

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_earthen-vessel_01.php

THE
EARTHEN VESSEL

AND
GOSPEL HERALD

FOR
1896.

CONDUCTED BY
JOHN WATERS BANKS.

VOLUME LII.

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

CONTENTS.

	PAGE		PAGE
A Gathered Lily	248	Horton—Saunders	324
A Saviour Strong Enough to Save	341	Knights—Webb	350
Baptists—What About Them	274, 310, 340, 363	Licence—Woods	324
Believer's Conversation, The	338	Moore—Barrell	383
Benefit of Sanctified Affliction	332	Othen—Jones	324
Brasen Shields	331	Potter—Riddle	228
Christ All in all	364	Reed—Stanbrook	356
Christian Counsel and Caution	299	Reynolds—Allgood	356
Deaths:—		Ridenton—Licence	228
Arnold, M. E. 228; Austin, R. 35; Bale, H.		Rodwell—Woodman	68
256; Bennett, H. 291; Bird, Mr. 291; Branch,		Vinnall—Fromow	324
M. 212; Brand, A. D. 324; Brook, M. S. 36;		Merciful Declaration, Mysterious Dis-	
Collins, J. 228; Cooler, J. J. 212; Cooper, H.		play, and Momentous Definition, The 173	
292; Dalton, A. 181; Duval, C. E. 196; Eady, T.		Mulum in Parvo	86
260; Edwards, Mrs. 260; England, J. 35;		Mysteries and Mercies	81
Everett, T. J. 36; Field, Mrs. 343; Furlong, Mrs.		New Year's Reflection, A	12
292; Garnham, D. B. 277; Garnett, M. E. 248;		Only Nine Months Separation	87
Gawkrödger, M. A. 119; Gilbert, T. 245; Gray,		Our Attitude With Respect to the	
E. 246, 277; Green, S. 68; Greenough, E. 245;		Ritualistic Movements of the Present	
Grimby, G. W. 98; Gudgeon, R. E. 97; Hadden,		Day	143, 175
Miss 260; Hanger, J. 246; Higgins, F. 100;		Peace and Prosperity of Jerusalem, The 210	
Higham, M. A. 87; Hopkins, J. 97; Howlett,		Poetry:—	
Mrs. 260; Hunt, W. 21; Ives, M. C. 290;		A Departed Brother, 334; All Things are	
Kingsnorth, Mrs. A. 97; Lester, Mrs. 68;		for Your Sakes, 238; Comfort in Affliction,	
Maynard, J. 196; Meeres, Mrs. J. L. 212;		247; Condemned to Die, 213; Czarna, To the,	
Millard, J. 33; Newbold, T. 183; New-		28; Fully Satisfied, 120; Gethsemane, 120;	
combe, A. 147; Packer, E. 260; Page, E.		Humility, 150; If I Might Choose, 344; In	
132; Patterson, F. P. 291; Pead, E. 356;		Loving Memory of My Mother, 33; My Daily	
Pocock, Mrs. 100; Rackham, N. B. 109;		Motto, 87; Rest in View, 42; Satisfied, 22;	
Rayner, H. 260; Reeves, — 383; Reynolds, L.		Still Upward, 66; To the Pilgrim, 292; Why	
384; Robinson, J. 324; Rowe, W. 68; Russell,		Do We Mourn? 148.	
A. 324; Schweitzer, S. 384; Sears, F. 291;		Portrait Gallery:—	
Sellars, J. E. 118; Shepherd, G. W. 278;		Andrews, J., 165, 168; Archer, W., 69, 72;	
Shimmen, E. 36; Smith, Mrs. 260; Smith, W.		Dalton, A., 197, 200; Everett, J., 325, 327;	
196; Spendelow, B. 384; Steele, M. 384; Styles,		Griffith, J., 37, 40; Guy, C. A., 261, 263;	
Mrs. 342; Triggs, Mrs. 33; Wilson, W. 34;		Humphreys, J. W., 229, 232; Lockwood, F.,	
Wise, E. 292.		357, 000; Matthewman, F., 101; Ponnads, A. H.,	
Difficulties	19	293, 298; Smith, J., 133, 136; Wilson, C., 7, 9.	
Editorials by Mr. E. Mitchell:—		Preciousness of Christ, The	53
A Blessed Experience	293	Preciousness of God's Promises, The	140
An Endearing Epithet	357	Pulpit Robes	44
God's Knowledge of His People	325	Recognitions:—	
Heavenly Register, The	69	Chisnall, W.	372
He is Precious	37	Clark, G. W.	65
Jehovah's Love Asserted	197	Davidson, K. A.	286
Pleasure of the Father and Fulness		Elnaugh, G.	219
of the Son, The	133	Everett, J.	258
Saints' Position and Employment,		Guy, C.	228
The	261	Hazelton, J. E.	121
Security of the Saints	229	Hewitt, C.	377
Travelling Home	7	Lockwood, F.	285
Watchman Interrogated, The		Peet, A.	313
We Are Christ's	101	Peters, J. T.	353
Experimental Religion	275	Pounds, A. H.	255
Fiery Test, The	306	Sears, R. E.	58
Fifty Years and Another New Year	14	Waite, W.	60
Final Perseverance	207	Re-Digging Old Wells	52
Footsteps of the Flock, 16, 50, 83, 205, 242,		Regeneration	47
269, 305, 335, 366		Sorrows and Joys of the King's Service	149, 247
Fruit of the Spirit, The	238	Spurgeonism and the Strict and Par-	
General and Special Providences	342	ticular Baptists	75
Glad Tidings from a Far Country	244	Successors of the Apostles	337
God's Command to Obedience	85	Sunset Rays	273, 340
Gospel Commission, Its Obligation and		Symptoms and Evidences of Spiritual	
Extent, The	113	Life	45
Growing in Grace	240, 271, 308	The Pulpit, The Press, and The Pen	
Isle of Wight, The Truth in	118	23, 56, 83, 120, 148, 184, 213, 344, 370	
Is the Bible Your Guide Book	20	Thou Shalt Surely Die	13
It is Finished	245	Your Election of God	112
Marriages:—		Was the Baptism of John Christian	
Andrews—Hitchcock	383	Baptism?	73
Arbon—Baker	290	Wells of Salvation	77
Bayliffe—Bayley	383	Word of God, Work of Christ, and	
Belcher—Prosser	356	Witness of the Spirit	18
Bradley—Gray	350	Work	179
Childers—Marsh	324	Workers Together With Him	203
Clark—Hutchins	68	Young People's Page:—	
Davey—Cracknell	68	Things Old and New, 10, 79, 100, 138;	
Eley—Ridgeon	383	Clothing Old and New, 329; God of the Ages,	
Fromow—Jeffs	324	The, 267; New Wine in Old Bottles, 171; Old	
Hodges—Hazeldine	228	and New Creation, The, 200; Old Paths and	

the New and Everlasting Way, 236; Some New Things and Some Old Ones that are Always New, 43; Songs Old and New, 302.	
Zion's Increase	15

ARTICLES IN OUR CHURCHES.

