose plain and powerful description of the malady—sin, and his grand and glorious description of the great and only remedy—Christ, was instrumental, on a never-to-be-forgotten occasion, in raising from the horrible pit of misery—

JOHN W. BANKS.

HIS ILLNESS AND DEATH.

Mr. Winters,—My dear Sir,—I have before me a note from Mr. Holden asking me to send you an account of our late father's illness. Father was at business up to the 28th June. On the Wednesday morning he got up with the intention of going to Manchester, but he felt ill, and asked for the doctor to be sent for. When he came father was ordered to bed. On Friday morning, 1st July, I had a letter from my brother, saying father was ill with inflammation of both lungs. Knowing this was a dangerous complaint I hurried up to see him, and got there by two o'clock. He did not appear so bad as he was. Towards the evening I asked him if he would like me to read to him. He said, "Yes." He wanted some particular chapter in Isaiah, but at first could not think of the right number. At last he quoted these words, "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth." Then I found the chapter (xlii.) and read it to him, and he said, "Very nice, I remember it well." Later on in the evening I asked him again if I might read to him. He replied, "Oh, yes," and said, "Isaiah again, please, thirty-fifth chapter." He could get through some parts before I could read it.

I believe, later on, my mother, at his wish, read a Psalm, but I was not in the room at that time. After this we could not read to him, for his poor brain seemed much effected; in fact, through Friday night and all Saturday we had much difficulty in keeping him in bed. At nine o'clock on Saturday night he went off to sleep, and on Sunday he appeared to be more or less in a sleep; but he knew it was Sunday, for he said, "Mother, don't let the girls be late for chapel; call them up." He grew weaker through Sunday. Once in the afternoon he seemed to think he was in chapel preaching. He looked at my mother, and said, "Now, brother, will you give out a hymn?" He went on until just before he passed away. We asked him how he felt; he said, "Better, better." We asked him if he was going to his Father, "his Master." He moved his head, not having strength to speak, and passed away with us all around him except two younger children.

I firmly believe, Mr. Winters, could he but have spoken to us on Sunday, we should have wept with joy, for he seemed to be having such a happy time; but being so weak, we were told not to talk to him, but feel sure our prayers were answered, and that he died in the Lord to the glory of his own soul. I hope you are better. Through mercy our dear mother holds up well.

Yours very sincerely,

WM. GEO. KEMPSTON.

THE COVENANT OF GRACE.—"When you find you have no righteousness, look to this covenant to furnish you, for His name shall be called 'The Lord our Righteousness.' When you find you have no strength, look to this covenant to furnish you, for it says, 'My strength shall be perfect in thy weakness.'"—*Ralph Erskine.*

THE PULPIT, THE PRESS, AND THE PEN.

From the Usher's Desk to the Tabernacle Pulpit. The Life and Labours of Pastor C. H. Spurgeon. By R. Shindler. London. Passmore and Alabaster, Paternoster-buildings. Illustrated, cloth gilt lettered. A valuable contribution to our biographical literature. Many readers on side of the Baptist denomination will no doubt thank Mr. Shindler for the striking account he has given of the great preacher and his life's work. The illustrations, upwards of fifty in number, are well executed and full of interest. The volume can scarcely fail to be entertaining. It certainly deserves success.

From the Pulpit to the Palm Branch. A Memorial of C. H. Spurgeon. London: Passmore and Alabaster, Paternoster-buildings. Price 2/6. This volume is beautifully illustrated, and forms a sequel to the sketch of the life of Mr. Spurgeon by Mr. Shindler; it also contains an official report of the memorial services in connection with the funeral of the great preacher. No one who cherishes the memory of Mr. Spurgeon will, we judge, be willing to do without this book. Like Mr. Shindler's work it is well printed and handsomely bound.

The World's Workers—Charles Haddon Spurgeon. By G. Holden Pike. London: Cassell and Co., Limited. This excellent piece of biography of the most eloquent of modern preachers eminently deserves popularity and success. The book is neatly bound, and well printed on good paper, and sells for 1s.

The Sixty-seventh Report of the Committee of the Baptist Building Fund. Many of our Strict Baptist Churches have received loans from this Fund. Present Capital, £43,401 5s. 1d. 958 cases have been assisted during the Fund's existence by loans amounting in the aggregate to £206,136 10s.

Believers' Baptism. By Robert Brown. London Book Society, 28, Paternoster-row. Price 1d. Full of sound argument, which, in thoughtful hands, will not fail to prove interesting and helpful.

Behold Your God! By W. Parsons. London: Robert Banks and Son, Racquet-court, Fleet-street. Brim full of good, solid reading, calculated, by the blessing of God, to feed hungry souls.

SERMONS—*Are These Things Mine?* by C. Cornwell. *Who Bears the Pillars?* by Archibald G. Brown. *A Solemn Question,* by C. Cornwell. To be had of R. Banks and Son. Price 1d. each.

MAGAZINES RECEIVED. — *Australian Particular Baptist Magazine, The Gospel Magazine, Life and Light, The Day Star, The Olive Branch, Cheering Words, The Monthly Record of the Protestant Evangelical Mission, Zion's Witness, The Surrey Tabernacle Witness, The Calvinistic Pulpit, The Regular Baptist, Consecration.*

The Godhead of Christ. By J. Jenner. May be had free on application to the Author, Landscape-villa, Red-hill, Surrey. Full of sweet, savoury, and solid truth. Suitable for inserting in letters, &c. Should be circulated broadcast everywhere. Also *Freedom of the Will*, by W. Winters, Editor. May be had in any quantities for free distribution of J. Jenner.

Circular Letter. From the Ministers and Messengers of the Suffolk and Norfolk Association of Particular Baptist Churches. Assembled at Hadleigh, on the 1st and 2nd days of June, 1892, to the Members of the Churches by them represented, &c. The Ministers and Messengers have deemed it necessary to issue two old Addresses this year "in lieu of the usual Circular Letter on some definite topic." These Addresses are really good and worthy of a prayerful and careful reading. We should, however, have preferred an entirely *New Letter*, on a well-chosen subject, by a master-hand. The reports referring to the spiritual condition of the Associated Churches appear encouraging. We rejoice in what has been done by the Association in the interest of the Pulham cause. God be praised.

Hymns for Special Services. London: R. Banks & Son, Racquet-court, Fleet-street, E.C. These newly published Sheets contain thoroughly good and truthful Hymns, and are most suitable and convenient for congregational psalmody. We sincerely wish all our Churches knew their full value, and would use them on Anniversary occasions and at their Cottage and Open-air Meetings. The price is very small and within the reach of the poorest Church. Sheets Nos. 6 and 7 are specially adapted and arranged for SUNDAY SCHOOL ANNIVERSARIES. A Packet of 8 Copies of each Sheet (useful for small friendly gatherings), post free 1s. *List of Prices:* Sheets, Nos. 1, 2, 5, 8, and 9, 1s. 6d. per 100; Nos. 3 and 4, 1s. per 100; Nos. 6 and 7 (Sunday School Anniversary Hymns), 2s. per 100; 200, 3s. 6d.; 400, 6s. 6d. We hope God's rich blessing will attend the circulation and use of these cheap and clearly printed Hymn Sheets.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

THE Committee of the Strict Baptist Mission desire to bring before the Churches a statement of facts, showing abundant cause for devout gratitude. First, the treasurership, rendered vacant by the call to rest of our late brother Mote, has been accepted by our brother Abbott, of Chadwell-street Church, who, relying upon the sympathy of the brethren and the promised help of our Divine Lord, cheerfully enters on the duties of this office.

It may not be generally known that a remittance is sent every month to India to meet the current expenses. A draft for rather more than £54 was sent in the usual way at the beginning of June last. A day or two after, the Bank suspended payment. The executive immediately arranged to send a second payment; but what a drain on the limited resources of the Mission! But "God reigneth," and "He is mindful of us," and before the month closed a letter was received enclosing a cheque for £50, from a Christian sister unaware of our difficulty; and this, with some increased subscriptions from the Churches, supplied the need. Let us "trust and not be afraid; for in the Lord Jehovah is everlasting strength." Yet once more a request came from India for additional help to supply the requirements caused by increase of scholars and hearers. The committee just then were unable, through lack of means, to comply. Before the next regular meeting was held, a communication was made to them that our gracious Lord had put it into the heart of one of His stewards to provide the necessary funds, and this brother has promised to give as long as the Lord enables him to do so, the £20 required annually for the support of the native teacher and preacher.

Thus we call on the Churches to thank God with us and take courage. With these and other encouraging facts before them, a special committee-meeting has been held, and after prolonged and prayerful deliberation a statement was agreed upon unanimously, from which we give extracts.

"That it is desirable, in the interests of the Mission, that a wider knowledge of its existence should be made known throughout the Churches of our faith and order; and that this can best be done by the formation of auxiliaries in all parts of the country, for the dissemination of our missionary literature and the collection of subscriptions; and that a circular, giving particulars of the past history and present work of

the Mission, be prepared and circulated amongst the Churches, appealing for largely increased support."

The executive were requested to take immediate action, and we earnestly hope that ere long our income will be at least one thousand pounds annually.

Brethren and sisters in Christ, will you consider the claims of our beloved Mission? All you subscribe goes directly to foreign work, the home work being gladly done free of cost. Remember that in this work we have the authority of a Divine commission, are therefore in harmony with Divine purposes, can rest on Divine promises, and may draw from Divine resources.

R. SAMPSON, Keppel-street.

9, Warlingham-road, East Dulwich.

STRATFORD (GURNEY-ROAD).—May 8th and 9th were most interesting occasions for the Sunday-schools, as then was rejoiced over the twenty-first anniversary of its formation. Beginning in November, 1870, with but 4 teachers and 24 scholars, it had risen to 450 scholars and 24 teachers in May, 1892. The spiritual fruit borne on this tree of God's planting is at least 32 of our young people added to the Church during the 21 years. "This is the Lord's doing," for which we bless His name. On Lord's-day morning, the 8th, the pastor, Mr. J. C. Hewson, preached from John vi. 68: "To whom shall we go? Thou hast the words of eternal life." In the afternoon Mr. A. J. Styles, in his usual admirable way, instructed over 400 scholars and teachers from John xii. 33, "I, if I be lifted up, will draw all men unto Me." In the evening Mr. Styles again preached from Matt. xiii. 4, "Behold a sower went forth to sow." On Monday, the 9th, 70 adults and 90 scholars sat down to tea, after which a public meeting was held, presided over by Mr. J. Bush, who read Psa. xxxiv., and was helped in his commentary upon it. In his speech afterwards he rejoiced that there were three and a-half million scholars and 400,000 teachers in the Sunday-schools of our land, a great encouragement for us; and concluded with commending these six P's to teachers:—Preparation, prayer, prudence, patience, perseverance, punctuality. The secretary, Mr. S. J. Taylor, then read the annual report, noticing, amongst other details, the following:—In the young men and the young women's classes, 47; infants, 140; junior scholars, 263; full total, 450, with a staff of 24 teachers, and about 3 voluntary helpers each Sunday. Average morning attendance of scholars, 127, which is very good, as some schools cannot secure hardly any attendance; afternoon, 334.

This shows an increased attendance of 11 in the morning and 46 in the afternoon. Our teachers visit us on an average—7 in the morning and 18 in the afternoon. 70 young people are members of the International Bible Reading Association. The above 47 senior scholars meet monthly for prayer, and the Lord has appeared very markedly in these gatherings. The Library is augmented to 290 volumes with 102 readers. The Band of Hope, 110 members, 58 joining in 1891. Two scholars have died, their school companions meeting round the grave. One teacher was taken home—our brother Charles Wilderspin. God called him down here into His grace and service, and after protracted suffering, translated him into His glory. His "works" of four years amongst us still "follow" him. He was an earnest teacher, a student of God's Word, and a man of prayer, and patiently submitted to the afflicting hand of God. Amongst the financial items of interest were:—Bibles and hymn-books purchased for school, £2 19s. 6d.; donation to Strict Baptist Missionary Society, £2 2s.; magazines for twelve months, £6; reward prizes, £6 11s. 2d.; library books, £6 11s. 1d. The amount given by scholars and teachers was £20. Total income, £63 19s. 7d.; expenditure, £59 15s. 3d.; balance in hand, £4 4s. 4d. The adoption of the report was moved by deacon E. E. Gray, who spoke on "Thy Word," seconded by the Church, secretary, Mr. J. H. Rider, with an encouragement from "They that sow in tears shall reap in joy," and carried unanimously. Mr. W. Moxham followed, in an earnest speech, the gist of his practical address being that the Bible must be the teacher's text-book; Sunday-school labourers needed a special love to children; they must be "apt to teach," they must break the bread of life, they ought to *know* their scholars. Love to the work will fail, love to souls may fail, he said, but the love of Christ to us will never. Mr. E. White, of Woolwich, said he was an old Sunday-school teacher, and felt glad to be with us. He strongly urged parents to co-operate with the teachers in their work, in prayer, in teaching their children God's Word at home. Our brother's speech was much enjoyed, and very appropriate to the occasion. Mr. J. C. Hewson (pastor) moved a vote of thanks to chairman and speakers; Mr. A. W. Davies (the new superintendent) impressed upon the Church and congregation the immediate need for a new schoolroom, as we are overcrowded in every part; the old favourite hymn, "Abide with me," sung, a benediction of thanks and blessing offered, and one of the best school anniversaries in tone, spirit, attendance, and God's blessing, was concluded at a quarter past nine. The special hymns sung by the

children was under the kind and able superintendence of the choir leader, Mr. C. Fereday.—SAMUEL J. TAYLOR.

ENFIELD HIGHWAY (PUTNEY-ROAD).—Anniversary services were held in Providence Chapel on Wednesday, July 6. Brother G. E. Buttery preached a sound gospel sermon in the afternoon. A goodly number of friends sat down to an excellent tea. In the evening our beloved brother John Waters Banks presided, and opened the service by a hymn and reading of Eph. i.; brother G. E. Wild offered fervent prayer. The chairman, in his usual cheerful manner, said, "This is the first time I have had the pleasure of being in this nice little sanctuary. The subject of 'election'—not to eternal life—is now the theme all over the country, which makes me think of Paul's words in Eph. i. 4, 'According as He hath chosen us before the foundation of the world,' &c. God's choice is the best, and we are quite satisfied of that. It is a blessing, friends, if we have a little sweetness in our hearts as a proof that God has elected us to eternal life. That He should have chosen me as one of His favoured children, and loved me with an everlasting love, is great indeed. How sweet it is to meet with His people now, and to sing as we did when He first revealed Himself to us, 'O to grace how great a debtor,' &c.'" Other stimulating and soul-encouraging addresses were delivered by brethren R. Bowles, G. E. Buttery, C. Hewitt, W. Stringer, J. Sampford, W. Winters, and R. Alfrey (pastor). Collections were good. The beloved chairman closed the happy meeting with prayer and the benediction.

SAFFRON WALDEN (LONDON-ROAD).—We held our 70th anniversary on July 12, when Mr. Edward Mitchell, of Chadwell-street Chapel, preached two excellent, Christ-exalting, and soul-profitable discourses. The afternoon text from Isa. lxiii. 7, "I will mention the lovingkindness of the Lord." 1st, Mention some of the manifestations of the Lord's lovingkindness; 2nd, Some of its qualities; 3rd, Some of the reasons for it; 4th, The necessity of seeing and knowing God in the manifestation of His lovingkindness. The Lord's lovingkindness made provision for us before the foundation of the world, made provision to suit all our necessities, through time and every stage of our experience, and has made provision for us in a blissful and never-ending eternity of glory in heaven. Our kindness is often selfish, but the Lord's is pure, unmerited, and absolutely free; and souls made partakers of it love to mention it, and to speak well of it. In the evening he spoke from John i. 37. 1st, The act of the disciples "following Jesus"; 2nd, The Lord's kind, loving enquiry, "What

seek ye?"; 3rd, Their answer, implying their desire to be with Him and to dwell where He dwelt; 4th, His welcome invitation, "Come and see." John preached a model gospel sermon when he said to his congregation of two, "Behold the Lamb of God!" for its plainness and evangelical character, and "following Jesus" was the effect desired. The preacher said we want not men and women to follow us, but to follow Jesus, and to follow Him closely, and see where He has trod before. The Master has His eye upon all who desire Him and seek Him, and says to such, "Come and see." We have great cause for thankfulness that the Lord has preserved His truth in this part for so many years and that the same doctrines of distinguishing grace for which the chapel was erected are contended for and maintained amongst us, we hope not without signs of the Lord's blessing. A son and grandson of the original founder, the honoured J. D. Player, were with us, and many other friends. Brethren Favell (Cambridge), Simkin (Stapleford), Woodgate, Sanders, &c., cheered us by their presence and help, so that we had a good day. "Praise the Lord."

WOODBURN GREEN, BUCKS.—In a very prominent part of this pleasant village stands a pretty little sanctuary, well known to many ministers and friends far and wide as a place of truth. Our beloved brother F. Tilbury (although living at Wycombe) is the honoured pastor. On June 27th, two soul-refreshing services were held, commemorative of the foundation of the cause. Mr. W. Winters preached afternoon and evening. Tea between the services was well served to a good company of friends. Brother Josiah Morling, pastor of the Church at Wycombe, announced the hymns in the afternoon, and brother D. Wilton in the evening. We were glad to meet with brethren Morling, Jones, Austin, Maunders, Ives, Wilton, and others, from Wycombe, also friends from Maidenhead, Penn, Princes Risboro', and other surrounding places. The Church is happy and very united, and the Sabbath-school under the superintendence of brother Tidbury is in a healthy condition. The able leader of the choir, Mr. Aliff, performed his part well. Our kind and ever-ready helper, Mr. John Dalley, deacon, with other friends, rendered valuable service on the occasion. We sincerely thank our brother Dalley and his good wife for their united care of us during our short stay. Many of the dear friends whom we knew in days past, as worshippers at the chapel, have entered their eternal rest. May the united efforts of pastor, deacons, and members, be abundantly blest of the Lord. Amen.

H O X T O N (BETHEL, NEWTON-STREET).—Encouraging and soul-profit-ing services were held in the above chapel to celebrate the 4th anniversary of the pastor, Mr. J. T. Bootle, on Lord's-day and the following Tuesday, July 3rd and 5th. Three sermons were preached on Lord's-day, one by brother Osmond; and on the following Tuesday brother Mitchell was helped to preach an excellent discourse from Heb. v. 9. At the evening meeting, brother Woodrow opened with prayer; brother Burbridge spoke from Exod. xv. 1; brother Holden from Psa. cxlvii. 5; brother Mitchell, Rom. i. 16; brother Flack on the word "together"; brother Tooke followed on the same subject; and brother Osmond concluded on the words "Peace be unto thee." During the proceedings at the evening services, brother Harp (the deacon of the Church) presented to the pastor a beautiful pulpit Bible for the use of the pulpit, but to be his own property, on behalf of the Church and congregation, as a token of their love and appreciation. It is with deep feelings of gratitude to our covenant God that we can truly say that happiness and peace dwell in our midst, and that this token of love is a genuine symbol of the union that exists between pastor and people. To God be all the praise. We felt much regret on account of brother Horton's absence, through severe illness.

HIGH WYCOMBE.—On Sunday, June 26th, we were favoured to have the pool opened for the baptism of three believers in the Lord Jesus Christ. One was a young woman belonging to the Bible-class, another a teacher in the Sabbath-school, and the third an aged sire over eighty years of age. Great interest was manifest in the service which was to many a solemn, yet sweet season of refreshing. On Sunday, July 3rd, they were received into Church fellowship, when the pastor gave kindly words of counsel and comfort with a suitable portion of the Word of God to each one.

"With pleasure we the saints behold,
Joining the great Redeemer's fold:
May we with them for ever prove
A gospel Church the house of love."

POULNER, NEAR RINGWOOD.—Anniversary services of the Sunday-school and cause were held on June 19th, when sermons were preached by Mr. William Lloyd, colporteur of Broadstone, Dorset. The morning subject was taken from 2 Pet. i. 11, evening from 1 Cor. iii. 11, 12. The children and friends sang special hymns at each service. On Thursday, June 23rd, the annual tea-meeting took place. After a public tea, to which many friends from Ringwood, Bournemouth, and other places, were present, a meeting

was held, when our brother Mr. Lloyd presided. After reading of the Scriptures and prayer by Mr. Parnell, the report of the past year's work was given by Mr. E. Diffev. Although there had been but one addition to the Church during the year, yet the Word of the Lord had been faithfully preached by many kind friends, who had come to the "help of the Lord against the mighty." We have held fast to the truths and ordinances of God, and we can thank God and take courage as we review the past year's work. The number of teachers and scholars as well as members were about the same as last year. One had been baptized and joined the Church during the year, and one member had died. An appeal was made to the congregation in aid of a new floor for the chapel; but as the friends at Poulner do not comprise the "rich of the earth," we shall be obliged to make an appeal to outside friends. If any reader of the E. V. & G. H. can help us in this matter, grateful thanks will be given them by the undersigned. This closes the fourth year of our work since the death of our pastor, and we desire to raise our Ebenezer and say, "Hitherto hath the Lord helped us. Praise His holy Name." Addresses were given by pastors Morrison, Chesterton, Chamberlain, and others. Large congregations were present at the services, and a good feeling manifested. Better than all, the Lord was with us and blessed us. Collections realized £2 8s. 7d.—E. DIFFEV, Ringwood, Hants.

CROWLE, DONCASTER.—The 293rd anniversary of the Baptist Church in this town, and the 72nd anniversary of the Sabbath-school connected therewith, has just been commemorated. On Sunday, June 12th, special anniversary services were held, pastor W. Rowton-Parker being the preacher. The morning attendance was small, but in the afternoon and evening the chapel was crowded to excess, especially in the evening, when, although the schoolroom adjoining was thrown open to the chapel, and numbers gathered therein, yet many had to go away unable to find room. Special hymns were sung by the school children and choir, under the leadership of Mr. Batty, all of which were deeply spiritual and helpful to worship. On Monday the 13th, a public tea was held, to which a goodly company gathered, including a number of old friends from Epworth, who were formerly closely allied to the cause. The following ladies presided at the tea-tables: Mrs. Rowton-Parker and daughter, Mrs. T. Smith and helpers, Miss Chamberlain and sister, Mrs. Lambert and daughter, Miss Chapman and helpers, and Mrs. Fretwell and friends. A public meeting fol-

lowed in the evening, at which Mr. T. Ashmell, of Epworth, presided, in the absence of the Chairman advertised (Mr. Goodall), who was unable to be present, but sent a cheque to aid the funds. The meeting was opened by the pastor announcing the hymn, "Kindred in Christ, for His dear sake," after which Mr. Gibson besought the Divine blessing in a most sweetly, unctuous prayer. Another hymn followed, and then the chairman's address, which was intensely spiritual and earnest, bearing upon the training of the young in Bible truths. This was followed by Mr. Andrews, who spoke of remembrances, embracing the manifold mercies of our ever-gracious Lord, to the grateful review of which these annual gatherings should ever lead our hearts and thoughts. Mr. A. Gilby also spoke, his subject being "Holy lessons gathered from nature at the present season," all these lessons leading the soul out and up to our precious and sovereign Lord, the God of all grace. Mr. Spensley, who was the next speaker, took up, and elaborated the thoughts of the chairman concerning our obligations to the young. And the pastor followed on love inwrought by the Divine Spirit, a holy cement binding the saints in one; unity, the outcome of love, a bond of holy strength; and fellowship with God in Christ, a source of life and fruitfulness. After the usual votes of thanks, very briefly, but heartily accorded, a very excellent meeting was closed with the hymn:—

"Blest is the tie that binds
Our hearts in mutual love,"

and the Benediction. Good collections were taken at all the services. "Hitherto hath the Lord helped us." To Him be glory. Amen.—[N.B.—The children's treat and teachers' tea will be held (D.V.) a little later on.]

SAXLINGHAM.—On Whit Monday, June 6th, our Saxlingham friends held their anniversary services, when a goodly number assembled, including visitors from Norwich, Claxton, and Carlton Rode. Pastor J. Muskett spoke well in the morning from Isa. xlii. 10. His theme was "witnesses and witnessing," their character and calling. 1. Pastors are endowed by God the Holy Spirit with greater grace, enabling them to teach, lead, &c. 2. The whole family of God are witnesses of His saving power. 3. The nature and effects of witnessing was next touched upon, and Mr. Muskett concluded with some very sage advice and savoury food for the tried people of God. In the afternoon pastor Geo. Pung preached from John xix. 16. His "keynote" was, "The cross of Christ is the major thing in the text," and he divided his subject as follows:—1. The cross is not an

apology for sin, it is the destruction of sin, in relation to the family of God. 2. The cross is the vindication of the claims of Divine law, triumphing over them in it (Col. ii. 15). 3. The cross is the finality of law and justice, the terminus of the moral government of God. 4. The cross is the goal and the triumphant attainment of the counsels of God. 5. The cross is the exponent of all the attributes of the Holy Trinity, all are here. 6. The cross is the centre and climax of divine indignation. 7. The cross is the theatre of the malediction of Satan against the posterity of Christ. 8. The cross is a standing menace to every system that would apply penalty to Church life. 9. The cross is the mainspring of all true experience; many prefer mud to honey, but one suck at the cross constitutes true experience. 10. The cross is the safe and clear pathway to communion. 11. The cross is the sledge-hammer of all sect-ism, for the middle wall of partition is broken down. 12. The cross will be the final triumph of God and men. Mr. Pung spoke with very great spiritual force and power. The discourse, which was composed mostly of "seed thoughts" and showed an extraordinary grasp of this inexhaustible subject, was listened to with marked attention. At 5.30 p.m. a number of friends sat down to a tea, after which there was a platform-meeting, presided over by the venerable pastor, Mr. J. Dye, aged 78, of whom it may be said that his "eye is not dim, neither is his natural strength exhausted." Pastor R. B. Horne delivered a very telling address on "Apostolic methods of preaching the Gospel," which was well received. Brethren Purling, Maskell, and Sapey, also gave short addresses. The collections were very good, and altogether it was a time of much refreshing from the presence of God. The Saxlingham friends desire to thank the various ministers and others for their kind sympathy and help and pray that everlasting good may accrue from the day's services.—Communicated by R. FORDHAM.

WALDRINGFIELD, SUFFOLK.—Our Sunday-school anniversary, on Whit Monday, June 6th, was indeed a success. We were favoured with a fine day, and large numbers of friends came from Ipswich, Sutton, and surrounding villages. The chapel was filled to overflowing. The afternoon service of singing appropriate hymns, recitations, dialogues, and distribution of prizes, was very much enjoyed, as also the good tea which followed. We were favoured with the presence and help of brother Bardens, of Ipswich, as also of brethren Welton and Keeble. The evening meeting was addressed by these brethren, which were very encouraging

and much enjoyed. The collections for school fund were good, more than sufficient being raised to cover all expenses. These interesting and profitable services were closed by all singing most heartily the Doxology. The Benediction was pronounced by the pastor. Praise the Lord. P.S.—The chapel and minister's house being *Copyhold*, and under two distinct trusts, have to be taken up alternately about every 20 years, at a cost of nearly £50 each time. The Church, in consequence, resolved to *enfranchise* the whole at an outlay of between £70 and £80. A kind friend having lent the money, the property is now made *Freehold*. We are very anxious to clear off the debt, and, being a poor people, are constrained to appeal to friends of truth for help. John Andrews, *pastor*; Robert Collins, James Garrod, James Robinson, George Skeet, *deacons*. Help, however small, will be thankfully received by J. ANDREWS, 13, Borough-road, St. Clement's, Ipswich, Suffolk.

STOWMARKET, SUFFOLK.—On Lord's-day, June 12th, anniversary services in connection with the Sunday-school were held. Sermons, morning and evening, were preached, and an address delivered in the afternoon to children, teachers, parents, and friends by Mr. W. Winters. The attendance at each service was excellent and encouraging, notwithstanding the weather being very wet and cold, and anniversary services in a neighbouring parish the same day. Miss Nunn received a purse of money on the occasion from Miss Ida Robinson and other friends in recognition of her skill in presiding at the harmonium. Mr. S. Haddock requested the preacher to express the thanks of Miss Nunn for the token of love received. There are 60 scholars and 11 teachers in the school; Mr. Rayner superintendent. The children sang very correctly and sweetly, which reflected great credit on those who trained them. The collections were good, although not quite sufficient to meet demands. The beloved brethren connected with the cause and school, Messrs. May, Garrard, Sparrow, Wright, Haddock, Rayner, and others, were very active and kind in making visitors comfortable. Dear brother R. A. Huxham, who resigned his pastorate at Aldringham a short time since, through age and infirmity, was, with his beloved wife, present at the services, also many friends from Stonham, Mendlesham, and other places. The day was a happy one. God be praised. Amen.

NORTHAMPTON (PROVIDENCE).—The interior of this spacious chapel has recently been renovated, also the school-

room below at a considerable cost (although a reasonable one), and which sum the friends have collected among themselves. The beloved and thoughtful pastor, Mr. J. Walker, his co-workers and members are happy and united. God continues to own and bless His Word by our brother to precious souls. The Sabbath-school is under good teaching power and is in a healthy condition. We had a pleasant day with the friends on June 19th, and were happy under the hospitable roof of our friend, Mr. Hull, senior deacon of the Church.—Ed.

PONDER'S END (EDEN CHAPEL).—Special services were held on May 26th in connection with the formation of a Gospel Church. In the afternoon, at 2.45, the services were opened by singing hymn 756 (Denham). Brother Alfrey read Rom. xii. Brother C. Holton followed with earnest prayer. Brother W. Winters then proceeded to address the assembly in a most appropriate and able manner upon the nature and constitution of a scriptural Church, tracing the history and purpose of the visible Church from patriarchal times to New Testament times, and downwards through succeeding ages until the present era. Reference was likewise made to the founder, the officers, and functions of its Church, to its election, calling, redemption, and justification through its federal Head. The speaker beautifully showed the technical terms applied to the Church—namely, as a body, a city temple, a vineyard, and other illustrative metaphors, contrasting most effectively its spirituality and operations to the national Church “so called” with its rigidity of service, its dead formalism, and its persecuting spirit. Allusion was also made to the benevolent and expansive mission, as well as to the heavenly influence exerted by the living Church of spiritual believers. Notably also was the golden bond of divine union, binding and cementing all the living stones of Zion to the corner-stone Christ, adverted to. This memorable address, delivered with much impressiveness and savour, was received with devout attention and profit. Mr. Winters afterwards called upon brother C. Hewitt, as representing the newly-formed Church, to advance justifiable reasons for the establishing of a cause of truth in the neighbourhood. Brother Hewitt having responded to the general satisfaction of all present, the usual questions were put to the brethren and sisters—ten in all—in relation to the doctrines and principles of the Strict Baptist order of Church government and membership which now and hereafter would solemnly devolve upon them to maintain. With hands joined in each other, and surrounding the brother presiding, they

faithfully confessed to their belief in those doctrines and solemnly avowed to adhere to them personally, and to hold fast by them as a Church and people. Sincere and ardent prayer for the divine blessing richly to abide upon the brethren and sisters which had been declared to be constituted a *bona fide* Gospel Church of New Testament order was then offered by brother Winters, the friends present blending their silent supplications therewith that the Lord might prosper, preserve, and guide the newly-planted Church. After a hymn and the benediction, the meeting concluded. The friends finding it to have been indeed a time of refreshing from the presence of the Lord. The ordinance of the Lord's Supper was then administered by Mr. Winters, assisted by two of the deacons of Waltham Abbey. A public tea was then duly prepared, at which a goodly number of friends sat down, and an enjoyable season was spent together in participating of the temporal mercies of the Lord. The meeting in the evening commenced at 6.30, and after the opening hymn, announced by the chairman, Mr. G. F. Gray, of London, brother Markham was solicited to lead the devotions. The chairman followed by delivering an address of much interest and suitability to the occasion from the opening verses of Psalm lxxxiv. The genial and loving wishes expressed by Mr. Gray for the future growth and welfare of the cause and especially of the Sabbath-school connected with the place were supplemented by a practical proof of the sincerity of his remarks by a donation of £5 towards the building fund. Brother Hewitt was then called upon to speak a few words in relation to the financial condition of the cause. This he did by tracing briefly the help received and the liabilities incurred since the opening services in October last, supplementing his observations with expressions of his unabated zeal and desire that the Church may ever be kept in the truth and on the old lines, and that God may send prosperity of His own kind and in His own time and way. He thanked most earnestly all friends both far and near, especially the kind chairman and Mr. Winters, with the dear friends of Waltham Abbey who have expressed so repeatedly and emphatically their heartfelt sympathy with us, and wished them all every covenant favour. Brother J. W. Banks next addressed the meeting in a homely and loving way, expressing his sincerest joy at the appearance and progress of the cause at Ponder's End, and the delight it afforded him to aid it practically as far as circumstances permitted. Brother J. Parnell, of Pimlico, followed with an able and earnest address. Allusion was made to Cant. viii. 8 as words applicable to the little sister Church so recently formed. Our brother

also drew a striking analogy between the Israelites of old and the spiritual Israelites under the new dispensation, his comments thereon being much appreciated. Brother Winters in succession delivered a fervid and loving address overflowing with the warmest sympathy with the friends of Ponder's End in their great and blessed undertaking, and expatiated with glowing language upon the attractions of Christ and His gospel, of the dear delights of Christian communion based on truth as its foundation and upon the honour and happiness derived from the service of Christ, however humble that service may be, and of the unshaken verities and eternal principles of our common faith, and also of the dignified reward of faithful labour and suffering even the felicity of heaven. Collections realized, with a balance of 6s. 2d., £10 2s. 4d. The debt on the building is now reduced to £190.—A DEACON.

STOKE ASH, SUFFOLK.—On Lord's-day, June 19th, Sunday-school anniversary services were held. Two excellent sermons were preached by Mr. R. E. Sears, of London, and an address given to the scholars, teachers, and friends in the afternoon. The chapel was well filled at each of the services with attentive hearers. Collections encouraging. Praise the Lord.

RUSHDEN (SUCCOTH).—The annual sermons in connection with the Sunday-school were preached on Sunday, June 19th, by Mr. E. Marsh, of Wellingborough, to large congregations. In the afternoon an address was given to the scholars by Mr. Marsh, and selections of poetry recited by several scholars. Special hymns and anthems were sung by the scholars. The collections amounted to £11 7s. 1½d. On Monday the scholars had tea as usual, and tea was also provided for the public at 4.30, when about 150 sat down; after which an adjournment was made to a field kindly lent by Mr. G. Denton, and where the children and teachers enjoyed themselves during the evening.

MARCH (PROVIDENCE BAPTIST CHAPEL).—The anniversary of this place of worship was successfully held on June 12th and 14th. On Sunday morning Mr. J. Jull, of Cambridge, preached from the words, "Rest in the Lord and wait patiently for Him," and in the evening selected for his text Zech. xiii. 1. There were good congregations on both occasions. On Tuesday morning at 11.30 Mr. O. S. Dolbey, of London, preached from the text, "The law of the Lord is perfect, converting the soul." For the convenience of out-of-town friends (many of whom make a point of attending this anniversary), a luncheon was provided in the school-

room at one o'clock, and was partaken of by about a hundred persons. In the afternoon Mr. Dolbey again preached, taking for his text the words of St. Paul, "Who shall lay anything to the charge of God's elect," and in the course of his sermon showed that the doctrine of election is plainly taught in the Word of God, there being instances of it, national, official, and spiritual, throughout the Old Testament. About three hundred persons sat down to tea at five o'clock, and in the evening Mr. J. Box, of London, preached from Rev. iv. (part of ver. 3). The day's proceedings concluded with a supper, which was patronised by eighty persons. There were large congregations at the services, and the total amount realized from the anniversary was upwards of £43.

HALESWORTH, SUFFOLK.—On Whit Monday we had the privilege to publicly acknowledge our dear brother Berry as pastor of the Church here. The Lord has heard us in an acceptable time, and has sent us a servant of His to break to us the bread of life from time to time. We pray that our esteemed brother may be the means in the hand of the Lord in gathering in many from the world and in building up the Church. We also pray that he may be spared to us many years, and that peace and concord may abound in our midst. A good many friends from Beccles and Bungay paid us a visit on the occasion which made the meeting a very pleasant one. In the afternoon brother Bowtell, of Bungay, preached a most excellent sermon from 2 Tim. ii. 15. We felt he was sweetly led into the green pastures of God's truth. Tea was provided in the chapel, when a goodly number of friends sat down. In the evening a public meeting was held, when the pastor-elect briefly gave his call by grace, call to the ministry, and the leadings of Providence in bringing him amongst us. Brother Bowtell spoke very solemn in giving him the right hand of fellowship; after which a very pleasing feature of the meeting occurred. Our esteemed brother Brabbing rose, and with a few well-chosen words presented brother Berry with a purse of £3 3s. as a small token of the love and gratitude of the friends for past services, with a hope that it might be a little encouragement to press onward. With such a surprise our brother was almost at a loss to acknowledge the gift, but he very feelingly did so before the meeting closed. Addresses were then ably given by brethren Bowtell and Frankland. After a few remarks from brother Lockwood, the chairman brought a very happy and joyful meeting to a close by singing that grand old hymn, "Blest be the tie that binds."—C. G. G.

MENDLESHAM GREEN.—Anniversary services were held here in connection with the Sunday-school, on Lord's-day, June 5th, and were fairly attended considering the weather. Mr. Dixon, of Bradfield, preached three excellent sermons from the following texts—2 Tim. iii. 16, 17; Psa. cxix. 9; John iii. 16. Many felt it good to be there. We hope in after days it may be seen that it was the Lord's doing that Mr. Dixon came here. Who can tell? These changes are often used as means for the conversion of sinners. May this be one. Our pastor is still going on in the good work of sowing the seed. Saints are built up and comforted, and we have hopes there are some who are really seeking to know Jesus as their Saviour. God bless them all, and send now prosperity.—L. S.

BOROUGH GREEN.—The seventy-fifth anniversary of this cause was held in praise and thanksgiving on Whit Monday, when Mr. Moxham preached two sermons to the rejoicing and encouragement of many of the Lord's people. In the afternoon the endless and never-tiring subject of the eternal covenant of God's love, which He has toward poor sinners through Jesus Christ His Son, was truthfully and beautifully laid before us (John xv. 9), and in the evening we were favoured with rich communion with the Lord, in looking into another of the links of the long chain of fundamental truths of the Gospel—"The sanctification of the people of God by the Holy One of Israel" (Lev. xxi. 8). The finance was an improvement on the past year.—J. C. B.

CATWORTH, HUNTS.—Anniversary services in connection with the cause here were held May 10th. There is in the Churches around a very kindly feeling towards the place, its people, and minister. Friends came from St. Neots, Bedford, Great Staughton, Oundle, Spaldwick, Gidding, Baunds, Risely, etc., so that good congregations gathered to both services. In the afternoon, Mr. Clark, of St. Neots, preached the Word from Psa. ix. 14, speaking very sweetly of God's salvation. Brother Skelly, of Raunds, gave out the hymns. A good company took tea in the chapel. In the evening Mr. Wren, of Bedford, preached from Heb. x. 23, speaking very fully and forcibly of the exhortation "to hold fast the profession of our faith." There was something for everyone to take away. The weather was beautifully fine. The collections were exceptionally good. Perhaps a more happy day had never been spent in the history of the chapel. We did what we had often done, and hope by the mercy of the Lord to do more often—"thanked God and took courage."

PECKHAM RYE (ZION, HEATON-ROAD).—A thanksgiving service of an encouraging and successful character, on securing new mortgage, was held on Tuesday evening, June 14th, Mr. G. F. Gray very ably presiding, when brethren R. E. Sears, E. Mitchell, J. Bush, J. Cullingford, and G. W. Clark gave excellent addresses. We felt it good to be there, and could truly give thanks unto the Lord for His goodness and mercy vouchsafed during the season of trial through which we, as a little Church, have had to pass since our pastor left us. A collection was made to defray expenses of repairing and painting chapel, which, with donations received during the evening, amounted to upwards of £14. "Praise ye the Lord." Friends desirous of helping on a needy, struggling cause, kindly send donations to our worthy deacon and secretary, Mr. James Banyard, 135, Gordon-road, Peckham, S.E.—T. P. V.

IPSWICH (ZOAR).—The fifty-first anniversary of Zoar Chapel was held on Sunday, May 22nd, 1892. Mr. Hill, of Stoke Ash, preached in the morning from Hosea ii. 23, and preached a marvellous sermon in strict harmony with truth, full of profound thoughts, clothed in eloquent language, and enforced with pointed and homely illustrations. In the afternoon our pastor, Mr. Bardens, preached from a very precious promise recorded in Jer. i. 20, the last clause. He spoke very blessedly on the great and comforting theme of pardon, and of the mercy of a covenant God to a covenant people, noticing God's wills and shalls as the bond of His faithfulness and the foundation of all His dealings with His people. In the evening Mr. Hill took as his text, Matt. xviii. 11. The discourse was a noble testimony against the delusion of men offering their fellow-men what Christ never offered Himself—viz., *His salvation*. Thus we had throughout the day a well-spread Gospel table. Our souls were fed with the finest of the wheat, and a complete Saviour highly extolled. Mr. Hill has preached our anniversary sermons in succession for many years. The collections amounted to £11.—H. B.

WETHERDEN, SUFFOLK.—A parish in the hundred of Stow, four and a-quarter miles north-west from Stowmarket, contains two places of worship—viz., a Church of England (evangelical) dedicated to St. Mary, and a Baptist chapel dedicated to Jesus Christ. This chapel, we are delighted to know, is carried on principally by four sterling men of truth, who minister alternately within its walls—Messrs. Garrard, S. Haddock, Baker, and Backhouse. We should be glad to hear of a Church being formed here, and the ordinance of

the Lord's Supper administered after New Testament order. May the Lord bless every effort put forth in the interest of the place.—Ed.

CLAYGATE (EWELL-ROAD, SURREY).—In this pleasant and growing village, nearly a mile from the newly-opened station from Waterloo, stands Ebenezer Chapel, a plain and modest-looking building. Here our dear brother Thomas Rush labours, and his ministry is greatly blessed to precious souls. The former pastor, Mr. J. Woods, we knew well as a faithful man of God. The Church and Sabbath-school continue in healthy condition. On Wednesday, June 22nd, thanksgiving services were held commemorative of the chapel being made freehold property. Mr. W. Winters preached in the afternoon, after which most of the friends partook of tea in the chapel. In the evening our kind and truth-loving friend, Mr. John Piggott, presiding, opened the meeting by announcing a hymn, which, having been heartily sung, he read 1 Chron. xvi., from ver. 7. Mr. Beldam, a brother who preaches the Gospel in the surrounding causes, offered earnest prayer. After another hymn the chairman, in a few appropriate words, called upon Mr. Rush to inform the meeting of the purpose for which they had met. Mr. Rush then said, "We have met together to thank God for His great kindness to us as a cause. On the 29th of March, 1861, this chapel was opened for worship, when Mr. George Wyard, of Deptford, preached in the morning, Mr. C. Slim, of Guildford, in the afternoon, and Mr. Mote, of London, in the evening; and on the 27th of May following a Church was formed of seven members, on Strict and Particular Baptist principles. The chapel was built on ground leased for twenty-one years only, and when about sixteen and a-half years of the lease had expired the freeholder intimated his intention to sell the property after its valuation, and Mr. Woods should have the offer of it. It was valued at £75, and Mr. Woods purchased it at that price. At his death we were allowed by his will to purchase it within two years, but we were poor. However, we made our case known to the Metropolitan Association of Strict Baptist Churches. We thank our brethren, John Box and Henry Clark, for laying the matter before the Committee, which resulted in the offer of £10 if we could raise the rest. The family of the late Mr. Woods gave us £5 each, which made £35, leaving us to get £30. We then asked our dear brother Winters to help us through the magazine. He mentioned our case, and his appeal received a grand response, for it was owing to that appeal that we are able to say to-day we have obtained sufficient to purchase the chapel as the freehold property of the Church. We

now want help to put it in trust to the denomination as a Strict Baptist freehold chapel for ever. We also should like to renovate and re-seat the chapel, which would be a great blessing to those who worship in it; but the members are all so extremely poor." At the close of Mr. Rush's interesting account, the beloved chairman spoke with savour and power on the goodness of God. Excellent addresses were also given by Messrs. W. Winters, T. Kush, sen. (of Datchet, father of our brother Rush, of Hook), T. Baldwin (Kingston), C. Z. Turner (Cobham). Brother Stevens and others from Kingston and Surbiton were present. Brother T. Rush will be glad of any little help for restoring the chapel, and putting it in trust. Address: Hook, Surbiton, Surrey.—Ed.

CROWLE, DONCASTER.—The infinite mercy and grace of our covenant Lord has been again revealed in the calling out of three more precious souls to witness for Him. On Sunday, July 10th, after a sermon by the pastor, W. Rowton-Parker, from Matt. iii. 15, one brother and two sisters were baptized into the name of the ever-blessed Trinity, in the presence of a crowded congregation. The Lord be praised for His manifest mercy and gracious favour.

WITH THE AGED PILGRIMS.

THE afternoon of July 1st was one of glorious and cloudless sunshine, and doubtless this fact enabled the large number of persons to assemble at the chapel in the grounds of the Aged Pilgrims' Asylum, at Hazleville-road, Hornsey Rise, the occasion being the anniversary of the foundation of the institution. That staunch Protestant clergyman, Mr. Lancelot Holland (the late vicar of All Saints' Church, Hat-cham), now of Edinburgh, had engaged to preach, and his discourse was much appreciated by the assembly, who crowded the beautiful little chapel that has been built for the benefit of "pilgrims." Here Churchman and Nonconformist met together in unity, for we noticed many friends from the Surrey Tabernacle, Chadwell-street, &c., and also members of All Saints' Church, who had come to hear their late vicar, and to see and hear of the beneficent work of the Aged Pilgrims' Asylum. Following this service, tea was served in the hall of the Institution, and notwithstanding the large gathering (about 700) everyone was well and promptly supplied with a good tea. Thus refreshed, the visitors were enabled to stroll about the grounds and visit the pilgrims in their comfortable homes; also to take advantage of the sale of useful articles that was being conducted by the ladies, who for some months had been diligently working for this purpose. On the lawns were groups of persons, some enjoying a conversation with a clerical friend. Mr. Abbott, Mr. G. Webb, and Mr. Holland, with others, were discussing St. Paul's description of heaven; and Mr. Abbott interested many listeners with an account of an interesting volume he had been reading on this subject, by a well-known Islington clergyman. Then another group around Mr. Styles, who, with his wife, is always actively at work for "the pil-

grims." Mr. Parks, the hard-working treasurer, Mr. Nunn, Mr. Arnold Boulden, and the energetic secretary, Mr. Hazelton, and his active young colleague, were busy giving a hearty welcome to the visitors and looking after their comfort. Thus a pleasant hour was spent, and at 7 o'clock the ringing of a bell brought together a large congregation to hear the discourse, by Mr. M. J. Tryon, that was to conclude this pleasant anniversary service.—A VISITOR.

In Memoriam.

THE LATE MR. JAMES LEE.

My beloved father had been in declining health for four or five months past, but little did we think he was so near his end. In the early part of his illness the physicians whom he saw prescribed rest for a time, saying his nervous system was completely disordered, but saw no occasion for alarm or anxiety. After two or three weeks, as he did not get better, we called in a medical man, at Southend, where he was staying, who thought his condition serious, but hoped by careful attention to improve him, which he most kindly endeavoured to do. But not showing any signs of improvement, we had, after a few days, our own medical man down, and he consulted with the one who was attending him, and they were thoroughly agreed, and thought his condition critical, but advised him to stay at Southend so as to be free from any anxiety, which advice mother thought unnecessary, as she desired to have him brought home, as he seemed to have parted with all interest in things of time and sense, for often when mother thought he was dozing he was contemplating divine realities, which he seemed to be enjoying.

I must here say that his illness affected his speech, and he was unable to converse for more than a moment or two at a time. Sometimes he would raise his head, and mother would ask him what he was thinking about, and he would say, "I can't talk; but so nice," giving us to understand the happy state of mind he was in. Whilst my dear father and we were at Southend we had great pleasure in hearing Mr. J. Chandler, of Prittlewell, whose ministry was much blessed to him and us. His conversation with my dear father, when he called in to see him, he very much enjoyed. Owing to his very sensitive nature, we were obliged to hide our feelings very much from him, as he could not bear to see us troubled, but on the Friday previous to his death mother felt she must say a few words to him, and know exactly the views of his condition, and when she asked him if he thought he would get better his emphatic reply was, "No!" Mother again asked him, did he not want to get better, did he want to leave us all? when

he said, "As the Lord will." She then asked him how he felt in regard to his future state, when he replied, it was well with him; the things he had lived on he could die on; he could leave us with the Lord, feeling sure He would take care of us.

After this he appeared to lose strength very rapidly, and on the following Sunday, after being in bed until four o'clock in the afternoon, he rallied, when, with the doctor's permission and the kindness of the railway authorities, we were able to bring him home, and on the Monday morning he saw his pastor (Mr. W. H. Lee), to whom he was much attached, and whom he seemed very glad to see, when, after sitting and chatting a little time with him, my dear father said, "It is the Lord," and his beloved pastor finished the sentence by saying, "Let Him do what seemeth Him good." He saw him again on the Wednesday morning, after which he appeared to rapidly sink, not noticing any one much. At night we had some difficulty in getting him to bed, when he refused to take any nourishment or medicine, but nevertheless he had a good night's rest. On the Thursday morning when my mother and brother tried to get him up, he was seized with an apoplectic fit, and peacefully passed away without a struggle about three hours after, in his 56th year. Truly this was falling asleep.

I should like to add, as you know, my dear father loved the doctrines of sovereign and distinguishing grace and those men who rigidly adhered to them; he also loved decision in the ordinances of the Lord's house. He was honest to his principles, and I always enjoyed his spiritual conversation, for we got on well together. The following portion of Scripture was much blest to him in his illness, together with many others, "Christ in you the hope of glory," and also that hymn of Beddome's—

"My times of sorrow and of joy,
Great God, are in Thy hand;
My choicest comforts come from Thee,
And go at Thy command."

He was fond of the hymns of Kent and Watts. The fear of death, through which he was always in bondage, the Lord was graciously pleased to remove in his illness.

His mortal remains were interred in Ilford Cemetery on Friday, June 10th, 1892, in the presence of a good many friends, in sure and certain hope of a glorious resurrection; and on the following Lord's-day evening Mr. W. H. Lee, of Mount Zion, Bow, preached a solemn funeral sermon from 2 Tim. iv. 7, "I have fought a good fight, I have finished my course, I have kept the faith," to a goodly company. My dear mother feels she has lost a loving husband, and a loving father, but our loss is his eternal gain.

F. W. LEE.

THE LATE MR. J. VAUGHAN.

Mr. A. I. Pardoe, of Mare-street, Hackney, respectfully records the death and burial of our dear brother Vaughan as follows: Mr. J. Vaughan, pastor of the Church meeting for worship at Trinity Chapel, Hackney, after nearly eighteen years' labour, entered into his rest. He preached on the morning of the same day, June 5, and afterwards administered the ordinance of the Lord's supper. On reaching home he was taken with a fit, and passed away about half-an-hour after midnight. The interment took place at Abney Park Cemetery on the following Friday. The remains were taken into the school-room (the chapel being under repairs), where a service was held, conducted by Mr. W. J. Styles. The president opened the meeting by prayer, after which a hymn composed by the late pastor was given out by Mr. W. Sinden. Mr. Styles read suitable portions of Scripture, after which he called upon Mr. F. J. Hamilton, of Ram's Episcopal Chapel, to engage in prayer. An address was given by the leader founded on the words, "And they glorified God in me" (Gal. i. 24). See E. V. & G. H. for July. The service in the school-room concluded by singing, "For ever with the Lord."

At the cemetery Mr. Sinden read the burial service and afterwards gave a suitable address, in which he extolled the sovereign grace of God in the salvation of our brother. A hymn was sung from the Sunday-school hymn-book, when Mr. S. T. Belcher, of Homerton-row, was called upon to pray. Mr. Sinden closed by pronouncing the benediction. Several ministers of neighbouring Churches attended to pay their last respects.

The following account of the funeral, &c., appeared in the *Hackney Mercury*, June 18th:—"The body was brought from Darnley-road, where the deceased resided, to the schoolroom at the back of the chapel, as that building is now under repair. There the pre-service was opened by the singing of a hymn, his own composition. The Scriptures were read by Mr. W. J. Styles, and prayer was offered by Mr. F. J. Hamilton, minister of Ram's Episcopal Chapel. After an address and another hymn, the funeral proceeded to Abney-park Cemetery, the procession consisting of a glass car, four mourning coaches, conveying the widow and near relatives and the following ministers: Messrs. F. J. Hamilton, W. J. Styles, J. De Kewer Williams, S. Belcher, W. Frith, and W. Sinden, together with Mr. Starkey and the deacons, and several members of the congregation. The above solemn event, however, has another and deeper interest for us as chroniclers of the past, as well as the present life of Hackney, and we at once revert to a minister who was at one

time a notoriety in Hackney. At an angle caused by the divergence of two roads out of the eastern end of Well-street, leading respectively to South Hackney Church and Caesland-road, stood a plain, square chapel, built in 1800 for George Collison, Independent minister. Some of our readers may remember it, especially when, in 1831, a Mr. Hughes was its minister, a man as popular as he was eccentric. A split took place in the congregation, and a large contingent separated themselves, and like a swarm of bees from the parent hive, followed their pastor Mr. Hughes, building him a new and beautiful chapel, called Trinity Chapel, Mr. Vaughan's recent pastorate.

"For some years Mr. Hughes, an extreme Calvinist, gathered and kept around him a large congregation,* latterly owing much to the late devoted and sincere Christian, Mr. Childs, veterinary surgeon, of Paragon-road, whose praise it may be truly said was everywhere, and whose Pilgrim Almshouses, by St. Thomas's-square, and an extensive plot in Abney-park Cemetery as a burial-place for the poorer members of that community, to be given them free of cost, are pleasing and lasting types of his judicious munificence. The increasing eccentricity of Mr. Hughes at last rendered him absolutely incapable of conducting any services. His deacon, Mr. Childs, ably took his place, but the congregation gradually dwindled down, and removals, through leaving the neighbourhood, were not made up for by new comers. Mr. Hughes himself (he was a single man) with only an old housekeeper, took up his abode at the back of the premises, and there at last the once popular and vivacious preacher passed away, almost unknown and therefore but little lamented. The advent of Mr. J. Vaughan commenced a new era, and it is to be hoped that so excellent a building will not again become a deserted spot by pastor and people alike."

MR. JOSEPH ALLEN.—The Church at Providence, Clapham Junction, has been bereft of brother Joseph Allen, who from its commencement was connected with that cause of truth. He was a true servant of God and a lover of His people. He was taken from us on June 17th, and interred in St. Mary's Cemetery, Battersea, on June 22nd, in the 72nd year of his age. It was in 1858 that he was brought to know himself as a sinner and Christ as his Saviour. He first united himself with an Open Communion Church, but was afterwards led more fully into a knowledge of the truth, wherein he became well estab-

* At one time it was thought that the dogma of the "unknown tongues" attributed to the late Dr. Irving was being promulgated.

lished. For 15 years he was an invalid, being afflicted with sciatica, bronchitis, and asthma. With scarce any visible means of support, the Lord never suffered him to come to want. He never begged but of the Lord. His dear wife, who mourns her loss, was one with him in the things of God, and proved to be a true helpmeet. Being kept by affliction from the house of God, which he loved, he lived on Bible food. It was good to visit him. He always showed you some Scripture passage which the Lord had made a blessing to his soul. He delighted in those verses wherein the Lord appears to single out His people, and to talk to each of them individually, such as Isa. xlv. 22, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee." He found Psa. xxxiv. 6 a very sweet text: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." He used to say, "He has heard this poor man, but I have to wait His time." He had some seasons of darkness, during which he would be comforted by such words as, "Fear not, I have redeemed thee; I have called thee by thy name; thou art Mine." His great desire was to have an appropriating faith, a delightful conviction that the gracious declarations of Scripture were for him. At times both his bodily sufferings and his inward conflicts were hard to endure, so that he could feelingly recite the language of the poet when he says,

"I sigh from this body of sin to be free,
Which hinders my joy and communion
with Thee:

Though now my temptations like billows
may foam, [at home."
All, all will be peace when I'm with Thee

For the most part, however, he was patient, and even cheerful, amid his trials, and ever manifested a sympathetic regard for others whom he knew to be in the furnace. It has pleased the Lord to take him home to his mansion above, and that is far better. His dear wife is longing for the time to come when she shall meet him above with all the blood-washed throng around the throne of the Lord.—S. STILES.

Mrs. STEBBINGS.—Another of our members has gone to join in the everlasting song above. Our sister Mrs. Stebbings, of Bacton, has passed away after several years of terrible suffering. She stood in honourable membership with the Church at Mendlesham-green for many years, but on account of her affliction she could not attend for some time. What a mercy, nothing will hinder her sweet employ up there! What a blessed change! God bless the dear ones left behind.—L. S.

Mrs. WHITBREAD.—Mrs. Whitbread, the affectionate wife of Mr. H. Whitbread, of Clare, fell asleep in Jesus on

June 11th, aged 29 years, leaving a sorrowing husband, a weeping mother, and a babe not quite four weeks old, to each of whom her death is a heavy loss, especially to her mother, who is a widow, and has now lost both her children. Our departed friend was brought to know the Lord, baptized, and added to the Church at Clare twelve years ago, and by the grace of God was enabled to walk worthy of the vocation wherewith she was called. Shortly after the birth of her babe she was taken very ill, and many fervent prayers went up to God for her recovery. She expressed a desire to get well for the sake of those who were dear to her, but when it was evident that the Lord intended soon to take her home, she was quite resigned. Two verses of Scripture were much blessed to her—viz., Isa. xli. 10, and Jer. xxxi. 3. Jesus was very precious to her soul. The two following lines were also very sweet to her—

"When all created streams are dried
Thy fulness is the same."