Aged Pilgrims' Corner, The, 30, 67, 99, 132, 160, 194, 226, 258, 288, 322, 355, 382	382
About Fleet, Hants	92
Alive and Well at Bury-St.-Edmunds ...	190
Anniversary of Pastorate of H. T. Chilvers	158
An Old Member of Mount Zion, Dorset-square, Gone to Heaven from Queensland	256
A Time of Weeping at Wattisham ...	98
Ballard, Isaac, Presentation to, and Double Jubilee	259
Bucks and Surrounding Counties Strict Baptist Association	223
Chadwell-street, Three Good Days at ...	24
Close of the Old and Commencement of the New Year	62
Devizes, A Good Day at	346
Encouraging and Profitable Meetings at Egham	318
Farewell Services and Presentation to Mr. J. Clark on leaving St. Neots ...	222
Formation of a New Church at Finchley ...	29
Formation of the First Strict and Particular Baptist Church	249
Glad Tidings About Willingham	253
Good Day at the Sea-side, A	282
Good Friday Meetings	151
Happy Meeting at Commercial-street ...	93
Happy Meetings at Providence, March Harvest Thanksgiving Services in Norfolk	352
Hemington, Presentation to Mr. C. Hill-street, First Sunday in the Year at Inaugural Meeting at Lillie-road ...	26
Infants' Friend Society	91
Jubilee of Zeal, Gravesend	282
Keppel-street, A Season of Thanksgiving at	321
Llanfairfechan	289
London Strict Baptist Ministers' Association	29, 63, 373
Lord's Servants at Mount Zion, The Master, It is Good for Us to be Here ...	186
Memorable Day at Mount Zion, Hill-street, A	121
Memorable Day at Providence, Slaithwaite	89
Memorable Meeting at Chadwell-street	281
Memorial Services at Mount Zion, Chadwell-street	345
Metropolitan Association of Strict Baptist Churches, Twenty-fifth Annual Meeting, 128; Half-yearly Meeting	345
Moving on at Mount Ephraim, Margate	93
Mutual Faith and Mutual Feeling at Chadwell-street	188
Northern Counties of Strict Baptist Churches	57
Our Sunday-schools:—	
Aldringham	214
Bermondsey	127
Bexley	317
Biggleswade	257
Bilston	64
Brighton	376
Clerkenwell	94, 281
Colchester	222
Croydon	157, 249, 376
Dunstable	159
Fressingfield	351
Great Gidding	63, 158
Great Yarmouth	157
Gurney-road	317
Hartley Row	159
Hornerton Row	224
Horham	124, 283

Hornsey	225
Hounslow	126
Hoxne	27, 254
Ipswich	64, 286
Kentish Town	250
Lee	380
Little Stonham	252
Margate	178
Mundlesham Green	390
Northampton	60, 231
Norwich	220
Peckham	251
Penrose-street	155
Plymouth	256
Poplar	153
Portsmouth	91
Raunds	257
Shouldham-street	30
Somersham	251
Stratford	317, 224
Stepney	154
Stoke Ash	190, 250
Sutton	217
Thurstone	94
Waltham Abbey	217
Walthamstow	96
Wandsworth	218
West Ham	224
Willenhall	151
Wood Green	347
Past and Passing Events, 30, 66, 99, 132, 160, 194, 227, 258, 289, 322, 355, 383	383
Pleasant and Prayerful Epistle, A ...	160
Pleasing Paragraph from Saxlingham, A Proposed Formation of a Church at Swanscombe	90
Prosperous Proceedings at Providence, Prittlewell	256
Sears, Welcome to Pastor R. E., at Clapham Junction	58
Southerly Breeze from Northampton, A Still Cheerful at Providence, Clapham Junction	125
Stoke Ash, Interesting Services at Strict Baptists at Margate	187
Strict Baptist Mission	24, 57, 122, 185
Sunday-schools	167
Suffolk and Norfolk Association, Annual Gatherings	221
Sunset Rays	28
They are called Churches Now	31
Time of Rejoicing at Stowmarket, A To the Czarina	130
... ..	28
Two or Three and the Great I.	288
United and Happy at Rehoboth, Stepney Visit to Drury-lane	284
... ..	124
Waite, W., Welcome to, at Rehoboth, Clapham	60
Warm Hearts and Willing Hands at Waltham Abbey	192
Watch, Observe, Tell	285
Welcome to Pastor W. Waite at Clapham Whitsuntide Services	189
... ..	214
Willing Workers at Watford Tabernacle Winchester, Weeping and Rejoicing With Christ, which is Far Better ...	61
... ..	97
Zion, Heaton-road, Peckham	251
Zion, New Cross	103

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Accrington 355, Adelaide 383, Aldringham 214, Alle-street, Little, 29, 63, Ash 96, Australia 64, 66, 256, 258, 321.
 Berkhamstead Common 63, Bermondsey 127, 375, Bexley 253, 317, Bexley Heath 61, 151, Biggleswade 257, Bilston 64, Birkenhead 380, Blakenham 214, 285, 353, Bloomsbury 149, 158, 321, Boro' Green 128, 151, Bradfield-St.-George 151, 214, Braintree 131, 215, Brighton 225, 251, 378, Brisbane 66, 256, 258, 321, Broadstairs 131, Bromley 191, 315, Bury-St.-Edmunds 190, Camden Town 152, Caterham 152, Catworth

	PAGE
355, 376, Ceylon 185, Chatham 90, 350, Chatteris 226, Clacton-on-Sea 282, Clapham 60, 152, 189, 215, 257, 346, Clapham Junction 58, 125, 185, 333, Claxton 220, 352, Clerkenwell 24, 66, 94, 188, 281, 345, Colchester 26, 222, 286, Collingwood 321, Commercial-street 93, Cransford 152, 285, Crowle 65, 317, Croydon 89, 157, 215, 249, 376.	
Dacre-park 188, Devizes 289, 319, 346, Doncaster 65, 317, Dorset-square 65, 91, 99, 121, 152, 256, Drury-lane 124, Dunstable 97, 159.	
East Ham 25, Edmonton 152, Egerton Postal 90, 99, Egham 318, Eltham 30, 216.	
Farnboro' 259, Finchley 29, 254, 379, Fleet 92, 95, 153, Forest Gate 250, Fressingfield 351, Fulham 26, 284.	
Glensford 349, Gravesend 193, 226, 282, Grays 64, 258, Greenhithe 90, Great Gidding 63, 158, Great Yarmouth 157, 316, Gurney-road 62, 317.	
Hackney-road 252, 377, Hadleigh 350, Halesworth 191, Hampstead 216, Hartley-row 159, Haslemere 348, Hertford 93, Highbury 31, Hill-street 91, 99, 121, 186, Homerton-row 63, 224, 345, Horham 124, 283, Hornsey Rise 96, 225, Horsham 65, Hounslow 126, 216, Hoxne 26, 254, Hull 161.	
Ilford 250, Ipswich 30, 32, 64, 131, 153, 188, 226, 283, 286, 348.	
Kenninghall 131, Keppel-street 149, 158, 321, Kent 90, Kentish Town 153, 250.	
Lee 188, 380, Lewisham 379, Leyton 192, Limehouse 60, 61, 94, 225, 315, 379, Little Alie-street 29, Little London 157, Little Stonham 252, 254, Lowestoft 322.	
Maldstone 157, 352, March 27, 126, 254, Margate 93, 158, 259, 289, Mayford 316, Mendlesham Green 380, Meopham 96.	
New Cross 128, 252, Northampton 60, 321, Northern Counties 57, Norwich 221, Nottingham Gate 27, 224.	
Oley 34, Over 127.	
Peckham 153, Pimlico 153, 187, 286, 349, Plymouth 95, 256, Poplar 28, 127, 153, Portsmouth 91, 348, Port Adelaide 381, Prestwood 223, Prittlewell 256.	
Queensland 66, 256, 258, 321.	
Rattlesden 322, Raunds 159, 257, 349, Richmond 286, Rochdale 57, Ryarsh 154, 250.	
Saxlingham 30, 216, 352, Sheerness 288, Shouldham-street 30, Sible Hedingham 62, Sidal 58, Slaithwaite 89, Soho 125, Somersham 154, 251, Southwick 349, St. Neots 222, Stepney 154, 284, Stoke Ash 69, 92, 155, 190, 250, 285, 353, 376, Stonehouse (misprinted Stoneham) 155, Stonham 252, 254, Stow-in-the-Wold 355, Stowmarket 130, Stratford 62, 187, 224, 317, Streatham 378, Surrey Tabernacle 155, 374, Sutton 217, Swanscombe 90, 350, Sydney 64, 321, 381.	
Teddington 27, 255, 376, Thurlstone 94, Tollington-park 283, 354, Tottenham 155, Trowbridge 193, 313.	
Waldringfield 217, Waltham Abbey 217, 351, Walthamstow 60, 96, 227, 347, Wandsworth 28, 156, 218, 252, Watford 61, 257, 316, Wattisham 96, Wellingboro 218, West Ham 60, 224, West Norwood 253, Whitechapel 19, 63, 93, 257, 287, Whittlesea 64, 156, 353, Willenhall 157, Willingham 218, Winchester 97, Wolverhampton 259, Wood Green 218, 347, Woolwich 131, 159, 349.	
Yateley 352.	

PARAGRAPHS AND PIECES PRINTED ON THE COVERS.

JANUARY.

Bermondsey, Carlton, Finchley, Glensford, Whitechapel. *Baptisms* : Bungay, Clapham Junction, Hoxne, Ipswich, Pimlico, Ryarsh, Saxlingham. Go work in My vineyard.

FEBRUARY.

Fleet, Halesworth, Hertford, Leyton, Pimlico, Sharnbrook, Teddington, Wandsworth.

PAGE

Baptisms : Bilston, Clapham Junction, Cransford, Great Gidding, Gurney-road, Homerton Row, Ipswich, Lee Common, Limehouse, Old Brentford, Stowmarket, Walthamstow. *In Memoriam* : Battenburg, the Late Prince, Scott, Vincent. *Miscellaneous* : An Enquirer, Baptismal Regeneration, F. Ralph, Prayer Meetings, Rock of Ages, Well, I Never.

MARCH.

Bermondsey, Bexley Heath, Braintree, Dacre-park, Eltham, Finchley, Guildford, Hertford, Ipswich, Mendlesham Green, Surrey Tabernacle, West Norwood, Winchester. *Baptisms* : Braintree, Egerton Postal, Guildford, Margate. *Miscellaneous* : The School Question and Dissenters, Your Rope's Na Lang Enough.

APRIL.

Bethnal Green, Staines, Tollington-park. *Miscellaneous* : Resignation, Will you go ?

MAY.

Clapham Junction, Dacre park, Glensford, Old Brentford, Prittlewell, St. Neots, West Ham. *Baptisms* : Beccles, Bury-St.-Edmunds, Claxton, Fulham, Stratford, Streatham, Watford, West Ham. *Miscellaneous* : Marriage — Robbins — Harris, Gospel Standard Aid Society.

JUNE.

Brixton Tabernacle, Hull, Meopham, Pimlico, Prittlewell, Shouldham-street, Tollington-park, Victoria-park. *Baptisms* : Bethersden, Bradfield-St.-George, Grays, Lingfield, Lockwood, Southampton, St. Albans. *Miscellaneous* : Helpful, Important to Sunday-school Teachers, The Queen.

JULY.

Aston Clinton, Crowle, Erith, Glensford, Lewisham, Needingworth, Over, Peckham, Ponder's End, St. Neots, Surrey Tabernacle, Sutton, Whitestone, Whittlesea. *Baptisms* : Clerkenwell, Colnbrook, Dorset-square, Dunstable, Earith, Southminster, Sutton, Walthamstow, Watford. *Miscellaneous* : Beware, Education Bill, Fallen on Sleep.

AUGUST.

Bungay, Earith, Enfield, Little Ilford, Margate. *Baptism* : Aylesbury, Braintree, Brisbane, Guildford, Homerton-row, Limehouse, Queensland, Southminster, Wellingborough, Willingham. *Miscellaneous* : Bromley House, Who can Tell. *Australian Column* : Geelong, Laying Foundation Stone of First Aged Pilgrim's Home, Mount Zion, Geelong.

SEPTEMBER.

Bow, Claygate, Friston, Prittlewell. *Baptisms* : Clapham Junction, Claygate, Commercial-street, Dnnstable, Gravesend, Sheffield, Uckfield, Whitechapel. *Miscellaneous* : Gone to Rest, I am Happy, Strict Baptist Mission, Worshippers.

OCTOBER.

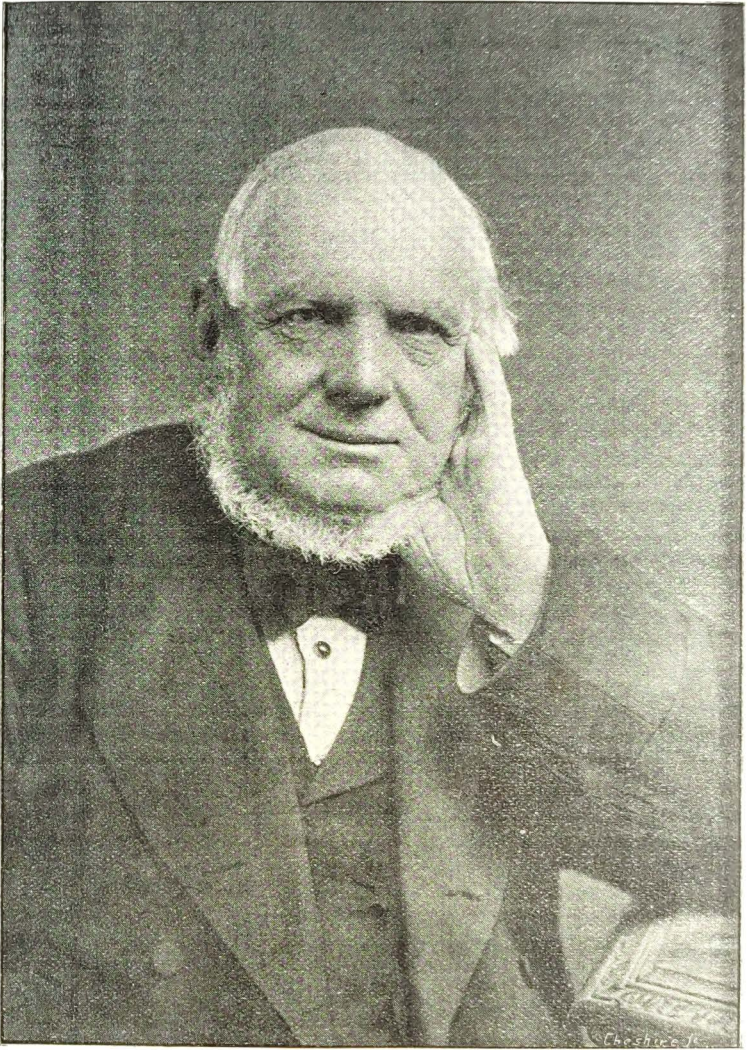
Hounslow, Hoxne, Margate, Sudbourne, Uckfield. *Baptisms* : Bloomsbury, Colchester, Cransford, Hounslow, Ipswich (Bethesda), Ipswich (Zoar), North Bradley, Pimlico, Whittlesea. *In Memoriam* : Mrs. Ann Hill. *Miscellaneous* : A Mission Hall, Aylesbury, The Great Assassin, Enquiry, Pastor Chiniquy.

NOVEMBER.

Anstralia, Bermondsey, Bexley Heath, Broadstairs, Finchley, Fleet, Ilford. *Baptisms* : Aylesbury, Blakenham, Caterham Valley, Clapham Junction, New Cross, Surrey Tabernacle, Wandsworth, Wellingboro', Whitechapel, Whittlesea. *Miscellaneous* : Mission Hall, Resignation, Mr. W. Jeyes Styles.

DECEMBER.

Baptisms : Cricket hill, Old Brentford, Watford Tabernacle. Bexley-heath, Cricket-hill, Crowfield, Halstead, Old Brentford, Ramsey, Watford Tabernacle, and numerous other items of interest.



MR. CHARLES WILSON.

Photo by Russell and Sons, Baker Street

The Earthen Vessel

AND

Gospel Herald.

E. V., VOL. LII., No. 598.

G. H., VOL. LXIII., No. 757.

Travelling Home.

BY E. MITCHELL.

"And they went forth to go into the land of Canaan; and into the land of Canaan they came."—Gen. xii. 5.