On one occasion she said, "Oh, mother, I have been so happy as I never was before, and I could have gone to heaven. I am sure I shall go there when I die." At another time she said, "I must pray, Mother, pray with me. Yes, and I must praise too. Mother, help me to praise the Lord for His goodness. 'Bless the Lord, O my soul, and all that is within me, bless His holy name.'" Very earnestly did she express on her dying bed a desire for her husband's salvation, and that all might meet in heaven. Her weakness was so great that she was unable to bear the visits of her Christian friends, and later on she could only speak in a whisper. On the following Wednesday we laid her remains in her brother's grave, in sure and certain hope of a glorious resurrection. And on the next Sabbath afternoon an attempt was made to improve the solemn event from Job ix. 12.—T. H.

ELIZABETH LINSELL, after a long illness and much suffering, fell asleep in Jesus June 8th, 1892, aged 71. She was the widow of the late J. S. Linsell, many years the honoured deacon of Jireh, City-road.

JAMES WISE.—Our dear uncle, James Wise, late of Quadron, Lincolnshire, died at Hornsey-rise Pilgrims' Asylum, on June 15th. His happy spirit took its flight to the glory-world and home of the redeemed, to go out no more, in his 83rd year. He leaves a sorrowing widow of 80 years, who needs our prayers and sympathy.—S. J. W.

STEPHEN PACKER, who passed to his heavenly rest July 16, at the age of 49, was for some years a much respected member of the Surrey Tabernacle, and will be much missed, particularly by the poor and sick members, to whom he was an acceptable visitor. Mr. Dolbey conducted the funeral service at Nunhead.



MR. W. OSMOND, PASTOR, HOLLOWAY.

(See page 268.)

Soul-Conflict.

"Yet, Lord, if Thy love hath designed
No covenant blessing for me,
Ah! tell me how is it I find
Some pleasure in waiting for Thee?"

MANY of the Lord's exercised people, in a spiritual sense, dwell in solitary places, and in comparative darkness, and at best can say little more about God and salvation than what is couched in Newton's precious hymn beginning—

"'Tis a point I long to know,
Oft it causes anxious thought—
Do I love the Lord, or no?
Am I His, or am I not?"

They rise no higher than their strength will allow, and are in full

sympathy with the troubled one of whom Jeremiah writes, saying, "He putteth his mouth in the dust; if so be there may be hope." We, however, love the company of such feeble folk, and would rather dwell with them in the "Valley of Achor," with a door of hope in view, than with self-satisfied and conceited professors of religion on the mount of presumption. Cowper in his "Table Talk," aptly says,—

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

Bunyan tells us that Christian and Hopeful on one occasion were seized by Giant Despair, and thrust into Doubting Castle, where they suffered much, and from which awful place they ultimately escaped by means of the key called "promise." We have no desire for the friendship of Giant Despair, although often found on the borders of his territory, and grieve for those incarcerated in his miserable castle, who cry with Asaph, "Will the Lord cast off for ever? Will He be favourable no more?" To such the "Fear nots" of the Word are precious, and especially when applied by the Holy Spirit with sweetness and power. "The Lord," says Peter, "knoweth how to deliver the godly out of temptation."

We do not, of course, wish to encourage doubts and fears, but who can prevent them at all times? They are not so easily disposed of as some persons imagine.

"'Tis revelation satisfies all doubts,
Explains all mysteries, except her own,
And so illuminates the path of life."

Doubts and fears often arise from a felt sense of sin, and a knowledge of the perfect holiness of God, without a clear view of Christ, through whom sin is put away, and holiness imputed. How tenderly the dear Saviour dealt with the poor leper, who said, "Lord, if Thou wilt, Thou canst make me clean"? The leper had confidence in the *power* of Christ to heal him, but not in His *willingness*. Christ, however, did not stop to rebuke him for his want of strong faith; but at once passed by his weakness, saying, "I will; be thou clean, and immediately his leprosy was cleansed." May all who still hope in the mercy of God, take courage and press on.

"His Spirit will cherish the life He first gave;
You never shall perish if Jesus can save."

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—No. IX.

MR. W. OSMOND, PASTOR, HOLLOWAY.

MY DEAR BROTHER WINTERS,—At the request of several of my friends in Christ, I have endeavoured to give a short relation of the Lord's dealings with me in Providence and grace until the present time.

I have been told that I was born in Bermondsey, about a mile from London Bridge, June 26, 1825, and before I had attained the age of three years, God's goodness and special mercy were manifested on my

behalf. The Lord removed both parents from time to eternity, and they gave no signs of grace; but my mother, a widow, a fortnight before her death, left me with my father's sister, a godly woman, who prayed for me, watched over me, taught me to read the Bible, fed and clothed me, and took me to the house of God, and led me to the Sunday-school, where early impressions were made upon my mind. But these impressions were not regeneration. However, there sprang up in my mind a desire to attend the house of God, say my prayers, to live as well as I could, that I might please God though so young in years. I must here relate God's marvellous preserving mercy on my behalf, before the age of nine years. Once I was saved from fire. I carry the mark of preserving mercy to this day on my forehead. At another time I fell into a deep miry ditch, and here there was but a step between me and death. A few lads a little older than myself rescued me. At another time the hinder wheel of a stone dray passed over my body without breaking a bone; but my life was despaired of. The Lord saved me from dangers seen and unseen. These were so many tokens of God's faithfulness. I was not prepared to die, and these solemn matters preyed on my mind.

One morning I was exceedingly depressed. It was dark and gloomy outside, as well as in—the rain falling fast, the winds blew, and bitter cold withal. Looking out of the window, I saw a number of little children exposed to the inclemency of the weather with scarcely a rag to cover their nakedness. Sympathy arose in my breast for them, while I thought of my own helpless condition, if God should take away my aunt, what would become of my body and soul? I should be homeless and friendless. In this dejected state of mind I could not refrain from tears and telling out my sad tale of woe to her who was near, and she at once referred me to our heavenly Father and His Holy Word, which, as usual, was lying on the table. I immediately opened the Book inadvertently upon the words, "Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee" (Heb. xiii. 5). These words fastened upon my mind with great power, and they have never been erased from that time to the present. Soon after this I was removed to a Church of England School, founded and endowed by a wealthy man, Josiah Bacon, Esq., for the education of eighty boys, sons of tradesmen in the parish. Here I had to attend the steeple house twice on a Lord's-day, and sometimes in the week; yet I never lost my attachment to the little Strict Baptist Chapel, Jamaica-row, Bermondsey; Mr. Dovey, pastor; but when opportunity served, I attended both Sunday-school and chapel, and also after I left the school of education, until Mr. Dovey was removed to another sphere of labour.

After this the Lord directed my steps to Unicorn-yard Chapel, Southwark; Mr. Bonner, minister; and the first sermon I heard him preach was from Jer. xxiii. 28. These words led me to close examination as to how matters stood between God and my soul. I thought I was but the chaff, and deserved to be swept away with the besom of destruction; but the Lord soon after this graciously revealed Himself to me as my beloved Saviour, having freely forgiven all my sins. Here I was led to follow the Lord by baptism, and continued under Mr. Bonner's ministry until there arose a dissension in the Church between pastor and people, and then I wandered about seeking rest and finding none; for

about this time I was placed in my apprenticeship under a sceptic, and being but a weak one, I was disturbed and distressed in my mind with his arguments against God and the Bible. When I finished my term of seven years' apprenticeship, I obtained a situation in the London Docks. Here again I was under a foreman, an infidel and a staunch follower of Bradlaugh, and, in my simplicity, I was anxious to obtain from all quarters arguments that I might fight this battle; but the Lord brought me to the same spot where I had started in my experience—viz., to know the meaning of His words, "Without Me ye can do nothing."

About this time I removed to Stoke Newington, and joined the Church meeting at Mount Zion, Matthias-road; and here I continued for some time under the ministry of Mr. Pepper.

There are a number of very blessed relations of God's goodness I must pass over.

MY CALL TO THE MINISTRY

was on this wise: I was occasionally called upon to pray at the prayer-meetings, and to lead the singing at the services, and sometimes I had conducted the prayer-meetings in the absence of the pastor.

It happened, one Thursday evening preaching service, Mr. Pepper had not arrived at the usual time. A message came from him (Mr. P.) requesting me to proceed with the service until he arrived. Expecting to see the minister soon, I gave out a hymn, read a chapter, and tried to pray; but no sign of Mr. P. I sang again; and, oh! the trembling of my soul: I shook from head to foot, my knees smote together, I knew not what to do. The view I took of myself I cannot describe. I had argued with the sceptic, but now I had to speak to God's people. I read a chapter, and said all I could about it. I tried to abase the sinner and to exalt the Lord Jesus Christ; and after the service was over, some of the friends said it was a very profitable meeting to their souls. I thought very differently. If that was the work of a minister, I had no ambition for it. But, alas! something worse than this awaited me; for on the following Saturday I received a note from Mr. Pepper saying that he had heard a very good account of me on the Thursday, and I was to conduct the service on the Lord's-day. This was a trial, and there was not sufficient time to obtain a supply. I had no rest all that night. I asked the Lord to shew me the way. I rose in the morning and walked several miles before the time of service, beseeching the Lord to lead me: and He heard my cry, by giving me this text, Isa. xii. 2. The Lord opened my mouth, and enabled me to say a little about this salvation, and the unspeakable blessings of those interested in it; and after service was over, the friends said they heard with profit and pleasure. This was a great wonder to me, seeing I was such a helpless one.

Mr. Pepper was often away from his post, and I was authorized by him and the Church to conduct the services during his absence. At last he was away for three months, and when he returned, he desired me to take charge of the chapel money-books and all, for he was going away for a length of time. This I would not consent to do.

I shortly afterwards settled down at Soho, Oxford-street, and Mr. Pells, pastor, soon put me into office; first as the leader of singing, and then, as he used to call me, his "Sunday afternoon lecturer," and the Lord blessed my humble endeavours; I soon had more invitations than I could attend to. I was called to preach at Erith for several months,

with an invite to the pastorate, and to Blackheath for nine months; but I had no desire for a pastorate, because I was engaged in business all the week.

However, to my great surprise, I received a letter from the Church meeting at Bethel, Hoxton, under the pastorate of Mr. S. Green, to which I responded; and after a few months' trial, they unanimously chose me as their pastor. Here the Lord marvellously blessed my feeble efforts, in gathering and increasing the flock of His pasture; and though attending to my daily avocations, yet the Lord enabled me to fulfil my labours among the people to the glory of His holy name. I remained in their midst between 16 and 17 years. During that time I had the honour and privilege of immersing above 100 persons, including brethren Copeland and Vincent, now ministers of the Gospel. To God be all the glory.

In course of time I preferred to resign the pastorate, which proved a source of regret to many; and the Lord opened a door for me at Carmel, Woolwich. Here I became the successor of that beloved servant of God, Mr. Henry Hanks, who is now in glory. Here the Lord added to the Church, six by baptism, and seven from other Churches, in the short period of three years. I was with them after this. I served where the Lord opened doors for me, until I became the unworthy successor of brother W. S. Waterer, at Ebenezer, Elthorne-road, Holloway. And may I say to the honour of His precious name, He is blessing His own eternal truth to His people, and gathering them for His praise, and supplying them with daily bread and with living streams from the great Fountain of Blessedness. I trust that this epistle may be a means of encouragement to the pilgrims of Zion, and to the glory of God the Father, Son, and Holy Ghost.

Yours in Jesus, W. OSMOND.

53, Palatine-road, Stoke Newington.

“SALVATION.”—REV. XIX. 1.

BY MR. J. PARNELL.

THE term *salvation* has a very comprehensive meaning. Without it there is no spiritual deliverance; without it there is no inward soundness; without it there is no conscious ease, and without it there is no eternal safety. But wherever the salvation of God comes in its saving effects, the final result will surely be all that the renewed heart could wish. There is no wonder, therefore, beloved friends, that Dr. Watts, when in the sweet enjoyment of these things, should spontaneously exclaim—

“Salvation! oh, the joyful sound!
 ‘Tis pleasure to our ears;
 A sovereign balm for ev’ry wound,
 A cordial for our fears.”

It is, and must be, the sweetest theme, both in heaven and on earth. The whole glory of salvation, from first to last, is founded in God, carried on in God, and completed in God.

When the wondrous scheme of salvation first originated I am unable to say. All the true light we have upon so important a discovery is communicated to us in the living oracles of Jehovah. These show us

very clearly that it was long before the first man Adam was formed out of the dust of the earth. It was really before the necessity, for its manifestation arose; for we may rest assured that God's provisions in all the departments of nature, providence, grace, and glory are always beforehand. Therefore the glorious plan of salvation took its rise, if I might use the expression somewhere far back in the eternal mind, and though my human thought cannot penetrate into its unfathomable depths, yet, through divine grace and the power of the Holy Ghost, my simple faith fully believes it. Hence salvation is co-eternal with its Author; for it is expressly said in connection with the experimental sufferings of Christ, "And being made perfect, He became the Author of eternal salvation unto all them that obey Him." This salvation, like the promise, as to its first revelation, followed the creation. It also succeeded the fall of man, and it is completely embodied in the Person of Christ; for in Christ God's salvation and righteousness are brought near, and "in Christ Jesus all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us." Salvation, as set forth in the glorious Gospel of the blessed God, is the only great ordained lever, for the raising of fallen creatures out of the low estate of their sinnership into the pure atmosphere of all Gospel blessings and privileges, and eventually of bringing them into the beatifical presence of Christ in glory.

More particularly, let us observe (1) the source, (2) the channel, (3) the character, (4) the subjects, (5) the benefits, (6) the messengers, and (7) the similitudes by which salvation is illustrated.

I.—*The source of salvation*, and that is God Himself. No one but God can for a single moment lay claim to this sovereign prerogative. The heartfelt declaration of Jonah for ever holds good, "Salvation is of the Lord." All salvations, however described, whether temporal, providential, spiritual, or eternal, must, without the shadow of a doubt, be traced right up to the divine person, purpose, and appointment of Jehovah. There was no way open for this salvation to reach us but in the manner of a free gift: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." There is salvation from no other source. "I have," says the prophet, speaking of Christ, "trodden the winepress alone; and of the people there was none with me. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me." The redeemed both among the Jews and Gentiles shall know this blessed truth for themselves. Has it been revealed in your heart and my heart, brother? "The secret of the Lord is with them that fear Him." What is the height of the pinnacle of our individual and spiritual experience? Is it as high as the grand solo assurance of Isaiah? If so, our position, notwithstanding all dark forebodings, is one of delightful security. "Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation."

II.—*The channel of salvation*. The one medium of salvation is the perfect meditation of Jesus Christ. Like the Father, Christ is designated the Author of salvation, and, like a victorious conqueror, He is the Captain of salvation, both for and in His people. When Jesus Christ came into the world, He brought salvation with Him: "Behold,

thy King cometh unto thee: He is just, and having salvation (Zech. ix. 9), and the rich consolation is, He not only came to bring salvation, but He came, and died, and rose, and ascended, and lives to effect it, for which purpose He has almighty power over all flesh, that He should give eternal life to as many as the Father hath given Him. Salvation is not of works: "For by the works of the law shall no flesh living be justified." But it is of love, it is of grace, it is of mercy, it is of the long-suffering of God, and I sincerely trust, dear brethren, that we, through the powerful operations of the Holy Ghost, have received an inward pledge of it; for if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Every gleam of light, every ray of hope, and every stream of comfort must flow from and through Jesus Christ, who is "Immanuel, God with us," for there is one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for His people to be testified in due time.

III.—*The character of salvation.* It is eternal, being commensurate in duration with the grace on which it is founded. Therefore, all those who are "saved in the Lord with an everlasting salvation shall not be ashamed nor confounded, world without end." It is wonderfully adapted to the common people. It is said concerning the teaching of Christ (Mark xii. 37), "And the common people heard Him gladly." And as the Apostle Jude was divinely inspired to write about the common salvation, surely, beloved, it behoves the professed ministers of Christ—at least on all proper occasions—to speak about it: aye, and to speak about it as those who have both felt its power and realized its sweetness. According to the Apostle Paul, this salvation is both great and glorious. It must needs be so, when we consider the greatness of its Author, the mystery of the incarnation, the perfection of Christ's obedience, the intensity of the Redeemer's sufferings, the enormous guilt and misery from which it effectually delivers us, and the multitude of immortal souls being brought to eternal glory. Every purpose, promise, act, incident, providence, and means employed or used in connection with salvation is tipped with glory. How shall we escape either the internal or the external scourge "if we neglect so great salvation"? A salvation which is constantly to be searched into; a salvation which brings with it the abiding residence of the Master, as in the case of Zacchæus, to whom Jesus said, "Make haste, and come down: for to-day I must abide at thy house"; a salvation which saves even unto the uttermost.

IV.—*The subjects of salvation.* Not the fallen and apostate angels; not the hardened and impenitent who are suffered to die in their sins. No! but a number which no man can number of all nations, and kindreds, and people, and tongues (Rev. vii. 9): "In all things it behoved Him to be made like unto *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God to make reconciliation for the sins of the people": for the sins of the people who were secretly chosen by God the Father, in the Person of Christ, from all eternity to salvation; for the sins of that people who were divinely appointed "to obtain salvation by our Lord Jesus Christ"; for the sins of that people who are indeed the rightful heirs of salvation. What an unspeakable mercy to be brought to

know God's salvation! to love it, to hope for it, to wait for it, to long for it, to look for it, to have a joyful sense of it, to welcome the tidings of it, to be beautified and clothed with it, to feel assured that *we* are the subjects of it, that we have individually experienced that godly sorrow which worketh repentance to salvation not to be repented of, to be kept by the power of God unto it, and to exclaim, as an unworthy sharer in it, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

V.—*The benefits of salvation.* These are numerous, saving, and precious. They are termed by the sweet Psalmist "All thy benefits." By grace we stand upon new covenant grounds. Therefore the curses of the law may threaten, but they cannot destroy. The waves of sin may roar, but they cannot overflow. The uncleannesses of our human nature may be great, nevertheless they are doomed, on the ground of Christ's mediatorial work, to perpetual extinction. Satan may rage, and show his spite all the more, because his time is short, but still victory is with those who are defended by the Lion of the Tribe of Judah. The floods of wrath may at times cause the people of God much distress of mind, yet for all that they shall have the blessings of safety and security. There is not an evil or an enemy, there is not a doubt or a fear, there is not a trial or a tribulation, there is not a sorrow or a pain, there is not a dark dispensation or a death-bed struggle relative to the child of the living God but what salvation delivers from. On the other hand, there is not a benefit, blessing, privilege, joy, comfort, or a good, necessary to the household of faith, either for time or for eternity, but what salvation fully and freely bestows it. "For the Lord God is a sun and a shield: the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. O, Lord of hosts, blessed is the man that trusteth in Thee."

VI.—*The messengers of salvation.* There were many of those before the coming of Christ in the flesh, and there have been many since His triumphant ascension to glory. Every spiritually-taught and God-sent minister has a new heart and a right spirit, otherwise he would not know the importance of his office, neither would he travel in soul-labour for the salvation of immortal souls. The true servants of the Most High God are specially admired for the character, the position, the agility, and the welcome news they bring with their feet. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." Moreover, the ambassadors of the cross, under the rich anointings of God the Holy Ghost, have the tongue of the learned, such a tongue as will expound things to meet the deplorable condition of the truly necessitous. Our Lord Himself possessed this very necessary but all-important qualification. "The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary," and the general verdict of the people was, "Never man spake like this man." Brethren, may each of our tongues, through divine grace, be the "pen of a ready writer." This is most essential in order to set before poor perishing sinners the gospel plan of salvation, and also in order to set before the Lord's lambs and sheep the rich provisions of His house. Let us take care that we, in our preaching

and teaching, begin where Christ Himself began with Nicodemus, by showing the absolute necessity of the new birth, "Ye must be born again." And then let us be imitators of Abraham's faithful and prayerful servant, who, when he went to fetch a wife for Isaac, told Rebekah that his master had given his son all that he hath, and in addition to the above the servant brought forth jewels of silver and jewels of gold and raiment and gave them to Rebekah. In a similar manner it becomes us to set forth the riches and treasures of the kingdom and possessions of the Lord Jesus and to show how the Holy Ghost must bring home the blood and righteousness of Christ to the souls of those whom He quickens and translates out of the kingdom of Satan into the kingdom of God's dear Son.

VII., and lastly.—*The similitudes by which salvation is illustrated.* It is illustrated by a rock, by a lion, by a tower, by a helmet, by a shield, by a lamp, by a cup, by clothing, by wells, by walls, and bulwarks, by chariots (Hab. iii. 8), and by a victory (1 Cor. xv. 57), and salvation is also typified by the brazen serpent (Num. xxi. 4—9; Jonah iii. 14, 15).

A BASKET OF FRAGMENTS.

BY JOSIAH MORLING, PASTOR, HIGH WYCOMBE.

"The election hath obtained it."—Rom. xi. 7.

FOR some weeks past the whole country has been agitated and excited following to the Parliamentary Elections. The doctrine of election to salvation has often caused great commotions. Everybody believes in election, even Wesleyans. Then why may not Christians believe in the doctrine of election to eternal life?

Election is indisputably a Bible doctrine. The truly sanctified receive it, believe it. Either election is an undeniable, God-honouring truth, or else the Scriptures are untrue, and Christ, the prophets, and apostles are found to be false witnesses. Choose which you please.

Election is the only way to the honour of a seat in the House of Commons. Election is the only way to the glory of the Father's house on high. Every man claims, and most men exercise, the right to vote for (elect) whom they will. Has not Jehovah, the great Monarch of the universe, a sovereign, indisputable right to choose whom He will? What anxiety the people have manifested to know who were elected! Grace in the heart makes its possessors intensely anxious to know if they are elected to eternal life. Men often do things after being elected which so disgust the electors that they embrace the first opportunity to elect others in their stead. Our God is never disappointed. From everlasting He knew what we should be. He will never choose others in the stead of those He elected from "the days of eternity." Man's knowledge being defective, it is often an act of wisdom to change his purpose in electing. Jehovah, being infinite in knowledge and wisdom, could not change without undeifying Himself, to admit which would be horribly blasphemous.

A man may be properly elected to sit in the House of Commons, but so disgrace himself as to disqualify himself to sit there any longer. God's elected ones are chosen in Christ, as the elect Head, in whom they are preserved, and therefore will not, cannot ever be thrust out.

Men often spend large sums of money to get elected, then mostly disappoint the electors. God elected us freely, without us contributing one mite towards it, or even consulting us in the matter. God can never be bribed. Our election took place before our existence. Among men, neither the electors nor the elected can foresee the consequences of their election. But God foresaw from all eternity the consequences and final results of His electing love—viz., their everlasting good and His eternal glory.

Men are sometimes elected, then afterwards rejected by their electors. God elects for eternity. He never has, never will, never can reject His elected ones. "He is in one mind." "He cannot deny Himself." Men elected by men are supposed to possess superior qualifications. God's elected "vessels of mercy" are made of the same clay as the dishonoured "vessels of wrath fitted to destruction." Sometimes men are elected but their election is invalidated. The election of God's elected ones can never be invalidated by either the law, sin, Satan, the world, death, or any other creature. The only reason why many men are elected is because they have plenty of money; but God, as an act of pure, free, unmerited grace, "hath chosen the poor of this world, rich in faith."

Men consider it a great honour to be elected to be the representatives of their fellow-men. Truly it is the greatest, most unspeakable and eternal honour to be chosen of God, to be the representative of His mind and character. If there is no election there is no atonement; if no atonement, no salvation. But there is election, atonement, salvation. Salvation is limited by the atonement; the atonement is limited by election. God reveals the doctrine and grace of election to His elected ones to fill them with joy unspeakable.

Election is a deep well of pure, living water, which will never dry. From this well the elect have drank, do drink, and will ever drink. Of this well elected ones have sung, do sing, will ever sing, to the praise of the Father who elected them; of the Son as the elect Head; of the Holy Ghost, who reveals Christ in them, and so makes known to them their election.

BURNT IN; OR, VITAL TRUTHS TAUGHT IN THE FURNACE OF EXPERIENCE.

BY W. ROWTON-PARKER.

IN these days of terrible apostasy from the truth, it becomes more and more necessary for such as are "*kept by the power of God,*" to iterate and reiterate the divine verities, which are the only real and solid foundation of the saint's hope and standing, whether for time or for eternity. The blatant sophistry of the present time, which in some quarters is already budding into open blasphemy, seems as if it would shake the very foundations ordained of God, and hence some are subverted from the right way, while others are filled with fear. Indeed, we might all tremble for the future, did we not know of a surety that the Lord Jehovah reigneth, and that all events are subject to His sovereign almighty control and changeless decree.

In view of these things, it has been much on my mind, for some time

past, to declare, in some public way, my utter abhorrence of all the new-fangled theories, or "advanced thought," falsely so called, and the rotten Arminianism, so rife on every hand, and to bear testimony to the eternal verities which have been burnt into my very soul, as it were, against my will, by the furnace fires of deep and searching experience, such as it would be difficult to describe. Cradled in methodism, I was not only trained in all the doctrines of free-will-ism which they teach, but was earnestly warned by my parents, to beware of, and carefully to avoid the Baptists, especially the Particular Baptists, and, above all, such as held Calvinistic views.

My father hated Calvinism with an utter and bitter hatred, and I verily believe—good man though I trust he was—that he thought all who preached the stronger doctrines of grace were but little better than emissaries of the Evil One. It was under such influences as these that I was trained. When about 13 years of age the Lord met with me in rich and sovereign mercy and brought me, in some measure, to a knowledge of Himself, and I became a member of the Wesleyan body. I was soon brought out as a public speaker, and occasionally preached, though but a boy, in connection with the Wesleyans, much to the joy of my now glorified mother, who had dedicated me to the Lord from the day of my birth, that I might be a minister of His precious Gospel. In this way I continued with the Wesleyans for some few years; but as I studied the Word of truth, my mind was ill at ease on many points, and my soul needed and craved for something more solid and real than the teaching of that section of the professing Church could give, but still I avoided the doctrines of grace, and, as to believers' baptism, I strove hard, and sometimes *maliciously* hard, to treat it, and all who practised it, with scornful contempt. But the Lord would not let me rest; blessed be His name. He led me on by "a way I knew not," and little expected, through thorns and briars, deep waters and stormy seas, until He had humbled me and made me "willing in the day of His power," then it was, having brought me to the end of myself, He began in wondrous grace to let light into my soul, and in His light I soon began to see how altogether wrong all my previous notions had been, and how stiff-necked and rebellious had been my ways, and I stood amazed at the divine forbearance and grace. Through a long and bitter experience I was led, sometimes in utter darkness which might be felt, at another time on the borders of despair, anon on the verge of infidelity; I shudder as I think of it; but out of it all He graciously delivered me. When the revelation of this first burst upon my astonished mind it was well-nigh overwhelming, and whether to adore the sovereignty, the grace, or the love of God most, I could not tell; but suffice it now to say I found myself perforce of inwrought truth a staunch and grateful believer in the precious doctrines of sovereign grace and electing love, which before I had blindly contemned, and which, alas! so many still contemptuously and persistently scorn as *Calvinism*.

But just as when looking over a landscape the eye only rests upon the higher and more prominent points of the extended view, not seeing the valleys which lie between, so have I, in this short and hurried narrative, passed over very much of the intervening experience, and only touched upon here and there a salient point to lead up to the declaration of faith, which, by the grace of God, and in His fear, I have a desire to make.

Let me say, the faith I hold is not the outcome of any merely man-made creed, but is contrary to all my previous training, and has been, as it were, burnt into my very soul under the power of the Holy Spirit and by the hot fires of a strange experience.

I believe, then, that the Bible is in very truth the Word of God; that the Old and New Testament are the revelation of His divine mind, will, works, and ways; and that the same were written by holy men of God, moved by the Holy Ghost, and that, therefore, it is the infallible rule of faith and practice for all times, and under all circumstances. I believe in the Three-One God, infinite, eternal, omnipotent, omnipresent, immutable,—Father, Son, and Holy Ghost,—and that each Person of the undivided Three, are co-equal and co-eternal, and alike the rightful objects of devout and reverent worship. I believe that whatever takes place in time is either ordained of God, or under His direct and all-wise control;—that He appoints the good, and that He overrules the evil for good to them that love Him, and are the called according to His purpose. That His providence directs and governs all things, great and small, according to His own unerring wisdom, purpose, pleasure, and sovereign will. I believe in the absolute sovereignty of God's grace,—in His predestinating, electing, unchanging love, which is from everlasting to everlasting, and is based upon the unalterable covenant of the Trinity in Unity, which is a covenant of sovereign grace,—rich unmerited mercy, and abiding peace, provided for, and secured to all and every elect soul, and of which Jesus Christ, the eternal and co-equal Son, is the seal and surety.

I believe in the utter ruin of man by the fall, and that he, of himself, is utterly unable to do anything spiritually acceptable to God. I believe in the substitutionary sacrifice of the divine and human Saviour; the God-man Mediator; by and through whom alone redemption is wrought. I believe in the full, perfect, and everlasting atonement effected—once for all—by the precious blood-shedding of Christ, and that this atonement is special, personal, particular, and complete; that it is also co-extensive with the love of God, and embraces every chosen vessel of mercy, and none but them. I believe in the effectual call of divine grace, which is full and final, and that none so called can ever fall away so as to be finally lost, and that the work of grace, inwrought in the soul of man by the Holy Ghost, is the new birth unto righteousness, and by it the favoured subject is made a new creature in Christ Jesus, a child of God, and an heir of glory. I believe that Christ is the supreme and only law-giver of His Church, and that the authority of His word is binding upon every grace-taught believer; that His messengers are sent forth by Him, to preach the Gospel of His grace to "every creature," and that it is the sole prerogative of the Holy Ghost to apply the Gospel preached, and make it effectual wheresoever, and on whomsoever He may please, thus making manifest the election of grace, and the everlasting purposes of the Triune Jehovah for time and eternity.

This is that, which, by the grace of God, I heartily and sincerely believe, and all this I hold to be the clear teaching of the oracles of God. In this faith I desire to live, and am prepared to die.

O LAMB of God, slain for me, Thy blood is balm, Thy presence is bliss, Thy smile is heaven!—*Toplady*.

THE CHILDREN'S PAGE.*

A NECKLACE OF CHILDREN'S SAYINGS.

SYMPATHY.

A LITTLE child once said to her mother, "Mother, I stopped with widow Brown, for she said that I comforted her so." "Well, I daresay you did, my dear," the mother replied. "But, mother, I do not see that I am of any use, for I cannot tell her anything; but I put my cheek against hers, and when she cries I cry too, and she says that it comforts her." Exactly so. This little child shall lead us. Herein is wisdom. "Weep with them that weep;" you cannot more effectually console them.

"FATHER KNOWS."

"Johnny, don't you think you have got as much as you can carry?" said Frank to his brother, who was standing with open arms, receiving the bundles his father placed upon them. "You've got more than you can carry now."

"Never mind," said Johnny, in a sweet, happy voice; "my father knows how much I can carry."

How long it takes many of us to learn the lesson little Johnny had by heart. "*Father knows how much I can carry.*" No grumbling, no discontentment, but a sweet trust in our Father's love and care that we shall not be overburdened. Our heavenly Father never lays a burden upon us that we cannot bear; so we will trust Him as little Johnny did his father.

WINGS BY-AND-BYE.

"Walter," said a gentleman on a ferry-boat to a poor, helpless cripple, "how is it, when you cannot walk, that your shoes get worn?"

A blush came over the poor boy's pale face, but after hesitating a moment, he said: "My mother has younger children, sir; and while she is washing, I amuse them by creeping about on the floor and playing."

"Poor boy!" said a lady standing near, not loud enough, as she thought, to be overheard. "What a life to lead! What has he in all the future to look forward to?"

The tear started in his eyes, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore he said, in a low voice, but with a smile, "*I am looking forward to having wings some day, lady.*"

Happy Walter! Poor, crippled, and dependent on charity, yet performing his mission; doing, in his measure, the Master's will, patiently waiting for the future, he shall, by-and-bye, "mount up with wings as eagles; shall run, and not be weary; shall walk, and not be faint."

* We have long thought that a series of plain homiletic expositions of portions of Scripture in our columns on a sound basis, interspersed with touches of personal experience, and incidents from biblical history and travels, suitable for young and tender minds, would, under God's blessing, do good. As several of our readers, heads of families and Sunday-school workers, have frequently written us in the interest of the young, asking for a "Children's Page" monthly, we cheerfully comply with their request. Brother R. E. Sears, having been solicited to help in the matter, has kindly supplied the first paper.
—ED.

TRY HIM WI' A TEXT.

"What's wrang we' ye noo? I thocht ye were a' richt," said a ragged Scotch boy, himself rejoicing in the Saviour, to another, who a few nights before professed to be able to trust Jesus, but who again began to doubt; "what's wrang we' ye noo?"

"Man, I'm no richt yet," replied the other, "for Satan's aye tempting me."

"And what dae ye then?" asked his friend.

"I try," said he, "to sing a hymn."

"And does that no send him away?"

"No, I am as bad as ever."

"Weel," said the other, "when he tempts ye again, *try him wi' a text; he canna stannd that.*"

"EVEN SO, FATHER."

Several gentlemen were visiting a French school, in which was a boy both deaf and dumb. One of them asked him who made the world. The boy took his slate, and wrote the first verse of the Bible: "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The last question proposed was, "How is it that God has made you deaf and dumb, while those around you can hear and speak?" The poor boy appeared puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but, quickly recovering himself, he wrote, "*Even so, Father, for so it seemed good in Thy sight.*"

JESUS.

A little girl, the child of Roman Catholic parents, lay dying. When she had been in health, a lady visiting in the district had taught this little one, as she found opportunity, some verses in the Word of God, and some simple hymns, and explained in easy language the one and only way of salvation. It was now evident that this dear child, taught by the Holy Spirit, had received the truth as it is in Jesus. When her illness unexpectedly took a serious turn, the mother asked her if she was happy, and willing to die. "Yes, mother," she calmly said, "*I am going to Jesus.*" The neighbours standing round said, "Would you not like to see the priest, Annie?" "No," she said, "I do not wish it; I have Jesus."

The priest was, however, sent for in haste, as the child's time was seen to be short. He came, and asked her to look to the mother of God to intercede for her. She seemed scarcely to hear his words, but, looking upwards with a smile of sweetest love and confidence, whispered the name above every name—"Jesus."

"Annie," said the mother, "don't you see his reverence holding the cross before you?" Dear child! she answered not, neither did she regard it. Then, though unconscious to all that was passing around her, she clearly repeated the following words, and sweetly slept in Jesus:—

"Jesus, tender Shepherd, hear me,
Bless Thy little lamb to-night;
Through the darkness be Thou near me,
Guard my soul till morning light."

Dear children, I am so glad our kind editor is going to give a children's page, month by month. I feel honoured in being asked to give you the first string of pearls.

With hearty love to you all,
ROBERT EDWARD SEARS.

THE LORD HATH DONE IT.

BY E. MARSH, PASTOR.

Notes of Funeral Sermon preached at Wellingborough Tabernacle, on Lord's-day morning, March 27th, 1892, on the occasion of the death of T. B. VOYSEY, Pastor-elect of Mount Ephraim, Margate.

"He removeth away the speech of the trusty."—Job xii. 20.

THE removal of a servant of God is a loss extending beyond the family circle and the immediate sphere of labour in which he was found in the service of the King. It has a voice reaching throughout the whole Church of God, and, rightly considered, will humble each believer before Him whose gift the faithful minister and true pastor is.

Our dear brother Voysey has gone. The Lord Himself has called him home. Though personally known to but few of you here, he was your pastor's most true and devoted friend, with whom he had walked in unbroken unity for over twenty years. Moreover, he formed, in the providence of God, one of the connecting links which brought about our union to-day as pastor and people, as you heard in our recent recognition services. In his late illness and unexpected removal the heart is called to sustain a heavy loss, and up to a late hour last night no "word from the Lord" came to heal the wound and calm the mind with that faith reliance on Him alone who doeth all things well. Some of the dear departed's sayings are familiar to you to-day, as I have loved to quote them in illustration of the truth set forth. Touching his removal my mind has been a perfect blank. Up to the last I felt it impossible he could be taken, so plain were the leadings of God in the betrothal to His people at Margate, and when at last the telegram stated the fact that the Lord had taken him, the natural infidelity of my mind was let loose as it never had been before, and with broken heart I have had to prove "the rebellious dwell in a dry land."

Since his removal you will remember I tried to speak to you from the words, "I saw it was from the hand of God," and again, "As one whom his mother comforteth, &c.," but, while we gloried in the truth of the truths declared, the one thing needful for personal quiet and submission was lacking, until pleading with the Lord for a message for you this morning, and a word from Him to calm my distressed mind in its bereavement, the text came with a power and preciousness that, while I cried, Would to God I had received this last week! I could but bless His holy name *it had come at all*, so wickedly rebellious have I been in the trial. Oh! the depths of His mercy. Let us consider, as the Lord shall help us, the words He has given: "He removeth away the speech of the trusty"—margin, "the lip of the faithful." What more can we have to calm the trouble of the mind, and bring us near to Him, if He is pleased so to use it? The text leads us to notice—I. THE CHARACTER OF HIS SERVANT—THE TRUSTY. II. HIS FAITHFUL MINISTRY.

III. HIS REMOVAL. IV. THE VOICE TO THE LIVING FROM THE LORD OF THE DEPARTED.

I.—*The Character—the trusty.* A common dictionary will give you the meaning of the word as “deserving confidence, honest, strong, firm.” No word could more truly describe the character of our dear brother—as a *man*. Grace does take the vilest of characters whom no living being could trust, and makes them ornaments of society, and worthy the confidence of all men. In the case of our dear brother, if he had never been called by grace he would never have been anything else but an honest man, worthy the confidence of all with whom he came in contact. Moreover, nature had blessed him with an amiability of disposition that made him an agreeable companion, and ever welcome guest in the circle in which he moved. When such a natural disposition became under the government of indwelling grace he was a *brother beloved indeed*. It is true of him as a *Christian*. He was a new creature in Christ Jesus. Christ was formed in him the hope of glory. As a Christian he regarded his time, talents—yea, all he possessed, as not his, but blessings with which he was *trusted* to use in the service of his Lord. He knew the path of tribulation above many; but when the Lord blessed any fresh enterprise, he delighted to devote the first fruits as an offering unto the Lord; yet so quietly was it done that it remained unknown until the Lord called him home. Liberal to a fault, his left hand was not allowed to know the act of the right. But, as a Christian hero, *firm* and *strong* was he in the grace which is in Christ Jesus. He knew whom He had believed, and, *honest* to himself and his God, he would glory in the grace which *sought*, and *found*, and *kept* him a follower of Christ. Something must be radically wrong when it can truthfully be said, “The worldling is worthy of trust where the Christian is not.” Can it really be true there is such a thing as a *dishonest Christian*? Is it possible to possess the grace of God in truth and yet not be *trusty*? The world may well ignore the Church when her children are not to be trusted. He was true in his allegiance to Christ, and through the waters of baptism entered the visible Church of Christ, and here the text is true of him as a *Church member*. He deserved the confidence he won from his fellow members in Church-life, and a wise counsellor to many a young one, and even older too, did he prove, as living witnesses in the Church at *Brentford* will testify to-day.

As a *fellow-helper* of the saints he was trusty: from a place in the class to teacher, superintendent, Church secretary, and deacon, he ascended step by step, and around his grave stood the associates with him in the service of the Lord,—each ready to declare him a faithful, trusty servant of the Lord. But it was as a *Gospel minister* where his character had to be fully developed, and then, alas! like some of our most beautiful flowers, so soon to fade.

II.—*His Ministry.* His as he was put in trust with it—not his as designed and formulated of himself. No! for he could truly say, “I certify you, brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” Strictly *methodical*, without being *mechanical*, his ministry was utterly devoid of that pulpitarianism of the cut and dried order, lacking the unction so longed for by living souls. He fed others with the food wherewith he was fed, and often did the eye

moisten as he told out the glories of the cross. His lip was "the lip of the faithful." His *speech* was seasoned with salt. *SPEECH.* Speech is God's gift, and under God's control. Often do His ministers go *beyond* themselves, and, under the influence of the Spirit, leave the pulpit astonished at the flow of utterance given for the time being. Equally true is it they go *below* themselves, and stand almost speechless. A born orator and God-sent minister once remarked that on a certain occasion he was "shut up, *even for words.*" Oh! how true is the statement preceeding our text, "He shutteth up a man, and there can be no opening." The fair speech of to-day too often substituted for the glorious Gospel of the blessed God was *foul breath* to our dear brother. With Moses he could say, "My doctrine shall drop as the rain, my speech shall destil as the dew . . . because I publish the name of the Lord, ascribe ye greatness unto our God." His speech was sound and not to be condemned. With him the ministry of the Gospel was no mere profession. The following is from his own pen in 1879, when he heard I was beginning to speak in the name of the Lord:—

"It is the most important work an erring mortal can be called to, but He who formed man's mouth can put right words into it, and He who tries the reins and knows the thoughts of men can guide them in the right way. It is a solemn position to stand as between the living Lord and dying sinners, to warn them of the wrath to come, and to point to the way of escape, and may God grant that you may ever be kept from trifling, as many, alas! do, with men's souls. Be not afraid of man, my brother, speak the words of truth boldly, soberly as *to* and *for* the Lord. I feel certain if He is pleased to keep your eye fixed on Himself, it will be well with you. It is when we look off from Him we fail and fall."

Such was his feeling with regard to the work before called to it himself, and how fully did he afterwards act on the advice he gave to me, many know full well. "Ascribe ye greatness unto our God." This was his theme. Many have told me that after hearing him they felt as if they were listening again to the beloved John Hazelton, of blessed memory. Into just such a mould was the mind of our dear brother cast. His ministry was of the "old theology" stamp. And to hear him was to listen to a theologian whose soul was saturated with the glory of the truths he unfolded. In every sermon preached and speech delivered, it was his delight to unfold the greatness of our God in *His plan of salvation, covenant arrangements, complete work, and glorious issue.* Paul's epistles to the Churches were by him opened up in their glorious connection with foregoing prophecy, and the council chamber of eternity was the glory of his heart, as he delighted to show the decrees, purposes, and plans of a three-one God for the redemption of His people. He would claim for his Lord in the highest degree what he conceived was the duty of every rational being, to *count the cost before he built.* Oh! beloved, our God is no purposeless being. "His ancient thoughts, and firm decrees" are the sure basis of a sinner's hope.

Between the plan and execution is a vital connection, and our dear brother not only showed from the word the *plan* of salvation, but how gloriously would he unfold the *engagements* in the new and better *covenant* of Father, Son, and Holy Ghost. The Father engaged to accept Christ as our surety. Jesus Christ engaged to magnify the law, and make it

honourable, with the full knowledge that nothing less than his own life was to be given. He engaged to put away all the sins of His chosen people by the sacrifice of Himself, and, through the path of sorrow none but He could tread, steadfastly set His face to carry out His engagement to the very letter; staying not until the death-sweat on His holy brow mingled with the stains of the thorn-crown, and He could cry, reviewing all His engagements, "It is finished." The Holy Ghost was always equally honoured with the Father, and the Son, and with our dear brother the regeneration of the sinner was *absolutely necessary to the glory of God*, and in itself was not a mere change of mind, but the new creation work of God the Holy Ghost. How naturally, then, in its own beautiful order, would the servant of Christ declare the *completeness* of His work. He *tried* at nothing, but *did* the good pleasure of His own will. *Saved*, and not did something that, if somebody or anybody makes use of what He did, they may possibly be saved by it. No! no! The Christ of the Gospel to-day *sits* at the right hand of God, satisfied with His own work, expecting *the glorious issue*. As it is written, "He shall see of the travail of His soul." "He *must* increase." "Unto Him shall the gathering of the people." No peradventure, or perhaps, if, but, or possibility: "They shall be Mine." Hence, as our loved brother ever delighted to show, between the first tear of penitential grief from the eye of a sinner, and the council chamber of Jehovah, there stood a glorious connection all to be fully revealed at last in glory, when the Mediator shall hand over His trust, and say, "Here am I, and the children whom Thou hast given Me." *Not one left out*. Glorious issue! the eternal glory of the Trinity in unity with a glorified Bride—the Church. Is not this the speech, the doctrine, the ministry of the trusty? Blessed be God that, while the voice and speech is silent to-day in the halls of death, we remember it as the speech of the *trusty*, and being dead he still speaketh, for the ministry lives on, as dear J. S. Anderson used to say, "God buries His workmen, but carries on His work."

(To be continued.)

THE LATE CHARLES GORDELIER, BAPTIST MINISTER.

My father, the late Charles Gordelier, was born on the 14th April, 1813, in Norton Folgate, Bishopsgate. His father was a deacon of the French Protestant Church in Spitalfields. My father left school at the age of twelve years, his education therefore was very limited. In the year 1828, my grandfather took part of a house with Mr. John Bowers, whose daughter Elizabeth he afterwards married, on the 24th April, 1834. Two daughters by his first marriage are still living; the eldest has been house-keeper for twenty years, at 48, Market-place, Leicester (the late Mr. John Orton's), and the second is married to Captain J. W. Gifford, and resides in Rhodes Island, United States. My father's first wife died very suddenly while singing a hymn, in Hepzibah Chapel, Mile End, on August 13th, 1848. The following year my father married Elizabeth, eldest daughter of Mr. Thomas Harris, of Barking, Essex, by whom he had two children, a son, who died in infancy, and myself. My mother died September 25th, 1881, after a long and severe illness, borne with great patience. My father's first lecture in public was given at Queen-street Institute, November 25th, 1846, since that date he has spoken in 257 places, preached in 33 counties, travelled more than 120,000 miles, and visited 335 towns and villages. The last preaching engagement he was able to keep was at Banbury, July 10th, 1892. He preached from Hebrews

vii. 22, in the morning, and in the evening from Hebrews vii. 25. He was so feeble that the friends kindly sent him in a bath-chair to the chapel. I took him to Paddington on the Saturday previous, and had great difficulty in getting him there, he was not fit to travel, and I felt convinced it was his last journey, and so it proved, he never left the house again after his return on the following Monday. On July 13th, I sent for his medical man, who, after a careful examination, could find no trace of any disease, only extreme exhaustion of brain and body. For the last nine months my father had been losing flesh, and was unable to enjoy food, complaining that everything had a bitter taste, and this increased every week. He told me, some weeks before he died, that he felt he was fading away, and that July would be his fatal month. Through the kindness of friends I was able to provide him with everything that was nourishing, but nothing tempted him, and at the sight of food, he would frequently hurst out crying because he could not enjoy it, or swallow it easily. Until within a week of his death, he was able to be up and attend to a little business, and, on the Thursday before his death, he wrote four letters, cancelling his preaching engagements. On Monday, July 25th, he refused everything I took him, so, by advice of the doctor, I sent to the "Nursing Sisters' Institution" for a nurse (the lady Superintendent having previously promised to send me one if required), and in the evening Sister Back came, and from that time my father was never left, and carefully and tenderly nursed by a most kind and sympathetic nurse, of whom I cannot speak too highly. On Tuesday an old and esteemed friend of my father's came from Saffron Walden, and was able to be with him for a few minutes, and on Wednesday my sister came from Leicester. In the evening of Wednesday, hemorrhage of the bowels came on, and he sank rapidly, but he retained consciousness to the last, and just before he died he said, "Good-bye" three times to my sister, nurse, and myself; he then added, "God in His wisdom will guide you." I do not think he spoke again distinctly, and at 8 p.m. on Thursday he passed away. A few days before he died he told a friend he did not wish to see anyone, he had done with the world, and this will explain why no one saw him but his own family. He was interred in his family grave in Bow Cemetery by his own desire. Mr. John Waters Banks had the funeral arrangements, and everything was carried out in a most satisfactory manner. The funeral took place on August 1st. My sister, Mrs. Jacob, Messrs. Jacob, Sanders, Starkey, and Tucker, followed his remains to the grave, and at the close of the Church service a short prayer was offered, and a hymn sung. My father left orders for the memorial cards, and I only had the date to fill in; everything else was left in as orderly manner as it was possible to do it. In conclusion, may I take this opportunity of thanking all the kind friends who have written to me, and to say it is impossible for me to reply to each personally, but I do feel grateful to them for all their past kindness to my father, and since his death to myself.

"Now the labourer's task is o'er,
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last."

"There the tears of earth are dried,
There its hidden things are clear,
There the work of life is tried,
By a juster Judge than here.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

M. H. GORDELIER.

THE FUNERAL.

Our old and highly-esteemed friend and brother, Charles Gordelier, was buried in the family grave at Bow Cemetery, on Monday, Aug. 1st, 1892.

Mr. Starkey, Mr. Ebenezer Jacob, Mr. Sanders, and a few other friends followed. The grave being in what is called "consecrated ground," the Episcopalian Chaplain read the usual formula, at the conclusion of which an impromptu service was conducted. Mr. Starkey, in a brief address, spoke of the deceased as a Christian, a minister of the Gospel, a brother beloved, a sinner saved by grace, and one who had left all earthly toil and trial for the mansions of heavenly rest and peace, and concluded by announcing a verse, which the little company of true and earnest friends surrounding the grave united in singing. Mr. Jacob, after a brief word or two, gave out one verse of Montgomery's sweet hymn, "For ever with the Lord." Mr. Sanders laid the circumstances before the Lord at the throne of grace. Mr. Jacob then gave out a verse or two of David Denham's hymn (1996), entitled, "The Happy Exit," founded on Paul's words in 2 Cor. v. 8, "Our brother has gained his release," which we sang as well as we could, and after a few words in prayer by J. W. Banks, we each took a last glance into the grave on the coffin, and bid farewell, till the resurrection morn, to Charles Gordelier, who, in season and out of season, was a firm, staunch, unwavering preacher of the Gospel of the grace of God for over 40 years. His name and memory will long be revered by many hundreds, but by none more so than—

J. W. BANKS.

THE PULPIT, THE PRESS, AND THE PEN.

The Life and Work of Archibald G. Brown, Preacher and Philanthropist. By Godfrey Holden Pike. London: Passmore and Alabaster, Paternoster-buildings. Portrait. Price 1/6. This work is published as "A Silver Wedding Memorial." It contains a most interesting account of Mr. Brown's early life, and of his career as pastor of the East London Tabernacle. Mr. Brown is a remarkably gifted preacher, and as a philanthropist he has done much for many years to benefit the poor in his neighbourhood. The volume is replete with interest from the first page to the last.

Jerusalem a Praise in the Earth. By E. A. R. London: Robert Banks and Son, Racquet-court, Fleet-street, E.C. Price 3d. An interesting pamphlet on the geological features of Palestine. Our author says: "The object of this pamphlet is to show, from Holy Writ, the 'glorious things' that 'are spoken of thee, O city of God' (Psa. lxxxvii. 3), which shall come to pass when 'the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads' (Isa. xxxv. 10)."

"Sovereign Grace O'er Sin Abounding." A Brief Account of the Lord's Dealings with a Vessel of Mercy, &c. By Alfred Dye, minister of the Gospel, Providence Chapel, Bell End, Rowley Regis, Dudley. London: F. Kirby, 17, Bouverie-street, Fleet-street. Cloth boards, gilt lettered, 2/6; flush, 2/-. The volume before us is more than a bare sketch of the life of Mr. Dye. It contains many precious

testimonies of the power of sovereign grace over sin, and of the deep soul-exercises which he has been called to pass through since the Lord first separated him from the world, and delivered him from the trammels of the power of darkness, and brought him into Gospel liberty. The "Prefatory Hymns" are very sweet, and the chapter on God's care of our author when dead in sin, is most interesting. The book is the product of a fruitful mind, and is written in a homely style, adapted to the experiences of the good old-fashioned kind of saints we love. We are sure that a steady and prayerful perusal of the book will not fail, under God's blessing, to yield instruction and comfort to the tried and sin-harassed believer. The two sermons at the end of the volume, preached at Rotherfield, are brim full of sound Gospel truth. We heartily wish the book great success.

Recent Explorations in Bible Lands. By Thomas Nicol, B.D. Edinburgh: George Adam Young & Co. One of the best books of the kind we have ever read. It may be taken up at any spare moment with certainty of finding something worth reading. Ministers and Sunday-school workers will find it useful as a Bible-class text book.

Ireland, its Priests and its People, &c. By David A. Doudney, D.D. London: W. H. & L. Collingridge, 148 and 149, Aldersgate-street. Price 1s. All lovers of truth and liberty should read this marvellous book. It deserves what it will doubtless obtain, a wide circulation.

The Sunday-school Hymnal.—For Sunday-schools and private use. Compiled and edited by William Winters. London: Robert Banks & Son, Racquet-court, Fleet-street. Prices: Limp cloth, 4d.; cloth boards, gilt lettered, 6d.; red leather, gilt lettered, 8d.; paste grain, gilt edges, &c., 1s. A decidedly welcome addition to the hymn-books already in use in Sunday-schools where the truth in Jesus is taught. Great care has been taken to exclude sentiments dissonant from the Word of Truth. Many hymns by honoured servants of God, not found in the books commonly in circulation, are included in this selection; and while ordinary metres prevail, variety is given in this respect by the introduction of several peculiar metres. It is hoped that this hymnal will meet the long-felt need of our schools for a selection free from the extravagances of some recent productions and maintaining clear enunciation of Bible Truth; retaining many of the old favourites and replete with compositions well adapted for youthful song. The book contains 450 hymns. Terms to schools on application to the publishers. Specimen copy post free on receipt of amount. From *Unsolicited Letters*.

Nuts and Almonds; or, a Present for Joseph (*Gen. xliiii. 2*). By J. Jenner. London: R. Banks & Son, Racquet-court, Fleet-street. (Price 2d.) In this excellent pamphlet, Mr. Jenner has given us a large and sweet cluster of precious fruits chiefly gathered from the Word of God, and well calculated to cheer and strengthen exercised believers. His other pamphlets, "Peter's Keys," "Cullings," &c., have been widely circulated and blest to souls. We wish "Nuts and Almonds" very much success.

That Wonderful Name, &c. Over a Coffin Lid. They Say; or, The Echo of Slander. By W. Rowton-Parker. May be had of the Author, Crowle, Doncaster, with others in assorted packets, 6d., post free.

Twentieth Annual Report of the Strict Baptist Sunday-school (Board-school), Penrose-street, Walworth, with sermon by Mr. O. S. Dolbey, also the last public address in the Surrey Tabernacle by the late Mr. Albert Boulden. This school is conducted by members and friends attending the Surrey Tabernacle, Wansey-street, Walworth.

The Trials of Spirits, &c. By W. Dell, preacher to Oliver Cromwell. Printed from the edition of 1652. Brighton: A. M. Robinson & Son, 38, Duke-street. Price 2d.; post free 3d. A faithful exposition of 1 John iv. 1—6.

SERMONS.—*Heavenly Twins; also The Love of God.* By C. Cornwell.

MAGAZINES.—*The Calvinistic Pulpit.* An excellent monthly, replete with precious truth. *Australian Particular Baptist Magazine.* Richly laden with good news from a far country. *The Surrey Tabernacle Witness* maintains a firm defence of Evangelical views. *Zion's Witness.* Full of sterling truth. *The Day Star* (Tasmania). Interesting. *The Regular Baptist* contains a large amount of excellent matter of a varied kind. *Tritarian Bible Society* (*Quarterly Record*). During the past year (1891-2) this Society circulated 382,362 Bibles, Testaments, and portions in 21 languages. It is a distinctively Protestant Bible Society. *The Gospel Magazine* advocates the orthodox views of Scripture. *The Banner of Israel.* Most interesting and instructive. *The Monthly Record of the Protestant Evangelical Mission,* maintains an able defence of truth and liberty. *Life and Light* is doing a good work and deserves support. *Consecration* (July) contains an excellent portrait of Charles Bullock, editor of several important magazines. *Cheering Words.* Truthful and interesting, and should be freely distributed in all our chapels and Sunday-schools.

IMPROMPTU.

BY A BROTHER OF LOW DEGREE.

Lines prompted by words spoken by brethren Mitchell and others, in reference to the illness and labours of the editor of the EARTHEN VESSEL & GOSPEL HERALD, at the meeting of delegates of M. A. S. B. Churches, held in the morning of March 8, 1892, and written between that and the afternoon meetings:—

I trust it is not *winter* with thy soul,
Tho' from loving words well spoken
Which I accept as a token
That the winds of sore affliction
Have been blowing upon thee.

Yet from words thyself *hast written*,
In the monthly VESSEL EARTHEN,
Full of stirring truth well mingled,
Showing heart by God directed,
I know it is not *winter* with thy soul.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

ANOTHER month has brought renewed glad tidings from the mission-fields. He who bade His disciples preach the Gospel signally proves the reality of His assurance, "Lo, I am with you," and is gathering together into His name those whose sins He bare. Our beloved brethren find the work more onerous and blessed month by month, and ever widening. Such is the "increase of God" that the needs of the numerous stations compel enlargement of resources; and, pending augmentation of income from increased subscriptions, it is frequently necessary to infringe on the small sum invested for emergencies.

We rejoice that this development of God's work coincides with firm adhesion to the truth and to the ordinances instituted by the Lord; that love to the great principles of grace revealed in the New Covenant grows amongst both our agents and the native believers; and that, while converts are welcomed with devout gladness, judgment and gentle wisdom are exhibited in receiving testimony and proving character.

In India new stations are being established, and native preachers and teachers appointed: the cry for more workers grows louder, and doors are opening in every direction to our missionaries. In Ceylon the work progresses, and the committee have just decided to instruct brother Noble as to greater concentration on the Jaffna district where the tokens of harvest seem the greater.

Surveying the fields, and with sound of the reiterated and growing urgency of the entreaties for authority to appoint and send forth other native labourers, whom God is bringing to us and manifestly fitting for the work, the committee feel constrained to earnestly appeal for an addition to the funds of the modest sum of at least £1,000 before the annual meeting in October. This addition can be very easily made if rich and poor of God's family will individually take the mission to heart. There are many claims and various needs at home, but none so great or urgent as those now pressed upon the love and loyalty of the saints. The Church of the living God is not a British Church, but its members are to be of every people.

Will all readers who have tasted that the Lord is gracious, bear this great work of God on their hearts in secret, seeking so to realize their relations as supplicants, and then helpers, with His deep thoughts of love to His elect still in the power of darkness, that the unfoldings of His decree in the mission

may become veritably their own business. Especially may God's remembrancers hold up our brethren Doll (senior and junior), Noble, and their colleagues, and entreat that the committee may be endued with great grace and wisdom in the conduct of their important stewardship (Psa. xxxiv. 3).