BY the time this is in the hands of our readers another year will have passed away, and we shall have entered upon 1896. Nearly two and a-half years have fled since our beloved William Winters was called home. That the writer has regularly contributed a short article to our magazine for two years and four months, to him, seems hardly credible, so swiftly has time sped along. The rapid flight of time suggests the serious enquiry, "Whither am I being whirled? Am I travelling to 'the *homeland*,' or being hurried to a prison?" The passage at the head of this paper has appeared appropriate to the season, and suggested a few thoughts that, by the blessing of God, may be cheering and helpful to home-going pilgrims.

Taking Abram's journey from Ur to Canaan as suggesting our journey to the better country, we notice THAT IT WAS THE RESULT OF A DIVINE CALL. "The Lord had said to Abram, Get thee out of Thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." So with us, if we are really on the way to heaven it is because God has "called us out of darkness into His marvellous light." This call is a *divinely effectual operation in the mind, and on the heart*. It is not merely the word setting forth the truth as it is in Jesus, and employing moral suasion for us to receive it. Nor is it either moral suasion, backed by a measure of divine influence, inclining us to receive the truth, yet leaving it optional with us to embrace or reject. God's call to His people ever produces the effect He designed. The Spirit enlightens the minds, vivifies the consciences, rectifies the affections, and inclines the wills of those whom He calls; and effectually, invincibly, and infallibly brings them from sin unto Himself.

Many of the pilgrim family are *much exercised respecting their call by grace*. They know the importance of being right in this matter, that an uncorrected mistake here will prove fatal. Their own lawful and land-

able anxiety to be right is often employed by Satan to distress their souls. This is specially the case with those who have been led gently to the Saviour. They unwisely compare their experience with other experiences of a deeper kind, and conclude they cannot be right because their experience does not reach the standard they have set up, forgetting, or overlooking the fact, that God deals variously with His people in bringing them to Himself. For the encouragement of these timid ones we present a few evidences by which they may try their state.

God's call is of a *separating character*. Abram was called out from country and kindred. Many of God's children have been blessed with godly parents, and their call by grace has given a closer and dearer union with their godly kindred. Yet even in these cases the separating effects of grace in the heart are felt with regard to any of their kindred who know not the Lord; and in their daily contact with worldly persons they are conscious that an impassible gulf separates them from the worldling. Though in the world, "they are not of it," because called out from it by divine grace. They are separate in spirit, aims, desires, and principles.

Effectual calling also *produces elevating effects*. Abram left Ur for Canaan, so the quickened soul cannot be content with earthly good; he seeks a better country, with durable blessings. His back is toward the world, and his face heavenwards. *This results from the impartation of a new life*. A spark from heaven has been implanted in his soul; that life from God leads back to God, as certainly as fire ascends sunwards, and rivers run into the ocean. *This causes a conflict in the soul*. The old principle is not eradicated, and can no more agree with the new principle introduced than fire and water can dwell together without each striving to conquer the other. The living soul is painfully conscious of this conflict, and often groans under the power which sin exerts within him; but let him not conclude from this that he is not a subject of grace, for all the living family are similarly exercised. Indeed, this conflict is a sure evidence of grace within. Let us not forget either that the promise secures to grace the victory, "for sin shall not have dominion of you; for ye are not under the law, but under grace."

Once more the call by grace *ever brings the soul to Jesus*. "He that hath heard and learned of the Father cometh unto Me." This God has designed; to this end the Spirit ever works. His office is to glorify Christ by taking of the things which are His, and showing them to us. He beats us off from every other refuge, or resting-place, that we may shelter in and rest upon Him alone. The language of the called one's heart is—

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

Made sensible of his need, and enlightened as to Jesus, he relies alone upon Him, and has no real ground for fear.

Let us now observe **THE FAVOURABLE ISSUE OF THIS JOURNEY**. "Into the land of Canaan they came." Doubtless Abram's friends thought he had started on a wild-goose chase—"he went out not knowing whither he went," but faith trusted the Lord, and was not disappointed. Gurnall remarks that in his day it was common to call an extraordinary foolish man an Abraham. So we appear foolish in the eyes of the world to leave good, that the senses can apprehend, for something

altogether unknown; but faith substantiates what the senses cannot apprehend.

The way *may be rough, rugged, and fatiguing*. Who can tell what 1896 has laid up for us? This we know, tribulations more or less await us. Yet this should not daunt us, for He has said, "As thy days, so shall thy strength be." Though we are ignorant of the way, we need not fear to miss the road, for *He will be our Guide*. He is acquainted with every step of the journey, having travelled it in the days of His flesh. He is able to supply all our wants, and guard us from all the dangers that may threaten us. Only let us strive to keep close to Him, and attend constantly to the directions He gives us in His Word. *We shall surely reach the promised land*. He that can make His calling sure, knows his election, and may confidently expect to be glorified. All the called shall persevere and endure to the end. Beset with trials, temptations, and fears we may be, but nothing can separate us from the love of God that is in Christ Jesus. Toil-worn and travel-stained, footsore and weary, discouraged, too, perhaps, by reason of the way; may the certainty that we shall reach the good land re-inspirit and invigorate us. It may be very near to some of us.

The homeland will fully and for ever satisfy us. No eye has seen, nor heart conceived a thousandth-part of its beauty and glory. There the King Himself will welcome us; we shall have holy angels and all the redeemed for our companions; every tear will be for ever wiped away; every mystery in providence will be perfectly cleared up; sin will be entirely abolished, and all our renewed and enlarged faculties be filled with appropriate blessings.

"There shall I hear, and see, and know
All I desired, or wished, below;
And ev'ry pow'r find full employ
In that eternal world of joy."

OUR PORTRAIT GALLERY.—No. I.

MR. CHARLES WILSON.

IT was at our own special request that we asked permission to present our readers, at the commencement of this year, as a frontispiece to the E. V. & G. H., a portrait of our venerable and much-valued friend, Mr. Charles Wilson. In the April number for the year 1889, a portrait of Mr. Wilson was inserted from a very imperfect photograph; as we were very dissatisfied with the production, we give it again from a photo by Messrs. Russell.

Mr. Wilson concludes his second year of office in March next, as President of the Metropolitan Association of Strict Baptist Churches, which office, as a sincere Christian and devout man of business, he has filled with assiduity, combined with the warm and loving approbation of all who have been eye-witness to his earnest desire in furthering the interest of Churches of truth, and of poor and needy ministers of the Gospel, with a single eye to the glory of God.

Mr. Wilson is well-known in London, its suburbs, and the Eastern Counties, as a sterling man of truth. He is now approaching his four-score years, and, to the glory of God, without flattery we can add, a

CHARACTER UNIMPEACHABLE,

which, were we to ask him, he would say, "It is by the grace of God I am what I am."

In the earlier part of his career his life was an eventful one, but, by God's blessing, in due time, was successful in business, and by which means he has, in numberless instances, helped many struggling causes and struggling individuals; and even now, to the glory of God, we can add, in the language of Holy Writ, "He bringeth forth fruit in old age" (Psa. xcii. 14).

Mr. Wilson was born in the parish of Stradbroke, Suffolk, May 13th, 1817. His father being the village schoolmaster, he obtained knowledge which was useful to him in after days. After many changing scenes and vicissitudes he came to London; had a situation at Old Brentford; heard John Andrews Jones, whose ministry was blessed to his soul. Coming from Old Brentford to live in London, was advised to hear the late John Stevens, of Meard's-court, under whose ministry his soul was set at liberty, and by whom he was baptized, which took place the Lord's-day following the day Queen Victoria was crowned.

Soon after the death of Mr. Stevens, Mr. W. and his wife united with the friends at Mount Zion, Hill-street, where, through God's goodness, he was enabled to unite with the various institutions connected with the Church, and where he has spent many happy days, and was highly-favoured and blessed under the ministry of the late John Foreman. Here Mr. W. was soon called to the diaconate, which office he has filled with much credit. At this time-honoured cause Mr. W. has spent many happy days, and has often sang,

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

Mr. Wilson's usefulness to the causes of truth in a spiritual as well as in a providential way, has made his name a household word in many a Christ-loving homestead. May he be spared to the denomination for years to come, is the prayer of many, as well as that of J. W. B.

OUR YOUNG PEOPLE'S PAGE.