J. H. LYNN.

WOOD GREEN.—The fourth anniversary of the formation of the Church. Special services were held on Bank Holiday, Aug. 1st. In the afternoon brother P. Reynolds preached a Christ-exalting sermon, taking for his text John vi. 66—68. Our brother very blessedly led us into the depths of the Word, and was enabled to bring forth some of the riches out of the Treasury. A well-provided tea was partaken of by a goodly number at 5 o'clock. The public meeting commenced at 6.30, brother P. Reynolds in the chair. Our brother James Barmore, of Homerton, would have presided had not illness prevailed. He, however, very kindly informed us early, and in a very practical manner showed his sympathy with the cause. We thank our brother for his generosity, and pray the Lord to restore him. Brother Reynolds, always willing to serve the cause, kindly and most ably presided, and we felt indebted to him for helping us out of the difficulty. The chairman's address was very encouraging and well received. Brother Othen sweetly led us to the throne of grace; and brethren Bond, Dalton, Hutchinson, Osmond, Peacock, and H. J. Wileman gladdened our hearts with timely addresses. We were pleased to see brother I. R. Wakelin, and his remarks afforded much pleasure. The services were most refreshing, attendance very good, and the collections beyond our expectations. The Lord is blessing this portion of His vineyard. All praise be unto Him.—W. F. W.

BERKHAMSTED.—The third anniversary of the chapel, Upper King's Head-road, was celebrated on Tuesday, August 16th. At the morning service the neat little sanctuary was filled with attentive hearers, when our brother Charles Cornwell preached a thoughtful sermon from Isa. xliii. 3 (first clause). In the afternoon a large attendance of friends assembled in the Town Hall, a spacious and beautiful building, when the writer attempted to preach Christ. A goodly number of ministers and friends sat down to tea. In the evening our beloved brother John Waters Banks, presiding, announced a hymn, which was heartily sung, and read Isa. xl.; and brother S. Kendall,

of Tring, offered earnest prayer. The chairman then called upon the beloved pastor, Mr. J. R. Shipton, to make a statement. Mr. Shipton said, "Truly we can say with David, 'Bless the Lord, O my soul, and forget not all His benefits,' for the way in which our God has blessed us as a Church and people, and we are still hoping for more benefits to continue as we cannot do without them; and as we have received them through Him from so many friends, may He incline the hearts of others to see us safely through this debt on the chapel." The chapel cost upwards of £400, which the friends reduced to £367, leaving a deficit of about £33. After the collections through the day, which amounted to the noble sum of £9 5s. 11½d., and with other small sums from friends privately collected, the debt on the chapel was reduced to £20. The chairman gave a soul-comforting address, in the course of which he expressed his pleasure in meeting with the friends once more after the lapse of about fifteen years. He was glad that God had given them a pastor a man of truth and a comfortable little chapel to meet in, and that almost free of debt. Addresses were also delivered by brethren Cornwell, Winters, and Shipton (pastor). After the singing of "Grace, 'tis a charming sound," &c., brother Wood, pastor of Bedmont, offered fervent prayer, and the happy services of the day ended. Friends wishing to help to clear off the remaining £20, kindly write J. R. Shipton, High-street, Berkhamsted, Herts. We were pleased to meet Mr. Read, Mr. Butcher, Mr. Monger, and friends from Chesham, Tring, Long Marston, Aylesbury and other places. May success attend the preaching of the Gospel at Berkhamsted.—ED.

SOMERSHAM, SUFFOLK.—Dear Mr. Winters,—I feel sure you will be pleased to hear that the Lord is evidently in our midst, and that He is blessing the Word preached. On Aug. 7th we had the privilege of leading three through the water and immersing them—two of them teachers, a brother and sister now in bloom of life, and another sister, children of praying parents. I am also glad to know there are others seeking the Lord. I hope they will be led in the same way to show their love in being obedient to that command which so many set aside.—Yours in the Gospel, W. H. RANSON.

FRISTON.—With grateful hearts we record the mercy of our God to us. The anniversary of the Sunday school, held July 10th, proved one of the most successful days in history of the Church. The much honoured name of William Brown (late pastor) still lives amongst us. The children enjoyed a happy day.

Friends from surrounding Churches flocked in and filled the house to overflowing. Our dear brother, Mr. E. Roe, preached an appropriate and instructive sermon. Many felt that the Lord was there. The after parts of the day were devoted to recitations, &c. The singing was excellent, and reflected great credit on the choir, assisted by other friends. The collections showed that no abatement of interest was manifest in the cause of God here. May the power of divine grace rest on us and all the Churches.—ROBT. FRANKLAND.

MONKSTHORPE.—This venerable Church, as true as it is venerable, was privileged, in the good providence of God, to celebrate its 222nd anniversary on July 17th and 19th, when the time-honoured old sanctuary rang again with the hallowed songs of sovereign grace and redeeming love, very sweetly sung by the choir, and heartily joined in by the congregation. The singing at Monksthorpe is no mere formal matter, but truly a means of grace to the souls of the gathered saints. On Sunday, July 17th, we were privileged to speak in the name of the Lord at Burgh-le-Marsh, morning and evening, and at Monksthorpe in the afternoon. At each service a most helpful and refreshing time was spent, but the afternoon was a special season. As we pondered the words: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. xxxiii. 27). The power of the Holy Ghost was very manifestly present, and all were richly blessed. To God be all the glory. Tuesday, July 19th, however, was the anniversary proper, when, notwithstanding the drenching weather, friends gathered from far and near, some coming many miles, and the chapel was well filled beyond all possible expectation. The presence of so many devout and eager worshippers under such adverse circumstances, gives evidence of the vital power of their religious life, which no downpour of rain could hinder; and such an audience under such circumstances was exceedingly cheering and helpful in itself. The afternoon discourse was based upon Psa. xxiii. 6: "Surely goodness and mercy shall follow me all the days of my life"; and in the evening we were all very sweetly helped and divinely strengthened as we drew up from the deep well-springs of Jehovah's eternal purpose in Christ Jesus, the soul refreshing streams of covenant grace so divinely full, so sovereign, and so free. "According to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 11). The subject was deep, but the Holy Ghost was the Divine Teacher, and He took of the things of Jesus Christ and revealed

them unto us, until the spiritual blessing inside was no less abundant than was the rain without. It was indeed a time to be long remembered and gratefully acknowledged, and we joyfully record it to the praise and glory of the God of all grace, whose covenant mercies never fail. How wondrously does our covenant Lord melt and mould, quicken, sanctify, and uplift the souls of His chosen, who, though weak and empty in themselves, have fulness and strength in Him! A very excellent tea was provided between the services, and friends were present from Burgh-le-Marsh, Spilsby, Skegness, Alford, Seaforth, and other places, besides those who reside in the neighbourhood of the chapel. At Monksthorpe, Burgh-le-Marsh, and district, there are many chosen souls who love the truth, and it has been our joy, in the kindly providence of God, to minister to them for several years at their anniversary, and the very great kindness shown to us on every occasion is beyond all praise. We earnestly hope and pray that our sovereign Lord may soon send some chosen servant of his, deep in experience and holy in soul, to minister to and shepherd His elect people, whom we love in the truth, at Burgh-le-Marsh and Monksthorpe.—W. ROWTON-PARKEE.

STONEHOUSE, DEVON.—My dear Brother.—This has been a memorable month. I set out for my holiday for a fortnight—a working minister's holiday—having to preach at Watford, as you know, on July 10th, at Holloway and at Woodbridge in the week preceding the 10th, and at Bond-street for my dear friend Mr. Masterson on the 17th. I took a severe cold and had to lay up at Brighton, but was helped through all engagements, and returned on Tuesday; preached at home on Wednesday, and on Sunday twice. On Monday morning I received a letter to say my poor son, a wanderer in London for twenty years, the trial of my life, was lying dead in Cleveland-street Hospital, and would be buried the day following by the Strand Union, unless they received a telegram to say other arrangements would be made. I telegraphed to say his father was coming, and to defer burial. I and my dear wife left Stonehouse at once, and found his body and buried it at Finchley. He was the son of my first love. She died five months after he was born, and left me with a life sorrow which all the love in the world (and I have had a large portion of it) would never quite obliterate. My poor boy, who was for so long without a home in London, has, I believe, found one with his dear mother. She said, within two days of her death, "I know he is the Lord's. I can do no more for him. Take him, William, and do what

you can for him." The world and the Church have not known my sorrow, but the Lord knew it all, and has ever stood by me against tongues of fire that have been ready to consume me with burning words, knowing nothing of the fiery trials that had almost devoured me. It matters not. The end will presently come; then, perhaps, the fifty years' honest service will count for something with the Master, who takes count of a cup of cold water given in the name of a disciple. You have ever been kind, and I am thankful. I know you have a sympathising heart for the brotherhood in trial. The Lord bless you and prosper you in my earnest prayer.—I remain, yours in Jesus, WM. TROMMAM, 2, Durnford-street, Stonehouse, Devon, Aug. 4th, 1892.

FLECKNEY, LEICESTER (CARMEL).—The 30th anniversary services in connection with the Sunday-school were held on Lord's-day, July 24th, when Mr. Nugent, of Balham, was enabled to discourse in the afternoon and evening to very good congregations. Suitable hymns were sung by the scholars at both services, the collections being very encouraging. Mr. Nugent spoke in the afternoon from Acts ii. 39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." He said, in reference to Sunday-schools, "that it was necessary that the children should be looked after and instructed in the truth, or they would be sought after and taught by Papists, Puseyites, and others, who teach all manner of terror. Mr. Nugent spoke in the evening from James i. 17: "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—A TEACHER.

IPSWICH (ZOAR).—The pastor's anniversary was held on Monday, August 1st. Brother Morling, of Hadleigh, preached in the afternoon from Isa. xl. 13. He gave us a clear description of the various conditions of Christian experience, and of the only source of spiritual strength; also the blessings obtained by prayer, reading the Word of God, attending His house for public worship, and seeking a blessing upon the Word preached. We had a good company to tea; friends from Irthingborough, London, and various other places, united with us. A public meeting was held in the evening. Mr. Bardens, pastor, who presided, gave out hymn, "Kindred in Christ," &c. After singing this hymn, Mr. Bardens read Psa. ciii., and brother S. K. Bland prayed. Mr. Bardens then gave a short address on God's goodness to us as

a Church during the past year, and said that 15 had been added to the Church, 7 of whom he had baptized; 4 had been received from other Churches, 3 admitted by experience, and one restored. Two of our members had been removed by death including brother Ethridge, who had been a deacon for nearly twenty-two years. Brother Morling followed with an address on the words, "Go forward." Brother Ranson, Somersham, spoke very sweetly on "For me to live is Christ, and to die is gain." Brother Suggate, Halesworth, spoke on exploring the Gospel land (Josh. xiii., latter part of the first verse). Brother Sadler, late of Willingham, dwelt on peace. Brother Bland made a few remarks, and gave out the hymn, "All hail the power of Jesu's name." Mr. Bardens concluded with prayer and the Benediction a very happy and successful meeting. Unto God be all the praise.—J. W.

MEOPHAM.—The 64th anniversary took place on Tuesday, July 19th. The morning opened without clouds, but as the day went on the rain came down in torrents; notwithstanding, we were favoured with a very good spiritual day, and again could erect our Ebenezer with an "Hitherto the Lord hath helped us." Friends from surrounding causes, including those from London, came to help us with their presence and sympathy; and we were favoured with the presence of ministerial brethren J. Cattell, E. Beecher, F. Shaw, A. Dalton, W. W. Blockridge, E. Wood, J. Gilbert, W. Richardson, A. H. Brooks, and brother Bourne from Lancashire. Our pastor, Mr. A. B. Hall, commenced the day's services with announcing hymn, "Awake, my soul, in joyful lays"; and our brother Box was much favoured of the Lord, morning and afternoon, in showing the fulness and the freeness of the grace that resides in our precious Jesus. In the evening our brother Styles was heard to great profit as he was enabled to trace out the gracious thoughts of the Lord toward His people. Altogether it was a day of much spiritual blessing.

NORBITON (ZION).—Services were held on Bank Holiday, Aug. 1st. A sermon was preached in the afternoon by the pastor, from Song of Solomon iii. 6: "Who is this that cometh out of the wilderness?" &c.; and our brother Baldwin, who seems happy among the people, was enabled to discourse very sweetly and acceptably upon each part of the verse. A good tea was provided for the friends in the new schoolroom, to which a goodly number sat down. In the evening a public meeting was held, presided over by our brother Mr. G. F. Gray, and commenced with singing a hymn (217, Gadsby's selection),

reading Isa. lxi., and earnest prayer by brother Beldom. The chairman then addressed the friends, founding his remarks upon the words, "No lion shall be there" (Isa. xxxv. 9), and then called upon brother W. Stringer, who spoke very sweetly upon the words, "By the grace of God I am what I am," and served up, as he said, a dish of delicious p's showing what the Apostle Paul was, commencing with predestination, and ending with perfection in Christ. Brother Cooler then spoke, founding his address upon Heb. iv. 9-11; and while that grand hymn, "Grace, 'tis a charming sound," was being sung, a collection was made for the pastor; after which brother C. Lambourne addressed the friends from Exod. iii. 4-6, followed by brother Baldwin returning thanks to the brethren and friends for their kindly help to him. The Chairman then, in a few kindly words, expressed his pleasure at again being with them, and after heartily singing, "Come, let us join our cheerful songs," brother and deacon Stevens brought the happy and soul-edifying meeting to a close with a few words of prayer, all feeling that it had been good to be there. We were rejoiced to hear that peace reigns and that the Lord is working among His people by the ministry of brother Baldwin. The congregation is increasing, and the next time we visit Zion, Norbiton, we hope to hear of additions to the Church of some whom the Lord has saved with an everlasting salvation.—ONE OF THE ASSEMBLY.

GRAVESEND (ZOAR).—Dear Mr. Editor, —On Tuesday, July 26th, the 46th anniversary of the opening of the above place of worship was held. The weather was very agreeable, and large congregations assembled on the occasion. Friends came from several of the sister Churches. Mr. E. Mitchell, of Clerkenwell, preached in the afternoon on the words, "Ye must be born again." The discourse was listened to with great attention and earnestness. A large company sat down to tea in the schoolroom, and in the evening Mr. J. Box, of Soho, preached on the words found in Ezek. xxxvi. 37. Altogether it was a good day, a day of enjoyment and spiritual pleasure. There were good collections taken on behalf of the incidental expenses incurred in the carrying on the worship. The visitors observed a considerable alteration in the schoolroom where the tea was served. For some years the room was not a comfortable one, owing to the lowness of the ceiling, so that when many persons were present it was too hot and unpleasant for want of more air space. Through the Lord's goodness in stirring up the minds and hearts of the people, this has been remedied by putting a new roof of much higher and

better construction, with an additional window at the end, and a lantern light in the roof securing suitable ventilation. A satisfactory feature in the case (and for which there is cause for thankfulness) is, the whole of the work, together with cost of painting the outside of the chapel (required by the terms of the lease) was paid for previously to the anniversary meeting, so the collections were to defray incidental expenses only. Lovers of truth, readers of the E. V. and G. H. will, I am sure, join with the friends at Zoar in praising the Author of all our mercies for His lovingkindness to us. It is a pleasing reflection to the writer of this notice that the Lord has owned and blessed the services that have been held in Zoar, consecrating the place and His people by His presence, the more so because he has been identified with the cause from its commencement. More than 50 years ago he was removed in Providence from London to Swanscombe, a locality about three miles from Gravesend; and there being no place of worship where the truth was preached, as he had been in the habit of hearing it at the Surrey Tabernacle, under the ministry of the late respected Mr. James Wells, he and a Mr. Miles hired a small room in Bentley-street, Gravesend, for reading the Scriptures and prayer. This was well attended; the room was soon found to be too small. Then an underground schoolroom was obtained in Stone-street. Here ministers were invited to preach on week evenings, such as Mr. Silver, Mr. Colyer, Stringer, Allen (of the Cave of Adullam), and others. This room becoming too straight, we removed to the Temperance Hall in Russell-street, where Sunday preaching was commenced. The desk was supplied by various ministers, not pastors, on Lord's-days. Stated ministers preached on week evenings, such as Messrs. Wells, Foreman, Stringer, and many others. The congregation increased. Thoughts were entertained as to the necessity of building a chapel, especially as the Temperance Hall, being used for other purposes than worship, consequently not so clean and suitable as a chapel would be. So the writer made plans, employed workmen, and succeeded in getting "Zoar" built. "Is it not a little one?" (Gen. xix. 20). The means were obtained partly by subscription and partly by advance from the first building society established in London. The Church was formed, Mr. James Wells and other ministers officiating. There have been several pastors—a Mr. Chapple, Tant, Stringer, Shepherd, Wall. The latter departed this life, thus closing his pastoral work at Zoar. Now we are favoured by the pastoral oversight of Mr. F. Shaw, who has been over us about 16 years, whose labours the Lord is blessing; and we are look-

ing for showers of blessing in the future. Now the writer lives to see the 46th anniversary of the opening services, for which he is thankful,—Yours sincerely, I. C. JOHNSON, Gravesend.

ACTON TABERNACLE.—The fourth anniversary of the opening of the above place of worship was held on Monday, July 11th. In the afternoon Mr. J. Box preached very sweetly on the testimony of John the Baptist concerning Jesus (John iii. 29). After a pleasant time at the tea-table, a public meeting was held, presided over by Mr. J. Piggott. After singing and reading, prayer was offered by brother Woodrow. The chairman then called on Mr. Archer to make a few statements concerning the little cause, and it gladdened our hearts to find that the debt which has long harassed them is very nearly paid, and strong hopes are entertained that, if spared till another gathering of this kind, it will be all cleared off. Hearty and spiritual addresses were delivered by brethren H. Cooper, T. Carr, I. R. Wakelin, and the writer. May God continue to bless and encourage brother Archer in his work among the people here. I am sure he needs our sympathy and prayers, having long had to pass through great trial in the heavy affliction of his beloved wife.—A. MARKHAM

WALTHAM ABBEY (EBENEZER).—The pastor's anniversary was held on Thursday, July 21st. In the afternoon our brother Mr. John Hunt Lynn, of New Cross, preached a soul-comforting sermon from Col. i. 23 (first part). A goodly company of friends partook of tea in the schoolroom. In the evening brother G. Turner, one of the hon. secretaries of the Metropolitan Association of Strict Baptist Churches, presiding, read (after a hymn had been sung) Psa. xxiii. This sweet portion seemed very appropriate, as our beloved brother had kindly consented to fill the office of chairman in the place of our departed brother W. Kempston, and of whom he spoke in most affectionate terms. Mr. Death, of Chadwell-street, offered fervent and solemn prayer. The chairman gave an excellent address on the city above, which beautifully harmonized with the occasion of the meeting and with the recent death of our dear brother Kempston. Other addresses of a superior nature and full of Gospel truth were delivered by brethren J. W. Banks, J. T. Bootle, Preston Davies, E. Langford, and J. Parnell. The pastor, Mr. W. Winters, having thanked the chairman, ministerial brethren and friends for their kind and timely help, the chairman closed the happy and successful meeting with prayer. Brethren R. Alfrey, C. Hewitt, and others were present. Collections very encouraging.

SUDBURY, SUFFOLK.—Soul-refreshing services were held in Ebenezer Chapel commemorative of the Sunday-school anniversary on Lord's-day, July 24th. Three sermons were preached by Mr. W. Winters, and a right happy day was realized, the Lord's presence was enjoyed, and the school received encouragement. Mr. T. Scott and his godly wife labour hard in the cause and sacrifice much for its welfare. They are poor as regards this world's goods, but rich in faith and heirs of the kingdom of God. We trust they will press on in their good work with their kind colleague, Mr. Alston, and other helpers, and may unity, love, and peace prevail. God bless all the brethren who preach there, and may additions to the Church follow. The prayer-meetings are often savoury and profitable seasons. On the following day, being fine weather, the teachers, children, and friends met in Mr. Glover's field, many of them having been conveyed there by vehicles kindly lent by Mr. Whorlow. The friends tender hearty thanks to Mr. Glover and Mr. Whorlow for their valuable and ready help. Many friends united with the children. Tea was served and presents were distributed to the scholars. Altogether it was one of the most successful occasions ever realized. God be praised. Collections £3 2s. 6d.

MASBRO', SHEFFIELD.—The Sunday-school services were held in the above place on Sunday and Monday, May 29th and 30th. A stirring address was given on the Sunday afternoon to the scholars by brother Freston, of Sheffield (late of Ipswich), and in the evening he preached an edifying discourse to a crowded congregation from Dan. vi. 3. On the Monday evening the services were continued, preceded by a tea, when addresses were given by brothers Taylor, Freston, and Snow (of Sheffield), and C. Collinson, of Rotherham. Thus the anniversary services of 1892 were brought to a close; they proved to be seasons of refreshing from the presence of the Lord.—A. T. P.

DERBY.—Dear Mr. Winters,—You will be glad to know that the few friends meeting for worship at 1, Burton-road, Derby, are about to be formed into a Church of truth. Four are already baptized and four are desirous to be baptized, consequently the Church will be formed (D.V.) with eight members. For a number of years these people have unitedly and under great disadvantages worshipped in a small room. The greatest number of hearers I have seen is thirty, though only a few the spirit of hearing and the unity that exists is marvellous. You will be surprised to hear that these feeble ones have it laid upon their hearts to build a chapel. The sum required will be

£600 at least. They certainly have faith in God, for they have had their first meeting, at which they raised £8. Now, dear friends of truth, what is £8 towards £600? Will all who read this cheer the hearts of the Lord's few at Derby by sending in subscriptions or promises as early as possible, so that in due course, under the blessing of Almighty God, a place of worship of our own particular denomination may be erected in Derby. Contributions, &c., will be gratefully received by D. Aynott, 2, Society-place, Derby; or N. Barber, 15, Gopsall-street, Leicester.

RIDGEWELL, ESSEX.—Dear Brother Winters,—Since opening our dwelling for divine service, we have found the numbers anxious to hear the truth to have greatly increased, and after having our largest room filled, seating about 70, we asked the Lord—

“To give us a still wider space,

And bless us with a large increase;”

and as Mr. John Hazelton was announced to preach on Wednesday evening, July 6th, we erected seats on the lawn adjoining our house for about 150, and all were made use of, and truly it was found to be an hallowed spot. After reading Luke xv., our brother Hazelton selected as his text Heb. vii. 25, showing the ability of the divine power as well as the way in which souls are attracted to the Saviour, not, however, according to the erroneous teaching now so common everywhere by which poor dead souls are invited to open their hearts to let in the Saviour and not to hinder Him who hath said, “They shall come,” for—

“There is a period know to God,

When all His sheep, redeemed by blood,

Shall leave their hateful ways of sin,

Turn to the fold, and enter in.

—W. M. CHAPLIN, Ridgewell.

OTLEY, SUFFOLK — OPEN-AIR SERVICE.—A series of open-air services for the summer months were commenced some time since, conducted by Mr. Harsant, the newly-appointed minister of Otley Chapel, in a dell shaded round with splendid timber trees, a most delightful spot, just off the Wood-bridge-road on “Otley Bottoms” Farm, and where large numbers of people assembled from time to time to listen to the Word. After hearing on one occasion a powerful sermon from Mr. Harsant, and in driving home, we said to the wife, “Oh! if the religion of England could only have its State-trammels and shackles removed, if it could only escape from its thralldom, if our villages had not State-made priests forced upon them, but if we could have in different localities, men such as we have heard to-night, a brighter and better day would soon dawn, and the rural homes of old England would be a desirable place to live in.”—*Local Paper.*

CHARSFIELD, SUFFOLK. — For many years a Nonconformist place of worship has existed in this village. It maintains Strict Baptist principles. It is supposed to have taken its rise from the days of persecution when Mr. Thompson, of Grundisburgh, travelled into these parts, preaching the Gospel. In 1805 it appears to have been in a state of spiritual destitution, when God inclined the hearts of several ministers to visit the place and preach the Gospel. In 1808 a small chapel was built and a Church formed of 40 persons, some dismissed from the Church at Grundisburgh and others from Otley. Brethren Thompson, Cowell (of Walton), Mancer (of Horham), and the then pastor at Otley, seemed to have taken much interest in the little cause. In 1846 it was found requisite to enlarge the chapel on account of the numbers who attended. Much like other causes in our rural districts, it has passed through many changes, but it has stood its ground to the present day. In bygone years the family of the Walkers attended this place of worship and were good supporters. The grandfather of the present generation lies interred by the side of the chapel, in a piece of ground formerly his property, but very recently it was kindly given to the Church free of all expenses by the relatives of the deceased. A few years since the chapel was thoroughly repaired at considerable expense, and with the assistance of kind and benevolent friends was soon cleared off. About a year ago it was found necessary to renew the trust-deeds, and the friends felt determined to enfranchise the property, which for them was a very formidable affair, the expenditure amounting to nearly £70, but He in whom they trusted proved to be an all-sufficient help in time of need, and they feel grateful to the late Mr. Mote, of London, their adviser and helper, also to the Walker family, who contributed so liberally, and to the many friends whereby the debt was completely removed and the property is now entirely free. Brother Titus Field, the present pastor, and the Church, with the congregation, have for several years worked together very harmoniously. They have rendered much service to the principles of Nonconformity in this village, and well deserve the help of friends who are better off in larger centres. On Lord's-day, July 24th, the Sabbath-school anniversary was celebrated, and Mr. Woodgate, late of Otley, was the preacher. For more than a quarter of a century he had paid them an annual visit. There were good congregations, the aisles and every part of the chapel being well filled. The singing of the children was quite up to the mark, and great credit is due to Mrs. King (the daughter of our aged and beloved

brother William Harris), who, with the help of the teachers, took much interest in their training, and to Mr. Brand and Mr. Symonds for their excellent management. On Wednesday afternoon the children and a goodly number of teachers and friends assembled in the chapel. The singing of the children, their recitations, and an excellent address by Mr. Glasgow, of Tunstall, afforded a very pleasurable and profitable opportunity. The children, numbering nearly 100, were well and bountifully entertained. A public tea was held in the chapel, of which a goodly number partook. In the evening a public meeting was held, presided over by the pastor. Addresses were delivered by brethren Grimwood, Glasgow, Woodgate, and Harsant. The collections amounted to £5 7s. 9d., for which the friends are exceedingly thankful. May our covenant God answer the many prayers offered up to Him through Jesus Christ in behalf of this cause and Sabbath-school. So prays the writer of this report.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

The annual gathering took place this year at Providence, Highbury. Mr. Reynolds preached in the afternoon. The evening meeting was presided over by Mr. R. E. Sears, the president. Mr. J. J. Cooler, the secretary, read the report, which told of the commencement of the association seven years ago with seven members; the present number is 32, who are, for the most part, constantly employed in the work of the ministry. The society was in the enjoyment of peace and Christian fellowship, which was sweetly experienced at their monthly gatherings. It is estimated that 3,000 sermons on "Salvation by Christ and Christ alone" were delivered by the members during the past year. The meeting was subsequently addressed by Messrs. Chisnall, Reynolds, Sandell, and H. J. Wileman. Tea was served in the school-room, and the deacons, Messrs. Dickens, Willey, White, and Joyce, with their good wives, did their best to make all welcome.—J. W. B.

DEAR BROTHER WINTERS.—I am sorry that "W. E. P." (see July issue, p. 228) has misapprehended the spirit and meaning of my letter in May number of E. V. & G. H. I am quite prepared to stand by what I have written, feeling certain there is nothing in it calculated to discourage scriptural efforts to advance the dear Redeemer's kingdom. I had very good reasons for writing it; and I will, the Lord helping me, set my face against any movement that I believe or know has a misleading element in it, and the intention of which is not seen on the surface.—JOHN THOMAS
BOOTLE, 115A, Camberwell-road, S.E.

JUBILEE SERVICES AT ENON, CHATHAM.

Interesting and happy services were held in Enon Chapel, Nelson-road, on Wednesday, Aug. 10th, 1892, in commemoration of the jubilee of the cause. In the afternoon a large number of friends gathered, when the writer preached on the jubilee trumpet's joyful sound from *Pea. lxxxix. 15*. Our beloved brother J. W. Banks announced the hymns (*Denham's*) during the service. An excellent tea was much enjoyed by a large number of friends seated in the chapel and schoolroom. In the evening brother John Waters Banks, occupying the chair, announced from specially printed hymns, *No. VI.:*

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

And which the friends sung right heartily. The chairman then read *Psa. lxvi.*, and brother Dumsday offered earnest prayer. Our highly-esteemed brother J. Casse, sen., was asked to read a brief history of the cause, which he had kindly prepared for the occasion, and which was listened to with marked attention. The substance of the account we give as follows: Our old and beloved pastor W. G. Lewis having removed to Salem Chapel, Cheltenham, in Feb., 1842, the pulpit at Zion, Clover-street, was supplied by various ministers, among whom was one who was invited to become the pastor. His ministry, however, in course of time gave great dissatisfaction to several members as it savoured too much of what is known as "Fullerism," and which caused some of the members to protest against his being ordained as pastor of the Church. This being of no avail, forty-one of the oldest members applied to the Church at Zion Chapel for a dismission to be formed into another Church, according to gospel order, which dismission was granted. We first met in Hamond-hill schoolroom, on Lord's-day, July 17th, 1842, when the late John Andrew Jones preached three savoury sermons. Brethren Bonner (afterwards pastor of Unicorn-yard and Keppel-street chapels), Edward Mote, and W. Alderson, supplied till the Church was formed, which occurred on Aug. 11th, 1842. The services of the memorable day were conducted by brethren J. Foreman, D. Curtis (Homertom), and J. A. Jones. The Church was afterwards supplied by good men, among whom were brethren Mote, Meeres, Ponsford, Alderson, Bonner, Chappell, and Poynder. On Nov. 12th, 1843, our dear brother Thomas Jones, of Broseley, first paid us a visit, and afterwards became our esteemed pastor, and received many into Church fellowship. We were necessitated to remove into a more commodious place of worship, known as Enon Chapel, High-street, on Lord's-day, Dec. 29th, 1844; Mr. Jones continu-

ing with us as pastor till June, 1852. He visited us afterwards many times, and no man's ministry proved more blessed and acceptable than his. The Church was supplied by various ministers, including our good brother John Player, till Mr. John Bennett was invited, Jan. 22nd, 1860, and after preaching a considerable time he was chosen pastor, and was ordained Sept. 18th of that year. Messrs. C. W. Banks, James Wells, and J. A. Jones, taking part in the services. Brother Bennett's ministry was the means of adding many to the Church. He continued with us till March 27th, 1864, when he accepted the call of the Church at Ake-man-street, Tring. We again had recourse to "supplies," among whom were brethren Cornwell, Beazley, and Kevan, till April 3rd, 1870, when Mr. W. F. Edgerton was invited and was at length chosen pastor, adding several to the Church. He continued with us till May 31st, 1874, when he removed to Reading, and became the pastor of Providence chapel in that town. In 1875 it was deemed advisable, seeing the lease of the chapel in High-street would soon expire, to establish a building fund with the view of erecting a new chapel. Many were constrained to assist us, and the result being that the memorial stone of this sanctuary was laid Aug. 9th, 1881, by our kind friend and brother Mr. I. C. Johnson, of Gravesend, who materially aided us in the undertaking. A public meeting was held in the evening in the old chapel, when brethren Banks, Johnson, Vanheson, Belsey, Dalton, Winters, Cattell, Shaw, Holland, and Taffs, gave addresses. The present chapel was opened with a prayer-meeting on Tuesday afternoon, Sep. 27th, 1881, after which the late Mr. J. S. Anderson preached from *2 Tim. ii. 8:* "My Gospel." This was a time of joy. Many afterwards sat down to tea. In the evening speeches were delivered by brethren I. C. Johnson, W. Peplow, C. Cooper, G. B. Vanheson, C. W. Banks, G. Webb, and F. Shaw. On the following Lord's-day our esteemed brother John Bonney, continuing the opening services, preached with unction twice; morning text *Psa. xliii. 3, 4*, evening *Isa. xxviii. 16-18*. The debt on the chapel was finally cleared off in November, 1889, mainly through the kindness of an aged friend who has since been called to rest. This statement would not be complete if mention was not made of the Sabbath-school which was instituted 47 years ago, and has been in operation until the present time. Six of our old scholars are now in Church membership with us. May divine blessings be showered upon teachers and the taught. Among the various agencies of the Church the Benevolent Society has for 46 years done good work

in ministering to the needs of the poor, and which now stands in need of pecuniary help. Our dear brother J. Casse finished his interesting account of the cause by quoting a few excellent lines composed by the late Mr. T. Jones, and which were sung at a tea-meeting, January 1st, 1846. Brother J. Casse, sen., and Mrs. Bassett (in her 96th year) are the only two members living of those who originated the cause fifty years ago. J. W. Banks, from what had been said by Mr. Casse about prayer-meetings, spoke on the value of prayer with great sweetness and feeling. Mr. A. B. Hall, of Meopham, dwelt with much liberty on the faithfulness of God. The writer spoke on the eternal jubilee in view. Mr. I. C. Johnson, who had known the cause for upwards of 40 years, discoursed sweetly and with power on the doctrine of God's sovereign choice of His people. Mr. R. Alfrey, of Enfield, spoke with warmth and feeling on the inheritance of saints. Mr. A. Dalton dwelt with much earnestness and power on the necessity of abiding firmly by the truth according to the apostolic injunction found in Heb. vi. 12. Our brother Adam Dalton had known the cause for more than 43 years and had been intimately acquainted with the old pastors and those of surrounding Churches, such as Pope of Meopham, Neville of Sutton-at-Hone, Shirley of Seven Oaks, and many others whose spirits are now with God. After "All hail the power, &c.," had been heartily sung, the chairman closed the happy and successful meetings with a very touching prayer, which we hope may be answered in the interest of Enon, Chatham, and all other causes of truth. — EDITOR.

A FEW LOVING WORDS FROM OUR FRIEND AND BROTHER IN CHRIST. MR. F. BEEDEL, OF SYDNEY, AUSTRALIA.

To my beloved brother Winters, grace, mercy, and peace be multiplied. I was so pleased to receive your kind and affectionate letter, so "leal and loyal." I am thankful to be able to report that through the goodness of our covenant God our pulpit has thus far been well supplied with faithful men. Besides brother Bamber, as mentioned by you, we have had brother Fuller, from Melbourne, and brother Young, from Lambton, and now we have just had our aged brother Day, from Geelong, with us for two months. This dear brother has passed his fourscore years, is ripe and mellow, still bears a precious testimony for his Lord and Master, and is like a green olive tree in the house of the Lord: and though we are thus sustained, still the gap remains. Oh, dear brother, it is a gap, and is painfully felt. Still the Lord is gracious, and has kept us together as a Church and con-

gregation in the unity of the Spirit and the bond of peace. We thank you sincerely for your kind counsel and wishes. Should have been glad if you had seen someone to suit us. We fully endorse your sentiment that it would be better for us to remain as we are than to have one of the wrong stamp. The Lord has given us two good men in J. B. McCure and our dear brother Allen. We do hope and pray that the next may be a worthy successor. The Lord grant it for His name's sake. In fervent love, I remain, your affectionate brother in Him,
F. BEEDEL.

Glenmore-road, May 16th, 1892.

[Very heartily do we thank you, dear brother Beedel, for your affectionate letter, and sincerely trust your valuable life may be spared many years, and be devoted to the service of the Master as in days past. Although you are not yet favoured with a pastor, we rejoice that the pulpit in which our dear brother Daniel Allen set forth the truth so gloriously and so long, is filled from time to time by such valiant men as brethren Fuller, Young, Day, and others. May the Lord graciously raise up many more like them, and send you speedily a pastor after His own heart, who shall be the means of comforting the sorrowing, strengthening the weak, and building up the cause with such as shall adorn the doctrines of God our Saviour in all things. The Lord be with your spirit. Amen.—ED.]

IRTHLINGBOROUGH. — Very successful services were held on Lord's-day, July 24th, in connection with the 76th anniversary of the Sabbath-school. The preacher chosen for the occasion was Mr. A. B. Hall, of Meopham, whose visit as an old friend of the cause was appreciated. The Lord was pleased to bring him up under the rich anointing of the Holy Ghost. In the morning he was enabled to trace out the work of grace in the soul, and in the afternoon to show the care of God to the little ones, from the interesting subject of birds and their nests. In the evening he was helped to exalt a precious Christ, that we could indeed say, "Master, it is good to be here." The choir, with the children, sang most delightfully the songs of Zion. There were large congregations all day. In the evening the large and commodious chapel was crowded to excess. Friends from Rushden, Raunds, Wellingborough, Woodford, and other causes were present. The pastor, Mr. Warren, is well sustained and helped here in preaching the Word, and He is surrounded with a kind and loving people.

MARRIAGE,

TOMS—RIDDLE.—On Aug. 8th, at Blim, Limehouse, by Mr. Holden, Ebenezer Toms to Sarah Riddle, of Brixton Tabernacle.

In Memoriam.

MR. THOMAS SLINN.—“The memory of the just is blessed.” To but few is this testimony more appropriate than to the late Thomas Slinn, of Wellingborough. A wide circle of friends have sustained a heavy loss in his removal to his eternal rest, which occurred on Wednesday, July 13th, 1892. He was born at Northampton on Feb. 28th, 1813, and was thus within a few months of fourscore years when “he was not, for God took him.” His memory is blessed both in the world and in the Church as a just and upright man, one who feared God above many. If the world despised the grace of our Lord Jesus Christ, which made him what he was, the fruits of that grace the world itself was compelled to see. His faith was known by its works. He was naturally endowed with an amiability of disposition, and an uprightness of character which manifested itself in every stage of his long life. To see him was to read him at a glance; to know him, to trust him with implicit confidence. Bereaved of a beloved mother when only five years of age, he had to seek his own living from the early age of seven years, in regular work, afterwards becoming a bricklayer and plasterer at Northampton and Leamington. He came to Wellingborough in 1834 as a journeyman, only retiring from business a few years ago, after a long and deservedly successful career as a builder, which he commenced in 1836. He well merited the common saying in this town, “If Slinn built it it will stand.” His character was stamped in his work—solid, and bore investigation. Our beautiful house of prayer, the Wellingborough Tabernacle, with the pastor’s house, was built by him, our worthy brother and deacon, Mr. Dulley, being the architect. He was a true friend to the cause, and to both the late and present pastor. He was a member of the Church under the pastoral care of the late Charles Drawbridge, by whom he was baptized, and our sister Church at Rushton sustain in his removal the loss of a wise counsellor and faithful friend. He never failed to take an active part in any movement put forward for the benefit of the Tabernacle, and none more than he deplored the unhappy spirit of personal animosity which withholds from the Church a trust-deed to secure the building to the denomination. In our last effort to obtain this, we had his depest sympathy and prayers, for he often said he hoped he should live to see it granted, and the faithful labours of our senior deacon and part-owner crowned with this blessing. This, however, was not granted him, and he has gone beyond the scene of conflict leaving us still to wait

upon Him who hears and answers prayer as His will shall be done. The local press bears honourable testimony to the worth of the dear departed as a public man holding offices in the Manchester Unity of Oddfellows, the Local Board of Health, Gas Company, and Corn Exchange Company. Of a very robust constitution, he was scarcely laid up a week in his life until about three weeks before he was called home. He was a lover of God, men, and sound literature. The writings of William Huntingdon, W. Gadsby, Toplady, Philpot, and men of honest repute, he kept close company with. He regularly looked for his EARTHEN VESSEL, which, while he had taken it for many years, he often said he had never valued as he had done under the present editorship. If his memory is blessed in the social circle and the Christian Church, how dear is that memory in the family gathering! What a gap is there! At the head of that bereaved group to-day still lives the godly mother of fourscore years and three, intensely feeling the loss of one of the dearest of partners with whom she had walked in holy unity for over 56 years, yet in her loss sweetly resigned to the will of her Lord, who sustains her, knowing it cannot be long before the blest reunion in the world of bliss shall be her’s through sovereign grace. Around her gathers the six-sorrow-stricken daughters and two sons, with many grandchildren, who brush away their own tears with the joy they feel in comforting the aged and beloved one. God bless that home, and may the seed sown in the many prayers of the now glorified father bring forth abundant fruit until they “all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.” On Monday, July 18th, we laid the dust to rest in the presence of a large gathering of friends and representatives of the various public bodies with which he was connected. He rests from his labours. His works still follow him.

“Only ‘Good-night,’ beloved, not ‘Farewell!’

A little while and all His saints shall dwell
In hallowed union indivisible. Good-night
Until we meet again before His throne.
Clothed in the spotless robe He gives His
own,

Until we know even as we are known—
Good-night.”

—E. MARSH, Wellingborough.

MRS. R. T. BANKS.—Dear brother Winters,—I send you an extract from a local paper concerning the decease of a beloved cousin of my dear wives. We have a good hope that she has entered into rest:—The death of Mrs. Banks, wife of Mr. R. T. Banks, of Grays, Essex, occurred on Sunday last. The deceased after accouchment, caught a chill, thus contracting pneumonia, from which

disease, notwithstanding the assiduous medical attention of Messrs. Stirling and Male, she died. Her loss will be keenly felt by the poor of the neighbourhood where she lived: invariable kindness and willingness to help being conspicuous traits in her character. The esteem in which she was held was testified to on the day of the funeral. The coffin was taken to the parish churchyard, where deceased was buried. It was followed by four mourning coaches, in which were the chief mourners, including Mr. R. T. Banks, the widower, with his four motherless children, the father and mother and brothers and sisters of the deceased, and a large number of the relations of Mr. Banks. Well nigh a thousand people were at the churchyard, where the ceremony was performed by Mr. W. Beddow, Baptist minister. Much grief was manifested, and the scene at the grave was a touching one. The inscription on the coffin was, Annie Banks, died July 31st, 1892, aged 31 years. Among other portions of hymns the following lines were precious to her—

"Oh, safe to the Rock that is higher than I,
My soul in its conflicts and sorrows would fly,
So sinful, so weary, Thine, Thine would I
Thou blest Rock of Ages, I'm hiding in Thee.

How oft in the conflict when pressed by
the foe, [out my woe;
Have I fled to my Refuge, and breathed
How often when trials like sea-billows roll,
Have I hidden in Thee, O Thou Rock of
my soul."

Nearly her last words were, "Heaven for me." She was much in prayer, and made several remarks which were not caught. In view of the information given me I felt no difficulty whatever in burying her "in hope of eternal life." Mr. R. T. Banks wishes to return thanks to all those kind friends who have shown sympathy with him during his painful bereavement.—WM. BEDDOW.

MRS. STEBBINGS.—In loving memory of my dear mother, the beloved wife of Wm. Stebbings, who sweetly fell asleep in Jesus April 28, 1892, aged 58 years. She was a member at Mendlesham-green Baptist Chapel for thirty years, and one who walked near to God. She was an affectionate wife and a loving mother. It pleased the Lord to afflict her for many years, through which she could not attend the house of God. She travelled in darkness, but when stronger in body she seemed stronger in soul; then she would sing and praise God. Of late years she could not "read her title clear," but was not without hope. I told her that she would be favoured of the Lord before He called her away. Three years ago I left London to come and wait upon her, and she soon took to her bed, suffering greatly with cancers. Still, in the midst of her sufferings she was patient.

Her prayers were most precious and savoury. She was wonderfully blessed on one occasion from Acts viii. 39, and the last few weeks she used to say, "Lord, how much longer? for I want to be with Thee." She was taken for death on April 23rd, when the Lord sweetly revealed Himself to her soul. She called for father and said, "The Lord has been with me, and I shall soon be home; I tell you now I can speak, so that you will know for certain that I am going to be with Him." She also called for my youngest brother, and he bowed and kissed her, and she told him that she could leave him, and he would be all right. Then she offered up a prayer, and afterwards sang—

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land:
I am weak, but Thou art mighty,
Hold me with Thy powerful hand;
Bread of heaven,
Feed me now and evermore."

Then she said, "Bessie, come to me; help me to sing this verse again." After we had got through it, she said, "Let me hear you sing it again." She then looked round and said, "Is it not beautiful? Is it not beautiful?" Then she called for her sister and said, "Don't forsake my Bessie when I am gone." During the night she said, "Jesus, I thought I should have been with Thee before now." On the following Tuesday there was another change in her. My sister came early the next morning, but she lasted the day, and said she wanted to drink from the brook, the beautiful stream of life. She grew very weak, but was sensible, and when I went to the bed her hands were clasped in prayer, and I heard her say, "I hang my helpless soul on Thee." Later on she lifted up her right hand and said, "Father, Thou hast laid me low; this is such a dreary night; I want some cheering words." About six o'clock on Thursday morning she said "Bessie," so cheerful, and told me to put hot flannel on her feet. I spoke to her again at 7.30, and she still talked cheerfully. I left the room about a minute, and when I returned her eyes were fixed for death. I held her head, and she told me to let it go. She shook hands with dear father, and passed quietly away at 7.45. Our loss is her eternal gain. She was interred at Mendlesham Cemetery, Suffolk, on May 4th, 1892.—BESSIE STEBBINGS.

MRS. E. RICHARDSON.—In loving memory of Mrs. Eliza Richardson Tilby, who departed this life on Thursday, Aug. 11th, 1892, in her 93rd year. She was interred in Nunhead Cemetery on Aug. 13th, our highly esteemed friend and brother in Christ, Mr. John Mead, of Nunhead Green Chapel (pastor), officiating at the express wish of the deceased. Mrs. Tilby was one of the oldest members of the Surrey Tabernacle (over fifty years), and highly prized the truth as preached there. For many years she had expressed an earnest desire to depart and be with Christ. Truly we may say, "Blessed are the dead that die in the Lord."



JOHN ANDREWS JONES.

(See page 301.)

Fruit Gathering.

A SHORT time since the rustling of the modern reaper, as it worked its way round the fields of golden corn, was heard on all sides, but it has now ceased, and the fruits of the earth are almost all gathered in, thus proving the faithfulness of God in fulfilling His promise given immediately after the deluge—*i.e.*, “While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Gen. viii. 22). But a greater harvest than that of bread-corn is in progress—a spiritual one; precious souls are being gathered out of the world into the Church by servants appointed of the Lord. To men He has assigned the business of sowing and reaping, and there is plenty of work for able and willing hands (Matt.

ix. 38), but to characters of a far higher order is reserved the office of being reapers at the judgment.

Many good brethren who labour hard in the Gospel field under difficulties over which they have no control, and often mourn their want of success, are the very instruments we believe God uses in creating "joy among the angels" (Luke xv. 10), and in the end they shall see the full result of their work, and rejoice at the greatness of it. The success of the Gospel ministry is not equal in every place, any more than all fields in nature are equally prolific in yielding good fruit, but all will prove right when the last great harvest comes. May our dear brethren who believe that they are where God has in His providence placed them, still toil on, and, if possible, be more bold, decided, and zealous than ever in defending that for which they have a "Thus saith the Lord." We are living in solemn times; efforts are being made in almost every section of the professing Church to destroy the lines of truth which God has set up in His Word for His people to follow; and the general cry is as that of old, "Cast in thy lot among us; let us all have one purse" (Prov. i. 14). But the warning to God's faithful ones is, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid" (Isa. viii. 12). There is unquestionably a sifting time coming when, as John, in trenchant language says, "He (the Lord) will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Matt. iii. 12). "Nevertheless," says Paul, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2 Tim. ii. 19).

"Not one of all the chosen race,
But shall to heaven obtain;
Partake on earth the purposed grace,
And then with Jesus reign."

The dear Lord has gathered into His heavenly garner many precious saints lately. Their absence we regret, but mourn not as those without hope. May He continue to uphold His servants, and graciously pour upon them and their efforts for good "showers of blessings," and cause Zion at large to flourish abundantly, then at last—

"They that reap, and they that sow,
Shall everlasting triumphs know."

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

AARON'S ROD.—The budding of Aaron's rod was not the cause of God's choosing him to the priesthood (Numb. xvii. 5, 8), nor the falling of the lot upon Saul, and afterwards upon Matthias; the reason why God designed them, the one to the kingdom and the other to the apostleship; they were both appointed before, and those events were but the effects of their fore-appointment, and evidences of it (1 Sam. ix. 16, with chap. x. 21; Acts i. 24, 26). So the giving of the Spirit is that which follows election; "because sons, God hath sent forth the Spirit of His Son into your hearts" (Gal. iv. 6). Although the manifestations of our adoption, and our actual enjoyment of its privileges, are in time, yet the thing itself we were predestinated to is from everlasting (Eph. i. 4, 5, 9, 11).
—*E. Coles.*

OUR PORTRAIT GALLERY.—No. X.*

JOHN ANDREWS JONES.

BY W. J. STYLES.

THE Christians whose sentiments are advocated in this magazine are at once the oldest and the youngest section of the denomination to which they belong. They are the *oldest*, for they are, in all essential respects, identical with the Particular Baptists of the seventeenth and eighteenth centuries. They are the *youngest*, for they did not assume their present distinct position until the popularity of the doctrinal views of Andrew Fuller (originally promulgated in 1782) and the spread of the practice of open communion (first introduced by Robert Hall about the year 1816) compelled them to make a stand for the faith and order of the Gospel and to withdraw from all ecclesiastical connection with those who had so widely departed from the tenets of their fathers. The events which led to their thus becoming a separate people extended over many years, though it was the Norwich Chapel lawsuit (which occurred in 1860) that broke the last link that bound them to their other Baptist brethren. Fellowship with these, it was felt, would henceforth involve a compromise of principle, and the Strict and Particular Baptists were therefore compelled to pursue their own independent course in the fear of God. Among the great and good men whose influence and labours mainly contributed to our consolidation as a distinct body of Christians, a foremost place must be accorded to the subject of this sketch.

John Andrews Jones was descended from an ancient Welsh family, and was born in Bristol on October 10th, 1779. His father at that time was a large manufacturing tobacconist. Ere long, however, adverse circumstances compelled him to give up business and seek employment in Ireland. His three children were left in charge of their all but widowed mother, who took them to the home of her aged parents with whom they lived for several years.

In the city of Bristol there is an excellent institution called Colston's School, in which a hundred boys are clothed, boarded, and educated freely for seven years. Into this it was her happiness to obtain admission for her little son, who thus received a good plain education and became a proficient penman. He was no ordinary child. Toys and games had no attraction for him, while he read attentively and retentively all the standard books on which he could lay his hand.

In December, 1794, he left Colson's, and after some futile attempts to get under way in life, adopted the trade of a bookbinder, and eventually became a thorough and competent workman. The times toward the close of the last century were very hard, and in 1800, having sought employment in vain in the metropolis—to which his mother had removed—he was compelled to go in quest of it elsewhere. At length his steps were directed to Guildford, where he obtained an engagement with a kind and honourable master, with whom he stayed many years.

He was now a little over twenty. His love for books had by no means abated; but it had unhappily led to his reading the works of Thomas Paine and other writers of the same school who were then very

* Our portrait is copied from an oil-painting which was taken about 1842. It was considered excellent, and well indicates to the physiognomist the principal traits of his many-sided character.

popular in England, and he had become a deist. His life must, however, have been consistent and moral, as he soon numbered among his attached friends a worthy Christian man named Miles, who was a member of a Baptist Church, and George Comb, a young heraldic painter, who had recently been called by grace under the ministry of the seraphic John Hyatt at the Tabernacle in the Tottenham Court-road. The influence of these godly men had a most salutary effect upon his character and opinions, although he long remained ignorant of the power of grace in the heart.

In 1805 he married Ann, the daughter of Elisha Turner, of Bentley, Hampshire, by whom he had one son and six daughters. She at this time, like himself, was probably destitute of vital religion, though she had been seriously impressed under the preaching of the celebrated W. Alphonsus Gunn, when curate of Farnham in 1798. From the first she made him an admirable helpmeet, clear-headed, warm-hearted, prudent, pacific, and upright. Their married life lasted for forty-three years, and at her death, in 1849, he penned a touching tribute to her memory, which appears as an appendix to some copies of his memorials of the gracious persons who were interred in Bunhill Fields Cemetery, in which her mortal body awaits the morning of the resurrection.

One Lord's-day, in the autumn of 1807, his friend Miles entreated him to accompany him to his place of worship, at which an aged minister named John Gill, the pastor of the Baptist Church at St. Albans, and a nephew of the celebrated Commentator, was expected to preach. He complied. When he entered the building he was (to use his own words) "a poor, thoughtless, careless, prayerless sinner"; but this he was no longer to remain. Some portions of the discourse affected him deeply, and solemn convictions followed him for many months. He now became a frequenter of God's house, at first attending the Independent Chapel, but subsequently the little sanctuary in which he had been made sensible of his lost condition. The ministry of the pastor, Mr. Thomas Wood, proved instructive and profitable; but the burden of sin still weighed heavily on his heart. About seven months subsequently "joy and peace in believing" were vouchsafed him through a sermon by Mr. Thomas Shirley, afterwards the well-known minister of Sevenoaks Chapel who was visiting the town, and whose gracious conversation on the evening of the same day, so encouraged him that he resolved to confess "whose he was" and whom henceforth he was determined to "serve."

He was accordingly baptized by Mr. Wood, with his friend George Comb and a person named Head, on July 3rd, 1808, a pool being constructed in the chapel for their accommodation. Of the third candidate nothing is now known. The other two became in God's good time holy and honourable ministers of the Gospel.

John Andrews Jones was then in his twenty-ninth year. Religion had changed the bias of his mind, but his love for literature was unabated, and he began to find his chief delight in perusing the great Calvinistic writers of former days. He eagerly drank in their teachings. As his knowledge increased his doctrinal convictions deepened. The truth of God into which he was led by the Spirit assumed coherence and harmony in his mind. His views became clear and decided, nor did he afterwards see occasion to change them.

On one debateable point, it is true, his sentiments underwent an important modification. He at first inclined to the opinion so ably advocated by William Huntington, that our deliverance from the penal curse of the law involves our exemption from its claims as a rule of filial obedience. As he himself expressed it in 1851, he "was all but in the quagmire of doctrinal antinomianism." From this he was delivered by some observations dropped by the venerable Samuel Rowles, of Colnbrook, at the settlement of a minister at Ripley, in 1813—the very year, it will be remembered, in which the "celebrated Coal-heaver fell on sleep." From that time the opposite view found in him an earnest champion, and he firmly contended that the holy law of God is the rule of spirit and conduct to all true believers in the Lord Jesus. With this exception his creed remained unchanged from the commencement to the close of his long career.

A few months after his baptism he began to preach, and for about eight years served destitute Churches in different localities with great and growing acceptance.

He soon began to use his pen; his earliest published compositions being some short articles signed Andrew, which about this time appeared in the *Gospel Magazine*. Evangelical and vigorous as his own writings were, it was not, however, by original composition that he was to render his main service to the Church of God. This was ere long apparent. In 1810 a small and long forgotten treatise came into his possession. It was entitled "An Antidote against Arminianism," by Christopher Ness, and was dated 1700. It greatly pleased him, and the thought occurred to him that its republication at that time, when, through the popularity of Andrew Fuller's sentiments, Arminianism was gaining so firm a hold of the evangelical Churches of England, would effect great good. He soon, however, saw that to be widely useful it must be thoroughly revised. Its style was in places quaint and uncouthness. It abounded in Latin, Greek, and even Hebrew quotations. A verbal reprint would therefore have been of small service to plain and unlettered people. He accordingly resolved to follow the course adopted by Toplady in his popular edition of "Zanchius on Predestination," and to re-write the work in current English, with the omission of all references in other languages. This he did so ably that his effort was deemed successful by competent judges. An edition of seven hundred sold rapidly, and in time five others followed. His peculiar talent as a reviser was thus discovered and demonstrated, and Ness' treatise was the precursor of the long series of reprints of rare and valuable works which he eventually published.

The young journeyman bookbinder thus became widely known as an intelligent and laborious advocate of the old-fashioned divinity, and many prominent Calvinistic ministers sought his friendship and assured him of their regard and adherence.

Among the causes which he served, none interested him so much as that at Hartley Row, Hampshire. The people, though poor, evinced great attachment both to him and his ministry, and they were at one with him in his zealous love for the doctrines of sovereign grace; and in 1813, though not yet their recognized minister, he was induced to remove his residence to their village. In 1815 he had the joy of baptizing his wife and one of his sisters in their chapel.

As the months rolled by, their mutual affection increased, until in 1816 he was prevailed upon formally to accept the pastoral office among them. To this he was publicly designated on March 13th, 1816; Messrs. John Bailey, of Great Alie-street; James Castleden, of Hampstead; George Comb, his early and devoted friend; George Francis, of Snow's Fields; S. Parrott, of Reading; and—greatest name of all—John Stevens, took part, the last mentioned delivering a luminous and sublime charge from Col. iv. 17. The pastor-elect read his confession of faith, which, thirty-seven years afterwards, he published as a tract, entitled, "A Form of Sound Words Held Fast."

Two happy and useful years followed, though not, of course, wholly unmixed with perplexity and sorrow. It is related that once, when "trouble like a gloomy cloud had gathered thick and thundered loud," he was so bowed with care and depression that he resolved to preach no more. Toward the end of the week he arranged for someone to occupy his place, while he went to London, determined to spend the Sabbath day in seclusion and silence. When it arrived, he was irresistibly impelled to attend Blandford-street Chapel, of which the eminent John Keeble was at that time the minister. He timidly entered, took a seat in the gallery, and kept his head bowed lest he should be observed. During the long prayer the worthy pastor was led to offer an extraordinary petition on behalf of a brother minister then present who had left his charge through a fit of despondency: "Lord, encourage him to return to his people," pleaded the good man, "or, if not, constrain him to do so, even though it be by a rod on his back." When afterwards assured that Mr. Keeble was ignorant of his circumstances, and even unaware of his presence, he could but feel that this was the voice of God to his soul. He therefore retraced his steps and resumed his ministry with a chastened and humbled heart.

It is solemn to reflect how prone the holiest of God's children are to forget their heavenly Father's teachings. In course of time another difficulty arose which he allowed to influence him to such an extent that hastily, and, as he afterwards confessed, imprudently he tendered his resignation. "As a bird that wandereth from her nest, so is a man that wandereth from his place." This he soon proved. He relinquished a sphere in which he had been greatly blessed. He left a weeping people who were tenderly attached to him, and a long period of trial and unsettlement followed.