THINGS NEW AND OLD.—No. I.

"There is no new thing under the sun."—Eccles. i. 9.

NOTHING new in this world! what a curious thing to say, especially now, when everybody is talking about a New Year, and all sorts of novelties, in the shape of presents and amusements, are being put before the public! Well, you know, contrasts often strike us even more than comparisons, and so we start our New Year's paper to our juvenile friends by repeating the old—*very* old—assertion, that there is nothing new after all anywhere, in the things of the world, where we dwell. The very wish so often repeated, sometimes only in compliments, though in many cases the utterance of sincere affection and earnest desire, "A Happy New Year to You!" is only the following up of a very old custom; and though we may not know just when it was first established, it is most likely that, in substance, the same wishes were expressed by our forefathers ages ago.

We hear and talk very much about "novelties"; and every now and then some very new and original fashion in dress is started, ugly and extravagant enough very likely, only it must be had, because it is the "present style," and yet it generally turns out that the new thing is copied from what was worn by our great grandmothers, or we might, perhaps, trace it further back still, if we had the time and inclination to do so.

Then there are the light, sensational stories that some devour so eagerly. They are called "Novels," from the Latin word "Novus," which means new; but apart from the fact that such reading is sure to be more productive of harm than good, those who know most about them could tell, and easily convince you, that the great bulk of novels are not rightly named, their heroes and heroines are very old stagers, dressed up in a different style; and if you really want something striking and original you must find it in the truthful records of real life, for "Truth is stranger than fiction," and nature always produces greater wonders than the most clever art, for "the course of nature is the art of God," and "He only doeth wondrous things."

But Solomon's complaint, "There is no new thing under the sun," was the language of disappointment, just as when he said, "All is vanity and vexation of spirit," and his experience forcibly assures us of the seeming contradiction, *a life of pleasure is not a pleasant life*. A king, with wealth and power and people at his disposal, he tried all that luxury, fancy, and money could do to make him wonderfully happy, only to find himself very discontented and miserable, till he said, "laughter was madness," and mirth was useless altogether. Do any of my readers think it would be so delightful to be able to get all they want, and do all they like? Listen to one who tried this plan under the most favourable circumstances, and be assured that an utterly selfish person is always miserable, the truest and best earthly joy springs from the endeavour to help and comfort others; and best and chief of all to make us happy is to have the fear and love of God in our hearts, for "Godliness with contentment is great gain." The question, "Is life worth living?" seems to have been anticipated, and answered in the negative, by the spoiled and pampered monarch; but his father David, with all his trials and persecutions, did not thus complain; nor did the apostle Paul, though often used so cruelly, and exposed to so much want and suffering. The man who could say, "For me to live is Christ," and who was willing to spend and be spent in the cause of God and His people, was not the man to sigh over the dreary "monotony" of life, nor to loudly lament when that monotony was broken by new and sharper sorrows, for he had learned to be content in any and every state. And happily, through God's mercy, that experience has been, and still is being, repeated in many other lives; and looking forward to an everlasting home, they have been content to be but pilgrims and sojourners here.

And, after all, there is a bright side even to the thought that there is nothing new under the sun. It is sad to think that sin and sorrow are almost as old as the world, and that they will still continue while the present state of things remains; but it is very sweet to be reminded that God's love is more ancient still, and that ever since sin and sorrow have been in the world His tender mercy has been at work wiping away tears, healing wounds, and raising up the fallen, the downcast, and the lost.

It is a wondrous blessing to be able to say, with the Psalmist who wrote thousands of years ago, "He remembered us in our low estate; for His mercy endureth for ever"; and to be privileged to sing with heart and voice:—

"Our God, our Help in ages past,
Our Hope for years to come;
Be Thou our Guard while troubles last,
And our Eternal Home."

We don't want anything new in this respect, if we have tasted that the Lord is gracious. But there is this beautiful feature in God's works, whether we view them in nature, providence, or grace, that while He repeats what He has said or done before, there is always a freshness in it. Spring has visited the earth thousands of times, and some of us have seen a good number of spring-times, but it always seems more beautiful year by year; and they who love to watch God's providence always find something more to admire in every deliverance He brings His people, while those who are growing in grace and in the knowledge of Jesus find *Him* more precious, and His grace more dear, as the years move on.

Dear reader, may the old Gospel—the ancient plan of God's salvation—and the unchanging promises of His Word, be your delight and joy; and may our hearts for ever triumph in "Jesus Christ, the same yesterday, to-day, and for ever." Amen. H. S. L.

A NEW YEAR'S REFLECTION.

BY EBENEZER BEECHER.

"The Lord hath been mindful of us."—Psa. cxv. 12.

"O Israel, thou shalt not be forgotten of Me."—Isa. xlv. 21.

THE wheel of time has made another revolution, and still is rolling on, leaving the mark of continuous mercy to the "heirs of promise" in its track. Looking back upon the past, we cannot but see that "the Lord hath been mindful of us," despite all our sin, doubts, fears, and shortcomings. He has "remembered for us His covenant," and "remembered us in our low estate." He has been mindful of our needs, both spiritual and temporal, and has supplied them. Bread, water, and all represented by these words. Clothing, strength, grace, guidance, keeping, upholding, manifested pardon, peace, comfort, and joy, have been received from day to day. He has been mindful of our infirmities, and exercised a large amount of forbearance and lovingkindness; mindful of our dangers, and has protected us, watching with sleepless eye, surrounding us with Himself as "a wall of fire," saying to *every* foe, "Hitherto shalt thou come, but no further." Mindful of our desires, and has fulfilled many of them; of our service, and praises, small and unworthy as they were, and has accepted them; of our afflictions, and has sustained in them, corrected us lovingly by them, and delivered out of some, and is delivering still until all shall presently be passed. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" (Psa. cvii. 8).

Then, standing on the present, between the past and the future, we hear Him say, "O Israel, thou shalt not be forgotten of Me;" "I have graven thee upon the palms of My hands;" thy needs shall not be for-

gotten, I know them all more fully than thou dost, and I have laid up a fulness in thy Lord Jesus Christ, whom I gave to and for thee as the pledge of every good thing needful for time and eternity. My purposes concerning thee shall not be forgotten; they are very great, covering every moment of thy life, and every circumstance, small or great. Nor my promises; they are "Yea and Amen" in Jesus; I will fulfil them all for "My Name's sake." Nor thy trials; I have appointed them, numbered, weighed, and measured them, and designed the object of them all, and will accomplish it for thy present and eternal welfare, and My glory. Nor thy prayers; I will hear and answer them, for I can, and will, "do exceeding abundantly above all that you ask or think." Nor thy sighs: "I will arise" for them, and act for thy defence and help. Nor thy service, not even "the cup of cold water," or the "two mites."

"Thou shalt not be forgotten" in the hour and article of death. I have died for thee, and taken death's sting away: "When thou passest through the waters, I will be with thee." Nor in the resurrection morn: "I am the resurrection and the life," says the Lord Jesus, and in "His appearing" then "we shall be like Him, for we shall see Him as He is," "follow the Lamb whithersoever He goeth," and "go no more out."

What a glorious prospect is before us! and it is so real, it is our "inheritance incorruptible, undefiled, and that fadeth not away." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;" "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory" (1 Peter i. 4, 13, 8).

‘‘ THOU SHALT SURELY DIE. ’’

BY PASTOR S. T. BELCHER.

READER,—You don't know how soon, but "thou shalt surely die." You may not think so, but it is both probable and possible that it may be soon. You may be young, or old, or middle-aged, but the word of God is sure—"Thou shalt surely die."

Life at best is only brief; a little span, and the longest span is but a day of vanity—"a year that is told," "a watch in the night," "a hand-breadth," "a shadow that declineth."—*The living know that they must die.* But, when the dreaded period comes,

ARE YOU READY?

Is your house in order? Are your debts all paid? Are you prepared to hand to the Judge the receipted bill at the great assize? Remember that you are only living in a house of clay, and, that when the great Creator let it you on lease, the rent He asked was perfect obedience to His holy law. Have you paid that debt? No! you have not, for you are not better than your fathers were. Your first father in Eden failed, the second race of patriarchs failed, men under the given law of Sinai failed, all the prophets to John the Baptist cried of the same woeful failure, and now to-day, under the Gospel's joyful sound, the same lamentable condition is declared, for "All have sinned," and, "There is none righteous, no not one."

Reader, don't be deceived by the false teaching of wolves in sheep's clothing. "God is not mocked": "The soul that sinneth it shall die," for "The wages of sin is death." How solemn the voice of Scripture speaks! How decided the voice of the Son of God declared, "*He that hath not the Son hath not the life; . . . but the wrath of God abideth on him.*" Poor guilty soul! Poor bankrupt tenant of this earthly tabernacle! Poor grovelling sinner, with thy misspent life! or fussy formalist with thy broken vows! If thy house is not cleansed, if thy debts are not paid, if thine enmity to the great Householder is not removed before thou diest, the Judge's doom must be heard, and the unutterable consequences of death must be thine, for Jehovah frowns and the unceasing wailing and gnashing of teeth begins. In vain will be thy sorrow then; no rocks nor mountains shall hide thee from the wrath to come, for the gates of hell shall open upon thee, thou art doomed to endless woe.

Reader, listen to me a little longer while I show you

A MORE EXCELLENT WAY.

Jesus Christ is the sinner's Friend, and wields the sceptre of a lasting peace. He descended to an earthly tabernacle, and kept it clean and solvent for three-and-thirty years, to become the debtor's surety. He paid the sinner's debts, received the sinner's wage, bare the sinner's sins, wrenched the locks of death, overcame the powers of darkness, and destroyed the prince of hell for all who trust in Him, and wilt thou die condemned while such a Friend stands before the Judge? Shall justice strike while Jesus says, "Look unto Me, and be ye saved"? Shall the knell of death sound with ominous dirge while Jesus sits upon a throne of grace? Wilt thou be damned while Mercy's voice cries to the sons of men.

"WHOSOEVER WILL

let him come" ? Oh, may God forbid! No, no. Poor sinner, look up to the Man that bled, and died, and rose. Cast thyself at His feet, and cry for mercy's grace.

Come like Esther with a "If I perish, I perish," or the leper with an "If Thou wilt Thou canst," or a "Yea, Lord, the dogs would eat of the Master's crumbs," or a Peter's "Save, Lord, or we perish," or a publican's "God, be merciful to me a sinner," or a pentecostal convict, "What must I do to be saved?" and He will hear thy cry, He will save thy soul, He will wash thy sins away, He will justify thy ungodly person, he will be thy All-in-all—

A JUST GOD AND A SAVIOUR!

FIFTY YEARS AND ANOTHER NEW YEAR.

FOR mercies countless as the sands, which this EARTHEN VESSEL has received during the past half-century, we praise Thee, O Lord! This should be, and doubtless is, the ascription rendered by most readers of this magazine of truth. For the blessings (material and spiritual) which it has pleased God to dispense through its medium we call upon our soul, and all that is within us, to bless His holy name.

Fifty years! What a tale have they unfolded! And still doth the EARTHEN VESSEL (now with its companion, the GOSPEL HERALD)

receive and dispense goodness and mercy from the God of all grace, ever telling of Jesus and His love.

And now we commence another half-century, and another new year. We look to the Keeper of the Treasury to fill the EARTHEN VESSEL this year with the riches of His grace and salvation, through Jesus Christ, that while the blessing may thus continue ours to enjoy, the excellency of both power and glory shall be rendered unto the Lord, who alone is worthy. Whilst the VESSEL stands firm for the faith once delivered to the saints, hoping in the mercy of God, believing all things and hoping all things, may it continue to exercise itself in that charity—which is the greatest of the three. That it may yet testify unto its present caretakers' and readers' growth in grace and in the knowledge of our Lord and Saviour, until we, too, like many who have gone before, enter into His rest and awake with His likeness, is the prayer of the least of all,

SAMUEL BANKS.

The Mead, Orpington, Kent.

ZION'S INCREASE.

An Unchanging Promise for Changing Time.

BY E. MARSH.

“Instead of thy fathers shall be thy children.”—Psa. xlv. 16.

“DID you quote that text, sir, from the Revised Version? or what was the translation you quoted from?” once said a Christian lady to a proud young pulpit aspirant, as he loudly exclaimed, “*Insteal of the fathers shall come up the children.*”

Let us hope the gently rebuked gentleman of “the cloth” had grace enough to take it in the spirit in which it was given, and did better the next time he handled the Word of God. How often is the book of God misquoted and thus its beauty marred! How beautiful is the *correct quotation* of the Holy Spirit's utterance, touching the spiritual progeny of “the Bride, the Lamb's wife.” How rich the promise of the perpetual increase of her sons and daughters, the ingathering of a ransomed, redeemed, and regenerated host to the praise of the glory of His grace. Here is a promise to Zion for all time. Oh, that she may cling to it today with a living faith, and rejoice in its fulfilment throughout the year!

The promise is peculiar to the maternal character of the Church. “Of Zion it shall be said, This and that man was born in her; and the Highest Himself shall establish her.” How much in the Word of God represents the Church in this beautiful character! By her spiritual union with Christ her Lord she is crowned with converts, everlasting honour, and eternal praise. Travailing in birth for precious souls, she brings forth a generation of saints, to nourish and feed with Gospel provision, tend and care for with loving solicitude, train and educate in the things of God, and nurse in times of sickness with a nursing mother's love. “She which travailed hath brought forth.” The desolate, Gentile world was long barren, but now is brought to pass the saying that is written, “More are the children of the desolate than the children of the married wife.

The promise is for special consolation in seasons of trial. Where is the home where a shroud is unknown? or where the Church that has not lost her children? True, when transplanted to glory, our loss is their

gain, but equally true we feel their loss. "Your fathers, where are they?" Blessed be God, we have an answer to the question that fires our soul to tread in their footsteps, though we mourn their absence still. They have not taken the promise home with them and left us desolate. They wrapped it round them as a mantle in their journey, and dropped it for those who come after them, and then hand over to those we also shall soon leave behind.

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me; give place to me that I may dwell. Then shall thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?" (Isa. xlix. 20, 21).

Thus will the Lord comfort Zion concerning her children, saying, "Thy work shall be rewarded;" "Thy children shall come again to their own border." Lift up thy head, O Zion, for the increase of God is sure.

The promise is a powerful stimulus wherever the maternal character of the Church is exemplified. Where the promise is really believed, the Church is in the hands of God the means of its fulfilment. Let the gatherings for prayer, the attendance on the means of grace, the watching for souls, the loving care for the young, and the striving for His honour and glory test how far the promise is ours. The Holy Ghost often applies the promise of increase to Zion to the heart of her individual citizens concerning their own flesh and blood; and when this is the case, how He is held to His Word by living faith while the spark of life is watched for, and the promise pleaded again and again, until a precious Christ is formed in the heart of our dear ones "the hope of glory."

God grant it to you, beloved, concerning the fruit of your own body, then will reader and writer magnify Him whose promise is given to perform.

"Fathers to sons shall teach Thy name,
And children learn Thy ways;
Ages to come Thy truth proclaim,
And nations sound Thy praise."

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

IN the common order of things, when this short paper will be in the hands of its readers, they will have passed another milestone of time; 1895 will be numbered with the past; its great and stirring events will be chronicled by the historian. With what mingled feeling do we pass from one year to another! Some will feel sorry, others glad; some will mourn because they feel that they are being carried on towards the end, others will rejoice because they are 365 days nearer the home prepared for their reception. This brings me to the thought I am anxious to express—viz., that as Christians, children of God, we have a precious promise which greets us with its smiles, and inculcates hope and inspiration into our life. It is the sweet word of "our Father," His New Year's greeting to all His loved and chosen ones in Christ—"My grace is sufficient for thee."