He first removed in 1818 to Stonehouse, near Plymouth, where, "though blessed to some precious souls," his sorrows were great. The managers of the chapel had not taken him into their full confidence as to their financial position, and his circumstances became so straitened, that at times he was in actual want. Providence was indeed kind; and in his seasons of sorest need, deliverance always came; but his path was most dark and rough.

While at Stonehouse, he formed the acquaintance of Dr. Hawker, but this does not appear to have ripened into an intimate and cordial friendship.

Dire necessity at length compelled him to terminate the engagement, and, leaving his family behind him, he wended his slow and weary way to London. Here an oft-told incident occurred. Meeting with a poor old Christian woman, whose evident destitution touched

his heart, he presented her with his last sixpence. He had not gone many steps before he encountered an old and attached friend, who, after a few words, pressed a guinea into his hand as he hurriedly bade him farewell.

(To be continued.)

THE FINAL DESTINATION OF THE BLESSED.

Notes of Sermon by MR. E. WHITE, preached at Enon, Woolwich, Sunday Evening, May 29th, 1892.

“Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”—Matthew xxv. 34.

WE learn from God’s Word that the final destiny of men will be according to what they have been in this world. The destiny will be fixed according to character; and what we have been here will be the test of where we shall be for ever and ever. At the last great day there will be a separation. We cannot be separated here on earth, for the Master said concerning the wheat and the tares, “Let both grow together until the harvest.” If we try to separate the hypocrites from the godly we are very likely to make a mistake. We might exclude the real child of God, and take in the hypocrite. But the Master knows, and we have His words, that He will say to those on His right hand, “Come in, ye blessed of My Father.” We will now divide the text into three parts:— I. *The sweet appellation.* II. *The vast possession.* III. *The final destination.*

I.—*The sweet appellation.* “Come, ye blessed of My Father.” This is in harmony with their character in this world. They have been coming to Him when on earth: and those who have been departing, will depart still farther. If we have been coming to Him for help, salvation, and blessing, it will be “Come” then. But if we have been departing from God, it will be so still; go on as you have been doing. Believers are always coming to Christ, and we, as believers, cannot live without Him. We came to Him at first for pardon and peace, are still coming, and will be while on earth we stay. These words breathe the language of a hearty welcome. Christ said, “Him that cometh unto Me I will in no wise cast out.” But it will be spoken even more heartily then: come and enjoy all the vast blessings which are in store for you. We are unworthy, but we are welcome: unworthy to fall at His feet; unworthy to step into heaven’s door, yet He will say, “Come in; come, ye blessed of My Father.” Once we were under the dominion of the law, but now blessed; once cursed, and Sinai made us tremble as curse after curse came against us, but that is reversed, and we are now blessed. Am I speaking to an ungodly person? You are under the law, and therefore under the curse.

“Come, ye blessed.” This is a distinguishing favour, it is to be blessed indeed. “Oh, that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil!” When we say, “God bless you,” we wish it; but when God blesses, He imparts the blessing. “The blessing of the Lord maketh rich, and addeth no sorrow thereto:” it is to have all spiritual

and temporal blessings as well. A child of God is blessed in all things and in all ways. These blessings flow from God the Father to us. He is the fount of blessing, the source of all good. He is the Father of lights, with whom is no variableness, neither shadow of turning. These blessings flow from Him to us through the Spirit.

II.—*The vast possession.* “Come, ye blessed, inherit the kingdom.” God has three kingdoms; the kingdom of providence, the kingdom of grace, and the kingdom of glory. He has the kingdom of providence, for He ruleth over all, and He reigns here on earth in every matter. Nothing transpires but what He overrules it all. Then He has His kingdom of grace. It is also called the kingdom of God. “For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.” Salvation, peace, justification, all come from this kingdom of grace. Then God has a kingdom of glory, and if we are in His kingdom of grace now, we shall be in the kingdom of glory hereafter. Sometimes this kingdom is spoken of as the Paradise of God, leading our thoughts back to the first Paradise. This is the kingdom or garden of the Lord. There shall be no night there, and Christ’s name is written in the inhabitants’ foreheads. Heaven is sometimes spoken of as a city; then as a crown of glory; then, again, as eternal life. But here it is referred to as a kingdom. It is called thus because of its vastness and richness; because it is under the immediate rule of Jesus Christ. He rules here on earth, for He says, “All power is given unto Me in heaven and in earth.” But here we cannot see His face, while in heaven we shall see His face and be under His immediate rule. It is called a kingdom because of its durable character. “It shall never be destroyed. It is an inheritance incorruptible, and undefiled, and that fadeth not away. This kingdom will last for ever and ever. Inherit means a lot, as the children of Israel had their inheritance by lot; so we shall receive our kingdom or lot because it is ours, and we are to come and inherit it.

Inherit it, not because we have purchased it, nor because we merit it, but by the regeneration of the Holy Ghost and justification by faith we have it; nor because of our works, but by Jesus Christ. This inheritance belongs to us by relationship, by birth, and we shall have this kingdom because we have been born of God, and therefore are related to Him. “If children, then heirs—heirs of God and joint-heirs with Christ.” “Are they (the angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” They are heirs of the kingdom through this divine birth.

How can we know we are heirs to the kingdom? “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him.” I cannot climb to heaven to see if my name is in His book; but I do love Him, therefore I am an heir to this kingdom.

III.—*The final destination.* “Prepared for you from the foundation of the world.” It is prepared, and that which is last in execution was the first in God’s determination. Some do not like to think about God’s predestinating love, but we may be sure if God intends to take His people to heaven He would think about it beforehand. He thought about it far back in the ages past, as far as mind can travel. And it is good it is so, for if He had had to alter His thoughts and plans in time, it would have shown He was imperfect. But He is perfection itself; He

laid His plans and carried them out. He promised it before time began. He promised it to Christ the Saviour and Surety of His people, and "all the promises of God are Yea and Amen" in Christ Jesus. And in due time Christ came to remove all obstacles out of the way, and then went back to heaven to fit it for our reception. "I go to prepare a place for you."

Then God predestinated the heirs before the world began. There is an inseparable connection between the two (Rom. viii. 30), "Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." And God knows everyone who is an heir. "The foundation of the Lord standeth sure, and He knoweth them that are His." We can come and see if our experience tallies with what is in the Bible to know if we are heirs of heaven. How may we know? By calling, regeneration, the new birth. "Except a man be born again, he cannot see the kingdom of God."

We know by the sealing of the Holy Ghost: "After that ye believed, ye were sealed with that holy spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory." And if the Holy Spirit has sealed Christ's pardon on our hearts, that is a pledge which God has given that heaven is prepared for us. Every one is known to God, even the most trembling and weak, and not one shall be left behind. Should not this strengthen our faith? God has determined in wisdom, love, and power, to bring every one to His kingdom. Our feelings sometimes doubt it. But shall our feelings change His purpose? No; therefore this fact should strengthen our faith. He who hath promised shall perform, and bring us safely to His right hand. Then, should this not wean us from the earth and terrestrial things, when we have a kingdom above? "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." We shall soon have to leave this earth and the things which surround us here below, sin and Satan. Some of us will be glad to leave them; but there is a great deal of clinging to the earth, for we get so earth-bound. But there is a kingdom, a place of rest, where we shall ever dwell; therefore our hearts should aspire in gratitude to God. When we look through this Book and see all that God has prepared for us, our heart breaks forth in blessing and praise, and we cry, "Bless the Lord, O my soul." He not only gives us all here, but He has prepared things that we cannot express. If this be the happiness prepared for the child of God, would you like to be shut out? Men are very interested if a will is to be read and they have a legacy. May the Holy Spirit grant we may be as interested in this glorious inheritance. Amen.

Go to the table of the Lord. If you cannot rejoice, go and mourn there. Go and "mourn that Saviour, whom by your sins you have pierced" (Zech. xii. 10); go and lament the breaches of that covenant which you have there so often confirmed. Christ may perhaps "make Himself known unto you in the breaking of bread" (Luke xxiv. 35). and you may find to your surprise, that He has been near you when you imagined He was at the greatest distance from you; near you when you thought you were cast out from His presence.—*Doddridge*.

THE CHILDREN'S PAGE.

A BASKET OF FLOWERS.

MY DEAR YOUNG FRIENDS,—Having noticed with a high degree of pleasure and admiration the beautiful necklace, composed of “gems of thought,” kindly presented to you by our dear friend, Pastor R. E. Sears, I felt that it would be very pleasant to me if I could get something and send you; so I went this evening into the “garden of meditation” and gathered a few flowers, and placed them in the “basket of memory,” thinking they might, if the precious dew of the Holy Spirit were to descend upon them, become pleasant and profitable for you to look upon, and inhale the fragrance of.

First, then, please notice:—*The Sunflower of Piety.* (2) *The Forget-me-not of Sincerity.* (3) *The Violet of Modesty.* (4) *The Lily of Humility.* (5) *The Rose of Beauty.*

(1) *The Sunflower* is beautifully suggestive of *piety*, because its face is always toward the sun, as you may have probably noticed. In the morning it faces the east, or sun-rising, and during the day it gradually turns round towards the south, and by evening it faces the sun setting in the west; so that it is specially acted upon by the sun. Even so does true piety cause the soul to be looking unto Jesus. The sunflower turns toward the sun, by the action of the sun upon it; so those who are turned by the Holy Spirit towards Jesus, fear and love Him, who is the brightness of the Father's glory, and as the Sun of Righteousness He arises and shines on them with healing in His wings or beams.

(2) *The Forget-me-not of Sincerity*, though very small, has as much beauty as the great sunflower, and conveys an equally useful suggestion. The best form of sincerity is the heart's desire to be remembered by the Lord. True heart-breathing says, “Lord, remember me.” This sincere desire is imparted by the Lord Himself, who says, “I will not forget thee.” The insincere, or the formalist, does not like to retain God in his thoughts, but the sincere soul remembers God and craves to be remembered of Him; and God says to all such, “I know the thoughts that I think toward you, thoughts of peace and not of evil, to give you an expected end.” The sincere soul is satisfied when it can feel that God has heard its prayer; when it cries, “Think upon me, my God, for good,” as prayed the prophet Nehemiah.

(3) *The Violet of Modesty*, which grows amidst a cluster of leaves, and in obscure places, and can only be found when searched for, indicates the modesty of the Christian character. Modest Christians cannot mix with the giddy whirl of frivolity enjoyed by the world, nor do they wish to be in the general bulk of worldly company; but when sought for by those who desire them for their humble Christian character they are found, and afford much pleasure by the fragrance of their conversation.

(4) *The Lily of the Valley*. Here you see a slender stem, with a cluster of well-shaped flowers, partly folded within large protecting leaves, and thriving best in shady nooks, or sloping vales, as if not only content to be obscure, unlike the showy peony, but drooping the summit of its stems, and hanging down each of its sweet little flowerets of pure white, as if all united to make its bow of humble adoration to its Maker: even so do the graces of the Holy Spirit, borne by lowly Christians, cause to maintain a graceful deportment which is at once pleasing to

man and acceptable to God, as well as profitable and pleasant to those who possess them.

(5) Now last, but not least, please gaze upon *The Rose of Beauty*, which is the king of flowers, as Christ is the King of saints. Notice first its beauty in appearance; of all flowers there is not one like the rose in this respect, and as the rose is the king of flowers, so the Rose of Sharon is the king of roses. For this reason, Jesus calls Himself the Rose of Sharon; because, while His loving and obedient people are called "kings and priests unto God," they gladly honour Him as the "Holy One of Israel their King;" so that He is the King of kings. It is believed that the Rose of Sharon was the purple class among the many varieties known in Syria, in the days of Solomon; in whose writings our Lord was thus spoken of (see Song of Sol. ii. 1). This is beautifully suggestive, for purple signifies twice dyed, or double dyed; and, as it was the colour specially worn by kings, it has a double signification, for our Lord Jesus Christ is King in a double sense: He reigns over His enemies with an iron rod, with which He will by-and-bye "dash them in pieces like a potter's vessel" (see Ps. ii.); but He reigns over His saints with the golden sceptre of love. Now, please note 1 John iv. 16. This shows both how and where He reigns.

Notice the rose of beauty for its fragrance. "Christ offered Himself to God for a sweet-smelling savour" (Eph. v. 2). "His garments smell of myrrh, aloes, and cassia out of the ivory palaces" (Psa. xlv. 8). By these three spices, of which all His garments are said to smell, is meant, His person, character, and conduct, which form a trinity of delights to all who know Him! Because to know Him, is to love Him, and to love Him is to be delighted with Him.

Thus, my dear young friends, I have endeavoured to show you just a few of the many flowers which may be gathered in the garden of meditation. I thought well not to increase their number, as I thought these five, together with a sufficient proportion of the foliage of contemplation, would be enough to fill the little basket of your memory. Thus as the basket of flowers is like the garden, so each believer in Jesus is like all believers in Jesus: they all have their beauty and sweetness from Him: yea, they are "complete in Him." I therefore trust that my little "basket of flowers" may be an acceptable and useful "present": though but a little one. Please accept my cordial and best wishes for you all, and believe me to be—

Your affectionate friend, JAS. GARDNER.

Yaxley, Peterborough.

WORDS OF COMFORT FOR AGED SAINTS.

By saints we mean sanctified persons, twice born, partakers of the new creation work of the Holy Ghost; consequently, they fear God, worship, love, and serve Him. To them the Holy Scriptures are priceless; the great Lord Jesus is precious; the glorious Gospel is beyond their powers of appreciation, superlative in worth and suitability. They become such by infinite grace, the outcome of ancient conferment (Eph. i. 3—6; 2 Tim. i. 9; 1 Pet. i. 2). Thus they rank among "the wonders of the Almighty," and are living evidences of the Divine authenticity of the Bible. Artists and sculptors may produce exquisite

portraits, but alas! they are inanimate. Saints are quickened into spiritual life, and live, move, think, and have a portion of their being "Godward." Moreover, they are benefactors, wherever they dwell, "manward." Such considerations should be both humbling, and exalting to the praise and glory of God, and lead to thankfulness of the most sincere and frequent expression in every incumbent way, according to our small ability, through Divine aid sought.

The certainty of our case is that our leasehold is fast running out; the exact date of its expiration is fixed by the Lord, wisely and kindly; and when we have accomplished His design in our being here, we shall enter in possession of our heavenly inheritance (2 Cor. v. 1—8; John xiv. 1—3; Psa. cxvi. 15). Our title to eternal life is unquestionable. The ransom price paid for us by our great Lord Redeemer is valid, and nothing shall be able to separate us from the love of God which is in Christ Jesus. It must be absolutely wrong to question the veracity of Jehovah as to the fulfilment of His definite promises, or the accomplishment of His declared purposes. It is our mercy that "there is forgiveness with Him"; but our unbelief will not make the Word of God of none effect. Let us prove our saintship, by the scriptural fruits of the Holy Spirit, and our prospects for another world are safe, sound, and glorious—inconceivable as to fulness of joy, and pleasures for evermore. Even "through a glass darkly" we may ruminate upon being with Christ, which is far better; and that God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. But the millionth part cannot be told here. Some of the family may say, "Quite true, but we are nervous, and admittedly cowards, about the article of death. And what may be the circumstances which precede that translating messenger? We are quite satisfied it will be all right when we get home, but we have not yet reached the inheritance which the Lord our God has promised us. Let us remember the precedent circumstances may not occur."

Some may already be in sickness, which may intimate a not very prolonged dissolution; others may be conscious of many infirmities, which have a proper voice. There may be even some who have a desire to depart on various accounts, and others who may wish to remain yet a little to keep those they love; and for a number of reasons not worth suggesting or trying to enumerate, except, perhaps, personal losses, reduction of income, or almost poverty.

Well, be it so, we have still the Lord for our portion; we have the sure Scriptures for our comfort and stay; we have the priceless throne of grace. Not a sparrow can fall to the ground without our heavenly Father's notice, and the very hairs of our head are numbered. Such consideration ought to help us. And then what about our past life, and the fact of the Lord's gracious dealing with us, as well as with Abraham, and Isaac, and Jacob, and Joseph, and all the rest of the ancient saints recorded, and the modern also? What general, special, and extraordinary helps, deliverances, preventions, over-rulements, and mercies, seen and unseen, have we received? Have we not before now been delivered "out of the mouth of the lion?" Some of us might bring a living witness to the praise of God. I happen to know of one at any rate; and they are to be counted, yes, even now on earth, by the million;

yes, even if they be even unable to split hairs in theology. Well, our matters as saints will stand, and we shall, with all the rest, again and again say, "Hallelujah!" for ever.

In all humility let us aim to stay ourselves, and encourage ourselves "in the Lord our God." Whatever else may change or fail, herein we have sure standing. Our sheet-anchor is in His divine Word, our "times are in His hands." We may remember our overt acts, sincerely repented of, and our omissions many; but we take shelter under the efficient atonement and imputed righteousness of our great and perfect Representative. We may have given a cup of cold water to a disciple in our time, and Heb. vi. 10 is true; but on our dying bed, if such should be ours, it will be only remembered as a fruit of wondrous grace, and thus so far confirming. What we want is the exercise of a living and intelligent faith in exercise upon the Divine Word. Of course, we are entirely dependent upon God constantly; but were we even less dependent than now, or more helpless? Surely it is correct to say:—

"His love in times past forbids me to think,
In trouble at last He will allow me to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to carry me through."

Grace of all kinds for the journey, Heaven at last, is the scripturally recorded portion of the saints. It is not so much the weight of the burden, but the strength to bear it; and we know through infinite grace where to apply for the same. Moreover, can we think for a moment that all our thousands of prayers, on behalf of all those near to us by relative ties, are in vain; and that some of them, lawfully offered, are not filed in Heaven? Who knoweth to what extent we, being dead, may yet speak in many ways; and to what extent the recuperation of seed we have sown, in our own little way, may redound to the glory of God?

Yours truly,

H. COUSENS.

Buckhurst Hill, Essex.

DIVINE LEADINGS.

An Epistle by the late Mr. JOHN WARBURTON, of Southill, near Biggleswade, Beds., August 1st, 1862.

[DEAR MR. BANKS,—I hasten to forward you a letter of our late dear father's, hoping it will not reach you too late for your next month's issue. I also asked Mrs. Whittope to copy out another one and send you, which she promised to do.—I am yours very sincerely, R. FANE, Chapel House, Southill, near Biggleswade.]

MY DEAR FRIEND,—After much travelling hither and thither, I am now quiet at home once more; the Lord has preserved us from all evil, none has been able to touch us; He took us out and brought us back in peace. The word He enabled me to speak; He made it also a blessing unto the people, inasmuch as "The tongue of the dumb sang in the wilderness; the mouth of the stammerer spake plainly," while some that had been long shut up poor captives, shook themselves from the dust and came forth from their hard bondage into sweet peace, the true light having arisen in their hearts. So the dear Lord has promised, that His word shall go forth, it shall prosper in the thing whereunto He doth send it. He makes His people to know well, that all depends upon

His blessing, without which prayer is merely a dry form, reading wearisome, the Bible sterile, ordinances lifeless, preaching a burden, hearing impossible, writing a task, conversing fruitless. Without life, light, and influence from Him, what dry trees we are, but dust and ashes, empty of all good, void of all vitality, a lump of worthless clay, we thus experience our springs to be in Him, the Fountain of living waters, who will supply all our needs in mercy, by Christ Jesus. How oft we read of David exclaiming :—" The Lord is my Strength, of whom shall I be afraid ? the Lord is my Tower ; the Lord is my Song ; the Lord is my Shield, in Him will I trust." Divine leading, both in providence and grace, led him into those peculiar paths of trial and conflict, where he proved nature's light, life, strength, and energy, were altogether vain. The subtily of Satan convinced him his wisdom was foolishness ; the strength of sin in him, that his strength was weakness ; his enmity, that his love was a fable ; his death, that his life was worthless ; by these things David, and all the Lord's people, are made to account their own righteousness nothing but dung and dross. The Lord strips us to bring our souls truly to feel our need of those precious blessings so richly treasured up in Christ. He also in our extremity gives us the grace of supplication, by which we pour out our soul's needs, and spread them before Him, while the Holy Spirit brings the promises to our remembrance, which the Lord formally spoke unto us, enabling us to plead with the Lord, putting Him in mind, as Jacob when he wrestled with Him :—" And Thou God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee ; I am not worthy of the least of all the mercies, and of all the truth which Thou hast shown unto Thy servant." Word for word what God had promised him : thus he prayed in faith, while Jesus in counsel stood forth the wonderful Intercessor. In this way all the whole Israel of God will be accepted and answered in peace. There is nothing to fear if we are kept humble, low, needy, and helpless. When we are nothing, Christ is the all ; when sick, He is health ; when dead, He is life ; when lost, He finds ; when a famine, He is the fatted calf ; when distressed, He is our comfort ; thus we have nothing, yet possess all things ; poor, yet having many riches ; sorrowful, yet rejoicing ; dying, and behold we live ; chastened, and not killed ; cast down, but not forsaken. We see more in Jesus to comfort, bless, and lift us up, than ever we saw in self, sin, world, or Satan, to distress us. His blood cleanses from all sin. His righteousness justifies from all ; His life raises from all ; His power preserves from all ; His love embraces through all ; His smiles cheer in the midst of all ; His Gospel strengthens to resist all ; His grace conquers ; and His heaven receives after all. " Happy art thou, O Israel who is a people like unto thee, saved by the Lord, the shield of thy help, and who is the sword of thy excellency ? and thy enemies shall be found liars unto thee." And thou shalt tread upon their high places.

Love to father and mother ; hope sister is seeking the Lord ; she will not seek in vain. God bless thee abundantly.

Yours,

J. WARBURTON.

THE *notion* of free grace may make persons dissolute, but a *sense* of it restrains from sin.—*John Mason.*

THE LORD HATH DONE IT.

BY E. MARSH, PASTOR.

(Concluded from p. 284).

III.—*The Unexpected Removal.* “He (the Lord) removeth away the speech of the trusty—away from the sins and sorrows that surrounded him—the noise and din of a godless world—the poignant grief with which he viewed the state of many in Zion. Away! yes! from his own sinful and righteous *self* to be for ever with his Lord. *His removal.* God did it. The Lord may be seen to remove the speech of the trusty in more ways than one. Ezek. iii. 26 is a solemn witness against the rejection of the testimony of the faithful. Mark how God removes away the speech of the trusty, saying to His servant, “I will cause thy tongue to cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover, for they are a rebellious house.” Are not God’s people themselves to-day accountable for many an empty pulpit where once the lip of the faithful told forth the word of life? Shall it not at the day of judgment be more tolerable for Sodom and Gomorrah than for Capernaum? He is pleased to remove away as He lays upon a bed of affliction His faithful, and Zion has been taught the value of the means of grace by the loss. To-day our dear brother’s voice is silent, for His Lord has *removed him home.* Let us close then by listening to—

IV.—*The Voice to the Living from the Lord of the Departed.* My text is Job’s utterance, but God’s declaration. The Lord Himself—the great I AM hath done it. Does not His act (1) *demand reflection*? The calling home to court of an ambassador; for such was our dear brother, the sent of God, who could always produce his heavenly credentials, and such *only* are His servants. Is not the calling home of an ambassador admitted among nations to be a token of hostility? We glory in the eternal security of the Church of God. We have no doubt as to her eternal welfare; but we equally know the Lord visits His individual Churches, and His one Church on earth with privations, persecutions, punishments, and trials, when they neglect the precious means of grace with which they are favoured, depart from their allegiance to Zion’s King, wink at sin in their burdens, or permit the strife of tongues to darken their sun of prosperity. “If My children sin, I will chasten,” is His own declaration; and if we connect the present state of Zion with the calling home of the ambassador, the removing away of the speech of the trusty, does it not *demand reflection*? Could you, dear brethren and sisters, read the opening address this year in the E. V. & G. H. without turning after your reading to the throne of grace, and blessing God on the one hand for “the lip of the faithful,” and on the other to plead with Him to revive the cause we love? Will our God sanction the platform caricatures of the Gospel instead of the “*publication of the name of the Lord?*” What would some of the faithful ambassadors He has called home say, if they could occupy again the pulpit they have left, and witness the God-dishonouring performances that have taken the place of the publication of God’s truth? Our dear brother no longer has to mourn over Zion, as, God knows, His faithful servant did, for the ambassador is called home.

2. The act of our God *calls for closer communion* in prayer and service. Our dear brother, writing me on the death of brother Beazley in 1886, said: “How many of the valiant are falling around us! We younger

ones must necessarily be pushed more to the front. Sometimes the thought of the responsibility weighs me down, causing great depression of spirit, yet it should not, for Jehovah lives, the battle rests not with the host, but with the great Captain. He who gave *them* courage and made *them* what they were and kept *them* to the end, can keep *us*. Therefore, let us rather sing, 'Begone unbelief,' &c. Let us around our loved one's grave renew our allegiance to Christ, and closer than ever cleave unto one another."

3. *He removeth.* Shall not this *silence rebellion*? "It is the Lord." "Be still and know that I am God." Was he not *His* more than *ours*? Did not He have the first claim on that loving heart and faithful lip? He has but taken what was His. Blessed be His grace that ever lent us such a servant, husband, father, brother, friend, at all. We would have had him longer had it been our Lord's will, yet "Thy will, my God, be done."

4. This assurance from our God is to *soothe the bereaved*. A true help-meet did our Lord give His dear servant in the person of the now broken-hearted widow. From youth a member of the Church at Lichfield, she grew an ornament to her profession and a pastor's true friend. To-day, is there no balm for that bleeding heart, as she bends over her four fatherless babes (the eldest only eight years old)? Yes! yes! our dear sister has been helped to recognize the hand that removed away her trusty, faithful husband, and this is her solace, "My Lord had need of him." "The Lord hath done it." The bereaved widow leans on the arm that cannot fail, and will she not see His open hand in many a love-token His dear children shall convey to that shaded home in Thanet-road, Margate? That Jesus, whose last act on earth in His sufferings was to provide for the broken-hearted Mary as He handed her to John, will not let those dear ones want, but bless every heart ministering to their need for His dear sake. The bereaved Church at Margate, anticipating the happy wedding next June with him to whom they stood betrothed, shall find the healing balm is here alone: "*The Lord hath done it.*"

Lastly. The act and voice that demands reflection calls for closer communion, silences rebellion, and soothes the bereaved, equally (5) *speaks encouragement to Zion*. Oh, beloved, through the gloom of the present gleams the day-dawn of glory. Our home has another brother in waiting, and we are nearing every hour. We are encouraged to press forward as we hear the dying testimony of departed saints, and yet a little while and "He that shall come will come and will not tarry;" "Then shall the righteous shine forth as the sun in the kingdom of the Father;" and "So shall we ever be with the Lord." Oh, may we each be found followers of them who through faith and patience now inherit the promise: then shall His own dear hand remove us away, saying, "Ye have been faithful over a few things, I will make you ruler over many." Amen.

DIVINE FACTS ARE NOT ALTERED BY OUR FEARS.

PSALM xxxi. begins:—"In Thee, O Lord, do I put my trust;" ver. 15 says, "My times are in Thy hand;" and the last verse sums up with "Be of good courage, and He shall strengthen your hearts, all ye that hope in the Lord."

If the first utterance be a fact, the second is also a fact, and the third is no less reliable.

Just now for a few "cheering words" on the centre fact, which, realised by

precious faith, is still a very great cause of support and comfort to the children of God. The changing circumstances of their present life are so numerous, and their dependence on the Lord so entire, that they find it a relief and a high privilege to remember their new covenant relationship to the great Lord Jesus.

Our times in the past. It is our mercy they *have been* in the Lord's hands, or what, or where, should we be *now*?

Our present times *are* in the Lord's hands, and our future times *equally* so. Therefore they are in the *wisest* hands, the *safest* hands, the *strongest* hands; yea, in the infinitely *best* hands.

A few words may be of use, especially to some of your afflicted readers, and to some who are nearing the *terminus* of life. "My times are in Thy hands."

It is well to remember and keep in mind the Divine foreknowledge and omniscience of the Lord Jehovah.

The *great* love of God, in all the *speciality thereof*, to His own children, by adoption and grace, in and through Christ Jesus.

The *operative* nature of that *special love*, manifested throughout the ages until now, unto all who fear Him and hope in His mercy.

The absolute certainty of the fulfilment of all Divine promises.

Notwithstanding all the mysterious leadings and dealings of Divine Providence, some in measure accountable by us, for reasons *apparent*, as cause and effect; others, *beyond* our poor, confined, and restricted powers, to understand.

He is the Rock. His work is perfect, for all His ways are judgment; a God of truth and without iniquity, just and right is He.—Deut. xxxii. 4.

What *we want* is, constant supplies of Divine grace from the Holy Ghost, to bring our minds into a complete submission to the Divine will.

"He giveth *more grace*." May it be even so, abundantly, to us, and to all the readers of the E. V. & G. H.

H. COUSENS.

Buckhurst Hill, Essex.

THE PULPIT, THE PRESS, AND THE PEN.

On the Epistle of James, the Servant of God. A paper read at the Martyrs' Memorial Chapel, Beccles, by pastor George Pung, of Norwich, before the Suffolk and Norfolk Ministers' Fraternal, May 11th, 1892, and advised to be printed. London: R. Banks & Son, Raquet-court, Fleet-street, E.C. Price 1d. There is an independent ring about Mr. Pung's timely paper which we greatly admire. It is also full of instruction, and will be found of special value to intelligent Christian readers.

MAGAZINES RECEIVED. — *The Surrey Tabernacle Witness, Australian Particular Baptist Magazine, Life and Light, The Regular Baptist, The Gospel Magazine, The Olive Branch, The Day Star* (Tasmania), *Consecration, Zion's Witness, The Calvinistic Pulpit, The Monthly Record of the Protestant Evangelical Mission, Cheering Words.*

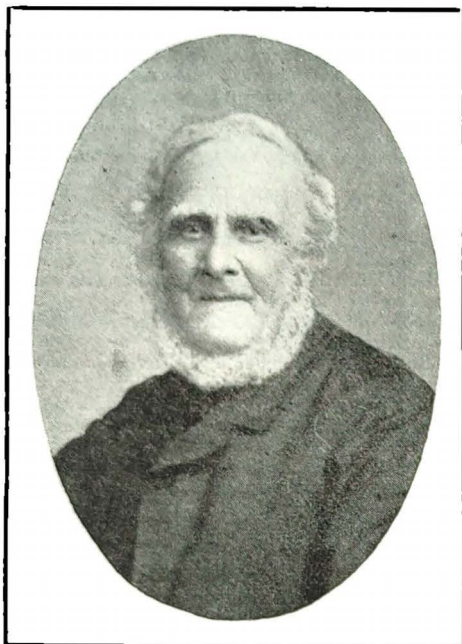
SERMONS.—*Growing Tired of Christ* (No. 12) and "*This I Had*" (No. 13). By Archibald G. Brown. Published by R. Banks & Son, Raquet-court, Fleet-street, London, E.C. Price 1d., post free 1½d.

The Fifty-second Annual Report of the Bible Translation Society, 1891-2. This society is doing a noble work, and is worthy of support. In addition to many grants given for the translation of the Scriptures to persons in Orissa, Ceylon,

Japan, and Western Africa, the society has issued from the single Mission Press in Calcutta more than a million and a half (1,655,000) portions of the Scriptures in at least nine languages of the East. For many years it has sustained two missionaries as translators of these Scriptures, and during the last twenty-five years it has spent more than £4,000 on *colporteurs* to assist the missionaries in 15 districts in disseminating the Scriptures thus produced.

Absolution. By the late Joseph Irons. Ought to be circulated broadcast everywhere. Fifty copies, post free, 4d. To be had of David Fisk, 6, Brighton-place, Brighton.

A Glorious Display of Divine Sovereignty in the Triumphant Death of Thomas Henry Jewell, of Bermondsey, S.E. May be had of Mr. J. Jewell, 18, Marden-road, Southwark-park, Bermondsey, S.E., or of Mr. E. Jacob, 248, Amburst-road, Stoke Newington, N. Price 1d., post free; reduction to Sunday-schools. This very precious memorial of the power of divine grace deserves to be widely known. We have read it with intense interest, and commend it to the notice of godly parents and Sunday-school workers. We earnestly hope it may obtain an extensive circulation. "Profits are to be given to the Lord's Poor."



THE LATE MR. WILLIAM HARRIS.

ON the 13th day of August the Lord did take home to Himself an old disciple, a faithful servant of His, who for fifty years had been an earnest preacher of His Word and Gospel in the county of Suffolk; one of that old school of home missionaries to whom Suffolk and its Churches owe so much.

William Harris, born at Culpho, near Grundisburgh, in 1807, was brought to a knowledge of the truth under the preaching of the late Samuel Collins, who, on one Sabbath, was addressing young men, and in his discourse said, "It may be there are some of you young men here who never thanked God for a mercy in your lives, but some of you may have even dared to curse Him to His face." And as Nathan said to David, "Thou art the man," so the Spirit spoke to William's soul, and he was compelled to hide his face and weep. After that his mind was much exercised with regard to his own salvation, and being in deep trouble, he rose very early one morning, went to the stable, and there poured out his griefs to God, for he said, "If I ascend into heaven Thou are there," &c., and before he arose the sweet answer of peace came, "Thy sins, which are many, are all forgiven thee." Shortly after he was baptized, and united with the Church at Grundisburgh, and, in his humble but truthful way, preached the unsearchable riches of Christ, often driving many miles to serve destitute Churches, the Word being owned and blessed to the salvation of many precious souls. He often attracted large congregations by his homely, forcible preaching, and endured not a little opposition, especially from the persecuting spirit of a State Church, but he stood his ground and the Lord stood by him. Although he called himself a gap-stopper, he was the stated minister at Occold, Blakenham, Hoxne, and Occold again for considerable periods, and when it is considered that with a small farm and a large family dependent on him, and receiving often

scarcely enough to pay his fare, we can tell somewhat the self-sacrifice he had to make to carry on his work, and we believe that few men have preached in so many villages of East Suffolk. He never tired of proclaiming "the old, old story of Jesus and His love" from what he always called "the good old book," a large part of which he could repeat extempore; and even in his last hours, when almost unconscious and unable to articulate, his daughter reading to him made a slight mistake, he stopped by a motion of his hand and corrected her. He was loved by the common people and easily understood by them, and perhaps few men have been in nearer sympathy with his hearers, or better able to show fruit of lasting good.

Respecting his last happy days his daughter writes:—"For four years he has resided with me, blessed with a good share of health and strength, until about seven months before he died. About Christmas he was taken with sickness, the repeated attacks bringing him very low. The last attack was on July 19th, and from that time he could take a little milk only. Although he suffered much he never murmured, but with the simplicity of a little child he would say, "I want to go home; I am going home." Once he repeated the verse:—

"When God makes up His last account,
Of natives in His holy mount," &c.

Then he told my little daughter, "This is grandfather's dying hymn," pointing to it:—

"I will love Thee in life, I will love Thee in death,
And praise Thee as long as Thou lendest me breath," &c.

My husband said to him, "Absent from the body will be present with the Lord." "Yes," he replied, "I wonder the summons don't come," and then repeated:—

"I'll speak the honours of Thy name
With my last lab'ring breath,
And dying, clasp Thee in my arms,
The antidote of death."

In talking over the sermon about the prodigal son, he said, "All must come in the same way that he did. I want one of those best robes;" then, after a pause, "I've got a robe and a crown, and the King is coming to meet me." Mr. Field came to see him, and in speaking of his hope, said, "It is blooming with immortality." After taking leave of those present, he said, "In heaven we part no more," and on my saying, "That will be joyful," he added, "Joyful, joyful, joyful." The next morning he exclaimed, "They are coming in the name of the Father: holy is His name." I read to him many of his favourite hymns, and, lifting up his hands, he smiled and seemed to enjoy every word. When I read "Jerusalem, my happy home," he took my hand and asked if I would go too, and seemed overjoyed. On reading Psa. xxiii., at the 4th verse, he said, "They comfort me, they comfort me." Soon he became nearly unconscious, and on Saturday, August 13th, breathed out his spirit in entire and perfect peace.

During the week his body was laid in the grave at Grundisburgh, his old friend, William Large, of Sudbourne, taking the service, assisted by brother Field, of Charsfield; and on the following Lord's-day Mr. S. K. Bland, of Ipswich, preached a memorial sermon from the words he quoted—Psa. xxiii. 4. The mourners present were Mr. and Mrs. Robert King and Miss F. King, Mr. and Mrs. John Harris, Mr. and Mrs. Philip Harris, Mr. and Mrs. Robert Harris, Mr. and Mrs. George Harris, Mr. Horace Harris, Miss Harris, Miss F. Harris, Mr. and Mrs. A. Newstead, Mrs. and Miss Howell, and Mr. John Harris (nephew). There were also present, Mr. W. Large (Sudbourne), Mr. W. Gill (late pastor at Grundisburgh), Mr. W. Kern (Bethesda, Ipswich), Mr. R. C. Bardens (Zoar, Ipswich), Mr. Titus Field (Charsfield), Mr. Charles Bennett and Mr. W. Tyler, deacons of the chapel,

The annexed account of William Harris appeared in the *Suffolk Chronicle*, August 20th:—

“Death has just struck down William Harris, for many years farmer and preacher. We used in our youth to see him often and to hear him sometimes when he lived at Winesham, but we knew nothing then of the story of his life. He remains in our memory as we used to know him then—a thick-set, sturdy man, with a tender heart, and a sorrowful, plaintive, not to say heavy, manner of preaching, a kind of preaching not uncommon amongst High Baptist ministers; the late much respected Samuel Collins, of Grundisburgh, was another notable example. His discourses were generally set in the minor key; tears often ran down his face, and yet how the village people, the older ones especially, would crowd to hear him. We have received a sketch of the life of good old William Harris, written by his son:—

“I have often thought what a power for good such as my dear father have been in the different localities in which they live, and the respect which they unconsciously often command. Had my father been a politician many a tale of hardship and suffering could he have unfolded, but he always stood to principle, and was a little wary beside. On one occasion he conducted a funeral service in Coddendam Churchyard without entering, by standing in the road, and the grave and the people were just over the wall. This was the case of an *unchristened* Dissenter, who was refused Christian burial by the then vicar, and before the Burials Act was passed. When I was a boy I used to drive his horses on the plough, and all day long he was talking to himself, preparing for the next Sunday services. Then, perhaps, he was the strongest man I ever met: up at four, feeding his horses and cattle, working hard all day, and that six days in a week; then drive 32 miles to and fro, and preach three times on the Sunday, and very often preach and conduct four meetings during the evenings of the week. Few men had greater testimony as to his work. I can give you three instances which were told us some fourteen years ago. I was driving one Saturday evening into Eye, and a man I did not know, walking on the road, asked me how my father was. I replied, “Thank you, very well; do you know him?” He replied, “I do know him, and have cause to bless God that I ever knew him, for 30 years ago, when I heard him preach, the Lord met with my soul, and it was through his instrumentality I was enabled to find peace.” The following morning my father was driving to Hoxne to preach, and took a poor man up in the road, who asked him if he remembered preaching at a place several years before about the “cruse of oil and barrel of meal.” This he did not remember, but the poor man said, “You then showed me my state as a sinner, I found forgiveness, and have since been able to pursue my way in peace.” On the following day, Monday, my father was driving to an anniversary meeting at Soham. He happened with a poor woman walking to the same place, and gave her a ride. She said, “Do you remember preaching at Kenton, sir, several years ago?” He asked her the cause of her inquiry, when she replied, “My sister, who was till then the wildest of women, after your sermon became a changed character; ever after lived a consistent life, and had a most triumphant death.” Neither of these incidents had my dear father heard of till that period, but I have no doubt that eternity will reveal to him what he could not know in his stage of time. . . . My father was a hyper-Baptist, and had great contempt for what he called milk-and-water men. He had no fear, but longed for the summons, and when a brother wanted to pray for his restoration, he said, “No, I want to be going home.”

“Was not this man one of the excellent of the earth? There was rare good stuff in these old saints of God. Of such stuff were the Puritans made whom Cromwell led to unvarying victory. As the Word of God says, ‘This is the victory that overcometh the world, even our faith.’”

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

Our hearts are enlarged with holy joy. Sentiments of adoration and gratitude mingle within our breast as we take up the pen to record manifestations of divine goodness in answer to believing prayer.

Friends are rising up in hearty response to our earnest appeals, bringing their gifts for the treasury of the Lord in aid of the funds we so greatly need as we occupy the new spheres of labour recently opened up in India by the fervent pleas of many hundreds of our heathen fellow-subjects, who ardently desire Gospel deliverance from their idolatrous fetters.

Truly it is not in vain that our executive, conscious of the sacred privilege, pleasure and necessity of our case in this Mission, have, with constancy and allowed fervour of spirit in prayer, besought the Lord to furnish us with means required in extending our operations by employing suitable godly agents to evangelize our perishing fellow-men, and gather in divinely-quickened souls to His Church by His ordained methods and in His own way. Our cry has been graciously heard, and is faithfully answered, by the God of truth. "Blessed are they that put their trust in Him."

From month to month, and by various channels, aid is forthcoming, and our trust in God is honoured. Stimulated by His divine recognition of our desires and aims for His glory, we urge our friends in our own circles of acquaintance, also in our Churches throughout the kingdom, the pressing need for their own devout recognition; likewise of the sacred claims of true discipleship. We are the Lord's servants, as trustees of manifold and various talents; we are called to exercise the privilege of placing yet more and more in His coffers, thereby realizing the joy of imparting as well as receiving.

"He giveth with no grudging hand
Thy need of joy and blessing;
Look up, and let thy heart expand,
It's every want confessing."

"Jehovah filleth to the brim,
The vessel's faith extends to Him:
To-day He doth His grace outpour,
Soul, hast thou not a vessel more?"

Let us derive encouragement from the assurance that our gifts, though they be as the widow's mite, are not despised of God. Let us also rejoice that new friends, whom God hath blessed exceedingly, come with both their hands full to aid our cause, as the case is now, with our Mission, these last adorning the profession of their discipleship while they enrich the Mission

most usefully, as the clouds do the earth, and with the same mighty results as the Lord gives His blessing. The barns are filled with all manner of store. "If the clouds be full of rain, they empty themselves upon the earth." Let God be glorified. JOHN BOX.

HERTFORD (EBENEZER).—Anniversary services in commemoration of the formation of the cause were held on Wednesday, Sept. 14. The afternoon sermon was preached by Mr. W. Winters, and that in the evening by Mr. W. H. Lee, of Bow. For 32 years our beloved brother Robert Bowles has quietly laboured as pastor of the cause, and not without good fruit. He has had of late much domestic sorrow and loss, and is worthy of sympathy and substantial support. The services were encouragingly attended, and friends appeared to profit by what they heard. A goodly number partook of tea in the newly-renovated school-room. The vestry has also been renovated, and the chapel looks remarkably clean and comfortable. We were pleased to meet friends Gilbert and Samworth (deacons), Winterton, Debnam, Cole (Lessness Heath). Brother John Sampford, of Ware, gave out the hymns. We enjoyed the company of brother Bowles and his dear friends very much, and wish them God-speed.

SUDBOURNE, SUFFOLK.—Dear Mr. Winters.—I of late have been called to part with my dear old friend and brother in the Lord, Mr. Wm. Harris, with whom I have been friendly for nearly 50 years, but who passed quietly away, at his beloved daughter's residence, the Moat Farm, Dallinghoo, on the 13th August, like a shock of corn fully ripe for the heavenly garner; and according to his request, I committed his body to mother earth, in sure and certain hope of life everlasting in the sacred resting-place where many of the Lord's saints rest. There lay the good old John Thompson, the father of many of the Baptist Churches in Suffolk; also Mr. Samuel Collins, the bishop of Suffolk; now Mr. William Harris, the itinerant servant of the Lord. We have travelled very many miles together to speak for our Master, and I always found him hearty in the Lord's service. On the Sunday following I spoke at Sudbourne from 1 Chron. xxix. 28. I then drew a parallel between him and David. David loved the house and worship of God, and so did brother Harris, who, like David, was God's honoured servant and highly esteemed by many of the Lord's children.—W. LARGE.

ARTILLERY-STREET.—A numerous company of those who love the truth were gathered on Tuesday, Sept. 6, to commemorate the 31st anniversary of the Strict Baptist Church, Artillery-street, Bishopsgate. In the afternoon Mr. E. Mitchell dilated on some of the precious things connected with the Gospel of the grace of God, to the spiritual edification and comfort of his hearers. From the appearance of the countenance of brethren James Applegate, Mills, and others, while hanging on the lips of the preacher, it was like "oil that makes the face to shine." In the evening the chapel was well nigh filled, and a sweet keynote to the service was given while singing that well-known hymn, 940 Deunham's, "Come, Thou Fount of every blessing." Mr. J. Barmore, of Homerton-row, read a portion of Scripture, and called on J. W. Banks to offer prayer. After a few words of an experimental nature from the chairman, brethren H. F. Noyes, H. Myerson, E. Mitchell, F. C. Holden, and G. W. Shepherd gave short addresses on the Man Christ Jesus, as an hiding-place from the wind, as a Friend of sinners, &c. A very cordial welcome was given to visitors by the deacons and friends. "All hail the power of Jesu's name" brought the service to a close. Among those present we noticed brethren Battson, Burrows, Haines, Stockdale, (John) Taylor, and many other lovers of the truth.—J. W. B.

STREATHAM COMMON (PROVIDENCE, HAMBRO-ROAD).—On Tuesday, Sept. 6th, special opening services were held in the new building. Mr. O. S. Dolbey was to have preached in the afternoon, but, through family bereavement, was prevented. Mr. J. Parnell kindly took the service, and was helped to preach an excellent Gospel sermon from the latter part of Isa. lx. 13, "And I will make the place of My feet glorious." Tea being provided in the old chapel, of which about sixty persons partook in the evening, a public meeting was held, and Gospel addresses were given by Messrs. Copeland, Horton, Bush, Parnell, and Carr. Mr. Lambourne briefly stated the position the Church and congregation were in financially. We think each one spent a happy day, and have great cause for thankfulness. The building and fittings, &c., &c., will cost nearly £550, of which the greater part has been paid for, principally gathered by collecting cards. We desire to thank all the kind friends that have helped in any way towards us; our sincere thanks to Mr. Lambourne, who has been chief and most active in the whole undertaking. May God long spare him as a spiritual teacher and friend to us. The collections were very good, amounting to £22 5s., and about £100 has been lent

by a few of the friends. The singing "All hail the power of Jesu's name" to the tune, Miles Lane, brought to a close a happy and profitable day, which we pray is only a foretaste of many such times that may be held in this house of prayer is the sincere wish of ONE WHO WAS THERE.

UPTON PARK.—The second anniversary of the Strict Baptist Chapel meeting in the Ferndale-road, Gipsy-lane, was held on September 6th, by a tea and public meeting, when a good number attended. In the afternoon brother Tooke, of Clapham, preached; and in the evening the meeting was presided over by brother Symonds. Brethren Tooke, Howard, Flory, Lovelock, Lowrie, Ryder, and others gave addresses. The meeting was opened by singing, and brother Tooke spoke on the day of small things. Brother Lovelock spoke from Isa. ii. 3. Brother Flory, from Amos iii. 3, in his warm-hearted way, spoke of the necessity of a larger and more convenient place, which was also supported by brethren Lovelock, Howard, and Lowrie. This cause is in great need of help. The friends themselves are doing all they can, but cannot move without help. We wish kind friends would come forward and help us. This cause is the only one of the kind within two miles radius. The secretary, brother Ryder, in his report, stated that ground could be had cheap, but they had not the means to buy it. The meeting was brought to a close by singing, "All hail the power of Jesu's name." Donations will be thankfully received and acknowledged by Mr. Middleton, boot manufacturer, 146, Plashet-road, Forest-gate, E.

IPSWICH (BETHESDA).—Our school anniversary meetings took place on Lord's-day, July 17th. Our esteemed friend Mr. B. J. Northfield, of March, was with us, and preached morning and evening to good congregations. Many of our Zoar friends were with us at these services whom we are always glad to see. In the afternoon portions of Scripture and suitable pieces were recited by the scholars, which, to all appearance, were very much enjoyed by the large congregation and was very creditable to themselves and to their tutor, Miss Jessie Farrow. After the recitations were given, an address was delivered by Mr. Northfield to scholars, teachers, and parents, which we hope will not be forgotten. The collections amounted to £15 12s. 8d. On Monday, July 25th, the annual treat took place. The teachers and scholars met at the chapel and proceeded to Grove Meadow, kindly lent us by Mrs. J. P. Cobbold. The weather was all that could be desired. Tea was provided about 5.30 for scholars; about 200 were present. Our

superintendent, Mr. Jabez Bird, carried out this part of the business in his usual kind and generous manner. Afterwards many of the friends present sat down to tea. The scholars then amused themselves. Our pastor, Mr. Kern, was as usual active in his endeavours to make the occasion a very pleasant and enjoyable one. We also had the kind assistance of our good friend Mr. H. W. Harris, who is ever ready to help us in every possible way. Praise the Lord.—**J. SCARLETT.**

GREAT YARMOUTH (YORK-ROAD).—Anniversary services were held on Lord's-day, Aug. 14th. Our brother, F. C. Holden, of Limehouse, was the preacher for the day. The morning text was from *Ps. cvi. 6*, "Mine eyes shall be upon the faithful of the land," &c. Doctrine, experience, and practice each had their place in this Christ-exalting discourse, which was listened to with pleasure and profit, while the heart-burnings of love to a precious Christ witnessed that "He talked with us by the way." The congregation was good, but in the evening the chapel was full, and truly it was a time long to be remembered, as the faithful ambassador of truth was led in a powerful manner to lift up the ensign of the people, and glorify his Lord from the words, "Behold, I have given him for a witness to the people, a leader and commander to the people" (*Isa. liii. 4*). Although the discourses, both morning and evening, occupied fifty minutes in delivery, the attention was most marked, and the food of unadulterated Gospel truth evidently enjoyed. May our dear brother long be spared and blessed in his many engagements in London and country while he thus exalts the Lord our God. On the following day a tea and public meeting was held. The evening meeting was ably presided over by Mr. G. J. Baldwin. We were grieved to see our dear brother so unwell, and evidently suffering from nervous prostration. In his opening address, however, and remarks interspersing the speeches delivered, he rose above all his weakness, and out of a full heart spoke in a savoury manner from the portion read, *Num. vi. 22-27*. As we listened to the Gospel addresses which followed, delivered by brethren Bedingfield, Holden, Sapey, Marsh, and Muskett (pastor), we feel it no small privilege that at the height of the season in this crowded watering place, we could enjoy all the benefits of a sea-side holiday, and find that savoury meat which our soul loveth. Moreover, it gladdened our heart to hear speaker after speaker as standard-bearers of the "old theology," and earnest contenders of the faith once delivered unto the saints. Many a sacred season have we had at those Yarmouth anniversaries, and

while we no longer hear the voice of brethren Hazelton, Foreman, Wright, Collins, with a host of others we have listened to there, and could no longer meet our aged and infirm brother Beach, of Chelmsford, an old friend of the cause, we had the same truths, and not (as too often is the case) so dressed up that you could not recognise them. The collections were for the worthy pastor, Mr. James Muskett, and truly our brother is worthy all the help that can be given him; labouring hard, as he does, through the week to obtain his daily bread, and serving this little cause on the Lord's-day, and as often as possible on week evenings. The collections on the present occasion, including amounts sent by dear friends at a distance, amounted to £10 4s. 5d., after all expenses were deducted. The Lord bless His faithful servant and flock at York-road, prays—**A VISITOR.**

LESSNESS HEATH, BELVEDERE, KENT (OLD BAPTIST CHAPEL).—The anniversary of the Sunday-school was held on Sunday, August 28th. Mr. R. Bowles, of Hertford, preached morning and evening. A special service for the children was held in the afternoon, when the children recited hymns and portions of the Scriptures. An address was delivered by Mr. Stelle, also by their zealous and indefatigable superintendent, Mr. W. Coles. Children, teachers, and friends all had a happy day.—**ALPHA.**

MANCHESTER.—Our dear brother, Mr. F. T. Brockes, of Rochdale-road, Queen's-park, Manchester, in an experimental and encouraging letter to us, says, by way of conclusion, "Respecting the state of the Churches in Lancashire and Yorkshire, not much can be said; some are in a very low state indeed, very few seem to be like willows by the water courses. With regard to our own Church, the late Mr. A. B. Taylors, Rochdale-road, the waters have been again moved. Two females were baptized on Lord's-day, Sept. 4th, making an addition of about twelve this year thereby proving the Lord has not utterly forsaken us." Sincere thanks to our brother Brockes. We are right glad to hear of divine blessing attending the Word preached at Rochdale-road. May God favour Zion at large with a rich outpouring of His Spirit.—**ED.**

MARGATE (MOUNT EPHRAIM).—Our anniversary services, by the divine blessing, passed off successfully, and we were once more favoured to have a good season. Brother E. Mitchell, of Chadwell-street, was graciously enabled to preach two excellent discourses on Lord's-day, August 28th. The services were well attended, and the friends present liberally responded to the

appeals made. The collections for the day amounted to £6 12s. 9d. On the day following a tea and public meeting were held, and were fairly well attended. Our brother Abbott (one of the deacons at Chadwell-street) presided, and by his geniality and liberality contributed not a little to the success of the evening. Brethren J. W. Carter, J. Cullingford, E. Mitchell and A. J. Voysey were the speakers, and were each enabled to give utterance to some helpful and inspiring remarks. The collection at this meeting raised the total sum contributed to nearly £20; £10 of which has been remitted to the secretary of the "Mrs. Voysey Fund," according to announcement. We are glad to add that, notwithstanding the chequered experiences this Church has been called upon to pass through, peace and harmony prevails, and we are still praying and hoping that the Lord will repair speedily the breach which His own hand hath made.—J. M. D.

STOKE ASH, SUFFOLK.—"A thing of beauty is a thing of joy for ever." So runs the proverb; but in the good old Book we have read, "Beautiful for situation is Zion." Anyone paying a visit to Stoke Ash Baptist Chapel during the summer months cannot help feeling those words are true in a literal sense as they look around at the beautiful evergreen trees surrounding the chapel, or listen to the warble of the nightingale, or watch the squirrel leap from tree to tree. Not only is the outside of our chapel attractive, but inside we are often led to exclaim, "How beautiful upon the mountains are the feet of them that bringeth good tidings." Lord's-day, May 22, was no exception, for then Mr. Titus Field came and preached the grand old Gospel, and immersed four youthful believers in the name of our Triune God. Lord's-day, June 19, was the anniversary of our Sunday-school. Mr. R. E. Sears paid us a visit. Many from all parts flocked to hear him, several being unable to obtain admittance. The word preached by our brother Sears was heard with great profit and pleasure. Singing by the children and teachers reflected credit upon their instructor. Collections made during the day upon the behalf of the school fund amounted to over £17. Lord's-day, July 24, in the absence of our pastor, Mr. R. Frankland (Beccles) came and spoke to us of Christ, His life, death, and ability to save, in a way that caused many hearts to rejoice. The first Lord's-day in August was a red-letter day in the history of the Church at Stoke Ash, for it was our pastor's anniversary. On Lord's-day, Aug. 7, Mr. Hill commenced his 44th year of pastoral labour at Stoke Ash. In the morning we listened to a grand discourse from the words, "Now is our

salvation nearer than when we believed" (Rom. xiii. 11). We felt not only is our salvation nearer, but for his work's sake our pastor has become dearer. He preached with acceptance in the afternoon, and at the Lord's table spoke of some of the changes that had taken place since first he came among us. He spoke of the goodness of the Lord in such a way we were led to look back gratefully and forward hopefully. We thank God for a home among His people upon earth for His servants who proclaim beautiful tidings, causing us oftentimes to rejoice that only a little while, and our eyes shall see the King in His beauty in that beautiful land on high. God grant it for Christ's sake. Amen.—P. BARRELL.

RE-OPENING OF ENON CHAPEL SUNDAY SCHOOL, WOOLWICH.

In April last the County Council surveyor condemned the front side and roof of our schools as being unsafe, and must come down at once. We obtained his sanction to re-erect and extend the building to the limit of our ground, as we needed more room for the children who came. We then made an earnest appeal to our own friends in church and congregation for funds to carry out this project, our hard-working superintendent also writing many letters to friends outside, to which many gave a liberal response.

On Thursday, August 18th, opening services were held. Mr. Moxham preached in the afternoon from Prov. xxv. 25; a goodly company present. Tea was served in the enlarged school-room, and afterwards a public meeting was held, presided over by Mr. J. Piggot, who gave us an excellent address, which was followed by some good speeches from brethren Copeland, Wakelin, Moxham, Vincent, and the pastor, E. White. Mr. W. Abrahams, the superintendent of the school, then stated that towards the £250 expended all within a few pounds had been given. We take this opportunity of thanking all our friends who have so kindly and liberally helped us in this enterprise. We have now some well-fitted schools for the work of our teachers, and the alterations were ably carried out under the superintendence of one of our members, Mr. Hitchcock. To God be all the praise. May many of our dear young friends be brought savingly to know Him there. E. WHITE.

STEVENAGE, HERTS (HOME FIELD).—Mr. Winters.—Dear Christian Brother,—Hope you are well in body, that the joy of the Lord is your strength. I was favoured to baptize four believers on Aug. 28th, and received them, with two others previously baptized, into the Church at the Lord's table on the following Lord's-day,

Sept. 4th. We are also favoured with a spirit of prayer, unity, and brotherly love. Monday evening prayer-meeting well attended, Bible-class begun, and recognition services arranged to take place on Wednesday, Sept. 28th.—GEO. WYARD.

CROYDON (SALEM, WINDMILL-ROAD).—Dear Mr. Editor and beloved Brother in the Lord,—On Lord's-day evening, August 28, we were favoured to baptize three believers in the name of Jesus, after preaching a sermon from 2 Cor. v. 14, first clause, "For the love of Christ constraineth us." We had a good company, the word was blessed, and many hearts were made glad, others are enquiring, and we hope, ere long, they may feel constrained by the same sweet power of love to follow their Lord in His own appointed way. The newly-baptized were received into our Church on Lord's-day evening, Sept. 4, who, like the eunuch, after his baptism went on their way rejoicing. May showers of such rich blessings be poured out abundantly on our Churches throughout our land, is the prayer of WM. HOBTON, Pastor.

MANY INSTRUCTORS—FEW FATHERS.

There can be no doubt existing in our minds respecting Paul's sincere and devoted interest in the Churches of Christ. Is he thinking about the Church at Rome, at Corinth, Galatia, Ephesus, Philippi, Thessalonica? It is with "grace be to you and peace from God the Father and from our Lord Jesus Christ." In his prayers he remembered them, and was ever anxious their religion should be distinguished from worldly policy, "although reviled, persecuted, defamed, made as the filth of the earth and offscouring of all things," yet he says "we bless, we suffer it, we entreat." Connected with these circumstances he speaks of the needs-be of fathers in the ministry.

There are vast numbers of instructors. Paul speaks of ten thousand in his day.

In Young's literal translation it is, "Myriad of child instructors." Dean Alford, "schoolmasters." R.V., "tutors." Mathew Henry, "pedagogues." The various meanings given to the word amounts to the same, and all profess to instruct in their peculiar way and views of divine truth. Are we not living in times somewhat similar to those referred to by Paul? Have we not a large number of useful godly men in the ministry—Christian young men as Sabbath-school teachers who may be considered as "instructors in Christ"? May God abundantly bless and reward such with much success in their work of faith and labour of love. What a number of useful men we have in connection with our own denomination

who are engaged in the ministry of the Gospel, supplying Churches who have no settled pastors! Such are worthy of our commendation; many of them engaged in business up to a late hour on the Saturday night, and up early on the Lord's-day morning, travelling several miles to preach the Gospel in many instances to small congregations. The Churches cannot value such men too much, nor can they pray for them too frequently.

Nevertheless, many of them cannot enter, nor do they possess that fatherly feeling the apostle refers to. I have watched with deep, anxious, and saddened feelings the low condition of many of the Strict Baptist Churches who have not a fatherly minister of the Lord Jesus Christ as a settled pastor. Is it not true in some cases when one is recognised as such—although a good preacher, with many other good qualifications—there lacks the fatherly qualifications? If I am wrong in my opinion, brethren and readers of these remarks, forgive me.

I recall to remembrance bygone years, when many of the Churches were highly favoured with such men whose names could be mentioned. A father is a treasure in any Church, be he a young father or an old one. Such a one knows how to sympathize with the aged and afflicted, can patiently listen to the tales of sorrow from the afflicted and tempted, shows kindness when needed, encourage the weak and timid ones in the Lord's family, watch the movements of members, warn, rebuke, direct with a loving spirit. His soul yearns after the young people and he tries to train them up in the ways of the Lord. He loves them as the Lord's family, and as his own, and prays that the Lord would give him meat for them in due season. I admire the fatherly spirit of St. Paul. "As my beloved sons, I warn you," "for God is my record; how greatly I long after you all in the bowels of Jesus Christ." "Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour." "To Timothy, my dearly-beloved son."

How very sweetly does the Apostle John exemplify this fatherly disposition in words which has often come with weight to our souls: "I write unto you, little children, because your sins are forgiven you, for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father."

The apostolic fathers, and many since

their day, have been in the Churches, who have developed feelings of deep interest in the welfare of their people. Thank God there are many Churches in our day where men of God are to be found who dwell among their people as a father in his family. Such become truly acquainted with their various wants, and seek the blessings from a covenant God to supply their wants. Such move among their people, and by their visits cheer the hearts of the sorrowful with their godly remarks and prayers. Such Churches invariably are among our more prosperous ones.

May God pour out upon us the spirit of prayer, that He would raise up fatherly ministers. Churches, pray for this important blessing.

P. B. W.

Saffron Walden.

INTERESTING NOTES BY THE LATE MRS. A. TYDEMAN.

(Communicated by Mrs. F. Hazelton, of
Chelmsford.)

It pleased God, when about 37 years of age, to convince me of my need of a Saviour, by laying with might and power upon my mind these words, "The soul that sinneth it shall die." From that time I was led to search the Scriptures, but found no comfort. I felt that I was a sinner in the sight of God, and that there was no mercy for me. This lasted some months. One evening I went as usual to the prayer-meeting, where I and my beloved husband regularly attended. The minister read 2 Kings iv., and as he read the latter clause of the first verse, "The Creditor is come to take unto Him my two sons to be bondmen," I felt that I was bound in Satan's chains, that I was his captive. I felt to have no ground of hope, and left the chapel in great distress of mind, praying for deliverance; but I had not gone far when these words came with power, "Ye shall know the truth, and the truth shall make you free: then art thou free indeed." Precious words to my poor soul. Satan's chain was broken, and the captive set free. I now felt Jesus precious to my soul, and that my sins were pardoned. But I was not permitted to enjoy these feelings long, for the great enemy of souls is always on the watch to worry those he cannot destroy. I began to doubt whether I had not been deceived: I wanted to feel more of a work of grace in my soul, and the teaching of the Holy Spirit. I was much exercised concerning baptism by immersion, and the words came with power, "Why standest thou without? arise and be baptized." I could not resist any longer, as I felt it to be a command, and also a privilege, for one so unworthy as I felt myself to be. I was proposed to the Church and accepted as a candidate for baptism. I was in a very dark state of mind on the day I

was to be proposed. I wished something might happen to prevent it, and as I was walking to the chapel, I begged of the Lord to grant me His presence and give some words as a proof that what I was doing was in accordance with His good pleasure. Just before I reached the chapel these words came, "My presence shall go with thee." I cannot describe my feelings, especially when the minister took for his text the very same words, "My presence shall go with thee;" and I did indeed enjoy His presence for some time, but a change soon took place—adverse circumstances, domestic troubles, and severe bodily afflictions. I was soon brought to prove the promise true, "In the world ye shall have tribulation." The Lord has seen fit to bring me into deep waters, but He has not suffered them to overflow me. He has visited me with bodily affliction, but, bless His dear name, He has never left me in the furnace, but watched over me, and has preserved me up to the present moment. I cannot describe the peace of mind which I have felt on a sick-bed. I could indeed say, "The eternal God is my Refuge, and beneath me are His almighty arms." I must name one more instance of God's love. We were much tried in providence and sickness, when these words were applied, "Though the Lord give you the bread of adversity, and the waters of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers" (Isa. xxx. 20). Oh, what sweetness I saw and felt in those precious words! no matter what our trials and afflictions are. Earthly friends may forsake us and prove false to their promises, but the blessed Trinity—Father, Son, and Holy Spirit—will never leave or forsake those in whom the grace of God is implanted, and our eyes shall see them. Yes! with the eye of faith I behold them now, and hope ere long to behold them in full glory. I do long for the time when I shall be delivered from this body of sin and death, but must wait my appointed time. It is fifteen years and a half since it pleased God to take from me my beloved husband. My loss has been great, but it is his eternal gain. Since his death I have had much to contend with. My path has been strewn with thorns, but in all my trials I have ever found the dear Lord to be a present help in time of need; and though I often feel cast down, I believe I have not had one more trial or affliction but what my heavenly Father has appointed. Therefore I pray that grace may be given me to bear with submission to His divine will.

Dear Mr. Winters, you will remember a few weeks back I sent you an account of the death of my dear mother, Amelia Tydeman, which you kindly

inserted in the E. V. & G. H. Since her death we have found written in a book the above testimony, which I have ventured to copy and send you, thinking at some time you might feel disposed to give it room in the E. V. and G. H. It is at your disposal. You may like to know she was grandmother to my son, the late W. Hazelton; also it was at Chelmsford she was baptized. She died at the Hornsey Asylum, where she has resided for eleven years, and it is fourteen years since the above was written. She was not able to speak the last month as her tongue was paralyzed, but gave us at times plainly to know she was happy—was able to articulate, "Happy! happy!" Until within the last month she enjoyed her faculties fairly well for one so aged. With Christian regards,
Believe me, dear Mr. Winters,
Yours faithfully,

F. HAZELTON,

Near Broomfield Mills, Chelmsford.

THE ATONEMENT OF CHRIST A SOURCE OF SOUL-JOY.

BY JOSEPH FLORY, LITTLE ILFORD.

"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. v. 7.

"Come, ye saints, look here, and wonder;
Come, behold what love could do!
Gaze upon the victim yonder;
Jesus suffered there for you.
Bid adieu to low desire,
Here let earthly hope expire."

The two great ends of public justice are the glory of God and the general good of His creatures. It is essentially necessary to the attainment of these ends that the authority of the government of God should be supported as inviolably sacred, that one jot or one tittle should in no wise pass from the law, that if any sinner is pardoned it should be in such a way as (whilst it displays the mercy of the Lord) shall testify to the divine abhorrence of sin. All this is gloriously effected and manifested in the Gospel by means of atonement, or *at-one-ment*, by the substitution of a voluntary Surety, even Him whose name is Emmanuel.

In His substitution we see displayed the holy purity of the Divine nature, for no testimony can be more impressive of the infinite abhorrence of sin, than the sufferings and death of the Son of God. Here, too, we behold the immutable justice of God inflicting the righteous penalty of the violated law. It must be considered a fixed principle of the Divine government that sin must be punished; that if the sinner is pardoned, it must be in the way that marks and punishes the evils of his offence. This is effected by substitution of Him who is the Surety of the covenant of life and salvation, even Jesus by His dear life, obedience, and death, "Who

died for *our* sins, according to the Scriptures." In this way all the ends of public justice are fully maintained. The law retains its complete unmitigated perfection; it is magnified and made honourable. The dignity and authority of the Divine government also are maintained, and even elevated. All the perfections of the Lord are gloriously illustrated and exhibited in sublime harmony, while the riches of mercy are displayed for the encouragement of sinners to return to God. The same solemn truth is taught by God the Holy Ghost in the souls of the saved, so that sin and sinful self are hated, and mercy sought. Thus in and through the dear Redeemer the eternal love of the Father is realized in the obedience unto the death of the cross, the climax and channel of love. Love is poured down to and upon sinners unto the uttermost (and who can measure God's uttermost?) by His death and resurrection, the life of the Church, the election of grace; therefore, by His death of deaths, by the powers of the Holy Ghost, souls are emancipated from the dominion of sin; they live unto God, and bring forth the fruit of the Spirit, in the life and walk of faith, in righteously living unto the Lord and before men.

"Great God of wonders, all Thy ways
Are matchless, God-like, and divine:
But the fair glories of Thy grace
More God-like and unrivall'd shine,
Who is a pardoning God like Thee,
Or who has grace so rich and free?"

REVIVAL AND JOY.

[Abstract of an address given by Mr. H. F. Noyes at a special prayer-meeting at Mount Zion, Botolph-road, Bow.]

"Wilt Thou not revive us again, that Thy people may rejoice in Thee."—Ps. lxxxv. 6.

1st. Notice the necessity. Is there not room for a renewal, an invigoration, a restoration? Can it be said in reference to most of our Churches, "Thy servants take pleasure in her stones, and favour the dust thereof"? Is the attendance what it should be? Does not that which would not keep away from business, or market, or even recreation, hinder many from filling their places at the house of God? Are not the interests of the cause of God in too many cases secondary? Are there never empty seats? Have we not cause for the most earnest prayer—"Wilt Thou not revive us again?"

2nd. Revival to be substantial must be real—not a got-up revival, but it must come down; not mere excitement, zeal, ceremony, feeling, amusement, mortification, &c., but the healing of the breaches of Zion by the Great Physician Himself. O, Lord Jesus, say unto us as Thou didst say to the Centurion—"I will come and heal."

3rd. It must not be forgotten that Christ's kingdom is safe. Christ is on the throne. Psa. ii. and John xvii. shall have their fulfilment. True and final prosperity is secured in the covenant of grace.

4th. Yet we have authority to seek it. "Pray for the peace of Jerusalem: they shall prosper that love her." Moreover, God has promised His people the Spirit of grace and supplication.

5th. We have precedents in the Word. Habakkuk prayed, "O Lord, revive Thy work in the midst of the years, in the midst of the years make known." The Psalmist appealed to God, "Wilt Thou not revive us again?" Before Pentecost the disciples went up into an upper room, and all continued with one accord in prayer and supplication.

6th. We have encouragements — the provisions and promises of God. God has made ample provision in Christ. All things are ready. "Glorious things are spoken of thee, O city of God." "Souls shall be born in her." Her provisions shall be blessed. His Word shall not return to Him void. To Him shall endless praise be given. His glory is in it. "Thine is the kingdom and the power and the glory for ever. Amen."

7th. True, real, sincere, earnest prayer will be backed up with practice. James ii. 14, 20, "What doth it profit my brethren, though a man say he hath faith and not works. . . . Faith without works is dead." So prayer without corresponding effort is without life. I have read of a very rich man praying to God to open up a way to supply food to the destitute poor. After so praying his son said to him, "Dear father, do you know what I would say unto you if I were God?" "No, my boy, what would you say?" "I would say, You answer that prayer yourself, for you are well able to do it." If the members of our Churches and congregations, all of them, would be earnest and diligent in their attendance and help, there would be a marvellous revival forthwith. In the failure of this, we will continue to pray: "O Lord, revive Thy work in us and in our midst."

"THE SUPPLY SYSTEM."

SIR,—Being amongst those who deplore the present "Supply System," I feel, like Elihu of old, that I should like to give my opinion on the subject. It is generally admitted that there are (amongst many others) four classes of hearers—*First*, those who love doctrinal preaching; *secondly*, those who love experimental preaching; *thirdly*, those who love practical preaching; *fourthly*, the ungodly, whether professor or profane. These, more or less, make up the body of our congregations, who meet together from Sabbath to Sabbath under "The Supply System."

"Suppliee," like all other Christians,

are subject to changes. So it may be on the first Sabbath of the month the man of God takes his journey, and the Lord may be pleased to soften his heart, giving him a sweet taste of His everlasting love. Thus with these sweet feelings he begins his labours, and out of the abundance of his heart his mouth speaks the things that become sound doctrine, dwelling, perhaps, upon such words as these, "Yea, He loved the people." Now, those who love the doctrinal preaching will undoubtedly have a feast, and will bless the Lord for this savoury meat, such as their soul loves; but the experimental and practical will say, "I have had nothing to-day," and perhaps some may say, "He is a high fier." The same preacher is called forty miles in another direction the next Sabbath, and on going he falls, as it were, amongst thieves, and his comforts all flee. The enemy comes in like a flood, and now he is tempted, brought to question all, even that sweet taste of love that he was favoured with on the past Sabbath. But the Sabbath draws on, and he is no better, but rather grows worse. Preaching time comes; his hands hang down, his knees smite together beneath him, and the enemy says, "Now it is all over with you and your preaching." And with these feelings he utters his text, and it may be similar words to these: "O Lord, I am oppressed; undertake for me." Now the Lord may not see fit to liberate his soul. Consequently he begins about his feelings and exercises of soul, and dwells largely upon this state of things, which many of the Lord's dear people are the subjects of. Now this is the time for the experimental ones to have their meal, and they will measure their feelings with those of the speaker, and will say, "Well, I believe he is right for heaven, and so I hope I am too." But those who love the doctrinal and the practical are in this congregation left out for this time; for the Lord has set times to favour Zion, and does not see fit to make a man become all things to all men in every sermon he preaches.

This same "Supply" is called some miles in another direction the next Sabbath, but during the week he may see a brother walking disorderly, or he may be permitted to fall himself under pressure of sore temptation. These things cast him down, and, like Peter, he may weep bitterly, and the Lord leads him to see the blessedness of a consistent walk, as being the fruit of the Spirit, and also shows him the awfulness of giving the enemies of God and godliness a cause to blaspheme. Thus once more he comes before another congregation, and may have for a foundation for his remarks such words as these, "What manner of persons ought ye to be in all holy conversation and godliness," contending that the Lord's people should

live soberly, righteously, and godly in this present world. Now these things will feed the tender walkers and those who love practical preaching. Some may say that the preacher is legal.

But to come to the fourth point. This same preacher is called some miles in another direction for the next Sabbath, and now for a few days previous the Lord solemnly exercises his mind respecting the state of the ungodly and their awful doom, and his soul is led to yearn for poor sinners and the salvation of their souls. With these feelings he begins another Sabbath day's labour, and it may be, perhaps, with similar words to the following, "The wicked shall be turned into hell, and all the nations that forget God," and he tells the wicked of their state as before God, and that living and dying in it, they must be everlastingly lost; and O how he hopes and prays the Lord to bless it, and call dead sinners out of nature's darkness into the kingdom of His dear Son.

Thus I have given four different states in which a man who is sent to preach often has to labour in, not because the ministers who may read this are ignorant of these things; no! but to show that it is not the "Supplies" who are in fault, but "the Supply System," and those who so strongly and ignorantly support it. My argument is, that if the above discourses were all delivered to one congregation, all would have their meat in due season. There would be doctrine, experience, precept, and warning to the wicked. I may add that I am not an observer only of the above states referred to through which the servant of the Lord has to pass. No, I have spoken from living experience, having had some years in the warfare. Therefore have tasted of some of its bitters; yes, and some of its sweets, and can truthfully say, though often weary in the work, not weary of it. Now, what I have written has been done in a calm, submissive mood, with a desire that something may be done by way of reformation in the Churches that shall be for their good and the glory of Father, Son, and Holy Ghost. Amen.—E. MEDHURST, 24, Gordon-road, Aldershot.

[We have other papers on the subject in hand.—Ed.]

SOLOMON'S DREAM.

Solomon was asleep. All day
Huge flames had wrapt the altar-stone,
A thousand victims were consumed
(And all "burnt offerings"), one by one,
As if the king should spy,
"Oh, God, on this glad day
(Over and over), my life's story
Shall be one offering to Thy glory."

Solomon was asleep. The night
Fell grateful on his wearied breast;
God's service was delight, but still
Th' excited spirit needed rest,

And so he laid him down;
The shadow of a crown
Making his pillow soft, and blending
Earth's glory with the bliss unending.
Solomon was asleep. With dream—
About the cares his kingdom brought,
Of numerous, strong, but fruitless schemes,
Of councils with confusion fraught,
And while he slept and dreamed,
And balanced things and schemed,
The King of kings Himself descended,
And spake, and every care was ended.
"What shall I give thee, Solomon?
Ask what thou wilt, be not afraid!"
See how the godly, grateful king
Displayed the thing for which he prayed;
For this in mind I keep,
Solomon was asleep;
Yet wealth and happiness foregoing,
He asked that God would make him
knowing.
Did the Lord speak to mock him? Nay,
He smiled upon His kingly son:
And when, enamoured of his dream,
Solomon awoke, the thing was done:
Not only was he wise,
But, through time's histories,
No mortal has so grand a story,
As "Solomon in all his glory."
Yet who would envy Solomon,
Wise, rich, and glorious though he stood?
Be mine the ever-keeping care—
And wisdom of a covenant God;
What is in me may fail;
Cross or carress prevail
To spoil life's story; oh, to see
My God's responsibility,
And hear Him, while I live,
Say, "Ask what I shall give."
Galleywood. M. A. CHAPLIN.

In Memoriam.

ANNA BISHOP, third daughter of the late Joseph Moore, Strict Baptist minister, died April 16th, 1892. In her youth she was very wayward, despising the restraint of God-fearing parents; but, as she often remarked since, the loving-kindness of God was over her for good. Through divine grace alone she was brought to feel herself a poor lost sinner, and by His Spirit was led to find Christ to be her precious Saviour. She was baptized in His name at the Lays-hill Baptist Church, which was then a branch of the Strict Baptist Church at Ross, Hertfordshire. Thirteen years ago she married. Her husband is a deacon at the General Baptist Church, Cinderford. She joined them, though she never held with the Open Communion question. My sister became afflicted with a tumour cancer in the left breast, which lasted nearly five years. She said the Lord had in mercy taught her many lessons in her affliction which she could not have learned in health, and she felt that word with power, "He that soweth to the flesh shall of the flesh reap corruption," &c. (Gal. vi. 8). She often said, "If I had been more watchful against what they call 'little sins,' I should have been careful not to fall into great ones; but I feel so thankful to the Lord for His

great compassion in saving a great sinner like me." She delighted in the passage, "He hath cast my sins behind His back, to be remembered no more." My sister delighted in the Word of God and many beautiful hymns. Her sufferings were very severe, and she was often tempted by Satan to rebel. Then she would pray much for submission, and say, "Oh, if I could always realize that the Lord is dealing with me in love. I could bear the pains more patiently; but my sufferings are nothing when compared with what Jesus bore for me.

"O teach me from my heart to say,
Thy will be done."

Give me patience, dear Lord, and keep me from murmuring." Since her affliction, when my sister was able, she walked to brother Wm. Cooper's cottage, where a few Strict Baptists meet to worship and remember the Lord's dying love, though we have no pastor. Brother Cooper, who is well taught of God in divine truth, leads the cottage meetings, he being a firm believer in the doctrines of sovereign grace and communion of only baptized believers. When able, my sister has joined us in worship and communion. She very much enjoyed the perusal of the EARTHEN VESSEL & GOSPEL HERALD. She said that since her affliction she has been led to see the shallowness of the Open Communion question. The last five weeks of her life my sister was totally blind, which at first was a great grief to her, being deprived of reading; but she soon became submissive to the Lord's will in this, and was very thankful that dear father had taught us to commit to memory so much Scripture when young, which became a great solace to her in her deep affliction. On April 15th, which was her last night, she was much in prayer for her husband, brothers, and sisters and said she was thankful that five of us out of seven had been led by grace to follow Jesus in His own appointed way, and she had faith to believe the other two would be brought to know and follow Jesus. Then she said, "Don't weep for me, Phæbe, and tell them not to weep for me, but help me to praise Him for His pardoning love. Mourn not for me, but rejoice that Jesus has saved a poor sinner like me.

"I am a poor sinner, and nothing at all,
But Jesus Christ is my All in all."

Then she asked the Lord to please give her a quiet death, free from pain, which prayer was graciously answered. After taking medicine she said, "Now let me lie down and die." At 9 a.m. she fell into a sweet sleep until 4 p.m., when her happy spirit took its flight to the presence of Jesus without a struggle. Her remains were interred in the Baptist Chapel-yard, Cinderford, April 20th.

My sister much enjoyed Psalms xxiii., xxxiv., xxxvii., ciii., cvii., also John iv., x., xiv., xvii., and many other portions which showed the great compassion of Jesus to poor lost sinners.—P. HOBBS, Cinderford.

Mrs. ELIZABETH ROLLINS departed this life on Sept. 1, 1892, at the ripe age of 76 years, after much suffering, borne with Christian patience and fortitude. For over thirty years she had been afflicted with tumour in her body and a diseased leg. Her affliction was so painful that her foot had to be amputated three weeks before her death. In her early days she was a strict Churchwoman, and very self-righteous. She then thought that those who attended the Established Church were the only good people in the world; but thirty years ago she was convicted of her state as a sinner before God, and began to attend the Strict Baptist cause at Peterboro', where her eyes and ears were opened, and where for years she was a constant attendant. In the order of providence she was removed to St. Neots, and worshipped at the Strict Baptist chapel there. She was a humble Christian always longing to read her title clear. One day, fifteen years ago, while visiting at my house, she said, with tears in her eyes, "How I long to know I am a child of God!" but after a short sleep she said, "Oh, my dear, these words have come to me so sweetly, 'At eventime it shall be light.'" I said, "While you slept I was praying that God would manifest Himself, and give you the assurance that you were His." After that she was the subject of many fears, always longing to get to God's house, which she did in great pain and weariness. She profited much under Mr. Clarke's ministry. He was led to speak out her experience, and she said on one occasion, "he puts me among the children." The last sermon she heard Mr. Clarke preach filled her with ecstasy. She told me afterwards Mr. Clarke preached about the golden chariot, and said, "Although I am only a worm, I am in the chariot with Jesus." Mr. Clarke visited her in her last illness, and while he was praying, she said she felt almost home. A fortnight before she died she realized, indeed, light in her soul. She said, "You thought I was asleep, but I was praying for Jesus to fetch me home. I have seen the white throne, I have seen Jesus, and heard the dear ones singing. I cannot sing now." I said, "You will sing soon." She said, "Yes, I shall soon be there." The day she died she said, "Shall I get safe? I am going. Jesus, fetch me, I am so weary." Shortly afterwards she said, "There is the Shepherd." I said, "The good Shepherd?" "Yes, yes." At night she departed without a sigh or groan. Our loss is her gain.—ELIZABETH COPE.

MARIA MOSS.—My dear sister was born June 24th, 1839, at New England Farm, Roohford, Essex. In her early days she was taught to read the Scriptures, and through the mercy of God and the teaching of the Holy Spirit was made wise unto salvation. She was much afflicted nearly the whole of her life, but which God graciously sanctified, and gave her peace in believing through the blood of Jesus Christ, which cleanseth from all sin. In 1859, she was baptized at the then Strict Baptist chapel, Rayleigh, Essex; but in the course of time she removed to London, and joined the Church at Wandsworth. Subsequently, she united with the Church at Roohford, which broke up a short time ago. For the last few years of her life she was unable to meet with the friends in public worship through affliction, and the distance to the chapel from her house, which caused her at times much depression of heart. On the morning of Feb. 25th, 1891, I saw her and she was then rejoicing in soul and wished me to join her in praising God. I asked her what was the cause, she said, "Let us be glad and rejoice, and give honour," &c. The word "honour" she repeated several times (see Rev. xix. 7—10). Since that time she seemed calm, and never appeared to lose the sweetness of the token she had received of the Lord, but often said with feeling, "It is a gentle rod;" and on August 20th, 1892, she peacefully passed away to her eternal rest above,

"Where congregations ne'er break up,
And Sabbaths have no end."

Apart from her sufferings, I can say, "Let my last end be like hers." According to her wish, her remains were interred in Great Stambridge Churchyard, in a grave deep enough to receive the body of her dear mother when God should be pleased to take her, as they had lived in love and peace together so many years, and desired to be united in death.—JAMES MOSS, Canewdon, Essex.

MRS. E. HOPPER and MR. T. LINDSEY.—Dear Brother Winters,—Of late the hand of death has been often among us at Zion, Whittlesea. Beloved and devoted friends have passed away in the faith and hope of the Gospel. Elizabeth Hopper, the loved wife of our youngest deacon, passed the river, telling the triumphs of her King, early on Lord's-day morning, Aug. 21st. For the long period of fifteen years she was greatly afflicted in body, yet patient and cheerful in spirit. We usually found her calm and peaceful, rejoicing in her sure standing upon the blood and righteousness of Jesus, which was precious to her both in living and in dying. All her sufferings are now ended. She has left her afflicted body behind, and entered into the joy of her Lord. She had been in fellowship with

the Church at Zion thirty-seven years. Our comfort is that our loss is her gain. We have also sustained a heavy loss in the decease of our senior deacon, Thomas Lindsey, who was taken home suddenly and unexpectedly. On Thursday evening, Sept. 8th, when driving a young and spirited horse, he met with a dreadful accident, and died from its effects on the afternoon of the following day. We are so thankful that he did not lose consciousness, and with dying breath declared that he did not fear to die, for dying was but going home. Very fervently he prayed that he might "see the King in His beauty," and that prayer was speedily answered. To our dear brother was granted an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. He joined the Church in 1855, was a diligent and persevering worker in the Sunday-school for many years, both as teacher and superintendent, and worthily filled the office of deacon for nearly twelve years. Rarely was he absent from the services of the sanctuary. Whoever might be absent, we always felt sure of his presence. He was a practical believer in the text: "Whosoever thy hand findeth to do, do it with thy might." Having ceased to serve on earth, he now serves day and night in the full sunshine of his Redeemer's presence. His removal has made a great gap, but we are looking up, our hope is in the all-sufficient God. "Be ye also ready, having your lamps trimmed and your loins girded, and ye yourselves like unto men who wait for their Lord."

"Precious, precious to Jehovah is His children's hallowed sleep:
He is with them in the passing through the waters cold and deep:
Everlasting love enfolds them softly,
sweetly to His breast:
Everlasting love receives them to His glory and His rest."

—S. WILLIS.

MR. J. BEACH.—On Wednesday, April 20th, 1892, Mr. J. Beach, of Maynard-road, Walthamstow, passed through the gates of death into the presence of his redeeming Lord. Personally, it has been my joy to have very many favoured times in his fellowship, and never did I meet with one whose state of mind reminded me more of the words of our Lord, "Except ye be converted and become as little children, ye shall not enter into the kingdom of God." As a little child he drank in the precious truths of the divine word, and in childlike confidence sang—

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

On the following Wednesday, the 27th, we committed his mortal remains to the ground, at Walthamstow Cemetery, and to the glory of the grace of Christ we felt, in speaking words of life, that,

though at the graveside, it was the house of God and the gate of heaven. Our dear brother was over 70 years of age. "We'll meet him in the morning."
—ADAM MARKHAM.

MR. C. H. FLINT. — Our brother Charles Henry Flint, of Clapham, entered into his eternal rest on Monday morning, August 29th, 1892, aged 72 years. By the grace of God he was a sterling man of truth in experience and practice. One that had thoroughly investigated "the Word of life" and under the teachings of the Holy Spirit, was an instructor of the oracles of God, to the comfort and edification of Zion's children, both privately and publicly. He was gifted with a poetical spirit; much of his correspondence from his youth upward was written in verse. The Lord was pleased to arrest him in his early days, when in the gross darkness of "infidelity," and after many years testifying of the grace of Jesus, he settled down as pastor over the Church of Christ, worshipping at the Mission Hall, Kensington Park-road, W. For the past twelve months he was gradually on the decline in health, but was favoured to minister to the brethren until last June. Several friends visited him during the past few weeks. On one occasion, when I repeated the following precious lines of Paul Eber and Count Zinzendorf, translated by John Wesley:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head,"

he with uplifted hands and eyes exclaimed, "Amen, amen!" On another occasion (for he suffered with much weakness) he said, "I know" (which undoubtedly followed within his soul) "that my Redeemer liveth in whom I have believed." He has left behind him four loving daughters, one son, and an elder sister to track the desert through in humble hope of joining the ransomed throng above. It was arranged for our pastor (W. Tooke, sen.) to officiate at the grave, but circumstances prevented, and our pastor had to carry a special message to the living in Jerusalem here on earth at East Ham (see Song iv. 11). The service was respectfully carried out by the dissenting minister of Norwood Cemetery, where our dear and loved brother was interred on Tuesday, September 6th. Many friends from the Churches at Clapham and Notting Hill were in attendance to show the last token of respect to the departed. On the following Lord's-day evening, September 11th, Rehoboth, Clapham, was fairly filled with friends known to our brother. Kent's hymn (Denham, 989) was sung—

"In hope of life eternal given,
Behold a pardoned sinner dies;
A legal blood-bought heir of heaven,
Called to his mansion in the skies."

And our pastor preached a funeral sermon, the text being Gen. xlix. 18, "I have waited for Thy salvation, O Lord."

MRS. HOPCROFT. — Dear Brother Winters — It is with a saddened heart I have to record the death of my dear wife, which took place somewhat suddenly in the early dawn of Lord's-day, July 17th. She had been in failing health for some time, but little did we think the end was so near. She was never laid aside, and up till a very late hour of the last day of her earthly pilgrimage she was actively engaged in ministering to the wants of the family, and making preparations for spending the Sabbath with our friends at Bierson, on the occasion of the Sunday-school anniversary. She had retired to rest, when suddenly the Master called. A little before two o'clock we were aroused, and very soon we saw a change had taken place. Restoratives were procured, but in vain: gradually her spirit sank. There was no complaint, no desire expressed, no word spoken, save the emphatic testimony borne as she passed through the river, which gladdens our hearts, and leaves us without a doubt as to her now glorified state. "Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and Thy staff they comfort me"; and ere we were aware of it, her ransomed-soul had passed from earth to heaven. "So He giveth His beloved sleep." You will doubtless remember her as an occasional contributor to the E. V. & G. H. Endowed with natural gifts above many, and with a spiritually enlightened mind, and a thorough grasp of the truth, she employed her rare gifts in the cause of Christ. Strong in faith and full of zeal for the "Lord of hosts," her pen was constantly engaged denouncing sin and sham, and deploring the lack of that fidelity and consecration that is so conspicuous in the professing Church. But, alas! this faithful testimony was too much for the old man of sin, and it was hers, in no small measure, to drink of the cup her Lord had drunk before. "He came unto His own, but His own received Him not"; and so persecuted and cast out by those she sought to serve, she doubtless received her deathblow. Tempted by Satan, and harassed with doubt, she sank beneath the heavy load, and we gave her up for dead. But the time had not yet come. There was a rallying, and He who stood by and saw the blow received her back again; not to recant, or retract, but to establish and support what had already been done; and such was the grace given to her, that for the space of three whole years, she was lifted above her painful surroundings, and was enabled to pity and to pray for her persecutors. For upwards of twenty-five years she was God's gift to us, and lovingly did she minister to our temporal and spiritual needs. A faithful wife and devoted mother, God only knows our loss. To us her memory is very dear, and her children rise up to call her blessed. May it be ours to follow her as she followed Christ, till we meet where partings are no more.—So prays, yours in gospel bonds, WILLIAM HOPCROFT, 96, Walton-street, Aylesbury.

MRS. WHATMOUGH. — My dear mother passed away this morning (Aug. 16th, 1892) very suddenly, having broken a blood-vessel in coughing, so we are left to mourn deeply our loss. It is not twelve months yet since my beloved father passed away, and now our sorrow seems too deep.—With kind regards, I remain, yours in deep sorrow, ANNIE WHATMOUGH, Plumstead, S.E.



MR. R. BURBRIDGE, PASTOR, CAMDEN TOWN.

(See page 333.)

Satan Bruised.

IN the last chapter of Paul's elegant epistle to the Romans is a galaxy of names of saints belonging to the New Testament Church at Rome, a Church that has become, since apostolic times, utterly corrupt and apostate. From the *cautions* given by the apostle in verses 17, 18, and 19, we find that certain promoters of "divisions and offences contrary to sound doctrine" had begun to trouble the Church. Jude speaks of similar characters as having "crept in unawares who were before of old ordained to this condemnation," &c.

Annexed to the first of the two benedictions given in Romans xvi. are the following words of encouragement to the then troubled Church: "And the God of peace shall bruise Satan under your feet shortly." The

apostle exhorts the saints and faithful brethren at Rome to persevere in resisting the wiles of the adversary, assuring them that they shall shortly tread him under their feet as a conquered foe, an illustration taken from the usage of ancient warfare (see Josh. x. 24).

Many of the early saints thought the Saviour would come *immediately* and dispose of Satan's kingdom, which idea resulted in practical evil in the Thessalonian Church, and which necessitated the apostle to write his second epistle to that Church stating that before the Lord shall come there must be a great apostacy and the "man of sin be revealed." Some suppose the words of the apostle, "bruise Satan shortly," &c., refer to the victory achieved by Constantine over the enemies of the Church, but they seem to have reference to the first great promise—*viz.*, "It shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). The conflict between the two seeds is seen mainly in the sufferings of Christ on the cross. Jesus, the Heel of the woman's seed, was bruised there, and at the same time the head (the most vital part) of Satan received a bruise from which he will never recover (1 John iii. 8). The life of the adversary was not taken away in the conflict; he still lives, as the saints of God constantly prove to their sorrow; but since that solemn event on Calvary, which issued in the success of the kingdom of righteousness and the utter defeat and subversion of the kingdom of darkness, the work of Christ in the ministry of His Word has been going on. The great Captain of salvation continues the conflict in His seed, and every faithful sermon preached bruises Satan's head and shakes the gates of hell.

When the Lord takes possession of a sinner's heart, He ousts Satan, the strong man armed, and sets up His own kingdom there; then a struggle begins within between the two opposite powers (see Rom. vii.), and continues till death; but during the protracted war between flesh and spirit the Lord looks on and administers supporting grace to the tired and wounded Christian warrior. Here we are reminded of what is said of two famous plants which grow in the forests of the West Indies. Near the manchineel, which gives forth a juice of deadly poisonous nature, grows a fig, the sap of which, if applied in time, is a sure remedy for the diseases produced by the manchineel. Thus, says Adamson, "God places the Gospel of grace alongside the sentence of death."

Our dear Redeemer, in contending against the showy religion of the Pharisees, refers, in happy contradistinction, to the kingdom of grace He had come to establish in His chosen people, and says, "Behold, the kingdom of God is within you" (Luke xvii. 21). This is not something outside of a man, but a ruling power within, and which is seen in measure from without. It is an internal and spiritual character, that will live

"When rolling years shall cease to move."

Those who possess this mysterious indwelling principle—the woman's seed, Christ—will overcome every foe, and in the end fully realize the force and beauty of the words of Paul given in 1 Cor. xv. 55: "O death, where is thy sting?" The closing part of the same verse will be more perfectly understood by them at the resurrection, when the final blow to Satan will be given:—

"Then shall the Church, the Lamb's own bride,
Both crowned and seated by His side,
Outshine the sun's meridian day;
While Jesus, smiling at the sight,
Shall then, with a supreme delight,
The travail of His soul survey."

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY. — No. XI.

MR. R. BURBRIDGE, PASTOR, CAMDEN TOWN.

MY DEAR BROTHER WINTERS,—According to promise, I send you a brief sketch of the Lord's goodness and mercy to me in providence and grace. I was born in Mid-Kent, in the parish of Boughton-Malherb, in an old farm-house. Like others, I grew up to be exceedingly fond of the world and all its pastimes, and was ever active in the service of sin and Satan. But, in due time, the Lord came

"Not to propose, but call by grace,"

and separated me from the service and tyranny of Satan, laying the axe of His holy law to the root of my free-will, which made me tremble from head to foot. He then discovered to me my lost and ruined condition, and told me plainly that "the soul that sinned should die," and that "the wicked should be turned into hell, and all the nations that forget God." My conscience said, "Thou art the man!"

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

Oh, how I wished I had never been born. God's wrath lay hard upon me, and I said, with the prophet, "Who can dwell with and in devouring fire?" Oh, how often I cried and said, "O Lord, do save me from the burning lake!" But it seemed to me that God could not save me, because He was so holy and just, and that He had said, "the wicked shall be turned into hell." I really thought to that place I should go, as I believe God meant what He said; consequently, my sins laying heavy upon me, caused me great trouble and sorrow. Sometimes I thought I would try and be good and please God and get to heaven that way, but my corrupt nature was so strong, and my heart so full of rebellion against God, that I felt I could pull Him down from His throne, and yet I wept at times because I could not cease from sin. Sometimes, in the struggle between flesh and spirit, I felt quite ill, and said, "I will never pray again, for my doom is fixed, and I shall never see the King in His beauty." I found something had got hold of me that was my master. If I laboured to be good I felt to be without strength; then I thought I would pray no more. Still, I hoped God would pour upon me the spirit of prayer and supplication, for I could not help crying mightily to the Lord for mercy; but He seemed to look so angry at me, as though He would look me out of existence. This conflict continued a long time. In the morning I would say, "O that it were night," and at night I would say, "O that it were morning; how shall I get through this long season of sorrow and trouble?" At the same time I had a strong impression that God would send Satan after me, and that he would take me directly into the burning lake; and

that impression was so powerful night and day, that even when I was asleep I thought I could feel Satan pulling me out of bed and preparing to take me into perdition. In my own feelings I was so near the bottomless pit, that I often thought I heard the groans and screams of the lost, and it seemed to be only a question of a few hours and I should be there too. I was shut up, and could not come forth. But the set time of love to favour me did come eventually. One night on my return from Bethersden, where I had been for some goods, my distress increased beyond description, but I said, with Jonah, "I will once more look towards the holy temple of the Lord." It was literally a wet, cold, windy, and dark night, and being near a large stock of willow-wood, I went into a secret place, as I thought for the last time, to ask the Lord to forgive me all my sins.

At that time I had never heard a Gospel sermon preached, and knew nothing of Christ and His substitutionary work. However, the Holy Spirit sweetly revealed the things of Jesus to me, and while I was praying in the wood at midnight, a Royal Person appeared to me, partly bright and partly suffused with blood, and He looked so pleasantly at me, and showed me His hands and His feet, and held up His finger to His bleeding temples, and I clearly saw the crown of thorns, and He said distinctly to my heart, "All this was for you." He then gave me faith to believe it, and peace came in like a river, and joy like an overflowing stream. I had joy and peace in believing, through the Lord Jesus Christ, by whom I had received the atonement. My sins, sorrows, and fears all fell off my conscience at the sight of Him who holds the keys of death and the grave. I then saw clearly that Christ was made sin for me, and that I was made the righteousness of God in Him. Truly I could sing:—

"O Love, how high Thy glories swell,
How great, immutable, and free;
Ten thousand sins, as black as hell,
Are swallowed up, O Love, in Thee."

I could then see the whole of the Scriptures were on my side; even law and justice too. I felt I was healed, and sheltered from condemnation, as those in Christ Jesus. Then opened He my understanding that I might understand the Scriptures, and, in due course, hundreds of passages of Scripture appeared to open of their own accord to my mind, for I never learned them of men, but by the revelations of Jesus Christ, who loved me and gave Himself for me. These sacred things none—as John says—can learn, but the "hundred and forty and four thousand that were redeemed from among men."

Respecting preaching the everlasting Gospel, the Holy Spirit made the Trinity in unity so clear and precious to my soul, in opening up the everlasting love of God the Father, in giving His beloved Son Jesus Christ to the Church, and the Holy Spirit as her great Regenerator, Teacher, and Comforter, that I felt an ardent desire

"To tell to sinners round
What a dear Saviour I had found."

And so I was led to pray many times to the Lord that He would graciously make the way very clear and open doors if He had a work for me to do in preaching the Gospel of Christ. And this He did in His own time and manner. Thus when God the Lord works, all hindrances vanish before Him.

JOHN ANDREWS JONES.

BY W. J. STYLES.

(Concluded from page 305.)

HE next settled at Beccles, in Suffolk. Here, too, his sojourn was short; one of his sermons gave offence to a person of influence in the Church, and his resignation was the result. That the hand of the Lord was in this matter, is evident, for his removal made way for Philip Dickerson, afterwards of Little Alie-street, whose pastorate, though brief, was an exceedingly useful one; and he in turn was succeeded in May, 1823, by George Wright, "the silver-tongued prophet of Suffolk," whose long and honourable ministry was so blessed, not only to his own Church, but to the Denomination at large.

Ringstead, in Northamptonshire, was his next charge, which he assumed in 1821, with sanguine expectation of success, and which he retained for about four years. With the older and more experienced members of the Church he was a favourite; but the village is not far from Kettering, so long the scene of the labours of Andrew Fuller, whose year-and-day Gospel was exceedingly popular in the locality. This, John Andrews Jones was the last man to sanction. Troubles, therefore, arose, and once more he was compelled to "arise and depart," for this was "not his rest."

The cloud now led him, in 1825, to Old Brentford, in Middlesex, where he and his family were warmly received by an affectionate and truth-loving people, whom he served with abundant blessing for six years, from 1825 to 1831. This must have been a happy period, after the seven preceding years of change and unrest. He resumed the literary work in which he found such delight; his edition of the "Poetical Essays of John Ryland, junior" (afterwards Dr. Ryland), and one or two minor productions, being the fruit of his leisure at this time. Brentford, however, was not to be his final sphere of ministry. The relations between himself and the Church eventually became strained, and, though no open rupture occurred, he thought it wise to signify his willingness to leave them. They assented. His name was, however, fragrant to the people as long as any survived who remembered him, and his son remained for many years afterwards an esteemed inhabitant of the town.

He was now fifty-two. Time had touched him lightly. He was still full of energy and fire. The strength of his well-stored mind was unabated, and his best years were before him.

A door of usefulness was soon opened. The Baptist Church, at Mitchell-street, St. Luke's, London, had recently lost their venerable pastor, Thomas Powell, who had served them for nearly forty-six years. Their attention was directed to Mr. Jones, whom they invited to occupy their vacant pulpit. In due time a call was given and accepted; and he was thus led to his last and longest pastorate. His recognition services were hearty and well-attended. George Castleden, of Hampstead; George Comb, now of Soho; Thomas Powell, of Peckham, the son of the former minister—all venerated names—and John Stevens, taking part in them.

He had now found a congenial sphere of ministry. The people, though their numbers were diminished, were united, affectionate, and loyal to the ancient Gospel of discriminating grace. He had a large circle of

beloved and honoured ministerial friends, with ample opportunities of cultivating their acquaintance both in private and on public occasions. Dr. Williams' Library, then in Redcross-street, was near at hand; and he could at pleasure ransack the shelves of the many second-hand book-sellers in the locality, in search of the musty treasures of old divinity in which his soul delighted.

For seven years he worked steadily and with fair success, till his church and congregation were compelled to remove to the first Jireh Chapel, which was erected for their accommodation in Brick-lane. Here steady blessing continued to attend his ministry. His life was now a busy one. In addition to his pastoral labours he worked hard at his literary pursuits, producing volume after volume with marvellous industry and rapidity. All his well-known reprints—the two we have already named excepted—were produced between 1831 and 1858, the last of the long series being “Anne Dutton's Treatise on Walking with God,” which he republished when in his seventy-ninth year.

In 1861, a gas company required the site of their chapel and the erection of the present Jireh in the East-road, City-road, was the result. In this he ministered till his failing energies necessitated his final retirement from all public labours.

Useful as his long career in London proved, it was not unattended with circumstances of a painful character. To one only need reference be made. In July, 1851, a trivial misunderstanding led to the withdrawal of some of the members of his church, who formed the nucleus of the congregation which has for so many years assembled in Mount Zion Chapel, Chadwell-street. The precise cause is not our concern, but that no permanent blame attached to him is manifest, and the two causes eventually pursued their separate ways with mutual good wishes for each other's prosperity.

He did not live long after giving up active work. His beloved wife had fallen asleep many years previously. He had been spared to “see his children's children and peace upon Israel.” According to his ability he had “served his generation by the will of God;” and he awaited the great change with a calm and assured heart. His last public appearance was on October 15th, 1867, when his friends commemorated his entrance into his eighty-ninth year by a tea and public meeting. Though very feeble, he was able to attend, and in the course of the evening—having been helped to rise—he addressed a few tender and earnest words to the crowded assembly.

On the following Christmas Day a family gathering was held at his residence, on the occasion of the marriage of one of his grand-children. His favourite hymn was sung by his request, and the light of heaven seemed to irradiate his aged face as he joined in the closing verse:—

“Let the sweet hope that Thou art mine
My life and death attend;
Thy presence through my journey shine,
And crown that journey's end.”

He died on July 15th, 1868, and was interred in Abney Park Cemetery; several prominent ministers taking part in the farewell services.

John Andrews Jones was a representative pastor of a class now unhappily but little known. They aimed less at the transient pleasure, or even the present profit of their hearers, than at their permanent edification in the things of God. To speak the whole truth

rather than obtain immediate results, was their paramount consideration. Certain doctrines which are often concealed on account of their unpopularity, they enforced with all boldness of utterance; nor did they "shun to declare all the counsel of God." To ignore prevalent error they deemed sinful, considering that they were "set for the defence" as well as the proclamation "of the Gospel." Christ in His person, character, and offices was their theme, and they ascribed equal glory to the Father, the Son, and the Holy Ghost, in the salvation of sinners.

He was naturally kind, considerate, generous, and simple-hearted: and though his excitable temperament at times interfered with his equanimity, a wise and gentle word would speedily cause the irritation to subside. An affectionate husband and fond father, he was tenderly loved in his home circle. Abroad, he manifested a little of the stateliness of the old-fashioned gentleman; till assured that he was in trustworthy company, when he would unbend and converse with affable cordiality. The soul of integrity himself, he could not tolerate meanness or duplicity in others. His hot Welsh blood, at times, betrayed him into a vehemence and impetuosity of speech and action which were far from prudent; but his manliness and candour more than counterbalanced this tendency. As a pastor, he was faithful and sedulous; and "watched for souls as one that must give an account."

The productions of his prolific pen would, if gathered together, fill many volumes. His original writings, which consisted of fugitive articles in the GOSPEL HERALD (signed Andrew), and the EARTHEN VESSEL (which generally bore his own name), with two ministerial charges, two funeral sermons, a memoir of G. Castleden and some doctrinal and political tracts, though, perhaps, not particularly striking, are sound, scriptural, and savoury; and if not expressed in the choicest English, are invariably clear and intelligible. He engaged in several controversies, but his polemical writings, the chief of which are his tracts on Baptism in the form of letters to the Rev. J. Irons, of Camberwell, are the least valuable of his productions. His own mental vision was uncommonly strong; his personal perception of truth most clear and definite. He held what he believed with the utmost tenacity; and he was too slow in admitting that demonstrations which were absolutely satisfactory to him, might be less cogent to others. His eagerness at times prevented his holding the balances of the sanctuary with a steady hand, and his arguments occasionally approach too near personalities to be in good taste,

His reprints are invaluable. They were occasioned by the danger that was ever menacing the Denomination he loved so loyally. Absolute Arminianism, he was quick to perceive, was less to be feared than Fullerism, with its perilous blending of error with truth, and its inevitable tendency to degenerate into pure Pelagianism. He saw how this delusive system was blighting and sterilising the Particular Baptists, and how pitifully untrue were the misrepresentations of the Gospel of sovereign grace that were made on every hand. With a determination that never flagged, he, therefore, sought to exhibit what the creed of our predecessors really was; how scriptural its foundation; how practical its tendencies; and how devoted and holy the men who had held it in its integrity. With this object he laboured incessantly to recussitate the long-forgotten works which he deemed best adapted to his purpose. "Gill's Body of Divinity," which he saw through the press, in 1839, for his friend Mr. Higham, the blind bookseller and stationer, of

Chiswell-street, was the chief. "John Brine's Treatise on Various Subjects," republished in 1851, is a comprehensive manual of sound theology, to which the volume of sermons on God's matchless love, by John Moore, of Northampton—which he issued three years later—forms an appropriate companion. It is to be regretted that none of his reprints have indexes, either textual or topical, which would have greatly added to their practical value. A peculiarity is also noticeable in all the letter-press for which he was responsible—his fondness for italic characters, which he not unfrequently employs to almost extravagant excess. Still his services to Calvinistic literature were most important. Many great names would ere now have been forgotten; and some of the choicest treasures of our bookshelves would be unattainable but for his labours. A complete collection of his writings will, it is to be feared, never be made; but all who are anxious to be established in the truths of the Gospel may safely be counselled to obtain all of his productions that come in their way, and to *make them their own* by diligent and prayerful study. The book by which he will be especially remembered is his "Bunhill Memorials," a series of biographical notices of the more eminent Christians, whose remains are deposited in the ancient Dissenters' burying-place of the City of London. From the time of his settlement in the Metropolis, this hallowed spot attracted his attention. There lay the mighty dead whose faith had inspired him; whose writings had instructed him; and some of whom he had caused to speak once more in his editions of their works. There he hoped himself to be laid to rest when his labours on earth were over. He spent many profitable hours within its sacred confines, and at length resolved to produce a portable volume in which the story of their lives should be told in alphabetical order. This he accomplished; and his work is a success. The style is easy, the tone devout, the information interesting and comprehensive; while he never loses sight of his one dominant purpose, to exhibit the fulness and glory of the Gospel to which the holy men whose biographies he gives were so firmly attached. His theological bias is, perhaps, a little too evident. To John Martin, of Keppel-street, for instance, eight full pages are devoted, while Susanna, the mother of the Wesleys, and Daniel Defoe—to whom the cause of Nonconformity is so greatly indebted—are wholly unnoticed. The book as a whole, however, deserves the warmest eulogy.

Firmly as he was attached to the distinctive principles of his own section of the Church, his sympathies extended to all that "loved our Lord Jesus in sincerity," and his list of friends included many that did not belong to his communion.

The editor of the *Freeman*, John Hunt Cooke, who was for some years the minister of Spencer-place Chapel, relates that shortly after his settlement he, one week evening, observed an ancient looking minister, in an emphatic wig of an antiquated fashion, who was sitting among the congregation. He listened to all that was said with the utmost apparent attention, and at the close came forward and thanked his young brother, whom he begged to accept an old man's good wishes and blessing, stating as he prepared to retire that his name was John Andrews Jones. In the pulpit, even in his best days, he never figured as a popular orator. Rhetoric as an art, he rather eschewed than cultivated; and only wished to be considered a "teacher" of divine truth. At times, however, he would take fire and

descant with rapid and eager utterance on the glory of the triune God, and the mighty triumphs of His grace in the salvation of sinful men—with the fervour of the truest eloquence. He excelled as a public reader of the Bible; and in the rendering of his favourite hymns had few equals. Whether he often indulged in poetic composition, it is now impossible to determine. One only of his productions of this character is known to exist, which may form an appropriate conclusion to this brief memoir.

THE CHANGELESS SAVIOUR.

When earthly friends their faces change, I'm not surpris'd nor think it strange, Or creatures rashly blame; 'Twas God ordained it to the end, I might the more on Him depend Who always is the same. Welcome, my friends, for friends you'll So long as He doth wisely see (be, Your friendship will be best: When He sees meet to pull me down, My friends shall change, or on me frown In this, I'm also blest.	Farewell, my smooth and easy way, Since God ordains that as my day My strength shall also be: Lord, grant me this! let all the rest Be managed as Thou seest best, I'm happy still in Thee. Farewell enjoyment of the mind, How oft, alas! do Christians find All discompos'd within; And yet no changes in my frame Change my dear Lord, He's still the same As He has ever been.
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This is the sum of every bliss,
 A God in Christ! what joy is this,
 It cannot be express'd!
 This God, this Christ, I will esteem
 My only good; for I, in Him,
 Have everlasting rest.

(*Gospel Herald*, 1838.)

CHRIST A TREASURE.

Scripture "In whom are hid all the treasures of wisdom and knowledge."—Col. ii., 3.

THERE is a fourfold meaning attached to this word *Treasure*, as (1) wealth, or riches; (2) wealth stored up; (3) abundance; (4) wealth much valued. These might be expatiated upon severally as unfolding the Person and fulness of our Lord Jesus Christ, but we shall lay our few thoughts out under the following heads—viz., Christ is a Treasure: 1. *Required*. 2. *Rare*. 3. *Revealed*. 4. *Reserved*.

I. *Christ is a Treasure required, or needed, or sought for*. Who is it that truly comes to Jesus? The heavy-laden with the burden of personal guilt. Who are they that drink of the water of life? The thirsty. Who has an appetite for the bread of life but the hungry? They that are whole need not the Physician, but they that are sick. The proud, the carnal, the indifferent, and the self-sufficient make light of Christ and the Gospel. And such once were we. There was no beauty in Him that we should desire Him, because we did not feel to require Him. "Unto you, therefore, which believe He is precious"—that believe what? Their own vileness and utter ruin, helplessness, and unprofitableness. Such indeed require this suitable and only Saviour and Treasure—Christ. As Mary, who sat at His feet drinking in His words; as Paul who, amongst a volume of enhancing expressions, said, "That I may know *Him* and be found in Him"; as every alarmed, arrested, awakened sinner, whose language is, Give me Christ, or else I die.

II. *Christ is a rare treasure*. God has many adopted sons, but only

one begotten Son, but one, in a special sense, beloved Son. Jesus is the natural Son of God, of one substance with the Father. The express image of His Person and the brightness of His glory." God has many angels which are greater in power and might than other creatures, but unto which of the angels? triumphantly asks the apostle, when unfolding the rarity of Christ, said He at any time, "Thou art My Son; this day have I begotten Thee." Christ is transcendent, august, majestic. He is rare in regard to His Godhead, for who among the sons of the mighty can be compared unto the Lord? And in regard to His manhood, "Thou art fairer than the children of men; grace is *poured* into Thy lips," whereas grace is only *dropped* into ours; but we bless God that the grace that is *poured* into Christ is for His Church and people. "He is the Chiefest among ten thousand, *yea*, He is altogether lovely."

"Compared with Christ, in all beside,
No comeliness I see."

III. *Revealed.* Christ was *set up* from everlasting, that He might be *set forth* in time: "Whom God hath set forth to be a propitiation through faith in His blood, to declare at this time His righteousness that He might be just, and the Justifier of him that believeth in Jesus. But, besides being set up and set forth, Christ is *set at* God's right hand, and *set over* the works of His hands. Christ was set forth in several ways:—

1st. In *pictures* relating to the early worship of God—antecedent to His incarnation. 2nd. In the *persons* of prophets, priests, and kings of the Old Testament history. 3rd. In the promises concerning Him and to Him and through Him to man. And lastly, in *personal* manifestation to your heart and mine.

What think of ye Him? Upon Peter's confession of faith Jesus said, "Blessed art thou, Simon Bar-Jona; flesh and blood hath not *revealed* this unto thee, but My Father which is in heaven." Christ is hidden to the wise and prudent and revealed unto babes. As it is not merely *abstract truth*, but *applied truth* that saves, so it is not merely Christ in heaven, but Christ in the heart, that constitutes salvation—Christ in you, the hope of glory.

IV. *Reserved.* This word reserved is prospective and suggestive. Some are reserved unto judgment: "To whom the mist of darkness," "to whom the *blackness* of darkness is reserved for ever." The heaven and earth are reserved unto fire, and the rebellious angels are said to be "reserved in everlasting chains unto the judgment of the great day." "The Lord reserveth wrath for His enemies," but the saints have an inheritance reserved in heaven for them, and that is all wrapt up in the original Heir—Jesus. Men of the world have their portion in this life, but the saint's portion is reserved. The brightest believer, however great and abounding his comforts, however clear his vision, has only a *foretaste*. "If so be ye have *tasted*." "There is a river, the *streams* whereof shall make glad the city of God." "But thou hast kept the best wine until now," will be the exclamation of the saints in glory. "Here we see through a glass darkly, but then face to face." It doth not yet appear what we shall be; peace and perfection, rest and blessedness, are not here, but in heaven where Jesus is: "In whom are hid all the treasures of wisdom and knowledge," grace and salvation.

RUFUS.

"MY SHEPHERD" (PSA. XXIII. 1).

BY PASTOR A. E. REALFF, GUILDFORD.