I know of no promise better adapted to this particular season than this. The promise itself brings many encouraging suggestions, and affords many valuable hints. It is a precious jewel, and its settings are also of incalculable worth to those of us who are seeking for the bread of life, and closer intimacy with the Elder Brother.

Our first thought is *that before great trials there are special manifestations of Divine favour*. The apostle had been caught up into the third heaven—Paradise—where he heard unspeakable things not lawful for man to utter—things beyond the grasp of finite minds. Immediately after this great and glorious revelation the messenger of Satan arrives. The same thought we have already expressed is further illustrated in the greatest event of our Lord's life among men. I mean the Transfiguration; that great event took place upon the eve of His greatest trial which He endured in the garden. So it is to-day. How frequently gracious men have enjoyed nearness and fellowship with God! when the word of life has been so precious, when they have realised such sweet seasons of liberty at the throne, and experienced the rich and blessed unction of the Holy One. But, my brother, have not such hallowed seasons of enjoyment been the forerunners of impending trial, or some deep sorrow? I have a vivid recollection of such an experience. Twelve years have nearly gone by, but that happy Sabbath day's services are still fragrant to me. I enjoyed a most happy season of liberty and spiritual fervour of soul throughout the whole day. I rose early the following morning to hasten home to the dear ones whom I had left in affliction, and, *twenty minutes* after my arrival, our dear child left us to join the ranks of those who stand before the throne. Many of the Lord's family could bear out our statement, that generally before great trials there are special manifestations of Divine favour. Is there not great love in this? Do you not discover unerring wisdom in this procedure of our Heavenly Father? By this blessed experience beforehand are we not better prepared to bear the trial, and more calmly to submit to, and acquiesce in the Divine will? It was so with the Lord, the apostles, and with many, many saints to-day.

Another suggestion, *that the particular trial is not always removed, but strength is given to help us*, "to endure as seeing Him who is invisible." Paul prayed thrice—and surely his prayers were sincere and earnest?—for the removal of his peculiar affliction, but Divine wisdom could see beyond an inspired apostle. So the affliction remains, but seasonable consolations are administered. So thrice did our Lord pray the same prayer for the removal of the bitter cup; but no hand takes that cup—He must drink all it contains even to the very dregs; but though the cup remains, an angel comes and strengthened Him. What a lesson for us! Our trial, like Abraham's, may be great, but is it not divinely appointed, and, therefore there must be a gracious design in all our troubles. Hence, we should pray for submission to the Divine will, and for help to bear with fortitude the burden put upon us. We may also learn from this that *Divine consolation never failed*. No matter how great the trial, or how deep the sorrow, God has always been our helper. His rich consolation is beneath the deepest heart trouble; and His hand bears the most tried up, so that they are not overwhelmed. Again, there is a *personal adaptation in this promise*; it is "*for thee*." This takes in every vessel of mercy, young and hold, the rich, the poor, the bond, and free; no matter what our condition or what our trial, there is grace, strength, and consolation

“for thee.” What we need is strong faith to appropriate this promise. Like Abraham, we want to believe and obey God. Learn also that this promise is fully adequate for all occasions: “My grace is *sufficient*.” This should be enough to silence all fears. No promise could possibly be more satisfactory. Does it not mean that Divine grace is sufficient for all our needs—for doing and suffering—for all purposes and situations?

Let us take courage, and step from the present into the New Year with confidence as we catch the sweet greeting of this precious promise. In the future the fire may burn, but it will not consume, and afflictions may come, but they will not harm us: for in all the exigencies of life, whatever failures among men, Divine grace never fails—no, never!

THE WORD OF GOD, WORK OF CHRIST, AND WITNESS OF THE SPIRIT.

BY E. WHITE.

“What confidence is this wherein thou trustest?”—Isa. xxxvi. 4.

WE may learn from an enemy. Certainly Rabshakeh and his master were enemies to Judah; thus he asks this taunting question. We would urge it in a different spirit, and on more important matters. Because there are many false confidences in which men trust. Did not the Saviour speak of those who built their house on a foundation of sand? And in time of storm the whole fabric came to the ground. There are those who blindly trust their fellow-creatures, carried away with their specious arguments and false reasonings. It is disastrous to trust false men with earthly property, as many have proved to their cost; but it is far more serious to trust such in the eternal matters of the soul. Yet, alas! many do, accepting such as their spiritual guides, receiving unquestioningly what they teach. Such confidence is foolish in the extreme. We would point out a more excellent way.

There are three things which are a solid ground of confidence to the soul.

1st. *The Word of God.* Without knowledge there cannot be true faith, and faith must have a revelation to build upon. Such we have in the inspired Word of God. Its doctrines are sure and may be trusted; they bear the stamp of infallibility. They are not cunningly devised fables. All its promises have been proved as true by saints before the throne of God, and many believers now on earth unite their testimony that His Word is true from the beginning. On its truths they rely in life; on His Word they pillow their head in a dying hour. It guides surely in hours of perplexity, it strengthens in times of trial, it cheers in hours of sadness, it inspires with hope in seasons of depression, nerves the arm to conflict, and assures of victory; it feeds the soul, it satisfies the longing heart; it brings another world to light, describes its glories, the character of its inhabitants, and assures them that they will certainly obtain its joys, that their confidence shall not prove vain at last.

2nd. *The work of Christ.* That redemptive work which He engaged as a Surety to perform, for which He became incarnate, and in His holy nature obeyed and suffered the full demands of the rigorous law of God. Without seeing this fulfilled perfectly, no spiritually enlightened con-

science will be satisfied, no system of religion will suffice to lay the foundation of a sure confidence which ignores the imputed righteousness of Christ as the ground of a sinner's justification, and His substitutionary sacrifice as an atonement for sin. No peace can be enjoyed, or reconciliation made with God, but by the blood of the Cross. If there is other peace, it is a false one, and that soul is deceived who is building upon any other method of salvation or acceptance with God but through the efficacy alone of the Saviour's work. There is no forgiveness, justification, or redemption but on this ground. And this is sure. Not one grace-taught soul, led to feel their sin, who, putting their trust in Christ's work, can ever perish; though their faith be feeble and small, their hope they rest upon a sure foundation, which cannot nor will not give way.

3rd. *The witness of the Spirit.* Every soul taught from above will long for a true experimental religion; they are ever anxious that they may not be deceived. Therefore they are desirous that those secret evidences—the operations of the Holy Spirit upon the heart—may be felt within. They dare not profess more than they feel. But do not these anxieties prove a work of the Holy Spirit in the soul? Sin is seen in its true light, as bringing condemnation and alienation from God. It is loathed for its defilement; salvation is desired from its power, as well as its punishment. Christ is highly esteemed, His Person and work are prized, an interest in Him is longed for, love to Him is felt in the soul, an assurance of pardon is enjoyed, peace fills the soul, a good hope through grace is cherished of eternal glory, adoption is realised. The Spirit seals such as heirs of heaven.

DIFFICULTIES.

BY F. C. HOLDEN.

AS we enter upon another year, it will be safe to conclude that all the readers of our magazine will know something more or less of the signification of the word that heads this paper. There are many, as well as various, kinds and classes of difficulties, such as great and small, temporal and spiritual, past, present, and future. My purpose is only to write a few words upon those connected with active Christian service. In whatever branch of it we may be engaged, we shall be sure to meet with difficulties:—1st, From a sense of personal weakness; 2nd, From the opposition of some and the lukewarmness of others; 3rd, From untoward or adverse circumstances. Sometimes they will appear to us as being insurmountable, but let us ever remember that there are no insurmountable difficulties with our God. "Is anything too hard for the Lord?" With God all things are possible.

Difficulties in connection with Christian life and service answer a twofold purpose:—1st, To try our faith, of what sort it is; 2nd, To increase our joy; the greater the difficulty the greater the joy when it is surmounted. It has been so with me sometimes in preaching, as well as other matters. When it has seemed well-nigh impossible there has been that divine and marvellous help experienced that have greatly increased my joy.