DAVID had been a shepherd in his early days. He tells us himself that when the Lord called him by the word of Samuel, that is what he was (Psa. lxxviii. 70, 71); and in the same Psalm he speaks of Jehovah as the Chief Shepherd or Pastor of His people (*vide ver. 52—54*). In the last verse of the Psalm previous, Jehovah is spoken of under the same beautiful figure. But Jehovah-Jesus is thus set forth frequently in the Old Testament, supposing the portions just quoted to refer unto the Father. What else do we understand by dying Jacob's reference to "the Shepherd, the stone of Israel" (Gen. xlix. 24); Isaiah's prophecy concerning Him who should "feed His flock like a shepherd," gathering "the lambs with His arm," &c. (Isa. xl. 9—11); Ezekiel's striking language, "I will set up one Shepherd over them, and He shall feed them, even My servant *David*"—*i.e.*, the Beloved, meaning Christ, God's "beloved Son," and the Church's "beloved," too—and Zechariah's still more startling words, "Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts."

Jesus is an omnipresent Shepherd. He is, by His Spirit's power, in all places where His people are, yea, with *each one* of them. They are all dear to Him, even the most enfeebled, the weakest, the youngest, the most erring. They differ much in temperament, constitution, habit, age, and circumstances; but His eye watches over them all for good, and that at all times, yea, every moment.

Jesus is an omniscient Shepherd. He not only sees every one of His sheep, and that at every moment of every day and night, He sees also their wants, knows all their desires, feelings, fears, doubts; and hears all their prayers, whether expressed or only the silent breathing of their hearts. He sees, moreover, their foes, both within and without, knows all the plotting of the devil against them, and has promised to take care that no weapon that is formed against them shall prosper, and that every tongue that riseth in judgment against them shall be condemned (Isa. liv. 17). So great is His love unto all those redeemed by His precious blood, that He watches over them all the days of their unregeneracy, and when the set time arrives, He calls them effectually by His grace; for—

"There is a period known to God,
When all the sheep, redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold, and enter in."

Jesus is an omnipotent Shepherd, for He is the Almighty God (Rev. i. 8); therefore He can do everything for them which His loving heart prompts, and which He has declared He will do. Hence He is "the good Shepherd" who "giveth His life for the sheep" (John x. 11); the "great Shepherd of the sheep" (Heb. xiii. 20); and "the chief Shepherd" (1 Peter v. 1—4). He is, therefore, the Shepherd over all the shepherds of His flock, the Pastor of pastors.

Well do I remember preaching from this text once in the early days of my ministry. It was in the year 1873, at a crowded cottage meeting recently established at a little place named Spelbrook, in Hertfordshire, and on the borders of Essex, where at that period I was accustomed to address a humble gathering of simple folk on the afternoon of each

Lord's-day. I had been contemplating quite a different text and subject during the week for this my rural congregation, but a circumstance came to knowledge on the Saturday, which distressed my mind and led me to abandon them. This was a great trial to me in those early days of preaching, but I felt it was of the Lord and must be right. I therefore, at the last moment as it were, besought Him to lead me to another and more suitable theme, when these words were opened up. The divetting circumstance which distressed me was this—one of my regular hearers, a shepherd, whose snowy locks had often attracted my attention, and called forth my sympathies, was walking over a railway crossing, and, being deaf, did not hear a coming train. He was knocked down and killed.

When we met for worship, I made some allusion to the sad circumstance, and endeavoured to press home the warning which it contained. My rustic auditory seemed much affected, as indeed I was myself; but I observed one person to be particularly so. It was the wife of a farm labourer, who sat in front of me, and who regularly walked some distance to this service. I knew her as an attentive hearer, but that was all. She wept all through the sermon, but at its close departed without saying a word. During the week I called upon her, hoping to hear that she had at that time received converting grace. She treated me with respect, but was taciturn, and apparently sullen. I took my departure, therefore, in disappointment and grief.

At that time I also had a Sunday morning early prayer-meeting, which I conducted in the Infants' School, Sawbridgeworth, kindly lent me for that purpose by my esteemed friend, Miss Wallis, who was the chief supporter and trustee of the school. The husband of the woman just mentioned regularly attended this early meeting, and engaged frequently in prayer. His language was simple enough, but his supplications were very earnest, and he frequently delivered them with many sobs and tears. This man had told me about his wife. For a long time she had been the subject of his wrestlings in private at the throne of grace.

A whole year passed away, when one morning I observed that he was more than ordinarily affected, yet overflowing with joy and thanksgiving. The little meeting being concluded, he came up to me, and, wiping away the big tears with a large red handkerchief, he said in his simple way, "Ye maun despair for Spelbrook, sir." I did not understand him, and asked him again. He repeated the same language; still I was at a loss to know his meaning. Then he added, choking with sobs, "My wife's convarted, sir!" I said, "I'm glad to hear it, my dear friend; but what has that to do with Spelbrook?" "Oh," he said, "she will tell you it's all through a sarment of yourn on the Shepherd." I called upon her shortly afterwards, and found it so. God had thus blessed the word spoken twelve months before. She was one of the sheep of the Good Shepherd's fold, and He had now effectually called her by His grace.

And thus He is ever proving Himself to be the Chief Pastor, calling and leading "His own sheep by name." He raises them all up out of the ruins of the fall; and then continually appears to provide for all their wants.

O'ERFLOWING GRACE.

"O the delights, the heavenly joys,
The glories of the place,
Where Jesus sheds the brightest beams
Of His o'erflowing grace.

I DO like that expression, "o'erflowing grace." It seems to say, He not only has grace to save us from sin, death, hell, and the grave, and to give us an inheritance among all them that are sanctified; but He has the grace of benignant joy in seeing all His redeemed so happy in His presence. This was a part of the joy that was set before Him, that He endured the cross, despising the shame, and is now set down at the right hand of the throne of God. The promise to Him was: "He shall see of the travail of His Soul and shall be satisfied." When He had finished the work the Father gave Him to do, His prayer was: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me:" and the redeemed soul who can feel no real satisfaction so long as it is imprisoned in the sinful tabernacle, anticipates the joy of satisfaction, in the words of the Psalmist: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." So that there will be mutual satisfaction and joy, both with Saviour and saved. The beloved disciple also seems to endeavour to raise our minds above the things of this time-state, to anticipate the joy of complete satisfaction, when he writes, "Beloved, now are we the sons of God"; even now, though we do dwell in these sinful tabernacles, "we are the sons of God; and it doth not yet appear what we shall be"; there is nothing on this earth to compare with our future likeness; "but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." And what that likeness is, we may get a glimpse on the Mount of Transfiguration, but for a more ample description see Rev. i. 13—16: so glorious that even the beloved disciple, who laid his head on Jesus' bosom while on earth, says, "When I saw Him, I fell at His feet as dead." Too glorious for mortal eyes to behold, unless fortified by that gracious "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

"And while our faith enjoys this sight,
We long to leave our clay;
And wish Thy fiery chariots, Lord,
To fetch our souls away."

A. BEREAN.

WE underrate anything that is at our elbow. Should Christ throw Himself in our bosom and lap, while we are in a morning sleep, He should not have the marrow and flower of our esteem. It is good there be some fire in us meeting with water, while we seek after Christ.—*Rutherford*.

GOD has written a law and a gospel; the law to humble us, and the gospel to comfort us; the law to cast us down, and the gospel to raise us up; the law to convince us of our misery, and the gospel to convince us of His mercy; the law to discover sin, and the gospel to discover grace and Christ.—*John Mason*.

POPULAR MISCONCEPTION OF CALVINISTIC DOCTRINE.

BY R. THOMSON, PASTOR, CLAPHAM JUNCTION.

THE other day, in perusing an exposition of the doctrines of grace, I came across one sentence that specially arrested my attention, and that gave birth to a series of reflections, some of which I shall try to commit to paper.

The sentence ran thus:—"It is a fact that the system of doctrines called Calvinistic is so *exceedingly simple* and so readily learned that, as a system of divinity, it is more easily taught and more easily grasped by unlettered minds than any other." This is a statement which all of us who know and love the truth are doubtless ready to subscribe. We clearly perceive that Calvinism is not only the most scriptural but by far the simplest, most coherent, most lucid, and intelligible of all plans of salvation which have ever been propounded. Compared with it, the Arminian scheme is a mass of confusion and folly. It is marvellous how any one can profess to make head or tail of a scheme which teaches such utterly inconsistent doctrines as that Christ has redeemed all mankind, and yet millions of those redeemed ones will finally perish; that grace is needed for all spiritual activities, and yet the natural man may through the exercise of his own free will repent of sin and turn unto God; that faith is the gift of God, and yet there are those who will be damned on account of their not possessing this gift; that God loves everybody alike, and yet myriads of souls whom He loves just as much as He loves saints in glory will be everlasting lost; that believers are children of God, and yet they may become children of the devil within the space of half-an-hour; that God is Almighty, and yet He may be defeated (and to a large extent is defeated) in His efforts to save the whole world. This is the sort of thing which we frequently hear described as "the simple gospel" by people who declaim against Calvinism as a theology far too deep and abstruse for ordinary folks to comprehend. We do not deny that the ocean of truth has its profundities, that the most enlightened saint may well exclaim with the apostle—"O the *depth* of the riches both of the wisdom and knowledge of God!" but it has likewise got its simplicities, and in contrast with the illogical, self-contradictory assertions of Arminianism, the theology of the Word of God is as light unto darkness.

It would be interesting and no doubt profitable to inquire into the cause or causes of this astonishing circumstance—viz., that by the vast majority of professing Christians in our land a system which is but a mass of absurdity and confusion should be regarded as "the *simple* gospel," whilst that plan of salvation which the Bible sets forth—a plan that exhibits all the attributes of God working together in sublime and perfect harmony in the accomplishment of human redemption—is habitually spoken of as so elaborate, abstract, and metaphysical, as to be quite beyond the reach of common understandings. In this paper I do not propose to make any exhaustive investigation into the matter. I will merely suggest and briefly comment upon a few of those things which seem to me to count in some measure for this popular mistake concerning our creed.

There are many who speak thus regarding the truth through *sheer ignorance*. It may truly be affirmed of such that they do not know what they are talking about. They have never taken the trouble to inquire

what it is which Calvinists really do believe. They have done nothing more than imbibe the notion that Calvinism is something abhorrent to the moral sense, that it represents the Deity as an arbitrary and remorseless fiend, that it consigns all or most infants to everlasting torment, that it proclaims the salvation of a chosen people who are sure to go to heaven even though they shall live and die in a state of open rebellion against the laws of God; and under the influence of such delusions as these they say, and rightly say, that it passes man's understanding to conceive how a creed like that could have emanated from a God who is holy and just and good. Ignorant that it is "through sanctification of the Spirit" that God hath from the beginning chosen His people to salvation, that His sovereign call is a call to holiness as well as to eternal life, it is not to be wondered at that they should fail to apprehend how the dogmas which they ignorantly think we have embraced can be reconciled with the revealed attributes of Him of whom it is written that "righteousness and judgment are the habitation of His throne," and that they should in consequence of their own misapprehensions look upon our creed as the very reverse of what is simple and intelligible.

There are others who, whilst well-informed with respect to the articles of our belief, continue to regard Calvinism as an utterly incomprehensible scheme, because they cannot *make it square with certain of their own preconceived ideas*. They quite understand that no man is to be considered elect who lives a wicked or worldly life, but they cannot (and who could?) harmonize the doctrine of election with what they deem to be a perfectly axiomatic truth—viz., the universality of God's love, nor can they make the particularity of Christ's redemption consist with what is equally axiomatic or self-evident in their reckoning—viz., the duty of all men to believe in Jesus and the duty of all preachers to offer salvation to every creature. They know what we mean by a covenant of grace "ordered in all things and sure," but neither can they perceive any way of reconciling that with one of the earliest and most deeply rooted of all the religious notions which they have imbibed—viz., that to as many as hear the Gospel a *chance* is given to make their peace with God. Baffled in the vain attempt to discover a way of harmonizing such totally irreconcilable doctrines, it is not surprising that many should assert that Calvinism is the most recondite, perplexing, and puzzling system of divinity which was ever invented. It cannot be otherwise, so long as they cling to those fallacies which blind the mental vision and utterly confound the intellect. The unscriptural dogmas just alluded to will first have to be dethroned from the place of authority and influence which they occupy in their minds, before they can be expected to obtain a glimpse of that delightful simplicity and heavenly symmetry which distinguish the doctrines of grace.

Then there are those who, in seeking to represent gospel-truth as something far beyond the reach of the understanding of ordinary people, would appear to be actuated by *sheer animosity*. We entertain the charitable opinion that they are less numerous than the other sections of our opponents, but there is sufficient reason to believe that they are by no means few. We can but pray for such, that it may please God to take away the hardness from their hearts. It is Satan, of course, who is at the bottom of all their endeavours to hide the fair face of truth by drawing a veil of obscurity over its clearly-cut features, according as it is written—

“in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” We do not wonder that Arminianism has in so many quarters developed into a system which denies, amongst other things, the personal and real existence of the prince of darkness, seeing it is he whom Scripture represents as the chief adversary of “the glorious Gospel of Christ.” Even abandoned men do not like the idea of sharing with the evil one their animosity to divine truth, therefore they boldly aver that there is no devil.

In conclusion, I would remark that one of the best of all answers which may be made to this charge of obscurity which is so often brought against the truth is to be found in the intellectual and educational status of the vast majority of those who by grace have been led to see its simplicity and its beauty. Were we to draw our conclusions from those accusations of vagueness and unintelligibility which are commonly levelled against Calvinism, one would judge that it can only have been embraced by the more erudite of mankind, that none but deeply philosophical thinkers can have felt any attraction towards it. But what are the facts? Are not the apostle's words as true to-day as they have been in every preceding age—viz., “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty”? Yes, so long as the most devoted adherents of Calvinism are precisely the sort of men to whom any degree of obscurity in it would have rendered the whole thing meaningless—*i.e.*, such as are babes with respect to purely mental endowments, we can afford to treat with contempt the charge of lack of simplicity which it has been the lot of God's truth to endure.

THE CHILDREN'S PAGE.

SISSY'S DOUBLE JOURNEY.

THE day of starting for my promised holiday is come at last. People of all sorts and conditions crowd the platform. Steam is up, and the big engine seems as eager to be going as I am. Now a loud whistle, and with two or three mighty snorts she is off, true to time—a little too true for some few laggards who are left disappointed behind. Slowly and stately at first she takes her way past intricate points and signal-posts, but soon her speed increases. Now we pass, as though it were a panorama, fields and villages with their wondering peoples. Still on, leaving junctions and sidings carefully alone, we drive ahead, nor stop till the panting engine seems to cry out for water, and the wary officials come round to examine and clip tickets, while others tap the wheels to see if they are sound.

Then on again, rattle and shake, more fields and houses, and yet still more. Now our busy tongues are quieting, our eyes no longer look out in surprise on the rural scenery. I feel tired and drowsy. I—what does this mean?

My journey begins again. All its features are repeated, but under strangely different conditions. Something other than my body was con-

cerned and another meaning attached to the details of my progress. No more pasteboard ticket now, but a *new heart* was the passport for this journey, presented freely by One who alone had the disposal of such, at an infinite cost to Himself. The confidence in the driver was transformed into *simple but implicit trust* in my present Conductor—the Holy Spirit. Those we were leaving behind were continually saying, “*There’s time enough yet,*” but they did not appear to find the time, and, alas! we journeyed without them.

The third-class accommodation, contrasting though it did with the cushioned comforts of the first-class, I saw was right for me. I was content with such arrangements for my journey as my Conductor in His infinite wisdom chose to make. “*He knoweth the way that I take*” reconciled me to any little discomforts I had, and while others were perhaps having a little easier time of it (though I learnt afterwards that those cushions were not always so comfortable as they seemed), I was after all going to the same place and at the same rate. By consulting the guide, changing of carriages, detention at junctions and cross-country travelling were avoided; I was in a through train. So the Holy Guide I now consulted showed me where the turnings were that would lead me out of the right way, and gave me full directions for the through journey. Yes, there were the same stoppages I noticed before: the flutter to find my ticket, its examination, the testing of wheels, the opportunity for refreshment. So now I looked for my new ticket; had it examined by the Searcher of all hearts. The testing of my love and faith induced prayer with thanksgiving for journeying mercies, while promises of help refreshed and comforted me.

Soon succeeded joyful anticipations of the now quickly-approaching end of my journey. I looked forward to seeing Him who had conducted me all through—Him who, though I had not seen, I had learnt to love and trust. These anticipations filled me with such joy that in my delight I cried out and—awoke. We were at the end of our long journey, and there were my friends awaiting me on the platform. It was a real journey after all. The other must have been a dream; but was it only a dream? or had I really begun that other journey? Had Jesus, young though I am, brought me to look to Him for salvation? Was I willing to receive Him for my Guide and to walk according to His precious Word? Do my prayers go out to Him daily for more faith and strength, and am I content that the spring-time of my life should be devoted to His service? Will He accept such service and may I look forward to seeing Him and meeting those who have gone before when life’s journey with me is ended?

Dear reader, I think our young traveller, by the grace of God, knew how to answer these all-important questions. Do you? “Lord, be Thou the guide of my youth,” is a powerful and prevailing prayer with which to start on life’s journey. May the Lord enable you to use it; for—

“All who early seek His face
Shall surely taste His love;
Jesus shall guide them by His grace,
To dwell with Him above.”

ALBERT STEELE.

BAPTIST WORTHIES.

 MR. A. RONECKLES.

DEAR MR. WINTERS,—With deep regret I have to inform you of the death of our brother Mr. Runeckles, a member of the Church at "Ebenezer," Clapham, who died on Friday, Sept. 16th, at Hoxton House Asylum, aged 59. For about three weeks prior to Aug. 2nd he appeared strange in his mind at intervals, and on that day he was found on his bed quite prostrate and his mind almost gone, and continued to get worse up to the 10th of that month, when he was removed to the Wandsworth Infirmary, and from there to the Asylum, and from that time he never spoke or appeared to know anyone. As he was living away from his family, it is not known what happened to him to cause the almost sudden bodily affliction. He had been a member with us for 14 years, and for many years has served the Churches as a "supply" both in town and country; but the Lord hath need of him, and has bid him "come up higher." How true are the words of the poet:—

"Part have crossed the flood,
And part are crossing now."

His mortal remains were laid to rest in Norwood Cemetery on Sept. 23rd.

A. HODGES.

72, Hubert-grove, Stockwell.

 MR. NATHANIEL OAKLEY.

Nathaniel Oakley entered his eternal rest on Aug. 20th, his mortal pilgrimage having extended over 77 years. The date of his new birth is uncertain, but he was baptized in early manhood by the late James Wells. From my earliest recollections I can remember his walking to and fro to both services on the Sunday to the old Surrey Tabernacle from St. Pancras or Marylebone, the two parishes between which he divided his whole life-residence. He profited so much under the ministry of the Surrey Tabernacle pastor that he was not only a constant attendant at the week-evening services there, but also at Bartlett's-buildings, where Mr. Wells used to preach on Friday evenings. Many a time, as a lad, on leaving my employment in Fleet-street, would I meet my father at these services and walk home together, for the ministry that was so blessed to him was also profitable and attractive to his son, though, as yet, he possessed no saving knowledge of the truth. I believe it was in a room in the vicinity of Gray's-inn-road that my father first began to speak in his Master's name, and for a period thereafter of about twenty years he became an acceptable supply to many of the Churches destitute of pastors. Some of these Churches he used to serve regularly, as at Epping, where, for a number of years, he preached on the first Lord's-days, administering the ordinance. His last regular services were at Prittlewell. Ultimately, about two years ago, his memory failed him, and he was obliged to give up preaching, but would often take part in the various meetings of the Metropolitan Churches, in most of which he was well known. He also fulfilled the office of deacon for many years at Homerton-row, of which Church he remained a member till translated to the Church above. His end was quite peaceful. For several months prior thereto his mind had become a total blank, and he was quite unconscious the last four days. He was buried

on Aug. 25th; Mr. Belcher, the present pastor of Homerton-row, officiating at the grave, speaking kindly words of comfort to the bereaved relatives, who sorrowed not as those without hope of a reuniting, and who fully realized that for him whom they had lain in the grave to live was Christ, but to die was gain. A memorial service was held at Homerton on the following Sunday evening. G. O.

MR. CHARLES H. FLINT.

Our departed brother was born in London on April 12th, 1820. Having lost his mother when he was seven years old, he went to live with his grandmother, a godly woman, who exercised extraordinary care over the youth, of whom it might have been said: "Take this child, and nurse it for Me." From a poetical piece written some years ago, we find that our brother lived for 16 years without the fear of God, and drank in evil, treading in ways of wickedness from love of it. But God's rich mercy stopped him in his 17th year, and led him for some years to the place where many of God's saints have often been refreshed—the chapel in Great Alie-street, Whitechapel. At 19 he was baptized, and was enabled by grace to live a life of dependence upon God, who honoured him in making him useful to several causes of truth. The pages of the older E.V.'s tell us of his heart's interest in the cause at Cranmer-court, Clapham-road, where the sainted R. S. Bird and others held forth the word of life. It was our brother's delight to be a "hewer of wood and a drawer of water" in the cause of God, and his own hands laboured to build (and, I believe, to *give*) two cottages which should be a means of support to the house of God.

After a time he became a member, and subsequently a deacon, at Ebenezer, Clapham, under the able ministry of the late Mr. H. Hall. Some years of service and happy fellowship there, then in retirement from active service for a while. Ultimately, his feet were led to the Old Brixton Tabernacle, Russell-street, where, as precentor in the chapel and teacher in the school, he was loved and respected. But the prophecy of his grandmother, that he would one day preach the Gospel, was fulfilled, and in many country chapels his versatile gifts and genial manner made him a welcome occupant of the pulpit and a loved visitor in the homes of the friends. He subsequently received a call to the mission hall at Kensington-park-road, W., where, in loving service, he continued until a few months ago, when obliged by declining health to lay down his regular labour. He was confined to his bed for several weeks, and was visited by several of his friends who knew and loved him, and to whom he was able to bear a plain testimony of keeping and preserving grace. He was never one to experience ecstatic enjoyment, nor was he suffered to live on the brink of despair; his attitude of soul may be best described, as suiting the general condition of his mind: "I will hope continually, and praise Thee more and more" (Psa. lxxi. 14). He was a man of one book, and that the Bible; the chronology always had a peculiar fascination for him, and the way in which he could interest children in the services pertaining to the ancient tabernacle worship was remarkable. The Word of God was hid in his heart, not with a view to concealment, but as a treasure to be cherished, and only those who were privileged to listen to him could understand how much the Bible was his. He was an incessant talker, but always upon "good things;"

his experience running much on the same lines as Tiptaft, Kershaw, Gadsby, and the like, whose sayings he often quoted with evident relish. He adorned the doctrine of God our Saviour in *all* things; his hands ministered to his necessities that he might not be chargeable to the Church of God, and he had the satisfaction of knowing that his services were appreciated, while they endeared him to many. His quaintness, his originality, his sturdy adherence to the truth as he knew and loved it, and, above all, his fervent desire for a more intimate acquaintance with the God of his salvation, all remain as a fragrant memory. His was a striking instance of the grandeur imparted by grace to acts of devotion, and his life affords to all who knew it the encouragement that, after patient toil, the coming of the Lord (in consolation, in experience, and in fact) draweth nigh.

P. M.

[A brief account of the death, burial, &c., of Mr. C. H. Flint, contributed by Mr. S. G. Brown, will be found in our October issue, page 330. "The memory of the just is blessed."—ED.]

SERVICE.

CANNOT boast of constant joy, as some of Thine can tell;
The things I would not, those I do, too oft, Thou knowest well;
Sin saddens and perplexes me, and leaves my heart in pain,
Until I hear Thy welcome voice forgiveness breathe again.

But I *do* love Thee for *Thy* love, and long to love Thee more;—
Thy love so grand, so pure, so free, my weakness doth adore;
And I will ask Thee, Lord, to make *my* love more like Thine own,
Till perfect love possess me, as I stand before Thy throne.

I cannot tell with thrilling tones, to multitudes around,
The blessedness of trusting in the Saviour I have found;
But pray for all the grace I need to speak with liberty,
The "word in season" to the soul that pants for life in Thee.

And help me, Lord, before the *ones* and *twos* Thy name confess;
O save me from the tempter's power and my own cowardice;
And if it please Thee, use e'en me, to call Thy wanderer home,
Or warn some careless sinners from Thy greater "wrath to come."

I cannot scribe whole volumes on Thy wondrous works or word,
But when I write, may I but do it for *Thy* sake, O Lord.
I cannot sing as many can, on high-strung notes and clear,
Yet, Master, use my little voice some weary hearts to cheer.

Show me *how* *Thou* wouldst have me act and speak, as days glide by;
I dare not trust myself I know, but on Thy strength rely.
Keep *Thou* me faithful, keep me true, as *Thou* wouldst have me be,
And make me everything forsake, to find my all in Thee.

ADA COZENS.

GOD is always present with His people, and that for gracious purposes, and not as a bare spectator, so as to proportion and measure out their afflictions to them, that they may not be above their strength, nor have more than they need.—*Bunyan*.

IT is enough to fill the soul of any man with horror and amazement, to consider the ways and ends of most of them that are entrusted with this world's goods. Is it not evident, that all their lives they seem industriously to take care that they may perish eternally?—*Owen*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

"A GOOD DAY."

"For we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David."—1 Sam. xxv. 8.

WHEN David was in the wilderness of Paran, he sent to Nabal, who was a rich cattle-owner of the district, at shearing time; and with most respectful salutations, and earnest entreaty, requested a supply of the necessaries of life; of which Nabal had abundance, and David just then so little; and one of the arguments which David put into the mouths of his young men, to back their plea, was this: "For we come in a good day." Sheep-shearing time is a good time, for wool generally fetches a good round sum.

"A good day," we fancy some of our friends are saying, "very few good days in these times. What with bad harvests, agricultural depression, foreign competition, strikes, high rates, and the multiplied exigencies, and expenses of business and family, we can hardly make ends meet."

That it is so, we know. But do you never have a good day? When you receive a cheque on account of a somewhat large order; or, for a bad or doubtful debt, which you never thought of getting; or, a demand for a certain article, which causes a brisk turnover for a time? Oh, yes! a good day comes to the saddest and the poorest of us at times.

"Most naked plants renew both fruit and flower,
And driest soil suck in some moistening shower;
Unmingled joys here to no man befall;
Who least, hath some; who most, hath never all."

Surely the Strict Baptist Mission comes in a good day to some of the readers of the E. V. & G. H. Most people are sharp nowadays, they ask for the discount; but some do not. They are above that sort of a thing. But the "servants" of the Strict Baptist Mission are not above asking for it. Dear friend, whenever you save a discount, send it on to them," for they come in a good day." You may have a loss before the year is out, and if that should happen (and we hope it may not), it will be a pleasant reflection that you have sent a donation to the Strict Baptist Mission beforehand. When you are studying the balance at your bankers, and the just claims upon it, think that there are no juster claims than those of the Strict Baptist Mission.

Are your debts all paid? Then send

a thank-offering to the Strict Baptist Mission.

But supposing it is not a good day with many of our dear friends in the way we have hinted, yet we must preach from the text; for if providence ebbs, grace flows, and

"Mercy's first ray makes a good day,
To every seeking soul."

If you are one of those who are reconciled to God by the death of His Son; and if the Lord hath sent the word of that reconciliation into your heart by His Spirit, whereby the natural enmity of your carnal mind is slain, and a spirit of filial fear created: Oh, we are sure, that we come in a good day, and that you can unite with us in saying, "Bless the Lord, O my soul, and forget not all His benefits"; or, in the words of David at another time, "What shall I render unto the Lord for all His benefits towards me?" What shall you render? The word is nigh thee that will answer: Aid to the Strict Baptist Mission.

Notice that when David sent his servants to Nabal, they were to make a free use of his name; for, persecuted and poor as he then was, and not yet come to the Throne, his name was supposed to carry a little weight with it in Carmel. So he says, "Go to Nabal, and greet him in my name"; or, as it is in the margin, "Ask him in my name of peace."

Dear friends, our brethren, the president, secretaries, and treasurers of the Strict Baptist Mission; yea, the brethren also in India and Ceylon; greet you in the name of Jesus Christ our Lord. They ask you, in His name of peace, "Wherefore let the young men find favour in thine eyes, for we come in a good day: 'Give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David,' for Jesus' sake. That is the plea that prevails above. Shall it not still have a magnetic influence in the Church below? "And when David's young men came they spake to Nabal, according to all those words, in the name of David, and ceased" (margin—rested). Like them, we rest in the promise of our God, and in anticipation of the willing help of His people.

RUFUS.

WALTHAM ABBEY (EBENEZER).—Harvest thanksgiving services were held on Thursday, September 29th, when a large number of kind friends as usual from Limehouse, accompanied by their beloved pastor, Mr. F. C. Holden, united with us. We were extremely sorry our beloved brother Mr. G. Turner was unable to be present, but thank him for

his good wishes and timely help, and trust he will be restored to health speedily. For several years the friends at Elim and their pastor have attended our harvest thanksgiving services and for which we cannot thank them enough. Brother F. C. Holden preached a sweet and savoury sermon in the afternoon from Psa. lxxv. 9, "Thou visitest the earth." The spacious school-room was crowded with friends, who much enjoyed tea. In the evening our highly-esteemed brother G. J. Baldwin, of Limehouse, kindly and ably occupied the chair, as on several similar occasions, and after reading in an impressive manner Psa. cxxii., our ever-helpful brother J. W. Banks offered fervent prayer. In the course of the respective addresses loving mention was made of the late Mr. James Lee and Mr. W. Kempston, who frequently visited the cause at Ebenezer. (We sincerely hope friends will liberally respond to the *appeal* made by the kind pastor and friends at Elim in the interest of the destitute widow of our late brother Kempston). Very suitable and profitable speeches were delivered during the evening by brethren G. J. Baldwin (chairman), F. C. Holden, G. Lovelock, A. Pounds (in the place of brother G. Turner), W. Lowrie, G. Webb, and the pastor W. Winters. Although the latter part of the day was unfavourable, being very wet, the services were well attended. Kind friends Alfry, Walters, Howard, W. James, Brett, Death, and many others were in the company. It was the best harvest meeting ever held in Ebenezer, Waltham Abbey. Praise the Lord, Amen.

POPLAR.—There is no man in our denomination who is more respected by, and has the hearty sympathy of, his brethren than our brother H. F. Noyes, of Bethel, High-street, Poplar. On Tuesday, Sept. 20th, the tenth anniversary of our brother's pastorate was held. Mr. Cornwell preached in the afternoon; the afflictions of the Lord's people and the glory awaiting them were feelingly alluded to. In the evening brother W. Abbott presided, and was supported on the platform by brethren Cornwell, W. H. Lee, Holden, Maycock, Belcher, Mobbs, and others, who gave most interesting and experimental addresses on the Christian pathway, from the Slough of Despond to the gates of the Celestial City. An interesting feature in connection with the meeting was the presentation of a purse containing £10 to the pastor. Our young brother, Israel Welstand, in most affectionate terms, addressed his pastor, and handed him "this small token of Christian love and esteem." The pastor was taken by surprise, and acknowledged the kindness of his friends in suitable terms. This is very praiseworthy of the

little Church at Bethel. Mr. Bond offered prayer. The chairman said he had very much enjoyed the meeting, and a few words were spoken by—J. W. B.

SOHO.—To commemorate the completion of the 18th year's pastorate at Soho of our beloved brother Mr. John Box, on Tuesday, Oct. 4th, a large number of friends came together from various parts of the metropolis and the suburbs. The body of the chapel was well-nigh full in the afternoon, to listen to an address by Mr. W. J. Styles on "Duty-faith, Weighed and Wanting; the Record of One Hundred Years," and to unite in the devotional exercises. The address was much appreciated, and many expressed a desire to see it in print. The large school-room was filled at tea-time. At half-past six the evening service commenced by singing the hymn beginning, "The Lord in Zion placed His name." Mr. Sampson, of Keppel-street, read 2 Cor. iv., and offered prayer. Mr. Box expressed his gratitude to God for constraining so many friends to come and unite in celebrating the 18th anniversary of his pastorate at Soho. In the course of his address he said: The work of the ministry is a blessed employ. I am a happy man in the work. I love the Gospel I preach, and my desire is that sinners may be converted, and God's people fed, and by the Spirit's aid I may be able to bring forth from this precious Book things new and old. I am favoured with good deacons, good praying men, who have a deep regard for one another. I am thankful for the band of young workers, teachers in the school, sick visitors, and tract distributors. Many of our friends have left the neighbourhood, which has made us sad; but we have our encouragements in constantly hearing of the Word being blessed. Thank God (said Mr. Box, in concluding his heartfelt address) the Church is united, we are at peace, and live in each other's affection as brethren and sisters in Christ. Brother J. H. Lynn gave a most Scriptural, intelligent, and powerful address against the Duty-faith dogma. Brethren John Bush, Beecher, Squirrel, and Davis followed with some practical and experimental remarks, all testifying their Christian esteem for the beloved pastor of Soho and his flock. Brethren J. and E. Flegg, J. Bennett, J. Mote, J. Taylor, G. Palmer, and H. F. Noyes were present, some of whom took part in the sacred services of the day.

CROYDON (SALEM).—Sept. 29th was the day of our public thanksgiving in commemoration of the harvest. Our brother O. S. Dolbey was the afternoon preacher, and a most blessed time we had in listening to his most suitable and Christ-exalting sermon. Having

announced his text, "He gave them bread from heaven," &c., he proceeded gently to open up the beautiful figure, the effects produced by the blessing of the Holy Spirit being manifest in the liberty the preacher seemed to realize as he spoke words of vital truth, and by the same influence the blessing was applied to our hearts. The time passed away all too soon. A good company then took tea, and much sweet fellowship was enjoyed. At the evening meeting we were most thankful that our beloved brother Barmore was well enough to preside. After singing, the chairman read and most suitably commented upon Psa. lxxv., and called upon brother Cullingford, who was helped in prayer. The meeting was conducted in the most orderly manner. Suitable addresses were delivered by brethren Dolbey, Crook, Tooke, Bootle, Copeland, and the pastor, which were much enjoyed. The chairman announced that through the pastor's illness, &c., the sum required to bring up the finance was £15. After the evening collection had been taken, through the liberality of our chairman and kind friends whose names we may not mention, the noble sum of £12 4s. was announced. The chairman said although the friends had been very liberal and kind, he did not like to be beaten. He would further give the 16s., if the friends would make up the £2. This was afterwards done. "All hail the power of Jesus's name!" closed the meeting. On the Monday evening we held a special thanksgiving meeting to our kind heavenly Father for thus blessing us.—J. C.

GRUNDISBURGH.—In this honoured and commodious sanctuary our esteemed brethren celebrated, on September 26th, another harvest thanksgiving service. Between five and six o'clock a goodly number assembled together for tea. At seven the meeting was commenced with singing a suitable hymn of praise, after which our aged brother Wilson, deacon of Otley, invoked a blessing on the evening's proceedings. Brethren Harsant, Frankland, Block, and Sadler gave addresses. The service terminated with Mr. Reynolds announcing a harvest thanksgiving hymn, which the congregation cheerfully sung.—H. E. SADLER, 48, St. George's-street, Ipswich.

TOLLINGTON PARK (ZOAR CHAPEL).—The fifteenth anniversary services were celebrated on Sept. 25th. Mr. Dibley, of Tunbridge, preached morning and evening. On the following Tuesday Mr. Sinden delivered, in the afternoon, a very encouraging discourse; at five o'clock tea was provided, of which a goodly number of friends partook. A public meeting was held at 6.30. Mr. Oliver kindly presided, in the unavoidable absence of our much-

esteemed friend Mr. W. Abbott, of Chadwell-street. The chairman having briefly expressed the pleasure he felt in being present, announced the opening hymn, and read a portion of Scripture, then called upon brother Capelin, who very earnestly invoked the Lord's presence and blessing upon those assembled, and for continued supplies of help to maintain the cause. Mr. W. Osmond first addressed the meeting, in a very suitable and spiritual tone, from Psa. xxix. 11; Mr. Thorn (senior deacon) made a few remarks in reference to the progress and requirements of the Church; followed by an animating and timely address by brother Hewitt from Judges vi. 14; brother J. Parnell, in a clear and scriptural manner, dwelt upon Heb. vii. 25; a concise exposition on Psa. cvii. 7, by brother Othen, brought the meeting to a close. The occasion was one of spiritual enjoyment, and the collections testified of the sympathy and kindness of our friends.—H. D. SANDELL.

WHITESTONE BAPTIST CHAPEL (NEAR HEREFORD).—Dear Mr. Winters.—A harvest thanksgiving service was held at the above on October 6. Addresses were given by brethren Clarke, Nash, and the pastor (Mr. Price). The choir, under the able direction of Miss Nellie Godwin, organist, rendered an anthem, "Ye shall dwell in the land." There was a good attendance. The collection (£1 13s. 10d.) was given to the Hereford Infirmary. For nearly nine years I have been plodding on at the above place, working with mine own hands in the week and preaching on Lord's-day and one evening in the week. We are a feeble folk, but the Lord is with us, and we are not without signs of His smile. I rejoice that you have been raised up again. May the Lord richly bless you, in the prayer of yours in Gospel bonds, W. PRICE. P.S.—This is the only Strict Baptist chapel in the county.

DUNMOW, ESSEX.—Dear Brother Winters,—We feel very grieved at the loss by death of dear brother Runneckles, as he was taken away so suddenly, though we know our loss is his gain. He had been with us most of last year and this, and we had hoped the Lord would have spared him to us awhile longer, as his labours have been greatly owned and blessed of God here. There are several waiting to unite with us, and no doubt, had the Lord spared him, they would have joined us by this time. We do pray the Lord to send us an under-shepherd to help build up and strengthen the little cause. Our eyes are up unto Him, and our expectations are from Him. Though few in number, we are in peace, and not in debt, for the Lord has hitherto supplied all our needs.—Yours sincerely, S. BELL.

METROPOLITAN ASSOCIATION OF
STRICT BAPTIST CHURCHES.

HALF-YEARLY MEETING.

Many representatives of Associated Churches were gathered together at the half-yearly meeting of pastors and delegates of the Metropolitan Association of Strict Baptist Churches, on Tuesday, October 11th, within the sacred walls of Shouldham-street Chapel, Bryanston-square. The chapel is a noble and respectable building, and (unlike many of our chapels) stands well to the front. Our honoured and esteemed brother, Mr. E. Beecher, is the pastor. The meeting began punctually at 2.30. Brother J. Box having expressed, with much feeling, his regret at the absence of our brother G. Turner (one of the worthy secretaries of the Association) through severe illness, the president, brother F. C. Holden announced Hymn No. 1:—

"Come, gracious Spirit, heavenly Dove,
With light and comfort from above."

After the hymn a portion of the Word of God was read, and brother S. T. Belcher, pastor of Homerton-row, offered earnest prayer. The president then gave a brief introductory address, which was most timely and suitable. He said, "Beloved brethren, it falls to my lot at the present moment to give you a hearty welcome in the name of the Lord as members of the Association of Strict Baptist Churches. We have not met here to-day to discuss political or social matters, although we would not altogether exclude them, but specially to consider the welfare of our beloved Association. As an Association we are distinct and separate from all other associations in this great metropolis by the doctrines and ordinances we hold, our order being close communion. Let us, therefore, dear brethren, do all we can for the Association and for each other's good. I was reading the other day a tract entitled, 'No other Gospel but the Gospel of Christ,' by a clergyman of the Church of England, in which the writer refers to the progress of Romanism and Ritualism in the Church of England, and says, 'Let us get back to the old gospel,' &c. Brethren, we have not gone from the old gospel, but are identified with that Gospel which is full of certainties. All other gospels are full of uncertainties, whether the gospel of Romanism, the gospel of Ritualism, the gospel of Fullerism, the gospel of Arminianism, or anything else of the kind. We are therefore, brethren, determined not to know anything among men save Jesus Christ, and Him crucified." Our brother Holden's address was much appreciated.

After the reading of the minutes, brother Box read a letter from the Church at Mayes-road, Wood-green, applying for membership, and after a few words of commendation from brethren R. E. Sears and W. Osmond,

the Church was duly received into union with the Association. Brother E. Mitchell, in support of the E. V. & G. H., kindly referred to the great spiritual good being done by the blessing of God through the Magazine, and urged, in well-chosen words, the Churches to further its interest by spreading it more widely abroad, and to encourage the Editor by sending a few *paid advertisements* of their forthcoming anniversary meetings. The Editor heartily thanked brother Mitchell for his loving and appropriate remarks. Brother J. W. Banks, as trade manager, supplemented the remarks of brother Mitchell by stating the real good the Magazine was doing, and that every effort should be put forth in order to circulate it everywhere. Our brother also drew attention to the large number of very poor saints there were who coveted the Magazine, but were unable to purchase it, and asked all friends present who could assist to see that the poor connected with their respective churches were regularly supplied with the Magazine *gratis* from private or other sources.

A letter was read from brother G. Turner, expressive of his regret in not being able to fill his post at the meeting through illness. It was proposed, seconded, and unanimously carried that a telegram of sympathy be sent immediately to our afflicted brother. Brother Harold Cooper spoke a few timely words in the interest of the Strict Baptist Mission and the excellent half-penny monthly magazine called *The Olive Branch*. Brother C. Cornwell spoke of the hopeful signs attending the progress of the "Place of Worship Emfranchisement Bill." Kindly reference was made by brother Box to the memory of the late hon. solicitor, Edward Mote, and to the valuable service he had so long rendered to the Association, also to Mr. James Mote, solicitor (so well known to the denomination as a godly and able brother), who had been asked to act as hon. solicitor to the Association, and had kindly consented to do so. Mr. Mote was then accepted, and expressed his willingness to do all he could to further the interest of the Association.

Brother E. Mitchell was then elected president, and brother R. E. Sears vice-president. The next annual meeting of the Association was appointed to be held at the Brixton Tabernaole, kindly offered by the pastor and deacons. The business of the afternoon, which was interspersed with singing and prayer, closed with prayer by the president. An excellent tea was served by able and willing hands in the spacious schoolroom below the chapel.

In the evening the chapel was well filled. After singing, brother Holden, the president, read Psa. cxxiii., and the following brethren offered fervent prayer:—C.

Cornwell, M. Branch, R. Thomson, E. White, and J. Box. Brother Mitchell proposed that a hearty vote of thanks be accorded the pastor, deacons, and members, especially the ladies, for their united kindness in allowing the use of the chapel, &c., on the occasion. The motion was warmly supported by brother Box, and unanimously carried. Brother E. Beecher, pastor, responded in a few suitable words. The sympathy of the meeting was then sent to our aged brother J. L. Meeres, by brother J. Taylor, after which our brother W. K. Squirrel, pastor of Hill-street, Dorset-square, ascended the pulpit and preached a most delightful sermon, based upon 1 Cor. xv. 58, and which all present seemed to appreciate. Prayer and the doxology closed one of the best half-yearly meetings of the M. A. S. B. C. ever attended by the Editor.

STOKE ASH, SUFFOLK.—The anniversary of the above place was held on Lord's-day, Sept. 11th. Our pastor, Mr. C. Hill, preached morning and afternoon; sermons were listened to with pleasure and delight. In the evening Mr. R. Mutimer, of Wilby, came and spoke sweetly of the blessed state of those people who know the joyful sound. Collections were very satisfactory. Harvest thanksgiving services were held on Oct. 6th; but owing to heavy rains—the waters were so swollen—many were unable to wend their way to the Lord's house, yet, considering the circumstances, many more than we could have anticipated gathered together to welcome Mr. Evans, of Rattlesden, for the first time into our midst. Glad we were to find Mr. Evans is already attached to Suffolk people, and delights to preach to them the old-fashioned Gospel. Mr. Evans' sermon was followed by tea and public meeting, presided over by Mr. J. Hitchcock. Mr. J. Knights led us at the throne of grace, and interesting and profitable speeches were made by brethren Evans, J. Hitchcock, T. W. Colson, and J. Taylor. This happy meeting was brought to a close by a few brief remarks by our pastor, followed by prayer and the benediction. May the Lord add His blessing, and cause us to rejoice in the fact, though harvest is past and summer ended, our election, calling, and salvation standeth sure. So prays—P. BARRELL.

BERKHAMSTED, HERTS—BEULAH.—The anniversary services of the Sunday-school were held on Tuesday, Oct. 11th, when two sermons were preached by Mr. J. H. Lynn. The afternoon text was from 1 John v. 21, "Little children, keep yourselves from idols," and in the evening he preached from Cant. viii. 5, "Who is this that cometh up from the wilderness leaning upon her beloved?" The Lord did indeed send us blessings—

the day was fine and bright and we had the Sun of Righteousness set forth in a delightful manner both afternoon and evening. Many expressed themselves as having received a blessing. Upwards of fifty sat down to tea, and the collections were very good, for which we were glad, as we had decided to divide the profits between the Sunday-school and the Strict Baptist Missionary Society as a thank-offering to the Lord for His great kindness to us. May He cause the school to grow and prove a blessing to many young hearts, and we will give Him all the glory. We were sorry Mr. Shipton was not able to be with us in the evening owing to a severe cold, but thankful to say he is a little better.

MAIDSTONE.—PROVIDENCE, MOTE-ROAD.—Harvest thanksgiving services were held on Oct. 12th. Two excellent sermons were delivered by W. J. Dennee, pastor: in the afternoon from Matt. xiii. 30, "But gather the wheat into My barn," and in the evening from Psa. cxvi. 12. Truly we could say, "All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee." We should rejoice to have seen more friends to join us in our thanksgiving on that occasion. About sixty friends sat down to an excellent tea in the schoolroom. Collections were good, considering the number present. The Lord's name be praised—E. W.

FULHAM.—LILLIE-ROAD.—My dear Brother Winters.—We are going forward with the Lord's work here in Fulham. As you are well aware, for the past three years we have been meeting in a room which from the first was found to be quite inadequate to our needs, being so very small and inconvenient to carry on the services. Nevertheless, the Lord has wonderfully blessed the cause in the little place, and our efforts, together with the loving sympathy from friends of other Churches, has enabled us to secure a piece of freehold land, which is put in trust to our beloved denomination. The ground being paid for, efforts have been made towards the erection of a new chapel. Plans were drawn by Messrs. New and Son, architects, of a very commodious chapel, with schoolroom underneath. We had hoped to have seen the foundation stone laid by this time, but the money has been coming in so slowly that we could not incur the responsibility of a heavy debt by the erection of a permanent chapel, and finding it absolutely necessary to have a larger place, much earnest prayer has been offered that we might be guided to take some steps towards securing a larger place. At length, after careful thought, it was decided to erect a small iron chapel to seat about 200 people on our freehold site. We went to Messrs. Humphreys and got them to get out

plans to lay before the London County Council, which plans were passed by the Council on Sept. 14th. The cost of this chapel, together with brick piers in order that the chapel may be raised (our ground being in a hollow), is £188 5s., towards which sum we have £50, but the builder will accept this, and the balance can be paid in two years. We shall, however, need a good sum now, as we shall have to find seats, &c. &c., besides fencing in the land. We none of us like iron chapels, but we are compelled by our circumstances to take this step, and we pray that we may abundantly realize the Lord's blessing in it. Our one desire is to glorify our Lord.—A. E. PURKISS, secretary, 22, Marville-road, Fulham, S.W.

VERWOOD, NEAR CRANBOURNE.

—My dear Brother.—I suppose very few readers of the E. V. and G. H. are aware that there is a cause of truth at Verwood, near Cranbourne, Dorsetshire, some five miles from this town (Ringwood). Such is the case, however, and I was privileged to be with the friends on October 9th and to take the services. The cause had decreased for some time, in fact only three or four of the Lord's children had met together on the Sunday: but last July I brought the matter before one of our brethren who supplies our pulpit once a month (Mr. W. Lloyd, of Broadstone, near Poole), and he has undertaken to supply the pulpit for this year with Gospel preachers. I found there was a desire on the part of many to hear the Gospel of the grace of God, and they are looking forward to brighter days in future. Some of the friends there are expecting to follow the Lord through the waters of baptism shortly, and then to form a New Testament Church. If any of the Lord's servants could help them in proclaiming the truth as it is in Jesus they will receive a loving welcome.—E. DIFFEY, Ringwood, Hants.

IPSWICH (ZOAR, DAVID-STREET).—Harvest thanksgiving services were held on Wednesday, September 21st, when the writer preached in the afternoon. A good company sat down to tea. The heavy downpour of rain during the latter part of the day no doubt kept many from the services. In the evening the spacious chapel was well filled. The pastor, Mr. R. C. Bardens, presided. Prayer was offered by our aged and godly brother Sadd (deacon). The chairman read Psa. lxxv., and gave a very sweet exposition of portions of it. Brother Ling, of Ipswich, followed the chairman with a neat and suitable address on ver. 11 of the Psalm read, "Thou crownest the year," &c. Brother W. Kern, the esteemed pastor of Bethesda Chapel, Fonnereau-road, Ipswich, spoke well on the praise of Zion's

Lord, and of the finest of the wheat with which His children are fed; and after a few words from the writer, brother Saddler, late of Willingham, gave a timely address. The happy and successful meeting was brought to a close in good time. It is gratifying to know that the dear Lord continues to bless the ministry of brother Bardens to precious souls, and that several persons have been added to the Church since his settlement as pastor. The deacons are happy and united, and the Church is in peace. The Sabbath-school is also in a prosperous condition. God be praised.—Ed.

HADLEIGH (GEORGE-STREET CHAPEL).—The anniversary of the cause was held on Lord's-day, September 18th, when sermons were preached by the writer. The attendance at each of the three services was encouraging, and the friends appeared to enjoy the Word preached. Brother Abner Morning is the respected pastor of the place, and the cause gradually grows under his ministry. We were pleased to meet friends from the immediate surroundings and from Sudbury, and were happy during our stay under the hospitable roof of our kind friends Mr. and Mrs. Firmin. May every needful blessing attend them and all who love the cause at George-street.—Ed.

WOOLWICH.—In the narrow, busy thoroughfare of High-street, Woolwich, is situated the compact, clean, and modest-looking sanctuary known as "Enon" Strict Baptist Chapel, where for 135 years the Gospel of the grace of God has been proclaimed with a "certain sound." The chapel stands well back from the roadway, with an orderly-kept fore-court, originally used as a burying ground—"the silent resting-place of death"—where lie the sacred dust of many "till dawn the bright illustrious day" when "the trumpet shall sound, and the dead shall be raised." Yes, it is a fitting passage from the whirl of the outside world to the house of God, and seems by "the emblems of mortality" in view to bid each worshipper to tread softly "with head uncovered, in respectful manner" and to cross the threshold of the sanctuary quietly to unite in the service and worship of the Lord. The interior is scrupulously clean and testifies the fact that "there is much water (used) there." The 135th anniversary of the cause was commemorated on Tuesday afternoon, September 27th, and on entering we were pleased to see the chapel so well filled with an attentive audience listening to the savoury utterances of the highly-esteemed pastor of Chadwell-street, Mr. Mitchell, as he spoke of the "sweet" comfort which the Gospel affords those whose desire is to look by

faith divine into the glory which awaits all grace-taught souls. The evening service opened by singing Newton's delightful paraphrase on Rom. xii. 10, "Kindred in Christ for His dear sake," &c., and, as the singing of the hymn proceeded to the sweet strains of "Haverhill," so the spirit of worship gradually grew in fervour till a glow of holy fire filled the place and the words dropped into the heart, "Enter into His gates with thanksgiving and His courts with praise." Our good and kind friend Mr. W. Abbott occupied the chair, and read Psalm cxxii., and brother William Stringer was helped by the Holy Spirit to pour out his heart at the throne of grace. The chairman in a few telling sentences expressed his great pleasure in being present, and during the evening supplemented each address with suitable words gathered from some interesting circumstance in his own Christian experience. Brethren Hewson, Sears, Mitchell, Tooke, jun., and others gave suitable addresses. The pastor, brother E. White, expressed his gratitude to the Lord for His goodness to them in celebrating the 135th anniversary of the cause, and to the ministers and friends for their presence, countenance, and help, and was enabled to declare with much feeling, "The Lord hath done great things for us, whereof we are glad." Mr. Abrahams, sen., sent a message of love from his sick chamber to the friends assembled; he has been a member of the cause nearly fifty years. Mr. Abrahams, jun., in looking back upon the past, echoed the words his pastor quoted, "The Lord hath done great things for us," &c. It is nearly fifty years since my father first brought me here, for which I have cause to praise and thank the Lord. The Gospel that has been proclaimed to-day is the same that has been preached here for 135 years. The chairman in his closing remarks spoke in a fatherly way to the young—the boys and girls who were present,—and hoped they would never forsake the house of God. Among others present who took part were Messrs. T. King, D. Adams, West (of Erith), W. Brooks, and—J. W. BANKS.

BOROUGH GREEN.—Harvest thanksgiving services were held on Wednesday, October 5th, when two sermons were preached by Mr. E. Mitchell. Although the weather was fine, the attendance was small, which was rather disappointing to us. The preacher during the afternoon drew our attention to Rom. viii. 23, "The firstfruits of the Spirit," he said, "allude to the old dispensation"—viz., "Thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee," &c. (Deut. xxvi. 2). Here we were led to see the goodness of our God in provi-

dence and the wonderful provision of God's bounty in grace. The firstfruits in Providence are a pledge of the full harvest which is to follow, and the firstfruits of the Spirit, which are tasted below, are a pledge of the fulness which is to be enjoyed above. In the evening Mr. Mitchell took his text from Isa. lxiii. 7. The lovingkindnesses of the Lord were beautifully set forth, and the fulness of the Godhead in Christ Jesus was faithfully declared. The friends present experienced a good time. All glory to His name.—J. C. B.

WALDRINGFIELD.—Here our brother Andrews has toiled faithfully in the Master's service for nearly fifteen years. Twice a year his heart is made glad by many friends going to encourage him and his people. These are in the spring and autumn. The harvest thanksgiving service took place on September 29th. In the afternoon Mr. H. E. Sadler, late of Willingham, preached from "A corn of wheat." Before the evening meeting a nice number of friends met for tea. About seven o'clock Mr. Andrews, pastor, presided over the service, being supported on the platform by brethren Wealdon, Sadler, and Keble. The pastor was presented with a harvest gift from his kind friends. Several pieces were heartily sung by the singers.

AVETON GIFFOED, DEVON.—Harvest thanksgiving services were held on September 22nd. Two sermons were preached by Mr. W. Trotman. Several friends sat down to tea after the service. The chapel was well filled with attentive hearers, and a hearty acknowledgment of thankfulness not only for the harvest, but also for the Gospel proclaimed, was evinced. The pastor, Mr. Edgcumbe, and deacons expressed their thankfulness for a good day.—W. T.

STAPLEFORD, CAMBS.—Harvest thanksgiving services were held on Tuesday, October 4th. Two sermons were preached by the writer, and although the rain came down heavily all the evening, the services were well attended. We were pleased to see and converse with the beloved pastor, John Simkin, between the services. The cause, like others, suffers from recent losses. Many dear friends have lately died, and others have removed to different parts of the country. However, our beloved brother is much helped by divine grace to hold on his way, and God blesses his testimony from time to time to precious souls. We were cheered by the presence and help of friends Favell, Howell, Parsonage, Furlong, and others from Cambridge, Sawston, Saffron Walden, &c. (Sawston, not far from Cambridge, was the scene of the

early labours of Joseph Irons of blessed memory). We wish our beloved brother Simkin and his good deacons and friends much of the presence and blessing of the Lord.—ED.

OCOLD, SUFFOLK.—Harvest services were held on Tuesday, Oct. 4th. In the afternoon a sermon was preached by pastor J. D. Bowtell, followed by a tea in the chapel, after which a public meeting was held, when addresses were delivered by brethren Harris, Haddock, Debnam, Bowtell, and Mutimer. Many present felt it good to be there; it was considered one of the best meetings ever held at Ocold.

PONDERS' END (EDEN).—The united anniversary of the chapel and Sunday-school was held on Oct. 5th. In the afternoon, a sermon by our esteemed brother Myerson, was preached upon the ever-blessed subject of the "Matchless Love of God to His Own," founded upon Deut. xxxiii. 3. Tea was afterwards provided, at which a fairly good number of friends sat down. At 6.30 a public meeting was convened, presided over by Mr. J. Piggott, who, in a genial and efficient manner performed the functions of the office. Many words of instruction and encouragement were tendered by him as he expounded lucidly the intervening verses from Dan. ii. 19-23. His weighty remarks upon what kind of literature is most appropriate for the youth of our Sabbath-schools were highly appreciated. The chairman generously crowned his wise observations and expressions of good wishes for the future of the cause by a donation of £5. A brief report was given by brother C. Hewitt, of the rise and progress of the cause, and of the state of the finances. Brother W. Nash, also, as secretary of the school, presented a statement respecting the condition of the school, which now contains about sixty scholars. Brother Langford also spoke with much pathos and power from Psa. ciii. 13, and the precious truths advanced from his lips were as dew upon the new mown grass. Brother Chisnall followed with a speech of loving sympathy and fervour founded upon those gracious words, "Who shall separate us from the love of Christ" (Rom. viii. 35)? The collections realised £7 2s. The chapel is still in debt, £190, and help is much needed; and any loving aid would be most gratefully received, however small, which God's dear children might feel disposed to render us.—A DEACON.

GRAYS (EBENEZER), GROVE-ROAD).—Harvest thanksgiving services were held on Wednesday, Oct. 12th. The weather being fine, a goodly company attended the services. In the afternoon

Mr. W. Winters preached a faithful sermon, which the friends appeared to appreciate. Tea was then served to a goodly company of friends. In the evening, brother J. Sanders presided, in the absence of brother Mobbs, who was unable to be present through illness. The chairman and the rest of the speakers expressed words of regret at the absence of brother Mobbs, and hoped the Lord would speedily restore him to health. Brother Cox offered earnest prayer. Excellent addresses were then delivered respectively by brethren Sanders, Beddow, Sears, Chandler, and Winters. Brethren (W.) Heymer, Steele, Cottis, and Cox, helped to make the services a success. Mr. H. Lee, and friends from Prittlewell, were present.

CROWLE, DONCASTER.—Special harvest services were held in the Baptist chapel at Crowle, on Sunday and Monday, Oct. 9th and 10th. On the Sunday, Mr. Porteous, of Doncaster, preached two excellent sermons to large congregations; and on the Monday, a public tea was well patronized in the schoolroom, after which a public meeting followed, presided over by Mr. Glassby, and stirring, soul-refreshing addresses were delivered, first by the chairman, on "Thoughts of Grace Suggested by Harvest Mercies." Mr. Andrews followed with a helpful address upon "Spiritual Harvests; or, the Fruits of the Spirit." Mr. Worth gave utterance to some soul-uplifting Thoughts on "New Covenant Services; the Sovereignty of Their Source, and the Wealth of Their Supply." Mr. Porteous spoke upon "The Divine In-gathering of Elect Souls, and the Harvest-Home in Heaven." And pastor W. Rowton-Parker closed with a short address on "The Vitality and Imperishable Nature of the Spiritual Seed: the Certainty of Its Fruitfulness, and the Glory that will accrue to Our Sovereign Lord when all the Sheaves of Grace are Gathered In"; after which the doxology and benediction closed a most refreshing service. Harvest hymns were sung at all the services, led by Mr. B. Batty. The following ladies arranged and presided over the tea—viz., Mrs. Rowton-Parker, Mrs. T. Smith, Miss Glossop, Mrs. Proctor, Miss Walker, Miss Chapman, Miss Pidd, Mrs. Lambert, Miss Lambert, Mrs. Meggett, Miss Meggett, Miss Chamberlain, and others. The service was a success financially, but more so spiritually. God be praised.—W. ROWTON-PARKER.

SURREY TABERNACLE.—We regret we are compelled to hold the report of the successful anniversary service till our next issue, the MS. coming to hand too late for insertion.

RATTLESDEN. SUFFOLK. — September, 1892, will long be remembered by the Church and congregation meeting here; it has been a busy and important month with them. On the 18th the last public services were held in the old chapel, and on the 25th the first in a new one. The time-worn sanctuary was built in 1808, and enlarged in 1814. It had borne the heat of many a summer's sun and the cold of as many winters' frosts; but a stained ceiling, and here and there a bulging piece of plaster, combined with worm-eaten wood-work, said only too plainly, "Change and decay on all around I see," but the Gospel had not changed. It has been a favoured cause from the beginning. Here C. Elvin, of Bury, and John Cooper, of Wattisham, preached their first sermons. Here quaint Philip Dickerson held his first pastorate, followed by Robert Bird, a loving, tender man of God serving his Lord, and the people for His sake, for twenty-one years. R. A. Huxham proclaimed the truth faithfully for some years—I think seven,—and now the same grand Gospel is set forth by the present pastor, W. H. Evans. Yes, it is true the Gospel has not changed, there is no possibility of it doing so, neither is there any need, even if there was the possibility; for in Rattlesden, as in all the world, it accomplishes God's settled purpose, being in the hand of the Spirit, the Word of life, warning, instruction, and comfort, according to the counsel of Him who worketh all things after the good pleasure of His will, to the everlasting glory of His own rich and free grace. The texts preached from at the last services in the old building give an insight to the character of the ministry and the experiences of the people. Morning, Isa. lxvi. 2; afternoon, Deut. viii. 2, 3; evening, Judges vi. 36-40. On the following Lord's-day, September 25th, about two hundred assembled for the morning prayer-meeting at 9.30. It was a season of soul refreshment; several brethren in short, earnest petitions breathed forth their desires for God's continued blessing, mingled with praises for past favours. At 10.30 the public service commenced, by which time the chapel was full, which was the same in the evening; but at the afternoon the building was packed in every part, lobby and school-room being utilized to accommodate the friends that could not find room in the chapel. The pastor preached from Haggai ii. 9, in the afternoon from 2 Chron. vi. 10, 11, and in the evening from Psa. cxviii. 25. On Tuesday, September 27th, at 3 p.m. Mr. S. K. Bland announced the hymns, and the devotional services were conducted by Mr. Dixon, of Bradfield. Mr. Jull, of Cambridge, preached from Rom. i. 16, 17. From what we saw and heard

the Word came with acceptance and power. At the tea meeting about four hundred assembled, and great credit is due to the lady helpers for the forethought displayed in the provisions made and the cheerful energy used in dispensing the same. Everyone was served. The truth compels us to say that it was a squeeze. The public meeting commenced at 6.30 p.m. Mr. Green, of Hadleigh, gave out the hymns, and the devotional services were conducted by Mr. Baker, of Finborough. In the opening address by the pastor, he expressed his thanks to friends from neighbouring Churches, some of whom had driven ten miles, in order that they might bear witness to the pleasure they felt at the effort made by the Rattlesden people to raise the present beautiful and commodious chapel. In continuation, he alluded to the many favours God had bestowed upon them in the past, and expressed the prayerful desire that the same might attend them in the future. The building had been commenced in the fear of God, and continued with prayer. The people had responded to the appeal made upon them with cheerfulness and liberality. At their various committee meetings there had been perfect freedom of discussion, and at the same time they had been united in one desire—the glory of God and good of the cause: this had tided them over many difficulties. The work had been commenced and finished without accident to the workmen, and now that it was finished the house was not for man, but for God. His desire to serve old and young to the utmost of his power remained the same, and specially, addressing the young, he assured them they had a place in his purest affections and most tender sympathies. Mr. T. Stearn, treasurer, gave a financial statement; he endorsed his pastor's remarks as to the willing mind of the people in contributing to the fund; they should want £720, of which, including that day's collections, they had raised £665 2s. 7d. A friend had promised £20, but only on the condition that the remainder (£35) was gathered between the day of their meeting and Christmas, so that they might be quite free of debt by the end of the year. The rest of the evening was employed in praise to God, and addresses by Messrs. Bland, Moring, and others upon steadfastness in the faith, consistency in life, earnestness in prayer, solicitude for the young, and Christian forbearance and courtesy. The evening closed with prayer by Mr. Dixon. It is only necessary to add that the proposition to build this place of worship was not laid before the Church till the Good Friday, April 15th. The first committee meeting was held on the 25th of the same month. On May 11th the builder's contract was accepted

and signed, and there now stands a chapel that would be a credit and ornament in any town: with it are two good vestries and all other conveniences. The school-room will be finished about the middle of October. Considering that it is an agricultural district, great praise is due to God for what has been done, and we hope the heart of some in the great Metropolis will be opened to send a few donations towards this small balance of £35, for the people have tried to help themselves. Any donations can be sent to Mr. W. H. Evans, pastor, or Mr. R. Hitchcock, secretary, both of Rattlesden, or to Mr. T. Stearn, treasurer, Whalebone, Buxhall.—ONE WHO WAS THERE AND KNOWS THE CAUSE WELL.

RECOGNITION OF MR. W. TOOKE, JUNR., AS PASTOR OF DACRE PARK BAPTIST CHAPEL, LEE.

THURSDAY, Sept. 22nd, was what can justly be called a "red letter" day in the history of the cause at Dacre Park chapel, when services were held in connection with the settlement of Mr. W. Tooke, junr., as pastor of the Church.

The interval since the decease of our late pastor, Mr. W. K. Dexter, in Feb., 1891, had been one of much anxiety, and the constant burden of our prayers throughout the remainder of that year was that God would, in His own good time, send us another under-shepherd to minister to the spiritual wants of His people. That He had at length answered those prayers, the meetings that day bore witness; and heartily glad were we to see so many friends from other causes of truth present with us on this solemn and interesting occasion, to mingle their praises with our thanksgiving unto our heavenly Father, for this renewed expression of His favour and regard for this little hill of His Zion.

At the afternoon service, which commenced at 3.30, brethren R. E. Sears and A. J. Ward conducted the first part, and brother J. Box, of Soho, preached to a good congregation, taking for the subject of his discourse Acts xx. 24: "The ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." Observing that the words were addressed to the elders or ministers at Ephesus, he proceeded upon two lines of thought:—(1) Paul speaking as a recipient; and (2) Paul speaking as a dispenser of this grace. He remarked that all preachers were not teachers, and that the great aim and object of teaching should be to get into the hearts of one's hearers. It is possible to have the best methods in teaching, but it is only Christ who can give the capacity. The office of the ministry was one of great dignity—the true knighthood. We should think it an honour to be knighted by our Queen

—though we care not for titles, not even "the reverend"—but this ministry is received from the Lord Jesus, who Himself was the greatest Minister. He said he had often wished for some better way of getting closer to his hearers, and of having more real personal contact with them. In the ministry there is need for much prayer. Riding with a certain doctor, he said to him, "I have offered more prayers in this brougham than anywhere else, prayers for wisdom to dispense the right medicines for the cure of my patients." The burden of the ministry must ever be the grace of God: nothing must supplant it; the continual labour of the minister is to testify, to witness, to unfold the grace of God. The learned tell us that the expression, "the grace of God," means the delight of God; and God is delighted in saving; the proclaimers are delighted, the receivers are delighted, the observers are delighted, the angels are delighted; for we read there is "joy in heaven." Nothing should be brought into the pulpit but the "Gospel of the grace of God."

With a few remarks upon the outward life of the minister being consistent and Christlike, our brother brought to a conclusion a sermon which was listened to with evident interest by all present.

At the conclusion of this service, the friends repaired into the schoolroom, where about one hundred partook of an enjoyable tea. After being thus refreshed, we proceeded again into the chapel for the evening service, which commenced at 6.30. The chairman of the evening meeting was the father of our beloved brother, who was about to be recognized as our pastor, Mr. W. Tooke, sen., well known throughout our denomination as the pastor of the Church at Rehoboth, Clapham.

After opening the service with prayer, beseeching the Lord's presence and blessing, hymn 793 (Denham's),

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

was heartily sung, by which time the chapel had again become well filled. Rom. xii. was then read by the chairman, at the conclusion of which brother Taylor offered fervent and earnest prayer. Brother Tooke, sen., said how thankful he was for being in the position of chairman of the meeting on such a happy occasion, as it was a source of great gratitude and joy to him to be privileged to welcome his only son into the Church at Dacre Park as their pastor. He earnestly hoped that great good might result unto the Church, and that sinners might be brought into the fold of God. He then called upon brother James Mote (one of the deacons of the Church) to relate the leadings of Providence in the choice of

the pastor, a duty which he performed in his usual pleasant and characteristic style, saying that after our late pastor had been removed from our midst, the Church had been obliged to have the assistance of supplies for the pulpit, and one of those brethren was our brother Tooke, who, whenever he came into our midst, preached with great acceptance to the Church; so much so, that when the matter of inviting some brother to preach for a definite period was brought before the members at their annual meeting, last November, it was soon evident that our brother Tooke was the one from whom they had derived much profit, and whom they desired should be invited to fill the pulpit at the commencement of the new year. He expressed the hope that he might be encouraged in his work by seeing souls blessed under his ministry.

Brother Tooke, jun., was then called upon to give an account of his call by grace, and of the reasons which had led him to accept the offer of the Church.

He began by remarking that he did not believe in ordinations, or in receiving "a charge" from man, which was usually a part of the ceremony observed in recognition services; but, nevertheless, he was very tenacious in his adherence to the orthodox views of the Strict and Particular Baptists. From his birth he could say with the psalmist of old, that God had prevented "him with the blessings of goodness." He was born "amongst the dead," his father at the time being the superintendent of a cemetery, and had been blessed with pious parents and the advantage of a godly training. He remembered having been the subject of religious impressions from his early childhood, for which the lugubrious surroundings of his early life might in a measure be held responsible. After leaving school, he was thrown amongst ungodly and wicked men, and must confess that at one time he stood on the borders of atheism; but he said, in tones of earnest gratitude, "By the grace of God, I am what I am."

About a year after his marriage he became earnest about baptism, and was much blessed by a sermon preached by Mr. J. Griffiths from the text: "Which hope we have as an anchor of the soul;" and at length joined the Church at Hope chapel, Bethnal Green, and afterwards the Church at Walworth, under the pastoral care of the late W. Alderson, with whom he became intimately connected in the ties of friendship; and under whose ministry he was delivered from the bondage of doubts and fears. At first he could not pray at the prayer-meetings; but he was soon delivered from this temptation of the devil, who had whispered to him in his wily way that he was unable to pray.

About twelve years ago, he with

others started open-air meetings in connection with the Church at East-street, Walworth, at the corner of King and Queen-street, where people congregated from the slums of Locksfields. In this work he was much helped and blessed, and in the following year a week-night mission service was inaugurated; which, under the blessing of God, grew and increased, and he constantly preached to a congregation of the very poor numbering from one to two hundred. This work continues in prosperity until to-day. He occasionally went into the pulpit when he received invitations from Churches to supply. For three years he was engaged at Wilderness-row, Clerkenwell, and after resigning the pastorate there, he had been visiting various Churches in the denomination with some measure of blessing. He was a firm believer in the three R's—the Ruin of man, the Redemptive work of the Lord Jesus, and the Regenerating power of the Holy Ghost. He first came to Dacre Park whilst Mr. Dexter was ill, and was also invited several times after his death to fill the pulpit, until the latter part of last year, when he was waited upon by one of the brethren and invited to take the services for a definite period with a view to the pastorate. As the way was open for him to do this, he had been pleased to meet the wishes of the Church, believing that God was with him, and that he had sent him into their midst.

Hymn 769 was then sung, after which brother White, of Woolwich, addressed the meeting. He said that he was pleased to be present on this occasion, for he had known brother Tooke very intimately for some years. Basing his remarks upon 2 Tim. ii. 2, he said the main business of the minister was to preach, to proclaim the Gospel, of which he could never speak too highly. He was to combine teaching with preaching, and to fathom the depths of the Word, which was comprehensive and powerful.

Brother Ward (of Glemsford) also spoke of his intimate acquaintance with brother Tooke for some years, whom he had known as a loving and kind-hearted brother. He spoke from the words in Deut. i. 38: "Encourage him"; and exhorted the Church at Dacre Park to encourage their pastor; because, like Joshua, he was God's chosen servant, and God had sent him to work in their midst. The work of the pastor was great, and sometimes he experienced nights of anxiety, wrestling with God for blessing to attend his labours. He exhorted the Church to encourage him by regular attendance on the means of grace, by prayer, and by walking obediently to the commandments of God, who expected this much of His people.

Brother Squirrel then followed, and

spoke with much force and feeling from the words, "The night cometh when no man can work." He enlarged upon the great privilege of being a servant of the Lord Jesus, engaged in winning souls for Christ, but said he must be divinely sent and appointed, and must receive the unction and power of the Holy Spirit. The necessity for the work was great, because the period of time was brief. He must work in anticipation of the night which cometh and putteth an end to labour.

Hymn 315 was then sung while the collection was made, after which brother H. D. Tooke (the pastor's son) addressed the meeting from a very appropriate text at the conclusion of the meeting: "The Lord be with you all" (2 Thess. iii. 16), very earnestly and forcibly insisting upon the necessity of the Lord's presence, in order to secure success and happiness in the Church's future.

The meeting was then concluded by singing the doxology and the benediction.

In Memoriam.

MARIA VAUGHAN.—My dear sister died at Southampton, July 22nd, 1892. She was born of godly parents, but lived without a hope in the mercy of God for twenty-five years. Then it pleased our gracious God to show her the exceeding sinfulness of sin, and for a long time she groaned under the burden of it, and truly felt she had sunk in deep mire where there was no standing. At this time she was at Brighton, and was advised by a friend to go and hear Mr. Sedgwick. She did so, and he described her case, and it raised a little hope that God would be gracious to her. Then she went with her family to Ireland. There she could hear nothing to profit, and again sunk almost to despair. After a time it pleased the Lord to speak home with power to her heart the following words: "Behold, He prayeth": and "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the Spirit." This was a most blessed time to her. Not only was she brought into gospel liberty, but for a long time enjoyed communion with Father, Son, and blessed Spirit; and one day in particular, the Lord drew near and, as it were, conversed with her: told her He had given her the white stone, and she felt the Lord had set His mark upon her forehead, and went to the looking-glass to see it. In a letter written at this time, she says, "I have been entreating the Lord not to give me riches lest they might prove a clog to my soul. In answer, He has assured me I shall have enough, and to spare all my days; glory be to His precious Name, He did fulfil that promise." After this she went to Prince Edward's Island, in America, and was baptized in a river there, and was greatly blessed in the ordinance. Her desire now was to do something to show her love to the dear Lord, who had done so much for her; and finding there was no Sabbath-school, she with a friend opened one about two miles from where she lived, and through all weathers they were at their post teaching the dear children,

and the Lord greatly blessed their labour, together for about twenty years; till her sight becoming bad, she returned home to undergo an operation, which did not prove successful. While in the hospital, though her sight was nearly gone, she was so blessed of the Lord, that she was enabled to thank Him for the affliction. The last year and nine months she was paralyzed, and at times her sufferings were great. All her desire was that the Lord would take her home. Her mind being impaired, we have nothing particular to record of her last days but are fully assured she is with her dear Redeemer.—E. DUNSTER, Southsea.

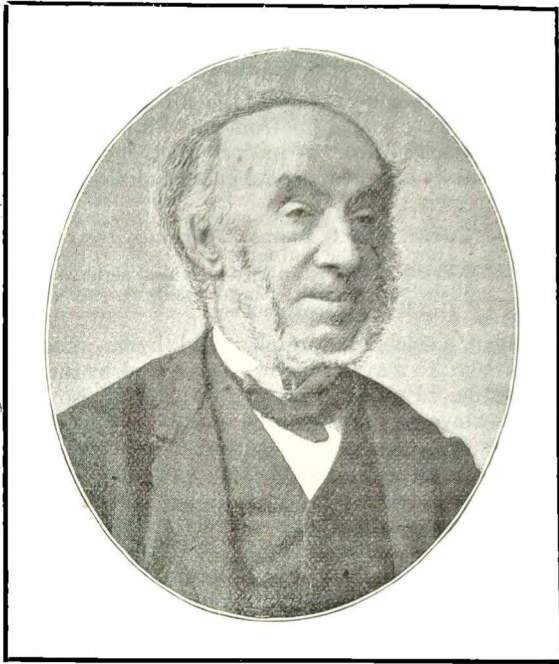
WM. HALL, deacon of the Strict Baptist chapel, Hilperton, near Trowbridge, died suddenly Sept. 24th, 1892. When he was taken ill, he said, "I am dying"; and in ten minutes earth was exchanged for heaven. Our departed brother was called by grace at the age of twenty-four; was baptized by the late Mr. Pearce, and was a consistent member of the Church for forty-three years; for a number of years he honourably filled the office of deacon; never stayed away from the house of God if he could help it; always contended, by lip and life, for the distinguishing doctrines of grace and New Testament order. His remains were committed to the grave in the burial-ground, in front of the chapel, on the 28th. His pastor, Mr. West, officiating on the occasion. Besides his relatives, a very large number of friends and neighbours gathered around the tomb to manifest their esteem to his memory. On Sunday, Oct. 2nd, a funeral sermon was preached to a large congregation by our beloved brother Mr. West, from Eccles. xii. 1. It was our pleasure and joy to have the acquaintance of our departed brother, and hold sweet fellowship with him. The loss is great to the cause at Hilperton, who, with the family, have our deep sympathy and prayer.—JOHN W. BANES.

MR. B. B. WALE.—On Oct. 3rd Mr. Carttar held an inquiry into the death of Mr. Burlington Benjamin Wale, minister of Carmel Chapel, Plumstead, who died suddenly at his residence there on Saturday evening, Oct. 1st. The evidence showed that deceased had been out on business, and on his return breathed very heavily. Medical aid was at once sought for, but before Dr. Johnson arrived deceased died, death taking place within ten minutes of his entering the house. Dr. Johnson, who made the post-mortem, attributed the death to heart disease of long standing, and the jury returned a verdict in accordance with the medical testimony. Mr. B. B. Wale was sometime minister of Trinity Chapel, Plymouth, and was considered an authority on Hebrew, which he taught without points. Before entering upon the pastorate of Carmel chapel, Mr. Wale was minister of the Baptist chapel at Dacre-park, Lee.—*Daily Chronicle*, Oct. 4th, 1892.

MARY ANN FARR.—In loving memory of Mary Ann Farr, who died April 27th, 1892, aged 66 years. She was a member with us at Shouldham-street about two years previous to her death. Several dear friends visited her during her illness, the writer being one of them, also her dear pastor, for which she felt very grateful. She expressed herself as nothing more than a sinner saved by sovereign grace.

"Fearless she entered Jordan's flood,
At peace with heaven she closed her
Her only trust was Jesus' blood,
In sure and certain hope to rise."

—E. E.



THE LATE MR. CHARLES GORDELIER.

(See page 366.)

“Prepare to Meet Thy God.”

THE above solemn and striking text, printed in very bold type, appeared a short time since in the window of a large and respectable building evidently used for religious purposes in Whitechapel, not far from Little Alie-street, where our brother Mr. R. E. Sears preaches. Our attention was attracted by the words, and we stopped and read them slowly and reverently several times, and each time they seemed to come to our mind with renewed force, and caused us to cry inwardly to God for a fresh manifestation of His love and mercy, and to examine ourselves as to the genuineness of our religious profession and the solidity of the basis of our hope. The lines of Samuel Medley came to our memory and interpreted our desire:—

“Great Judge of all that day will come
When mortals must receive their doom ;
O hear our cry and grant we may
Of Thee find mercy in that day.”

It is impossible to tell how many eyes have gazed upon that motto text, and how many hearts have been spiritually affected by it; hundreds of thousands of persons may, however, have seen it and treated it with sheer indifference, but certain it is God will have all to meet Him on the last great day, good and bad, young and old, rich and poor, not one shall escape—

“Careless sinner, what will then become of thee?”

David had a very clear conception of the all-searching vision of God when he said, “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?” &c. A modern poet, though not inspired as David, has beautifully depicted a soul entering into the full blaze of Jehovah’s presence, viz.—

“Eternal Light! Eternal Light!
How pure the soul must be,
When, placed within Thy searching sight,
It shrinks not, but with calm delight
Can live and look on Thee.”

Martin Madan, a celebrated preacher and hymn-writer of the past century, was brought to a saving knowledge of God by the Spirit’s application of the words, “Prepare to meet thy God,” as also Mr. G. Wyard, now pastor of Stevenage, Herts, and no doubt a great many other persons have been deeply impressed by the same text.

The enemies of God who boast of their wickedness and tell us as an excuse for what they say and do, that they make no profession of religion, will, if sovereign grace prevent not, writhe out at last beneath the sound of the withering denunciation, “Depart from Me, ye cursed, into everlasting fire;” and those who do profess to be religious, and yet pervert the ways of God and teach (with or without light) doctrines calculated to deceive souls, will have to meet Him, the Judge of the whole earth, and render a true account of their baneful work. The words “Prepare to meet Thy God” occur in Amos iv. 12, and of course refer to God’s chosen people whom He loved, but who had fallen into idolatry, and for which He threatened to inflict a severe judgment on them, probably the extinction of their nationality. Thus they were exhorted to meet Him, the King of kings, and to confess their folly before Him instead of attempting to approach Him in open enmity and defiance. The text does not relate to all mankind, but to a special people called “Israel.” In fact, all God’s commands, promises, &c., point direct to character, as may be seen throughout the sacred Scriptures. One other instance, of which we are sure will suffice, “My son, give Me thine heart” (Prov. xxiii. 26). God has a perfect right to claim the (new) heart He gives (Ezek. xxxvi. 26). The words “thy God” in the text appear to mean the Messiah, who was then expected as the God of spiritual and mystical Israel, and whose coming good old Simeon anticipated, and, through the teaching of the Holy Ghost, afterwards realised (Luke ii. 25—30). John the Baptist came to prepare the way for Him and exhorted others to “bring forth fruits meet for repentance,” and saints to-day are privileged to meet Him in the ordinances of His house, and in private meditation and prayer. Preparation of heart in a spiritual sense, is of God, as stated in Prov. xvi. 1, “The preparations of the heart in man, and the answer of the tongue, is from the Lord.” The Revised Version is rather different—*i.e.*, “The preparations of the heart belong to man: but the answer of the tongue is from

the Lord." There are many exhortative passages in the New Testament relative to the conduct of the saints and the coming of Christ, which cannot be taken in a legal sense (see 1 Thess. ii. 4; 2 Pet. iii. 10; Rev. iii. 3, xvi. 15). The Holy Spirit prepares the hearts of sinners to receive Christ and to worship Him in spirit and in truth, and He will prepare the whole election of grace for the last great meeting, when Christ shall "appear the second time without sin unto salvation."

That solemn interview will be personal and conclusive. There will be no appeal, the decision of the Judge will be final, the thought of which has made many a troubled believer say with Joseph Addison:—

"When Thou, O Lord, shalt stand disclosed,
In majesty severe,
And sit in judgment on my soul;
O how shall I appear?"

No shelter will be found in that awful day from the scorching wrath of an offended God but IN Christ, no outward preparation in the way of moral rectitude as a substitute for regeneration will then suffice. Jacob, when robed in his elder brother's coat, obtained the blessing of his father Isaac, and no robe will stand the test of the last judgment but that prepared by Christ, who is called "the Lord our Righteousness," an illustration of which is given in the parable of the marriage of the king's son (see Matt. xxii. 11—13). The thought of having to meet the Lord often causes us to say with the poet:—

"Prepare us, gracious God,
To stand before Thy face;
Thy Spirit must the work perform,
For it is all of grace."

Humble believers need not fear the wonders which that day will reveal as Christ, the King of kings, will be the Judge and will declare aloud His approval of them in their presence and in the presence of God the Father, hosts of spirits of just men made perfect, angels and devils, and to that great benediction all heaven will say AMEN.

Dr. Hawker sweetly remarks that the solemn events of that great day of God, as they concern the believer, are not left to the smallest state of suspense. They have already found pardon in the blood of the cross; they have passed from death to life. "There is therefore now (saith the apostle) no condemnation to them that are in Christ Jesus." And if there be no possibility of condemnation, there can be no issue of trial. Awful, therefore, as the process of that day may be, and most tremendously awful it will be to the unregenerate and unredeemed, yet to the saints of God it is called and must be found, "the glorious appearing of the great God and our Saviour Jesus Christ."

A poet of high rank graphically describes the coming of the Lord to judgment as follows:—

"The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of His ire;
Self-moving it drives on its pathway of cloud,
And the heavens with the burthen of Godhead are bowed.

The judgment! the judgment! the thrones are all set
Where the Lamb and the white-vested elders are met;
All flesh is at once in the sight of the Lord,
And the doom of eternity hangs on His Word."

The dear Saviour will come, says Paul, "to be glorified in His saints and to be admired in all them that believe." Some of the sweet

words He will then speak to His saints are already upon record and are often the source of comfort to many now—viz., “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

“How long, O Lord? Our hearts are sad and weary,
Our voices join the whole creation's groan;
With eager gaze we watch for Thine appearing,
When wilt Thou come again, and claim Thine own?”

What a grand meeting that will be! Dear reader, may you be favoured to—

“Join the sweet song, and there adore
A precious Christ for evermore.”

—Amen.

Waltham Abbey, Essex.

W. WINTERS, *Editor*.

OUR PORTRAIT GALLERY. — No. XII.

MR. CHARLES GORDELIER.

AS we gave, in our September Number, an account of the late Charles Gordelier, a brief notice is all that is necessary in connection with the portrait now given. Whatever we may say of our departed friend, to whom we were strongly attached by the ties of brotherly love, is not for the sake of eulogising the creature, but for the glory of God. It was a somewhat familiar saying with our brother—“By the grace of God I am what I am,” and, it is almost needless to add, he fully understood the meaning of those blessed words. Grace made him a Christian, grace made him a lover of the doctrines of the Bible, grace made him obedient to the commandments of the Word and the ordinances of God's house, grace made him a faithful and decided minister of the Gospel, and grace gave him a loving and sympathising heart.

In his ministry he came down into the hearts of the sorely tried and deeply-exercised believer; he never (to use his own expression) got farther in the divine life than “Hope;” hence his ministry was much blessed, and most useful to those of little faith. During the latter part of his life, he felt the great importance and responsibility of his ministerial office, and was frequently, while preaching, so favoured with the presence of Christ in his soul, that tears would flow down his face, and his lips tremble with sweet and sacred emotion. Having said thus much, our readers who were not favoured with his acquaintance, will rightly comprehend how fully he understood the meaning of the words—“By the grace of God I am what I am.”

Charles Gordelier was one of the first and earliest of my late father's ministerial friends in London, and remained to the last a staunch, undeviating friend, in season and out of season; in times of deepest trial he was a true helpful friend, and a good and wise counsellor; and when my father was nearing the end of his journey, he asked his brother Gordelier, of over forty-years' deepest friendship and fellowship, to say a few words at his funeral. Knowing so much of our departed brother's real worth, our readers will better understand the two closing lines I wrote, and which appear on page 286 of the September number of this year.

JOHN W. BANKS.

AN UNMOVABLE DECREE.

BY JOHN FRANKCOM.

"For we must all appear before the judgment-seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10.

IN the verses preceding our subject, the apostle has been setting forth the godly labour and concern there is in all who are under the teaching of that Spirit which alone can bring us all to our right and proper position before a holy and heart-searching God. For he says, "We must all appear before the judgment-seat of Christ." Now these words are most solemn; in the first place because they are true and will surely come to pass, and in the second place because they are spoken to "all," and there can be no escape from them.

"For we must." Not left to your choice or mine; not if you live and die a reprobate life; not if (as we are told nowadays) you don't take Christ at His word and come to Him; not if you are outside the pale of the Established Church; not if you have not received the absolution of the Romish priest. "No." "For we must all." "All," my reader, means you and I. "All" encompasses, as it were, in its wide extending arms every human being from the time of Adam till time shall cease to roll, from the Queen upon the throne to the beggar upon the dunghill, rich or poor, high or low, bond or free, professor or possessor; and, feeling this, does it not cause an anxious questioning in your soul? Am I prepared to stand before that judgment-seat? Have I a Counsellor there to plead for me, or must I plead my own cause? Dear reader, let us come to the point. Are you yet in nature's darkness? Is Christ to you a root out of the dry ground in whom you can see no form or comeliness? Are you thinking that God will not perform the word He hath spoken? Are you trusting to creature feelings, frames, or works? Do you consider a bare profession will stand by you at that time? Do you think the hallelujahs, drums, and tambourines of the "Salvation Army" (so-called), or the confirmation of the Established Church will then stand by you? If so, you are in the bond of iniquity and the gall of bitterness. Be not deceived; God is not mocked, for there shall be a book opened in which your name will be found written, and out of that book you will receive judgment, and there will be no escape. No mis-carriage of justice there, no innocent ones are there condemned. For although you may say, "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" He shall answer, "I know not whence ye are; depart from Me, all ye workers of iniquity." And then you will be in that position as one of old was when it was inquired of him why he had not on the wedding garment; he was "speechless." Yes; then you will call upon the hills to cover you and the rocks to fall upon you to hide you from the face of Him that sits upon the throne, for unto Him every knee shall bow and every tongue confess.

Ah, my dear reader, if you have not a wonderful Counsellor to plead your cause before that judgment-seat, you will surely be condemned. No personal pleading is there accepted. Fleshly works, deeds, penances, alms-givings, and the many, many other forms and ceremonies the professing world are depending on, will then be swept away, and the rottenness of such a foundation will appear. If you are sowing a seed

which is finite, the reaping also will be finite. For "whatsoever a man soweth, that shall he also reap. If you have been sowing all your lifetime a bare profession, you will at last be deceived, for—

"True religion's more than notion,
Something must be known and felt."

And if you know nothing now of what it is to be feelingly under the wrath of a holy, heart-searching God, if you know and feel nothing of the power of the law demanding, "Pay Me what thou owest," nor have a feeling sense of the punishment due to sin, it may be truly said, "What you know not now you shall know hereafter."

But we must all appear before the judgment-seat of Christ. What are you resting on to appear before the judgment-seat of Christ in? If you are an Israelite indeed in whom is no guile, is not Christ all your hope, trust, desire, and expectation, in all His work, life, death, and resurrection? Yes, dear reader, that much despised and rejected doctrine of the imputed righteousness of our dear Redeemer will then be the only safe retreat and resting-place, for—

"Here shall the weary find a rest,
When worlds are tumbling down."

He alone will be the Counsellor who will plead and bring all those, who have been brought by the power and effect of sovereign grace to place their case in His hand, off more than conquerors.

Now, what must we appear before the judgment-seat of Christ for? That everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. He that soweth to the flesh shall of the flesh reap corruption. What has your life been? In and of the flesh, if so corruption alone can be reaped. That which is of the flesh is flesh, and that which is of the spirit is spirit.

But what will be the Christian's position and portion before that judgment-seat? And when we say the Christian, we mean all those who were foreknown in the eternal mind of God as His children, and predestinated unto eternal life, and called in time to a knowledge of their state and condition before Him, and born again of the Holy Spirit, and justified by the blood and righteousness of Jesus Christ, in whom they stand complete and in whom they will at last be glorified.

Shall such an one come under the words of our text, "that everyone may receive the things done in his body"? Yes, and the wages will have to be paid, for the wages of sin is death, and corporeal death must be the result; but the Spirit shall receive of the things done in His body, the Church's hope, head, foundation, and joy, for—

"In all that Jesus did on earth
His Church an interest have."

Justified freely by the righteousness of Christ, seen in Him, blessed in Him, saved in Him, redeemed by Him, washed in His precious blood, and clothed in His consummate righteousness, you can say with the poet:—

"Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully through Thee absolved I am
From all my dreadful guilt and shame."

Here, then, the only place of safety is seen in the riven side and pierced

hands and feet—in the bloody sweat and dying pains and resurrection glory of the God-man Mediator, Jesus Christ.

The Psalmist of old said, "Blessed is the man whose iniquity is forgiven and whose sin is covered." Notice whose sin is covered. Yes, but not with deceit, not with any human effort, power, or show. For there is nothing hid which shall not be revealed. "But covered." Now anything covered cannot be seen, but the covering may be seen. Do you see the covering—the precious blood, the glorious righteousness, the love, the mercy, the being and person of Christ Himself? If so, whenever the midnight cry shall sound, "Behold, the Bridegroom cometh; go ye out to meet Him," your lamp will be found burning, and although all things shall depart and be rolled up as a scroll, and the earth shall be burnt up with fervent heat, none of these things shall harm you, for we shall be caught up to meet Him in the air, and so shall we ever be with the Lord. Then—

"While everlasting ages roll,
Eternal love shall feast their soul,
And scenes of bliss for ever new
Rise in succession to their view."

F R E E - W I L L.

BY JOHN CALVIN.

SINCE the Spirit of God declares that every imagination of man's heart from infancy is evil (Gen. vi. 5); that there is none righteous, none that understandeth, none that seeketh after God (Gen. xiv. 3); but that all are corrupt, void of the fear of God, full of fraud, bitterness, and all kinds of iniquity, and have fallen short of the glory of God (Rom. iii. 10). Since He proclaims that the carnal mind is enmity against God, and does not even leave us the power of thinking a good thought (Rom. viii. 6), we maintain, with Augustine, that man, by making a bad use of free-will, lost both himself and it. Again, that the will being overcome by the corruption into which it fell, nature has no liberty. Again, that no will is free which is subject to lusts, which conquer and enchain it. Likewise, with Ambrose, that neither our heart nor our thoughts are in our own power. In like manner, since God declares that it is His own work to renew the heart, out of stone to make it flesh, to write His law on the heart, and put it in the inward parts, to make us walk in His precepts, and to finish the work which He has begun in us until the day of Christ, we conclude, with Augustine, that the children of God are actuated by the Spirit to do whatever is done. Also, that they are drawn by Him out of unwilling and made willing. Also, that since the fall, it is owing only to the grace of God that man draws near to Him; and it is owing only to the same grace that he does not recede from Him. Also, that we know not that any good thing which is our own can be found in our will. Also, by the magnitude of the first sin we lost the free-will of believing in God and living piously: "It is not of him that willeth, nor of him that runneth;" not because we ought not to will and to run, but because God effects both. Also, with Cyprian, that we ought to glory in nothing since nothing is ours.

J. J.

THE REMNANT OF JACOB.

Notes of a discourse preached in Bethel, Newton-street, Hoxton, Wednesday Evening, July 27th, 1892

BY THE PASTOR, J. T. BOOTLE.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."--Micah v. 7, 8.

THE Bible is God's Book. Its words are used in the work of salvation, in guiding the pilgrim's feet, and it contains the revelation of God's will in salvation. The Lord has not employed worldly wisdom and eloquence to set forth His mind. It is impossible for the most powerful natural mind to understand spiritual things in the slightest degree, for the things of God are foolishness to such (1 Cor. ii. 14); and as the Lord has been pleased to manifest them by revelation, by the Holy Spirit, unto babes, let not such poor babes say, "These things are not for me. I have no capacity to understand them." My dear friend, the Lord does not work like that. The most learned teachers are powerless to give a capacity to acquire learning. They have skill to teach, but not power to apply their wisdom; but God has this power. Spiritual things are hid from the wise and prudent, because their human wisdom cannot rise beyond nature, and revealed unto babes, or such persons as are unlearned, weak, and not versed in arts, science, literature, and other departments of human learning, and are therefore weak in comparison with mighty intellects. Just as, literally, the tiny babe is small and weak, when compared with a full grown man, so we see that in the Bible the Lord has employed the simplest illustrations, those that are common among men, and well known and recognized in daily use; and the clearer we are enabled to apprehend their simple but forcible meaning, the greater will be our establishment in divine truths. Our text has several such simple illustrations, and may the Lord help us both to speak and to hear according to His mind and will, 1st, the figure employed, a remnant; 2nd, the inference to be drawn, that salvation is of grace; 3rd, the comparison, a lion, a young lion.

THE FIGURE EMPLOYED.

I.—*A remnant, or the remnant of Jacob.* This has a spiritual significance and application, as is to be seen in Rom. ix. 27 and elsewhere. The word is easily and generally understood in ordinary life. It is not the whole roll of cloth, or the whole dress length, but that portion which is left. A certain act has taken place, separation or removal of the whole piece into divisions, and the remnant is the rest or remainder which is left. The Lord has used this illustration as a description of His Church. There are three points we will notice on this branch of our subject.

1. *The remnant is of the same texture or composition as the other part.* There is no difference here—one lump of clay, one roll of cloth. The potter takes the clay and makes two distinct vessels, of the same lump to make one vessel unto honour and another unto dishonour. The tailor makes two distinct articles from the one roll of cloth. The difference is not as to the material, but, firstly, the intention, or design,

or purpose in the mind of the potter and the tailor, and, secondly, that purpose made manifest by the manufacture of the different articles. So we read, "There is no difference, for all have sinned, and come short of the glory of God" (Rom. iii. 23). In Adam ALL die: "children of wrath, even as others"; and there do not exist any natural or acquired advantages in one man more than another, for all by nature are alike.

2. *But there is a difference existing, real and manifest.* The remnant that is left, although in its original state by nature it is the same, yet it differs from the other part. The separation having taken place by grace, a difference now becomes perceptible, and is made very clear. Thus we see the world and the Church; for and against; enemies and friends; unbelievers and believers; sight and faith; flesh and Spirit; chaff and wheat; vile and precious; children of the bondwoman, and children of the free; Ishmael and Isaac. There is a period when those who are lost are found (Luke xix. 9, 10), or the remnant according to the election of grace are brought out of darkness into God's marvellous light. They were always the Lord's, but they were hid and lost in the ruins and rubbish of the Fall. They stumbled like the rest in Adam, but are recovered by their Redeemer, who is mighty to save; and it is then that the difference which existed in eternity in the mind of God is made apparent. Ishmael never did change into Isaac, nor Isaac into Ishmael. It is not outward advantages, such as good manners, morality, education, wise and prudent conduct, etc., that constitutes being a partaker of the inheritance (2 Pet. i. 4). The question takes higher ground than nature. Let us take one illustration, unbelievers and believers. What makes the difference? Is it giving one's assent to the statement of the Gospel? Is it merely believing in a creed? The question goes deeper than mere profession. We are not speaking of (so-called) professing Christians. All by nature are born in a state of enmity against God. "The carnal mind is enmity against God" (Rom. viii. 7). And though, as in the case of the Jews, who were professing to look for the Messiah, yet, when He did come, they despised Him, so there may be a religion without Christ, and this enmity is seen, not against religion, but against God's revealed will. It is plainly stated that salvation is by purpose, choice, gift, before the world was called into being, that the Church was in Christ, He their Head, they viewed in Him; and this is made apparent in time, or unfolded by a certain act. "Ye must be born again." "Who hath made thee to differ?"

3. *There is a mark of distinction.* "This people have I formed for Myself; they shall show forth My praise." By the change wrought, their conduct, and ascribing it to the love, grace, mercy, and power seen in their formation; the enmity gives place to love, they sigh and cry for all the abominations that are done, and are marked of God upon their foreheads. They have evidences sealed and open, poor in spirit, mourners, and in fact possess, internally and externally, the spots of God's children, and the marks of a work of grace; and, thus encouraged by the Holy Spirit to hope, they are led off and out of themselves to trust the Lord for their salvation, so that it is their happiness to discover that the cause of salvation from first to last is not in themselves, but in the Lord's purpose and work, and that they possess a title to this, the Spirit bearing witness, or bringing proofs and evidences, that they are

the Lord's, and it is in this they rest and believe in, and thus have the distinction they are believers in the Lord.

THE INFERENCE TO BE DRAWN.

II.—*That salvation is of grace.* Much is embodied in this. It is not merely assenting to it, but really understanding what is meant. The apostle Paul is, as it were, balancing the question by way of argument (Rom. xi. 6) between grace and works, upon what ground salvation depends. How important! What a privilege to know what it is! Not that he is in any doubt; but, for the purpose of bringing the point out clearly, he says it is either the one or the other, not part of one and part of the other. So, if of grace, it is no more of works.

The way of salvation—how is it obtained? Christ says, "I am the Way." Not by your faith, prayers, tears, resolutions, desires, charity, etc., but "I am the Way"—that is to say, by being in Christ (when was His Church not in Him?); or, in other words, the doctrine of election. Grace excludes everything on man's part in connection with the way of salvation. God is first, not man. In devising the scheme is God's; in procuring, it is Jesus Christ's work; in removing the blindness, ignorance, enmity, and the application of the work, it is the Holy Spirit who is first. And on this point two simple illustrations are used, dew and rain, or showers upon the grass. How quietly dew falls! Has the earth command over it? "Who hath begotten the drops of dew?" (Job xxxviii. 28). And as to the showers, has man control over the rain, to say when, where, and how it shall or shall not rain? "Hath the rain a father?" And does the grass tarry for man to come with his watering-pot? How often it has been seen that man has proposed and God disposed in salvation matters, man looking one way, God blessing the other, and perhaps the person not known or seen by the preacher. The sovereignty of God is hereby seen.

But why be so particular about the doctrine of salvation by grace? Well, is it not a fact that every genuine, seeking, convinced sinner is concerned upon the point of justification? Is not this the all-important matter with such? Does not everything else sink before it? "What must I do to be saved?" How can I be just with God? This is only to be rightly and satisfactorily answered by God's plan of saving sinners. A people were given to Christ as His Church (John xvii. 1, 2). God's glory is the chief thing concerned in the matter. They are presented to Christ, not in their fallen state, but in all their beauty. He asks for them, and engages to do all that the Father desires; and, when they stumbled and fell in Adam, He, in due time, becomes their Substitute on the cross, and pays all their debts, and they are viewed in Him. His righteousness is accepted on their behalf, is set down to their account, and so they are saved apart from the deeds of the law (Rom. iii. 20). There is no other way of being saved but by being in Christ.

"This the Gospel scheme declares."

In the salvation of sinners we read of God's love. He loves His people. They are the objects of His choice. Is there anyone who would dare to withhold from God what such an one would claim for himself as a right? Has not man a right to fix his affections on a certain object, then love the object of his choice? and would he not resent any interference? And yet there are those who say, "It is not

so with God; He does not act in this manner." Salvation is by love. How was this love begotten and drawn out? Why, purely of grace. Oh! let parents beware of teaching the error, and studiously avoid giving their offspring those books which teach it, that if they are good and love Jesus, He will love them and take them to heaven. Is there no method of teaching them the truth without resorting to this upside down way? Let the Sunday-school teaching run uniform with the doctrine of regeneration. Let the preacher exalt Christ only, and lay the creature low in the dust. Let the hearer search the Scriptures daily whether these things are so (Acts xvii. 11). God's love is not brought out by man's goodness; but for the purpose of eternal salvation, He loved them, He gave His Son for them, and because Christ died they live, and because He lives they shall live eternally also. Such are interested in that beautiful chain described in Rom. viii. 28—30: Purpose, foreknowledge, predestination, calling, justification, glorification. This chain begins in heaven, reaches down to earth, then leads back to heaven.

Purpose! What is that purpose? The salvation of the Church. This is God's darling work. All His works praise Him, but this work far outshines all the rest. Nature and providence exist for the carrying out of this purpose. This world is like a quarry, from which are hewn stones with which to build the Church, cut and polished by providence and grace, the Spirit working and fitting and placing them on without noise. The kingdom of heaven cometh not with observation. And when the last stone, the head-stone, or the last elect vessel of mercy (Zech. iv. 7), shall be brought forth with shoutings of "Grace, grace unto it," then there will be no farther need of nature and providence. Done with; God's purpose completed. The consideration of this should reconcile the believer to the providential dealings of the Lord. May He grant it to be so.

" 'Tis the right way when pain and loss
Our flattering expectations cross;
And if our souls the end could view,
We should approve the pathway too."

So that, as John Newton says, "The views I have received of the doctrines of grace are essential to my peace. I could not live comfortably a day or an hour without them." They do bring peace. There is no real, solid, abiding peace out of Christ. This interest is revealed by the Holy Spirit in the heart, where a discovery takes place of evidence being possessed of belonging to the Lord's people. In the illustrations used by the Holy Spirit we see that in salvation the saved sinner is passive; he receives that which comes down from heaven (regeneration), and at times it is the case that this is possessed and not realised fully and experimentally enjoyed. This order (receiving) is never departed from. There may be, and often is, conversion which is merely external and doctrinal, but no new birth; religion, but no Christ; piety, but no feeling.

"Something must be known and felt."

Regeneration is life, and embodies conversion, religion, and piety—one the root, the others the branches.

III.—*The comparison: a lion, a young lion.* "And the remnant of Jacob shall be among the Gentiles, in the midst of many people, as a

lion among the beasts of the forest, as a young lion among the flocks of sheep." Here we see this remnant under another aspect. In the salvation of their souls they are passive, but in the good fight of faith they are, or should be, like lions. How is this? A separation has taken place. A new or spiritual nature is now possessed. They are now (manifestly) not of the world. All things have become new; but being in the world which lieth in wickedness (1 John v. 19), although not of it, they have the world, the flesh, and the devil opposed to them. Sins, doubts, fears, mountains, hills threaten them, and withstand their progress to the seat of bliss. How can poor believers stand? What can they do? Do? why, be strong, be lions, young lions; but how? Strong in the Lord, and in the power of His might. "Fear not; I am with thee." The strength lies in the union of *I* and *thee*. "Without Me ye can do nothing." The worm Jacob threshing mountains.

"By prayer let me wrestle, and He will perform."

Thus it is by living by faith upon His fulness, trusting Him for His grace, leaning upon Him, making known our requests unto Him, acquiescing in His will, resting in Him, and waiting patiently for Him, having the eye simply fixed upon Him, His purpose, love, perfect knowledge, boundless resources, sleepless vigilance—"He that keepeth Israel shall neither slumber nor sleep"; "I, the Lord, do keep it." The strength, then, does not lie in us, but in knowing our emptiness, need, weakness, and in looking by faith to Jesus still.

"The weakest saint shall win the day,
Though earth and hell oppose the way."

The remnant of Jacob shall be as a dew from the Lord, as the showers upon the grass as it respects their salvation, and also as dew and showers upon the grass in their being made a blessing in the various positions where they are placed by the order of Providence, and also as a lion, a young lion, in the good fight of faith.

"The condescending grace of God
Is sovereign, rich, and free;
When wandering in the downward road,
It stopped the sinner, me!
The voice of Jesus came with power;
I sank in soul-distress;
Yet He has kept me to this hour,
A witness of His grace."

Amen.

TUNING FORK OF HEAVEN.—The tuning fork of heaven will be *free grace* and no music will be heard save that which is in perfect harmony with this top stone of Jehovah's throne; the symphony will not be marred by any discordant notes caused by tunes upholding the worth of human merit, but *free grace* will be the theme of all, and it will be echoed by the vibration of all the harps of heaven.—*A. C.*

THE worse diseases in this world are the leprosy, the plague of the heart, the dead palsy, and that of being born blind. The blood of sprinkling cures the first, sovereign grace the second, the promise of life the third; and He counsels us to buy eye-salve of Him, to expel the deadly and dismal gloom from the mind and understanding.—*Huntington.*

THE CHILDREN'S PAGE.

GOD'S PROTECTION.

FIRE.

FIRE is one of the four elements. God compares the unction of the Holy Ghost to fire. In reading about the wings in the E. V. & G. H. for September, page 279, a spark of fire touched my soul and kindled a warm desire in my heart to write a little about

WINGS.

The word *wings* is used in Scripture to enable us to understand what God's *protection* is to us. In 1847, when Mr. J. Gadsby was in Athens, he saw the "Tower of the Winds." This building had eight sides to it, each side having a figure floating through the air, representing the effects of the wind from that particular point; thus, north, the figure was well wrapped up; south, it was in summer dress, and so on. The figures on the Tower of the Winds are all represented as having wings. The ancients, when speaking allegorically of the wind, invariably referred to it as having wings. This may explain the expression, "wings of the wind" (see Psa. xviii. 10; Psa. civ. 3; 2 Sam. xvii. 11). Ezekiel saw in his vision those wings, and refers to the sound of them as being "like the noise of great waters, as the voice of the Almighty, the voice of speech" (Ezek. i. 24).

THE BIBLE

is God's Word, and we read it; but we cannot hear God's voice, unless the wings move—viz., the all-powerful influence of the Holy Spirit. When the wings are still no sound is heard, but when the wings move God's voice is heard speaking. It is then that "the Sun of Righteousness arises with healing in His wings" (Mal. iv. 4). Those wings moved when God spoke to little Samuel, but no one besides Samuel heard the voice (1 Sam. iii. 1—10). When the wings move we see underneath them a

MAN'S HAND.

Christ was God and man (Ezek. i. 8). Oh, what a hand! strong enough to pluck guilty sinners "as brands from the burning," and to hold them safely through all the dangers whilst in the "City of Destruction," and at last to lift them home to heaven to be for ever with the Lord. Before we lie down to rest for the night we ask God to take care of us: this is putting our trust under the shadow of His wings (Psa. xxxvi. 7). This hand when on earth wove the robe of righteousness for all the sheep and lambs who *hear and know His voice* (John x. 27—30).

A LAMB OF CHRIST'S FOLD,

not very old (about ten years), was once under my charge, when one Lord's-day, arriving home from chapel, he was missing from about a dozen boys. Oh, my grief! until that dear man of God, Mr. Brocklehurst, said, "H—, dear, don't worry; I've asked God to take care of him, he will be all right. Can't *you* trust Him?" In a moment my care was gone, and before I had finished committing little Samuel to the care of our heavenly Father (which was done whilst I was preparing the boys for dinner), the hall bell rang, and to my joy a gentleman brought little Samuel home. And now, after more than thirty years, this lamb has become a sheep and is one of the flock whom our dear

friend Mr. Sears owns. Pastor and deacon are now both trusting under the shadow of those precious wings.

Dear children, "Search the Scriptures," and try and find all the texts, and more than I've given, about that precious Hand and those wondrous wings, and may God ever bless you.

Your loving friend,

MARY.

LUTHER'S GHOST.

ADOWN the Rhine to England the ghost of Luther came,
Luther, the bold reformer, who set the world aflame,
To test the march of science, of intellect, and light,
ADOWN the Rhine to England, came Luther's ghost one night.

Into St. Alban's, Holborn, the ghost of Luther stole,
And heard a living sinner pray for a dead man's soul;
Backwards and forwards, gently, the white-robed "Father" rocked,
Before a *pasty wafer*, and Luther's ghost was shocked.

It turned to make complaint thereof before the Bishop's bench,
But fell to earth confounded by the faint *incense* stench;
And there among the darkness, unnoticed by the "host,"
A maiden's first *confession* was heard by Luther's ghost.

It sought the House of Parliament, and tried to rouse the peers;
It quoted Scripture furiously. Ah, Luther, no one hears!
It saw the sneer contemptuous in many a bishop's glance,
And Luther's ghost was satisfied that it had got to *France*.

And so across the waters it sped, to where they thrust
The Jesuit throngs from out their doors, and prove the action just;
It heard the voice of senators proclaiming war with Rome,
It saw the Virgin's pictures burned, and hymns and Bibles come.

At length, the ghost, desiring a sight of England's Queen,
Proved its mistake, and *also*, the fools which *we* had been.
St. Alban's *was* in England, and it was Paris gay,
Where they were banded to a man to drive deceit away.

Over the sea to Westminster the ghost leapt at a bound.
And faced the bench of bishops, though every bishop frowned;
It clutched an open Bible, brought from some Paris den,
And held it to the faces of England's holy men.

"You swore to *drive back* error, and keep your Churches free
From Rome's polluting influence and tyranny," said he;
"Yet when they 'prisoned Euraght until his ways were mended,
You sent consolatory notes, and *hoped* he war'nt offended

"You sent another parson to Maconochie's door,
He bowed him out, and bowed himself to idols, as *before*;
You said 'twas very *shocking*, but never taught the lords
To *clench* their judgments, on the strength of these *inspired* words.

"In truth, you never *liked* it, this Bible, that I hold;
It damns your idleness, your fame, your *impotence*, your gold;
It never made th' apostles a *legislative* lot,
And legislating bishops *wish* th' apostles were *forgot*."

Then, turning to the Lords, he said, with pity in his glance,
"Dismiss these bishops, gentlemen; take *this*, and learn of *France*."
Hurling the Bible as he spoke, it fell in Shaftesbury's hand,
And Luther's ghost sped quietly toward the Fatherland.

BREATHINGS OF AN ANXIOUS SOUL.

I KNOW that Jesus came to die
For sinners, ah, e'en such as I !
That His salvation's full and free,
And how I hope it is for me.

His word with joy I do receive,
His sweet and precious truth believe;
Yet still I long to feel and see,
And know that Jesus died for me.

Good works I know that I have none,
A thought or action, no, not one;
From all such rags I would be free,
And know that Jesus died for me.

When to His table I draw near,
Kept up by hope, cast down by fear,
More precious would the banquet be
Could I but say He died for me.

When things of time do grieve and vex,
And worldly cares my soul perplex,
How sweet would every sorrow be
Could I but say He died for me!

Oft doubts and fears my mind distress
Lest I who Jesus' name profess—
His follower here desire to be—
Should prove He never died for me.

Oh, Thou who art Thy people's rest,
Christ of the Father ever blest,
My hope can only rest on Thee—
Oh, tell me Thou hast die for me!

M. F.

THE PULPIT, THE PRESS, AND THE PEN.

The Life and Work of Charles Haddon Spurgeon, by G. Holden Pike. Illustrated with fifteen full-page photographic plates. Vol. I. Cassell & Co., Limited, London, Paris, and Melbourne. Cloth bound, gilt edges. Many of our readers probably think with us that already more than enough has been written by various hands about Mr. Spurgeon. However, since reading a work by Mr. Pike, entitled, "Ancient Meeting Houses," published twenty-two years ago, we have felt more than ordinary interest in his later productions; and so far as we know, the splendid volume before us stands unsurpassed by any other life of Charles Haddon Spurgeon. It contains much information respecting his early life and labours not generally known, and various interesting criticisms on his qualifications as a preacher, and the nature of his ministry. In the latter part of the work reference is made to the late Mr. James Wells, as "a pulpit genius of great powers," who "is still remembered as a chief apostle of the nineteenth century by members of his denomination"; also to the late Mr. Charles Waters Banks, "Mr. Spurgeon's early London friend." "The late James Wells," says Mr. Pike, "was a Strict Calvinistic Baptist; he was regarded as being more extreme in his views than the pastor of New Park-street; but at the outset of Mr. Spurgeon's London career, it seems to have been a question with many, whether he would not eventually cast in his lot with this body." We venture to say that if Mr. Spurgeon's ministry had been as clear and discriminating throughout as Mr. Wells's, the cause at the Metropolitan Tabernacle would have been all the better for it to-day. When Mr. Spurgeon first came to London he became

acquainted with Mr. C. W. Banks and a few other prominent Strict Baptist ministers. "How he fraternised with them," we are told, "is seen by his friendship with Mr. Charles Waters Banks, by his visits to Unicorn Yard chapel, by his taking part in the funeral of Mr. Denham, and by the assistance soon afterwards given to *The Christian Cabinet*, weekly paper, which had a Strict Baptist for its editor." We believe Mr. Spurgeon highly esteemed Mr. Banks to the last. "In after years," observes Mr. Pike, "he (Mr. Spurgeon) had many friends among the body which the EARTHEN VESSEL represented; but I am not aware that his relationship to the denomination itself was ever of that exceptionally cordial kind, which, when he first came to London, some thought would turn out to be the case." Referring to Mr. Banks' attachment to Mr. Spurgeon and their respective labours, Mr. Pike says, "The late Charles Waters Banks became pastor of the ancient congregation at Unicorn Yard, Tooley-street, in the same year that Mr. Spurgeon settled in London. Mr. Banks was a very able man; he looked upon the mission of the Press with genuine enthusiasm; and although he belonged to the High Calvinists, he entertained the most profound respect for Mr. Spurgeon. The young pastor never went over to the denomination of his more elderly friend, but as regarded aggressive Christian work, both were heartily agreed. Mr. Banks was an advocate of open-air preaching, and of general mission work; but to certain professors of the more extreme type, all such enterprise savoured of legalism." We are informed that Mr. Banks secured the help of Mr. Spurgeon in the interest of the "Gospel Ministers' Relief

Society"—viz., "Soon after his return from Scotland in the year 1853, Mr. Spurgeon preached a memorable sermon at the old chapel in Unicorn Yard, Tooley-street, on behalf of the Minister's Relief Society. This charitable agency had been formed not very long before by Mr. Charles Waters Banks, who was then pastor of a Church which met in a chapel in Crosby-row. Mr. Banks soon afterwards removed to what he called his Old Vicarage, in Unicorn Yard. He had a great love for this place, and we find him speaking of the old sanctuary in a truly affectionate manner. Mr. Banks succeeded in interesting his friend Spurgeon in the work of what he had called the Gospel Minister's Relief Society." Mr. Spurgeon seems "to have had a strong liking for the supplementary agency which his friend and neighbour had founded. Accordingly, on Wednesday evening, August 29th, the young pastor might have been seen walking along Tooley-street, towards Unicorn Yard. . . . The sermon preached on the occasion referred to was entitled, 'Christ prayed for His people'; and the text was John xvii. 20: 'Neither pray I for these alone, but for them also which shall believe on Me through their word.' The sermon itself is very characteristic of Mr. Spurgeon's early style. To the High Calvinists (continues Mr. Pike) who regarded James Wells and Charles Waters Banks as representative apostles of sound doctrine, the question must have suggested itself whether Mr. Spurgeon was not really being drawn into closer sympathy with the stricter denomination." Mr. Pike quotes largely from the sermon then preached, and also gives extracts in places from the *Life of Charles Waters Banks*, published in 1890, and from what he is pleased to call, "The organ of the High Calvinists"—THE EARTHEN VESSEL. All who cherish the memory of the great preacher, will thank Mr. Pike for the able manner in which he has discharged his work. The book is well printed, on good paper, and beautifully embellished with photogravure plates.

Life and Light. Edited by R. E. Sears. Volumes XI. to XIV. London: Robert Banks & Son, Racquet-court, Fleet-street, E.C. This is really a beautiful bound book, and to those who do not possess the *monthly numbers* the present volume will, we are sure, be most acceptable. Every page marks the painstaking care and judgment of the editor. The book may be taken up at any spare moment with certainty of finding something worth reading.

Our Principles, and Our Duty in Relation Thereto, by James Flegg. London: Robert Banks & Son, Racquet-court, Fleet-street (price one penny). This stirring pamphlet (issued by the

London Strict Baptist Ministers' Association) we have read with pleasure and profit, and heartily commend it to the notice of our thoughtful readers.

Church Helpers, a paper by J. D. Bowtell, Baptist minister, Bungay, Suffolk, written by request of the Suffolk and Norfolk Association of Particular Baptist Churches, as its Circular Letter for 1892. To be had of the author, price 2d., post free, 2jd. We have read this paper with very great pleasure and profit, and heartily wish it success.

The Lord's Second Coming and Anti-christ's Warning. London: Robert Banks & Son, Racquet-court, Fleet-street. Brimful of solid reading.

The Quarterly Record of the Aged Pilgrims' Friend Society. Full of interesting reading. No less than 1,244 pensioners are upon the books, being the largest number yet reported. The expenditure in pensions alone has risen to £8,100 per annum. Help is earnestly solicited. Secretary, Mr. J. E. Hazelton, Office, 83, Finsbury-pavement, E.C.

Australian Aged Pilgrims' Friend Society (established in Sidney, 1889). RULES AND REGULATIONS. We are delighted with the *Rules and Regulations* of this newly-established Society. "The truths of revelation as embodied in the trust deed of the Society," are thoroughly sound and good.

MAGAZINES.—*Zion's Witness*, *The Olive Branch*, *Monthly Visitor*, *The Day Star* (Tasmania), *Australian Particular Baptist Magazine*, *The Gospel Magazine*, *The Quarterly Record of the Trinitarian Bible Society*. This Society is doing a good and great work. *The Regular Baptist*, *The Calvinistic Pulpit*, *Consecration*, *The Banner of Israel* (monthly parts 6d.), *The Monthly Record of the Protestant Evangelical Mission*, &c., *Life and Light*, *Cheering Words*.

SERMONS.—*Something Better than Gold*; also *Confession and Confidence*, by C. Cornwell. *The Challenger and His Challenge*, by Archibald G. Brown (price 1d.). May be had of Robert Banks & Son, Racquet-court, Fleet-street, E.C.

Motto Cards, &c. The Religious Book Society, 28, Paternoster-row, E.C. These cards, suitable for use as Motto Cards, Certificates, &c., are for variety and beauty the best we have ever seen. Those who require Motto Cards for 1893 should write for particulars at once to Mr. Ernest Nister, address as above.

The Life of Our Lord and Saviour Jesus Christ. London: Book Society, 28, Paternoster-row (price 2d.). This abridged edition of Fleetwood's *Life of Christ*, with a preface by the bishop of Ripon (second edition) is exceedingly cheap.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

THE Committee of the above Mission desire to record with devout gratitude the fact that God has marvellously appeared for the help of His servants engaged in this part of Christian service. A short time since news from the mission field showed opportunities of extending operations within the area occupied by the Mission if available funds were forthcoming, and God, who is the Father of His children in every nation, knowing their need, has stirred the hearts of His stewards to come to the help of the Lord against the mighty, and an example has been set by one dear brother that would bear copying, and the great Master would be thereby glorified. This brother thought of leaving a legacy to the Mission at his death, but a far better thought prevailed, and he has generously given the money to the Mission for use *at once*. We are grateful for this, and would say to other stewards in the dear Master's name and words, "Go and do thou likewise."

But, though this will enable the Committee to enter into a wider range of service, it will also commit them to the necessity of sustaining any work they may begin, and consequently a continuance of financial support will be urgently needed.

Brethren and sisters, who have not as yet tasted the joy of co-operating in this glorious work of sending the Gospel of salvation by Jesus Christ alone to heathen lands, let me ask you, in the Master's name, to begin the New Year by consecrating some part of your substance to this part of His service; try it for one year. I am sure you will find it happy service, and may I ask those who, when stock-taking at the end of the year, find that God has prospered them in their business efforts, not to forget the claims of the Strict Baptist Mission. God has said, "Them that honour Me I will honour."

But what shall we say to those Churches that persistently ignore mission work altogether? Surely they forget that the Lord Jesus Christ was a Missionary, and that He has given authority and command to "go into all the world," promising His presence with every true worker. He will doubtless do His own work, but will not you, having received His salvation and tasted its joy, help to spread, in the coming year, the glad tidings of full and free salvation "to every creature," to the glory of His great name? May "the love of Christ" constrain you. So prays,

EBENEZER BEECHER.

THE STRICT BAPTIST MISSION.

The thirty-first annual meeting of this Mission was held in Soho Chapel, Shaftesbury-avenue, on Tuesday, Oct. 25, 1892. Mr. W. Kern, of Ipswich, delivered a good, sound discourse in the afternoon from the words, "All things are yours; ye are Christ's, and Christ is God's." A large number of friends assembled in the spacious schoolroom beneath the chapel for tea, at the conclusion of which a public meeting was held in the chapel, Mr. J. Box, the president, in the chair, who, after singing, read Psa. lxxii, and Mr. Thomson, of Clapham Junction, offered prayer. The chairman, in a brief address, gave expressions of gratitude to God for another year's mercies, and rejoiced in the fact that they were doing God's will in accordance with His Word. Our field of labour is unlimited—"Go ye into all the world," &c.

Mr. Briscoe read a few extracts from the report. Mr. Walter Abbott, treasurer, read the balance-sheet, which showed the receipts to be £1,259 13s. 8d. Mr. Catchpole proposed list of officers for ensuing year. We strongly recommend our readers to get the report.

Mr. E. E. Sears, in a speech full of sound Gospel truth, proposed the adoption of the report and balance-sheet, and raised the question whether we, as a society, were justified in continuing our work on the lines laid down in our doctrinal basis. This question he answered by saying that as long as the New Testament contained their Master's will with regard to the ordinances of baptism and the Lord's Supper, and so long as other Christians neglected or despised that will, it appeared to him that this society must continue to hold its distinct and separate position. He rejoiced in the revival of the missionary spirit throughout the various Churches. But, while he rejoiced in all this, he still felt there was a special testimony to be borne by the Strict Baptist Mission. Why was this Mission begun? Was it right? What was the Baptist Mission a hundred years ago? It was formed of Strict Communion Baptists. Then he (Mr. S.) replied with vehement emphasis, glowing eloquence, and burning zeal for New Testament order. If strict communion was right a hundred years ago, IT IS RIGHT NOW. He was more than ever convinced that the Strict Baptist Mission should hold firm to the New Testament. He heard a sweet note singing in his ear, "Fear not, O land; be glad and rejoice, for the Lord will do great things." He will save great sinners; He will save a great many sinners with a great salvation; faith in proclaiming the grand old gospel will do great things; the Lord will

do great things when the Holy Spirit inspires earnest prayer. He was looking for the time when young men belonging to the Churches of truth would be constrained to go out to India and other parts and there proclaim the glorious Gospel of the grace of God. There were, he continued, seven hundred millions of heathen who had never heard the name of Jesus, and there were a great many numbers of Strict Baptist Churches who did not care whether they heard or not.

Messrs. J. H. Lynn, P. Reynolds, Squirrel, Samson, and others spoke in favour of the report.

In the congregation we noticed, among others, Messrs. Mitchell, Sawyer, Fricker, Abbott, Licenoe, Hodder (Chadwell-street), Realf (Guildford), C. Wilson, Fromow (Dorset-square), Beecher, Harris, (Shouldham-street), Abrahams (Woolwich), Fromow (Brentford), Smith (Eltham). Collection amounted to near £50. Mr. I. R. Wakelin proposed a vote of thanks to the friends at Soho for the use of the chapel, and which was unanimously carried. This was the best meeting the society ever held and which was closed with the doxology.

COLCHESTER (ST. JOHN'S GREEN).

—The anniversary and harvest thanksgiving services were held on Sunday and Monday, Oct. 16th and 17th. Mr. J. Jull, of Cambridge, preached morning and evening to appreciative congregations, and again on Monday afternoon. Tea and public meeting followed, presided over by Mr. Jull, who has for ten years in succession been with us on the occasion of our anniversary. Addresses were also given by Mr. Burgess, of Chelmsford, and Mr. Rayner, of Mount Buers. A good time was experienced, which we as a Church much need just now, having been nearly three years without a pastor, and seriously divided as to the choice of one. A good brother having failed to obtain the necessary votes as required by the trust-deed, another brother was invited to supply for the month of August, then for September, and also for the month of October. He is a diligent student of the Word and a faithful servant of Christ. Many of us hoped his ministry would be the means of uniting us as a Church; but it is painfully evident we are still three parties, and our brother's ministry has not the effect of healing the breach, but it certainly will not widen it. So with that kindly spirit he has manifested all through, he has intimated his desire that his ministrations should cease the end of this month (October). Until our brother came into our midst he had no idea of the serious proportions the divided opinion had assumed, and had he then declined to attempt an apparently hopeless task,

we could not have complained. What our next step will be it is difficult to say, probably "supplies" for a time. May the Lord direct us and preserve our Gospel privileges to us is the prayer of H. S. DENNIS.

[The above report came to hand too late for insertion in our last issue. We have a pleasant remembrance of many dear friends connected with St. John's Green chapel. May the Lord send them a pastor speedily, and greatly bless our brother H. S. Dennis in his efforts to serve the interests of the cause.—Ed.]

NOTTING HILL-GATE. — Tuesday,

Nov. 8th, we were favoured to visit Bethesda, Silver-street, Notting Hill, to unite with the dear friends worshipping there, in commemorating the 25th anniversary of opening. In conversation with good brother Oxborough, we were gratified to hear pastor, deacons, Church, and congregation, were peaceably united in the bonds of Christian brotherhood, and faithful in the maintenance and defence of Gospel truth and order. We hope they may have many years of peace, and that the Word and work of God may prosper in their hands. Last year they cleaned and did up the outside of the chapel; this year they have cleaned the inside at a cost of near £50, which is all paid for. This is all very nice and commendable, and speaks of faith, love, and works. We also rejoiced to see so many young people present who filled the large table-pew, and very sweetly led the service of praise. In the afternoon brother E. Mitchell appeared quite happy in discoursing upon the blessedness of the love of Christ. In the evening, under the presidency of our mutual friend and brother Mr. John Piggott, brethren Reynolds, Beecher, Tooke, sen., Parnell, and J. E. Flegg, gave some spiritual addresses. Brother Herring, the pastor, gave a cheerful statement of the Church, financially and spiritually. The friends were asked to contribute £5, and they responded by giving £10. The worship was hearty and spiritual. Praise the Lord. During the evening prayer was offered by—J. W. B.

BUCKS, BERKS, HERTS, AND OXON STRICT BAPTIST ASSOCIATION.

The third annual meeting was held at Prestwood, on Monday, Oct. 17th. The ministers and delegates met in the chapel for business at one o'clock. Brother G. Ives opened the meeting with prayer, after which the treasurer, E. B. Lloyd, presented the balance-sheet, which was very gratifying, showing a good balance in hand; which enabled us to render a little help to three of the weaker Churches, as also to vote a sufficient sum to meet the expenses which will be incurred, in

holding a series of meetings during the winter months in connection with each of the associated Churches. It is proposed, if possible, to visit each of the Churches at least twice, the object of these meetings being to encourage them to "contend earnestly for the faith once delivered to the saints," to seek to promote unity, to stimulate meeting together for prayer, and altogether to persevere in the "old paths."

At the public service, at 2.30, we were all pleased to meet with our highly-esteemed, willing-hearted, loving brother Winters, who had been invited to preach to us Christ's gospel. We were not disappointed. Taking his text from Eph. iv. 13, he was graciously assisted in dilating upon the progress of the Church of God and the glorious issues. The Word was enjoyed, and the people were cheered. Then Mrs. Redrup, a mother in Israel, the Misses Groom, and other kind lady friends, came forward and manifested great pleasure in giving the friends pleasure, by way of a good tea, which was very acceptable and much appreciated.

In the evening a public meeting was held; Josiah Morling, the president of the Association, presiding. After the devotional part of the service, brother Dulley, the secretary, read the letters from the Churches, as also his annual report, showing what work the Association had been engaged in during the year. Brother Winters was the first to address the meeting, which he did in a very kind and encouraging way.

Brother A. Knell followed with gentle and peaceful words upon the "Believer's Rest," treating the subject both in a doctrinal and especially in an experimental way.

Brother E. B. Lloyd expressed his gladness to be engaged in any good work, and his thankfulness for what we had received—"Christ, the Gift of God," bringing in a great variety of the offices, characters, and relations of Christ, to show the excellency of the gift.

Brother Groom, one of the deacons at Prestwood, expressed his pleasure in receiving the Association, and his thankfulness to the president for the deep interest he had manifested towards them in assisting them in getting the chapel property put into trust. It is rather remarkable that this beautiful little chapel had not heretofore been put into trust; but on the day the Association held its meeting in the chapel, the thirteen friends, who had been at a previous meeting held for the purpose, chosen as trustees, met together in the chancel after tea and signed the new trust-deed. Thus the 17th of October, 1892, will be a day long to be remembered by the friends at Prestwood. May subsequent days, and the great day, bear witness that God was pleased

on that day to write His new name upon many. And may the great, grand old distinguishing doctrines of the Cross be there proclaimed for generations yet to come. Prayer and the benediction by the president brought these peaceful and united meetings to a close.

PRITTLEWELL. — Dear Brother Winters, — We are glad to inform you that since you were with us in August we have had two more added to our Church by baptism. On Oct. 25th very successful harvest thanksgiving services were held, when our beloved brother Mr. Burgess, of Chelmsford, preached two excellent Gospel sermons, which were thoroughly enjoyed. We are having plans made for our new chapel, and intend (D.V.) on our January meeting calling the collecting cards in, and then to ascertain what the friends intend giving, so that we can come to some decision, according to the money in hand, whether we shall be able to start building, so as to get it completed by the summer. Any donation, however small, will be thankfully received and acknowledged. Being all poor, we appeal to our many visitors and friends. Address J. Chandler, pastor, East-street, Prittlewell; or to treasurer, Mr. J. Burgess, Holly-cottage, Great Wakering, Essex.

TOOTING - GROVE. — The friends meeting for worship under the pastoral care of brother G. Crutcher, at Tooting-grove, were favoured, on Tuesday, Nov. 1st, to hold a meeting which furnished them with fortitude and courage to press on through evil and through good report. Mr. Brown, from Windsor, preached in the afternoon; the writer afterwards heard one say, "We have had a good time." After enjoying a good tea and friendly conversation, the evening public meeting began. Brother Palmer ably presided, and hearty addresses were delivered by brother Turner, of Cobham, from 2 Tim. i. 9, "Who hath saved and called:" brother Rush, of Hook, from Deut. vii. 9, "The faithful God," in directing, instructing, and guiding; brother Chalcraft from Psa. xxiii. 1, "The Lord is my Shepherd;" brother Crutcher from Acts xx. 32, "And now, brethren, I commend you to God." May the Lord smile upon pastor and people in the earnest desire and prayer of ONE WHO WAS THERE.

MENDLESHAM-GREEN, SUFFOLK — Dear Mr. Winters, — We had a day of special blessing on Lord's-day, Oct. 9. We began the day cast down and disappointed, but we finished it rejoicing. Mr. Huxham was not well enough to be with us, but He who is "too wise to err, too good to be unkind," had so ordered things that our pastor came to

preach, and the Lord helped him in a marvellous way to set before His longing people food convenient for them. We never enjoyed an anniversary more. To God be all the praise. The morning and afternoon sermons were founded upon Psa. cvii. 8 and Mark viii. 22-26. The evening text was Psa. xvii. 15 (last clause). The various portions through the day were sweetly commented upon. On the Monday evening those kind friends who came to speak were greatly helped in so doing, to the glory of God and comfort of His tried people.—L. S.

BOW (MOUNT ZION).—The 16th anniversary of the pastor was held on Oct. 16th and 18th. On Lord's-day, the 16th, the pastor preached, and on Tuesday, the 18th, brother Cornwell preached a good sermon to a good company of friends. In the evening our brother G. J. Baldwin ably presided, and gave a very excellent address on soul prosperity: he also gave kindly words to the pastor, and a liberal donation to the cause. Sound and cheerful addresses followed, by brethren F. C. Holden, G. W. Shepherd, H. Myerson (whose sight we are sorry is almost gone), and G. Webb: brother Mobbs was unable to be with us through illness, and brother Belcher was out of town at the time. We had a good day, and were much encouraged, although we felt very deeply the loss of our late brother James Lee. Collections were good; debt on chapel, £300. Any help towards paying off the remainder of the debt we shall be thankful to receive.—W. H. LEE, pastor, 65, Romford-road, E.

A GOLDEN WEDDING.

It will doubtless be a matter of interest to many to learn that through the tender mercy of our gracious God the golden wedding of Mr. and Mrs. Edward Harris, of Shouldham-street Chapel, was commemorated on Friday, Oct. 14th. There was a family gathering on the occasion at the house of Mr. C. C. Harris, the eldest son, when Mr. and Mrs. Edward Harris were privileged to see around them their children, grandchildren, and great grandchildren, who, together with themselves, were all in the enjoyment of good health, and make up the goodly number of fifty souls. A great many of these have been brought to believe in and put on Christ by public profession. The Lord grant that all may, by His sovereign grace, be thus favoured. A tea was provided by Mr. and Mrs. Harris, at Shouldham-street on Monday, Oct. 17, to which the members and friends were invited. At the "praise and prayer-meeting" held in the evening, a presentation was made to them by the members in token of the love and esteem in which they are held.

BERMONDSEY.—Special services in commemoration of the laying of the foundation stone of the chapel were held at Lynton-road on Oct. 25th. A goodly number of friends gathered in the afternoon, when Mr. O. S. Dolbey preached a weighty sermon from 1 Pet. ii. 9, dwelling very sweetly on "the chosen generation. After tea, a public meeting was held, Mr. Thomas Green, one of the deacons of the Surrey Tabernacle, occupying the chair. Suitable addresses were given by Messrs. Albert Boulden, J. M. Rundell, C. Cornwell, J. Carr, J. Bush, and B. T. Dale. In the course of his remarks, Mr. Thos. Knott (one of the deacons) stated that Mr. Dale had been asked by the Church to supply the pulpit for six months, with a view to the pastorate, and had accepted the invitation. The loss of the late Mr. Albert Boulden, who was ever a warm friend of the cause, was much felt at the meeting, and suitable and touching reference was made to his memory.

RUSHDEN (SUCCOTH).—The services in connection with the above were conducted on Sunday, November 13th and 14th, by Mr. J. R. Debnam, of Horham, Suffolk, who preached excellent discourses to large congregations. On Monday a public tea was provided, to which about fifty sat down, and in the evening Mr. Debnam again preached, there being a good congregation. A collection was made, with the result that the debt remaining on the new boiler was cleared off.

BURNHAM.—We are delighted to hear good news respecting the cause of truth at Burnham. On Oct. 31st our esteemed brother Matthew Branch baptized four believers. Praise the Lord.—ED.

CAVINISTIC PROTESTANT UNION.—The lecture delivered at the Memorial Hall was well attended and appreciated.

"SEE HERE IS WATER: WHAT DOTH HINDER THEE TO BE BAPTIZED?"

DEAR Lord, the path Thou hast marked out
for me
Is good; the pilgrims' footsteps here I see
May I Thy smile receive in that glad hour:
Oh, make it sweet with resurrection power!
In Thy blest Word, I see this ord'nance
plain.
Though men may cavil, call it foolish, vain;
I read in it, Jesus Himself was blest,
Therefore, I'll follow, leave to Him the rest.
The darkness now surrounds my inmost
And, feelingly, I am a mass of sin; [soul,
Still to the "Refuge," "Christ," my soul
would fly,
The "Everlasting Rock," higher than I.
In mercy look, and bid the conflict cease;
Take away fear of man, and give me peace.
Then boldly to the world I shall confess,
Jesus, my All, my Life, my Righteousness.

N. B.

CAMDEN TOWN (PRATT STREET, GREAT COLLEGE-STREET).—The opening services of Avenue New Baptist Chapel were held on Tuesday, October 18th, 1892. In the morning, at 9.45, there was a prayer-meeting, at which the pastor, Mr. Richard Burbridge, presided, and a goodly number of brethren supplicated the throne of grace for a blessing on the day's proceedings. At 11 o'clock a sweet and precious sermon was preached (in the absence of Mr. Dolbey on account of sickness) by Mr. Cornwell, of Brixton Tabernacle, from 1 Pet. iii. 18, dividing his subject as follows: 1. The sufferings of Christ; 2. The reason for these sufferings; 3. The result of these sufferings "to bring us to God." In his discourse he was much favoured to show that the sufferings of Christ were real, were penal, were decreed, were anti-typical, were vicarious, and all this to bring us to God. After the morning service a cold luncheon was served in the new schoolroom at the back of the chapel, at which over seventy friends sat down, and were well and comfortably served. At 2.30 in the afternoon service was again held in the chapel, when Mr. W. Winters, of Waltham Abbey, was favoured in the delivery of a blessed discourse from 1 Kings ix. 3, in which he dilated on the grand old doctrine of divine predestination in providence and grace, dividing his subject for the special occasion as follows: 1. Divine consecration, "I have hallowed this house"; 2. The memory of Jehovah perpetuated, "To put my name there for ever"; 3. The eternal security, satisfaction, and favour to the Church, "And Mine eyes and Mine heart shall be there perpetually." Divine consecration does not exist in the flesh, for the apostle says, "In my flesh dwells no good thing." Bricks and mortar cannot be consecrated, but we are here to-day to dedicate this house to the worship of God. The persons of His people are hallowed, for, says the apostle, "Know ye not that your body is the temple of the Holy Ghost." No place is hallowed where truth is not found. To hallow the name of God is to defend His truth. We may honour the name of God by giving of our substance to His cause and by our daily walk and conversation. Tea was provided at 4.30, at which over 230 friends were served, and at 6 o'clock the evening meeting commenced, being presided over by Mr. C. Wilson, and was opened by prayer, praise, and the reading of the Word, after which the secretary was called upon to read his report. He reviewed the way the Lord had directed the minds and hearts of the people in giving them on January, 1888, a concern to build a new house for worship, as the lease of the old one expired in September, 1889. The encouragement they received from time to time to go on, the

difficulties and obstacles that presented themselves, the holy determination he gave them to battle with those difficulties, how He removed them, how the house was at last began and then stopped on account of two parties claiming the site, and how all these hindrances, some very real and some imaginary, had actually worked good and for the furtherance of the object they seemed to be designed to hinder, and now to-day we are able to look upon the consummation of our hopes and bless God for His goodness, both in giving us a new house and in keeping us in the old one so long after the lease expired, where we were up to now only tenants on sufferance under a monthly notice to quit. May nothing but God's blessed truth ever be proclaimed within these new walls, Amen. The treasurer next gave his financial statement in round figures as follows: Builder's contract, with extras, £1,550; heating and outside railing, &c., £150; solicitor's and other charges, say £100, making a total of £1,800. Of this sum we had paid £900 to the builder, £60 to architect and solicitor. We had promises of £60 and loans promised (mostly free of interest) of about £500. He urged upon more of the friends to become weekly subscribers, as we found that these regular weekly subscriptions were the backbone of the fund and the most reliable source of income. Mr. Rundell, of Surrey Tabernacle, next addressed the meeting in his usual forcible, bold, and truthful manner from Hag. ii. 9, and dwelt upon—(1) the place, (2) the precious promise, (3) the divine assurance, with much encouragement to the hearers. Afterwards Mr. James Mote, our good solicitor, spoke from Exod. xxv., showing how the children of Israel gave gifts to the erection of the tabernacle, pointing out the desirability of God's people of the present day going and doing likewise. The chairman of the Building Committee, brother Greenhill, next addressed the meeting, being followed by Mr. John Busb, who spoke freely from the words, "The glory of this latter house shall be greater than the former." The collection having been made, the chairman announced the goodly sum of £43 10s. 10d., which included his own donation of £5, and called upon the assembly to stand up and sing, "Praise God from whom all blessings flow." Brother Smewing, as a member of the Building Committee, having spoken, was followed by Mr. J. Chandler, who spoke with much experimental sweetness from Prov. xiii. 19, "The desire accomplished is sweet to the soul." Brother Gray, another member of the Building Committee, made a few remarks, and brother J. Frankcom, School Secretary, proposed a vote of thanks to the Building Committee, accompanying it with a donation from

the school of £10, which was a little surprise, none the less agreeable because unexpected. The vote of thanks being seconded and replied to, and a vote of thanks passed to the chairman and the ladies for their help, and the ministerial brethren and the many friends for their presence, the day's proceedings were brought to a close by a short address and prayer by the pastor. The attendance at all the services throughout the day was exceedingly good, both prayer-meeting, morning and afternoon service, and especially in the evening, when the place was filled to its full extent, and we were pleased to see with us during the day the following brethren: Messrs. Sandell, Sears, J. W. Banks, Osmond, Burrows, Palmer, Woodrow, Box, Mitchell, and many others, besides those who took part in the service, and so came to a close a day long to be remembered, a day of days, and to our covenant God be all the praise. Amen.

CAMBRIDGE. — My dear brother Winters.—As it hath pleased the great Head of the Church to make you the recorder of His mighty acts and of His indulgent goodness which He is pleased to display in the gardens of His grace from time to time, it is with very much pleasure I tell of His mercy and grace manifested to us here. If the family of God in olden time were commanded to tell it out among the heathen that "the Lord reigneth," surely it is right and proper that his dear people should do so now. He is declared to inhabit the praises of Israel. Yes, verily, He dwells in the praises of His people now as much as He did in those of old; and when their souls are attuned to sing, they can sing with as much sweetness as the prophet did when he said, "I will mention the lovingkindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed upon us," &c. Here is displayed a heart brimful of praise, not only for personal blessings, but for blessings bestowed upon His Church, His Israel. As a Church, dear brother Winters, this has been very much the gist of our prayers, especially so of late; in the ministry of the Word, there has been milk for babes, bread for the hungry, water for the thirsty, and meat to them that are of full age amongst us. In fact, the Gospel comes to us not in word only, but in the power of the Holy Ghost, and in much assurance, but no visible ingathering to the Church. There are very many amongst us whose hearts God has touched, but there they remain. They do not seem at all to prize the privileges of Church communion, or the comforts and enjoyment of being obedient children; but are quite content to remain as outer court wor-

shippers. However, I am pleased and thankful to record that the hearts of some amongst us have been stirred of late, so that eight of them, two brothers and six sisters in the Lord, have been constrained to tell in our Zion the great things God has done for them; and on Lord's-day evening, Oct. 30th, after a discourse full of Gospel truth from the words, "Can any man forbid water?" &c., were baptized. The chapel was crowded with earnest listeners, and it was a time of refreshing from the presence of the Lord.—JOSEPH FAVELL.

BEXLEY.—On Nov. 10th, after the prayer-meeting, Mr. John Piggott read the following letter he had received from Mr. John Kelsey:—"Euginia Cottage, Nov. 7th, 1892. MY DEAR MR. PIGGOTT,—At our interview together last evening, feeling that we had but one object—namely, the glory of God—and that also some alterations needed as we then discussed, I do hereby agree that the place should be put in trust of those that love the same gospel—namely, the distinguishing doctrines of free grace on Strict Baptist principles. I therefore agree to relinquish all my monetary rights for the sum of £150." This and several other resolutions were put to the meeting and carried unanimously. It is estimated about £800 will be necessary, and although the numbers present were few, one friend promised £50, another £200, another £10, one or two £5, and others £1 and 10s. respectively; so that a cheering start was made as regards ways and means. After a few words from Mr. John Kelsey, who with his dear wife have struggled together to keep the place open for fifty years, followed by Mr. Weedon and Mr. Maycock, who has now supplied the pulpit for four or five years, this short, happy, and practical meeting closed by singing, "Praise God from whom all blessings flow," and prayer by brother Maycock.

OVER, CAMBS.—Dear brother Winters,—I went with Mr. Jull, on Nov. 9th, to Over, where he preached a capital sermon for the Strict Baptist Foreign Mission, and two guineas were collected. Mr. F. S. Reynolds, pastor, appears to be getting on very comfortably there, so much so that they begin to think about enlarging the chapel. It is an old cause. May the Lord revive His work amongst them, and make Mr. Reynolds an instrument in His hand of gathering in His loved ones there. Our brother Mr. Wilkin (deacon) has been ill for some time. If agreeable to the Lord's will may he soon be restored to health and usefulness. The people seem lively, cheerful, and happy; may it long continue to prosper, prays yours in Christian love,—JOSEPH FAVELL.

SURREY TABERNACLE, WANSEY STREET, WALWORTH ROAD.

The Surrey Tabernacle is a beautiful building, a noble monument of the sovereign goodness of God, and the faithful labours of the late Mr. James Wells of blessed memory. On Wednesday, October 19th, special services were held commemorative of the formation of the Church, and opening of the above sanctuary. A large and encouraging assembly of friends gathered in the afternoon, when Mr. J. M. Rundell opened the service by announcing an inspiring hymn (selection of hymns by J. Wells) —

"Now to the Lord a noble song!
Awake, my soul; awake, my tongue,"

which was sweetly sung, after which the beloved pastor, Mr. O. S. Dolbey, read with much feeling Isa. liv. 1-8, and at the close he gave a brief account of the origin of the Church. From the interesting statement given, it appears that Mr. Wells had been brought into liberty by the Spirit's application of Isa. liv. 8 to his soul, and being made thereby happy beyond expression, he felt desirous of showing his gratitude to God for His delivering mercy, consequently he rose very early one Lord-day and went between five and six o'clock in the morning and stood in the Broadway, Westminster, and there preached the unsearchable riches of Christ, and which he continued to do on Sunday mornings for some time without the slightest idea of ever being a minister. After awhile a room was opened for divine worship in Rochester-row, Westminster, and which soon became too small to hold the friends who gathered together. Mr. Wells and his friends then removed to a schoolroom in Prince's-place in the same locality, and there sixty-two years ago a Church was formed consisting of twenty members. That room filled, and after being there about a year they opened a place in Dudley-court, Denmark-street, Soho, and that became thronged. They then went on Sunday afternoons to a building in Webb-street, Bermondsey, which speedily filled, and in due course they settled down in a large chapel (almost in the shape of a lantern) in the Borough-road, and that soon became crowded. Subsequently they built a new one there, and afterwards enlarged it, and ultimately they erected the present tabernacle, and completely paid for it. After the account given (of which the above is only a digest) Mr. Dolbey read Psa. ciii., and the writer offered prayer. Another hymn having been sung, Mr. Dolbey preached a most soul-strengthening and God-glorifying sermon from the following words, "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted" (Psa. xviii. 46). Before

entering upon his sermon, Mr. Dolbey spoke of the twenty persons who constituted the Church under the ministry of his predecessor, Mr. Wells, sixty-two years ago, as having been spiritually living souls called by the sovereign favour of the eternal God, baptized into the name of the Father, Son, and Holy Ghost, and united with their divinely-ordained minister in the bonds of the everlasting Gospel of Jesus Christ. He then divided his subject in the following order—I. We have a very precious and encouraging fact declared. II. An ascription of praise. III. The godly man's desire. The sermon was listened to with marked attention. Mr. J. M. Rundell gave out hymn 745—

"Come, all ye highly-favoured race,
For ever loved of God,"

and solemn prayer by the pastor brought the afternoon service to a close. A large number of friends then partook of an excellent tea, served in a most orderly and efficient manner.

In the evening the attendance was large. Mr. Dolbey, presiding, announced hymn 675, "Kindred in Christ," which was heartily sung. Mr. T. Baldwin read Zech. iv., and Mr. J. Bush offered fervent prayer. Mr. J. M. Rundell gave out hymn 742—

"Praise the Lord, who died to save us,
Praise His name for ever dear."

The chairman then delivered an able and stirring address on the goodness and faithfulness of God to the Church under his ministry, and mentioned the various institutions connected with the cause as being in excellent condition and which he attributed to the sovereign mercy of God in harmony with the words that had been read—viz., "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Mr. Crowhurst announced hymn 96, after which Mr. T. Carr dwelt very sweetly on the divine goodness which the Church had realized during the past sixty-two years, and made affectionate reference to the late Mr. Albert Boulden, whose memory is cherished by so many. Mr. J. W. Banks, of Chadwell-street, gave out hymn 154, and Mr. E. White, of Woolwich, unfolded with much freedom and spiritual power Isa. xliiii. 21. Mr. Green then announced hymn 255—

"Sing to the Lord, whose matchless love."
After an address by the writer, Mr. Davey gave out a part of hymn 138, and Mr. R. Burbridge, of Camden Town, spoke in his usual lively and telling manner on Cant. vi. 10. Mr. Arnold Boulden announced a hymn, and Mr. Stansfield, of Bacup, delivered a savoury address from the words, "What do these feeble Jews?" Mr. B. Woodrow then gave out the closing hymn, and the chairman in a few choice words thanked the Lord for the spiritual

tone of the addresses and the friends for their attendance. He then pronounced the benediction, and closed the happy and profitable meeting. May the valuable life of our brother Dolbey long be spared and his ministry made a blessing to many precious souls, for Christ Jesus sake. Amen.

THE EDITOR.

CAMBRIDGE.—EDEN CHAPEL.—On Sunday evening, Oct. 30th, a specially solemn yet happy service took place. It was the occasion of the baptism of eight believers—six females and two males—by our pastor, Mr. J. Jull. The chapel was full, and to this congregation of about 700 persons, Mr. Jull preached an earnest and instructive sermon based on Acts x. 47. He clearly showed the pre-requisite for baptism—a receiving of the Holy Ghost—on which point he made some very searching remarks. He pointed out, too, that the text very distinctly distinguishes baptism by water from the baptism of the Holy Ghost. Many present felt their faith strengthened through the remarks made, and by the sight of the baptism of the eight candidates—a sight which brought back to their minds the time when they passed through the same ordinance, and donned the regimentals of King Jesus. It was also a source of encouragement to the Sunday-school teachers, as two or three of the candidates came from the school. As Baptists we pray that such occasions may be often repeated, for they enforce, more powerfully than any number of sermons can, the command of our Saviour to all believers to keep His commandments. Without such sights we should hardly feel the reality of our existence as Baptists; without such encouragements our pastors would faint and grow weary in their work; but with these proofs of God's blessing before us, the Churches are fired with greater spiritual zeal for the glory of God and the extension of His kingdom. May the many, in this and other Churches, who linger on the edge of the baptismal pool, and falter to pass through its Christ-honoured waters, feel that self-same Christ at their side speaking away all their impotence. May He grant it. —D. BENNETT.

STEVENAGE, HERTS.—The services in connection with my settlement here took place as arranged on Wednesday, Sept. 28th. Mr. Knight, of Welwyn, preached in the afternoon from Rom. x. 1: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved"; an appropriate, acceptable, and edifying sermon. Mr. M. Cannings (deacon), of Gurney-road, Stratford, presided at the evening meeting, read Eph. iv. 1-16, and spoke gracious, loving, and scriptural words of counsel. Mr. J. Crouch, also a

deacon of the same Church, prayed for a blessing on the union of pastor and people and the prosperity of the work of the Lord. Brethren C. Tompson and G. Tompson, deacons of the Church at Stevenage, explained the circumstances that led to the engagements of the day. The pastor related some of his early thoughts and feelings about sin and God, his soul and eternity, which he experienced when a child of seven years of age; the deepening of those convictions at about twelve years of age, when at school at Kelvedon, in Essex, through the instrumentality of a schoolfellow who used to pray by his bedside, which created the enquiry, "Why do I not pray?" and resulted in the application of the words, "Have all the workers of iniquity no knowledge . . . who call not upon the Lord" (Psa. xiv. 4), from which disquietude and alarm he was delivered when about fourteen years of age, under a sermon preached by his father, Geo. Wyard, at Soho Chapel, Oxford-street, London, from the words, "Prepare to meet thy God, O Israel" (Amos iv. 12), in which the preacher remarked, "God will have a meeting," and the hearer felt, "I dare not meet God." But the preacher declared, "The blood of Jesus Christ, God's Son, cleanseth from all sin," and the sinner so cleansed could safely meet God, and that God could honourably receive him. This Word believed brought instant relief to the hearer, removed his fear and filled him with peace and joy. He was subsequently baptized by his father, and united with the Church at Soho. I shall be glad to forward you, for December issue, the pastor's statement of his doctrinal belief, and brief account of addresses by brethren Symonds, Lovelock, and Gentle (of London), and Bowles (of Hertford). Meanwhile wishing you increased usefulness in your various labours in the Gospel.—GEO. WYARD.

WALTHAMSTOW.—The 18th anniversary of the formation of the Church at Zion, Walthamstow, on Wednesday, Oct. 26, was the best we ever attended—good attendance, good addresses, and good collections. The chairman (J.W.B.) was very happy, and felt at home. The people are at peace, thank the Lord. May peace flow like a river. Brethren Sanders, Holden, Webb, and others gave gracious words. Brother Pledger prayed in the Spirit. Brother Smith led the service of praise. In all there was the unity of the Spirit. Praise God. Brother Dale preached on the preceding Lord's-day. Brethren Mitchell and Belcher were prevented from coming through indisposition, which was a source of disappointment to us. We met some of our dear old friends, and all rejoiced together in the service of the Lord.—J. W. B.

HIGHBURY.—It was a high-day with the Church and congregation at Providence, Highbury-place, on Tuesday, Nov. 15. Friends were summoned to celebrate the 42nd anniversary of the cause, and re-opening of the chapel after putting in side galleries, and the response to the call was very large, the chapel in the evening being well-nigh filled. It can truthfully be said of this place, as regards its exterior surroundings, "Beautiful for situation." But we cannot say the same of many of our Strict and Particular Baptist chapels in the Metropolis. Now that side galleries are put in, the appearance of the interior is considerably improved, and has a very nice appearance and provides sitting room for 170 more. The services consisted of a sermon in the afternoon by our highly-esteemed friend Mr. Mitchell and a public meeting in the evening, at which Mr. Lawson, of Watford, presided. After singing, Mr. G. Sawyer, of Chadwell-street, offered prayer. Mr. Lawson is a most admirable chairman, combining the qualities of being pleasant, spiritual, and business-like. From his opening remarks it appears that his business causes him to visit most of the towns and cities in Great Britain, by which he is enabled to observe the movements of different denominations, and is of opinion that the Strict Baptists, or, as he put it, "Calvinists," are less *active* than others. With all due deference to our noble and excellent friend, Mr. Lawson, who as a gentleman, a Christian, and a philanthropist, is highly appreciated, we contend that there is no denomination in the world that manifests their faith by their works to the extent the Strict and Particular Baptists do. We acknowledge to being a poor and feeble folk, and we know that we are scoffed and sneered at by the Open Communists and other sections of the professing Church; yet, in the face of it all, there is no body of Christians who are more intent on doing good and manifesting practical sympathy than the denomination we have the pleasure and honour to belong. We have been charged with speaking against those who differ from New Testament principles and practice, and not, in some few instances, without cause; but the charge, in a tenfold larger degree, belongs to the opponents of the truths of the Word of God than to those of our beloved denomination. Considering we are a poor people, and the sect everywhere spoken against, if statistics, financial and otherwise, could be carefully compiled, we, the Strict and Particular Baptists, would stand head and shoulders above any other people on the face of the habitable globe in manifestations of practical Christianity. The chairman, after a lengthy and intellectual address, called on Mr. Willey to give a state-

ment of the affairs of the Church during the past year, who responded by saying pastor, deacons, and people were at peace, there was no one man rule among them; 26 had been added to the Church, all institutions were prosperous, and their eyes were up to the Lord for still greater blessings. Addresses were then given by the pastor, and Messrs. Beecher Box, Thomas, Squirrell, and Moxham. The proceedings were brought to a close by prayer by Mr. Mitchell. The collections, subscriptions, and promises amounted to over £112. Many friends were present from Chadwell-street, Soho, and various other places.—J. W. B.

BOROUGH (TRINITY HALL, GREAT SUFFOLK-STREET).—Harvest thanksgiving services were held on Oct. 25. Mr. Lambourne presided, and read Psa. cxxxv., and then called upon Mr. James to engage in prayer. The chairman followed with some suitable remarks on sowing and reaping. Good Gospel addresses were also delivered by brethren Baldwin upon "Our great High Priest," Stringer on "We see Jesus," Shepherd on "Fear not, little flock, &c.," Clark on "Not one thing hath failed, &c.," Crutcher on "All His saints are in Thy hand, &c." Brother Palmer concluded with prayer. The speakers were all in harmony, and we could truly say that it is good to be here. The little cause is struggling on under the guidance of God and our brother and sister Scarfe. Will any of the well-wishers of Zion who have the means help them to keep the doors open? Through the kindness of our chairman the collection amounted to £1 17s. 9d.—ONE WHO WAS THERE.

SUFFOLK AND NORFOLK BAPTIST HOME MISSION.—The 61st anniversary was held on Nov. 3rd, in Bethesda chapel, Ipswich. In the afternoon brother F. J. Harsant, of Otley, preached a profitable and appropriate sermon. An excellent tea was provided, and at the evening meeting a goodly number assembled, pastor W. Kern presiding. Brother Ward, of Framsdon, engaged in prayer. The report and financial statements were read by the treasurer, brother S. K. Bland, in the unavoidable absence of brother Colls, the secretary. These were both of an encouraging nature. The collections and subscriptions amounted to £191 (being £21 in excess of last year), for which we are greatly indebted to the liberality of friends in and around London and the provinces. £182 had been dispensed in grants for the furtherance of the Society's objects—preaching the Word in villages and outlying stations. Good addresses were delivered by brethren Dearle, Moring, Ranson, Harsant, &c.

HERETICS.

SIR.—I feel I must explain why and how we have gained our new title, "Heretics," *alias* Baptists. The rector here called upon one of his parishioners the other day, and, in conversation with her, asked how it was that her husband did not attend church. "Oh," she said, "he went to chapel, and I go, too, when I can get out." "How shocking! along with those *heretics*. We pray every Sunday to be delivered from all heresies and schisms. You cannot read your Bible or you would discover how wrong such people are to propagate such false doctrine as they hold forth." I have no doubt the rector feels it keenly, as the man has been one of his communicants, and was confirmed only a few years ago. His wife formerly lived servant in his house, and both have acted as caretakers in his house when away.

I was reading the other day, at the Church Congress which was held, that some of the speakers rejoiced at the better feeling of unity which was prevailing towards Dissenters. The above does not look much like it. I think we need to pray, "Good Lord, deliver us from these Romish priests. — Yours, &c., STILL AN HERETIC.

In Memoriam.

THOMAS EDWARD NEAME.—In loving memory of Thomas Edward Neame, who fell asleep in Jesus, February 9th, 1892, aged 18. The subject of this memoir was the brother of Lizzy Neame, whose memoir appeared in the E. V. and G. H. for February, 1892. He was brought to feel his need of salvation through the remarkable conversion of his sister. He had always been a quiet and moral youth, and thought that, if he did his duty, said his prayers, &c., that he should be safe for heaven. Upon reading the address, written by brother Winters upon the solemn word "Eternity," he felt a power overcome him and a feeling sense of his nakedness and vileness before God, and felt that if he died he was wholly unprepared; his sister's deep distress seemed to augment his own misery, and he often cried, "Lord, remember me." It was truly affecting to see the grief of these dear young people. At length dear Lizzy found mercy, but poor Tom said, "Ah, one is taken and the other left," and the words "one of a family" troubled him. "Oh," he said, "if it said two I might hope." The hymn commencing—

"Great God, to thee I'll make
My griefs and sorrows known,
And with a humble hope

Approach Thine awful throne,
Though by my sins deserving hell,
I'll not despair for who can tell!"—

gave him a gleam of hope, and he sought his dear Saviour, sorrowing for

some months, but it pleased God to greatly bless an address which appeared in the E. V. & G. H. for July, 1889, subject, "ETERNAL MERCY." This was a precious morsel for him, and he was led to realize an internal interest in that mercy which exempts from hell and opens the gate of heaven. He bedewed the book with many tears of joy and went on his way rejoicing. He desired to know more and more of Jesus and longed to follow Him in all His appointed ways. It pleased the Lord to afflict him with the epidemic then prevailing, and in ten days he expired. When conscious he desired his love and gratitude to his dear Mr. Winters, whom he hoped to have seen on earth, but would, he hoped, be the first to clasp his hand, and embrace him at heaven's gate, and if tears were shed in heaven he felt that it would be a blessed relief to burst into a flood of heartfelt tears. "Tell him," he said, "to send that precious Magazine all over the world, if possible. The day will only declare how much good is being done." His mother asked how he felt in the prospect of death, and he said, "Well, mother, for ever well; my Jesus whispers, 'I am His, and He is mine.' O for a million tongues to praise Him! 'Eternal mercy,' that's the theme." A little before his departure he looked distressed, and said, "Satan worries me, but he cannot devour me else he would. Oh, Lord Jesus, give me one more gracious smile! Oh, leave me not when I most need Thee! Don't let Satan have his way. Have Thy way, dearest Jesus." The Lord did graciously answer his prayers, and gave him an easy passage across Jordan. He said, "Mother, I am going home: call Bertie," his youngest and only brother. He said, "My dear Bertie, be a good boy to mother, who has done so much for us, and oh, above all things, may you be convinced of sin and led to Jesus. There is no safety out of Him and no danger to those who are in Him. Oh, my dearest mother, may the Lord be a husband to you, and better than ten sons. Cast your care upon Him who careth for you." I feel the preciousness of Jesus more than I ever did. His sacred presence overwhelms me quite." His mother put her arm around him, and he gently breathed his soul away into the bosom of his heavenly Father.

JESSIE GRAHAM.—In loving memory of Jessie Graham, aged 26, who fell asleep in Jesus's arms, June 16th, 1892. She was the child of godly parents. Her father died when she was an infant, with his dying breath he commended his sorrowing wife and eight young children to the Lord's care. The mother prayed for and with her dear ones, and read God's own Book to them daily; but Jessie was fond of society, dress, and novel reading. She was an affectionate, intelligent girl. Ten years ago her dear

mother suddenly passed away in her sleep. The home was broken up, and poor Jessie and her brothers had to seek employment. A lady kindly took her, and she has remained there ever since in the capacity of governess. The writer, feeling an intense interest and desire for her eternal welfare, sent her the E. V. & G. H. monthly. In July, 1891, there appeared a most solemn address upon the word "Eternity." The arrow of the Almighty accompanied it and struck fast in her conscience, and feeling deeply wounded, she cried for mercy. Months passed away before the balm of Gilead was applied, during which she deplored her helplessness (and as she often thought, hopeless) condition. Satan sorely harassed her, and her sins distressed her beyond measure; but she felt determined to knock at mercy's door, and if it was never opened to her, she would die on the doorstep. Her language was—

"Daily I'll seek with cries and tears,
With secret sighs and fervent prayers;
And if not heard—I'll weeping sit,
And perish at the Saviour's feet."

She attended every available means of grace, but had no special favour, and was kept in a waiting posture until our highly-esteemed editor was led to write another (Holy Spirit-indited) address on "Not Barabbas, but Jesus." This sweetly led her to Calvary, and the dear Lord was pleased to apply His precious pardoning blood, and thus turned her mourning into unspeakable joy. Her mind gradually became exercised about baptism, but no one was admitted into her confidence, respecting her soul matters, for some months, excepting the writer. Early in the spring she was attacked with influenza, which left her lungs very weak, and in June she was seized with inflammation. During her affliction she was much favoured and rejoiced in her Saviour, saying, "He is all my salvation, and my only hope is fixed on Him, and every desire centres in Him."

"Both my arms are clasped around Him,
And my head's upon His breast;
For my weary soul hath found Him,
Such a perfect, perfect rest."

Both my feet are on the Rock, and I can never sink through it into hell. No, never. If Jesus could cease to love me, I might fear; but He never will." That precious hymn of Mrs. Sturton's (Denham's Selection)—viz., "While Jesus in love my affection engages"—was very sweet to her. She said, a few days before she died, "Satan will soon have hurled his last dart at me, and I shall be leaning for ever on my Beloved's breast." Referring to a bitter disappointment, she said, "I can see that it was all for the best now. Oh, how different things look in the light of eternity! My earthly all was taken away, but my heavenly all remains." She sent a thrilling message to her beloved, spiritual Father, who was instrumental in her salvation. She had a tender conscience, and was afraid of deceiving others, which often kept her silent; but when dying, she was obliged to relieve her full heart, shouting, "Free grace, free grace. Oh, the glory! the glory! No need for the sun, for the Lamb is the Light of the city!" Handing over her watch to her dear brother, she said, "We have no need of timepieces in heaven, it is one eternal now there; but if I may so speak, there is a clock in hell continually striking, Eternity, eternity, eternity," with such an emphasis that the poor fellow will never forget. She said, "My dear, never read pernicious literature; I deeply deplore my waste of time. Oh,

may you seek and find Him whom my soul loveth! None were less deserving, but 'God in mercy took me in, even me, even me. Salvation is of grace.' Oh, won't I make heaven's resounding mansions ring with shouts of sovereign grace.

"Oh, that at last I may but die
In my dear Saviour's bleeding arms."

This request was granted, for about an hour before she departed, her countenance was radiant with glory, and such sweet communion was enjoyed that no one ventured to break the heavenly silence. At length she whispered,

"If I loved the Lord before,
I would love him ten times more:
Plunge into His sea outright,
And lose myself in Jesus quite."

With the last word she dropped into that sea of glory.

"And there she bathes her weary soul
In seas of heavenly rest.
And not a wave of trouble rolls
Across her peaceful breast."

—M. L. L. P.

MRS. SARAH BAKER.—In loving memory of my dear mother, who suddenly departed this life, Aug. 30th, 1892, aged 77. Her constitution had been breaking up for the past twelve months, but she had never kept her bed, and little did we think her end was so near. Her path for upwards of thirty years has been a rugged one, having been left a widow with eleven children (three are dead), several of whom she had the privilege of seeing called by Divine grace. The afflicting hand of God has been laid upon us at different periods, but we always found we had a most devoted and loving mother. She was a woman of few words, but her life from the earliest of my remembrance was a very consistent one. She loved the services of God's house, and was never absent when able to get there. Her remains were interred in the Baptist chapel burial-ground, Aldringham, Suffolk, on Sept. 5th, the funeral service being conducted by Mr. J. B. Groves, of Fakenham, Norfolk, who delivered a most earnest and impressive address, exhorting us to be mindful of the voice of the Lord in this visitation, basing his remarks upon the words, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." The portions of Scripture read were Psa. xc. and part of 1 Cor. xv. God grant that his remarks may prove a lasting blessing to all who were present.—H. BAKER.

HANNAH MOORE.—Our dear aged friend passed through the valley on Lord's-day, Sept. 18th. She had heard such good men as Philpot, Tiptaft, Tite, and Munrell. She loved the Gospel, but was kept in bondage for forty years; but she said she had not waited a minute too long, for "deliverance never comes too late." She said she had emerged from a long night to a long and glorious day, and soon her sun would go no more down for ever. She deserved eternal darkness, but should have eternal light. Referring to you, dear Mr. Editor, she said, "God bless that dear gentleman. How I do wish that I could see him, and tell him face to face what a blessing he sent to me! But I feel another hand supporting me. Yea, though I walk through the valley, &c." My dear husband took one hand and she waved the other, shouting, "Victory, victory, through precious blood;" and thus closed her pilgrimage, aged 86. She was well known to us at Brookholm Villa.

MRS. CARTER, of Grays, Essex (formerly

known as Mrs. Peters), passed to her eternal rest on Wednesday morning, Sept. 14th, after a long and painful illness from internal cancer. She longed to be gone and to be at rest, and the Lord granted her desire. —W. HEYMER.

AMY MATTOCK, widow of George Mattock, of High Wycombe, died Oct. 15, 1892, aged 80 years. She was baptized at Mote-road, Maidstone, about sixty years ago, and removed to High Wycombe thirty-eight years ago, and joined the Church, then worshipping at Newland Chapel; and after that she removed to Zion Chapel, and has been a regular attendant and good supporter of the cause as far as her means would allow. Although living more than a mile from the house of God, she attended it till a few months before her death. When she took to her bed I visited her on several occasions and found her quietly waiting for her Saviour's call. I said to her on one occasion when she was so weak, "You cannot do anything now," and she said so quickly, "If I could I should only make a mess of it." And again said:—

"Nothing in my hand I bring,
Simply to His cross I cling."

She was very fond of the words of Dr. Watts's hymn—

"O God, our help in ages past,
Our hope for years to come," &c.

We miss her, but she is gone now to see Him as He is, and to be like Him.—R. AUSTIN, High Wycombe.

MR. PAGE.—

"The time and means are known to Thee,
When Thou shalt take Thy children home:

Their days are fixed in Thy decree,
And what shall bring them to the tomb."

The Lord has been pleased to take from the Church militant to the Church triumphant my loving, loved, and devoted wife. He gave her to me 54 years ago. During this somewhat long period we have journeyed together, and as the Lord at the beginning so declared it, she has been a helpmeet indeed to me. The Lord has also given us 10 children: four are not, three reached to manhood and womanhood, and one died in earlier life. During the above period we have stood together at the grave sixteen times to weep the loss of fathers, mothers, brothers, sisters, and four of our own flesh and blood, as named above. These have been to us painful biters and deep wounds indeed: but the last one gone—the loss of my wife—is far the most distressing of all and swallows up all the rest in the removal from me of the partner of my joys and sorrows. I know the Lord has done nothing but in lovingkindness and mercy, according to His decree and purpose: yet, could I have been consulted, I should have said, "Not just yet, Lord." Oh, how keenly nature feels the separation, though only for a short time! Yet, bless God, I have not to sorrow as those that have no hope. She was not a noisy professor, but an inside Christian—one who loved and feared the Lord. She was interred on Saturday, Nov. 5, in the 76th year of her age by brother Crown, of Keddington, in the presence of a large assemblage of friends.—R. PAGE, Cavendish.

OUR January number will contain a full page portrait of Mr. J. B. Northfield, of March, Cambs, and several specially interesting articles.

"ALL THINGS ARE OF GOD."

DEAR MR. WINTERS,—The following precious lines, having been very sweet to me, if you think them worthy of a place in the E. V. & G. H., they are at your service.—Yours very truly, J. J., Red-hill:—

"All things are of God," as by Him controll'd,
There's naught to Him new, or can ever be old:

The king on the throne, the slave at the mill,
Each thing which has life performing His will;

The worship of angels, the fury of man,
Exist and endure to accomplish His plan.

"All things are of God"—the digging a grave

For Joseph, as also his sale as a slave;

His advance and disgrace, his confinement,

though long— [did wrong.

"God meant unto good," though his brethren

"All things are of God," though many deny,

Controlled by Him to lift Jesus on high;

A Pharaoh shall rage, Leviathan foam,

While each shall direct the saint to his

home.

"All things are of God"—the wilderness

march,

The fiery serpents, the star-lighted arch,

The gold and the silver, earth, air, sky, and

sea,

Are of Him and to Him, to whom glory be.

"All things are of God"—the famine and

drought, [throughout:

All Israel's encampments their journey

The rock and the streams, feather'd fowl

and the bread, [fed.

Of which Israel drank, by which they were

The ravens shall bring the saints' daily meat,

The lions shall lay as if tame at their feet;

A Nebuchadnezzar shall Daniel oppress,

But all are of God, and His saints He will

bless.

The nations opposed to the reign of God's

King [strive;

Shall go but "thus far," as if held by a

Their plans shall revert upon their own

head, [lead.

Till they sink in the sea as a millstone or

The edict of Herod, the angels descent,

The flight into Egypt, the manner they went;

The death of their foe, the Scripture fulfil-

led, [sealed.

"All things are of God" most graciously

The whole life of Christ, His trial and death,

Each work He performed, each life-giving

breath,

His being made sin, His dying a curse,

"All things are of God" doth sweetly rehearse.

His bursting the grave, His meeting the

saints, [wants:

Addressing their "children" supplying their

Breathing on them His peace, the lifting

His hand,

Returning in triumph to His fatherland.

The Spirit bestowing my soul to instruct,

He still being with me my feet to conduct;

The pardon of sin, my joy in the Lord.

My confidence based on His precious Word.

My life in each death, in each sickness my

health,

In battle my vict'ry, in meanness my wealth;

Yea, all that exist, all that shall endure,

"All things are of God" shall serve to secure.

When time is no more, caught up in the

cloud,

With the ransom'd I'll sing, "All things are

of God."

"CHERRING WORDS ANNUAL" for this year contains, as a frontispiece, portraits of H. L. Collis and G. W. Thomas.