Dear readers, as we enter upon another year, let us look back upon

past difficulties which have been encountered, and, by God's help, overcome: and then remembering He changeth not, may we be encouraged to press on amidst present and future ones, until our trials, cares, and sufferings are ended, and we hear the Master say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Solomon says, in Ecces. xi. 4, "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." If nothing had been done till all difficulties were removed no good thing would ever have been done. May we be divinely strengthened to continue in active Christian service, although encompassed and confronted by difficulties.

IS THE BIBLE YOUR GUIDE-BOOK?

JUST a kindly word to disciples of Jesus. Every society has its rules by which conduct is regulated and disputes adjusted. Many churches have no guide-book, because they deny the absolute authority of Holy Scripture, in belief and practice. All evangelical Christians profess to accept the Bible as their guide, from their conscious need of a Saviour to that moment when they will "see Him face to face" in our "Father's house," "far above all heavens." That which the Scriptures teach is binding on every Christian. That which they do not teach binds neither saint nor sinner.

We reject oral and written commandments of men. We do not believe in the transmission of divine precepts orally, either through popery or episcopacy. If we could trust men's honesty in this, we could not trust their memories. When God gave His law to Moses He wrote it with His own finger. Moses had to carry the written law to Israel.

Jesus did not trust His apostles to write His ever-abiding words alone; but sent His Holy Spirit to bring all the things to their remembrance, to guide them into all truth, and to teach them all things. We are not to be led by what we, or others, think, feel, fancy, or infer, but by the Holy Scriptures. We dare to be, in the spirit of meekness, dogmatic without apology, in teaching that which has been written and spoken with the finger and mouth of God.

Our preaching, teaching, and conduct should be "set in order." In the seeker's path, faith stands before baptism, and baptism before the Lord's Supper. We should not inquire in how many ways believers can be baptized, but in what mode God's Son, our Example, was baptized, and walk in His footsteps. God's way is by burial (Rom. vi. 4). The Church of England's way is to "dip;" so saith the Common Prayer Book. The clergy know their own mode is illegal and unscriptural. Moses and God's prophets, Jesus and His apostles, were not guided by either commentaries or traditions, but the "truth in Jesus."

The word says, "Search the Scriptures." The Holy Ghost saith, "Blessed are they that do His commandments." The Father's testimony is, "This is My beloved Son, hear ye Him." GEO. FLOWER.

WHAT is all religion without a divine beginning, middle, and end, commenced, carried on, and accomplished with a heavenly power, supernatural life, and spiritual unction?—*J. C. Philpot.*

THE LATE MR. WILLIAM HUNT.

WILLIAM HUNT, the subject of this brief memoir, was for the last 26 years a member of Mount Zion, Chadwell-street, near 14 of which he filled the office of deacon, wherein he "purchased to himself a good degree, and great boldness in the faith which is in the Lord Jesus Christ" (1 Tim. iii. 13); and was, in every respect, what a deacon should be. His reverence for, and courteous demeanour toward all in the house of God, his gentlemanly way of conducting visitors to a seat, his kind word to friends as they passed out, all combined to confirm the choice the Church made in calling him to the office wherein he excelled and grew in their esteem.

What our departed brother was in the Church he was at home and in his business. Being a loving husband, fond father, a faithful servant, honoured and respected by the firm whose business he managed, and by those who were under him. He is missed in the Church, in the home, in the warehouse, and by all who knew him, and now, though gone from our natural vision, his memory is dear and sacred.

We have thus briefly referred to our departed friend more particularly as a man—the eulogy is not overdrawn. If we put the question to him when here, "Brother Hunt, what are you?" his answer would be,

"A SINNER SAVED BY GRACE,"

for (as the late Edward Mote wrote)

"My hope is built on nothing less
Than Jesu's blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesu's name.
On Christ, the solid Rock, I stand,
All other ground is sinking sand."

Though at times favoured with assurance of his interest in the covenant of grace, our translated brother was not without his doubts and fears, as we gathered in conversation with him and in his breathings at the throne of grace, for he frequently quoted in prayer:

"Prepare me, gracious God,
To stand before Thy face;

The Spirit must the work perform.
For it is all of grace."

William Hunt was born May 5, 1825, at Chalford, in Gloucestershire, and was brought up in the Church school there. When 12 years of age, he, with his parents, removed to London. After being in London a short time he went to Spencer-place Chapel, and remained there many years, first as a scholar in the Sunday-school, and afterwards as a teacher. There can be no doubt that the saving knowledge of the love of God was first brought home to him in listening to an address given by one of the teachers from the words, "The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20). This certainly influenced his future life, for at the age of 17, he was baptized by Mr. John Peacock, the then pastor of Spencer-place. He continued in membership here many years, and was, some considerable time, a deacon. When he left here, his steps were directed to Mount Zion, Chadwell-street, where, for 26 years, he was in membership.

During the last two years of his life infirmities began to set in, and he very gradually got into the twelfth of Ecclesiastes, and latterly he found "the strong men bow themselves," and "the doors shut in the streets," and "the grass-hopper a burden." But the Lord had given him a kind and tender wife and affectionate sons and daughters, who were untiring in their attention and care. Mr. Mitchell, his pastor, and friends from Chadwell-street frequently visited him, which he much appreciated.

On October 31, the summons came,

"CHILD, YOUR FATHER CALLS—'COME HOME,'"

and in his sleep, he gently breathed his last, so quietly as Newton puts it,

"One gentle sigh each fetter breaks,
We scarce could say 'He's gone,'

Before the ransomed spirit takes
His mansion near the throne."

Thus he passed away in the 71st year of his age.

THE FUNERAL

took place Thursday, November 7th, when the mortal remains were taken into the chapel, at Chadwell-street, where a large congregation had gathered to show their esteem to his memory, the body of the chapel being full. Mr. Mitchell was in the pulpit, and the deacons on the platform below. As the funeral *cortegé* entered, the whole of the congregation rose to their feet, and stood with becoming reverence to the departed, till the coffin was placed on the bier, and mourners were seated. Mr. Mitchell commenced the service with prayer, and then announced Watts' sublime hymn on the "Death and burial of a saint" :—

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

'Tis but the voice that Jesus sends,
To call them to His arms."

Mr. Mitchell read a beautiful selection of Scripture—viz., Job xiv. 1—15, 2 Cor. v. 1—9, 1 Cor. xv. 35—57, concluding with "*Wherefore comfort one another with these words;*" and in the course of a loving sympathetic address, remarked that only the religion of Jesus could comfort us on a solemn occasion like the present. Man dieth and *where* is he? The question could be only answered by remembering *what* the departed was.

The dear one whose mortal remains we were about to convey to the silent grave was a true Christian, "a brother beloved," and we were assured that absent from the body he was now at home with the Lord. Not lost but gone before. But how would it have been with either of us, if you or I had been called away instead?

Might the Lord comfort the heart of the widow with His own presence and love, and might all the dear children and relatives be brought to know and love their father's God, and meet as an unbroken band around the throne above, where sorrow and separation will never again be known. The hymn, "Give me the wings of faith to rise," followed by a brief affectionate prayer, closed the service in the chapel.

The procession, preceded by a coach containing Mr. Mitchell and deacons, followed by hearse and several coaches, re-formed and wended its way to Finchley Cemetery, where the body of our beloved brother was consigned to the custody of the grave till the morning of the resurrection.—J. W. B.

SATISFIED.

BY W. WINTERS.

"How blessed are the saints in light
With Jesus glorified;
His presence is their chief delight,
And all are satisfied.

They are blessed who on earth,
Beneath His wings abide;
And taste His love and sing His worth
Although not satisfied.

Yet sweet it is to know in part,
The Saviour crucified;
And feel His grace within the heart,
Although not satisfied.

But all who of His love partake,
And in His word confide;
Will one day with His likeness wake,
And then be satisfied.

What joy 'twill be on Jesu's breast,
To cross death's flowing tide,
And enter everlasting rest
Completely satisfied.

There every joy will be complete,
And all the justified
Will cast their crowns at Jesu's feet,
For ever satisfied."

WEAK believers are sometimes afraid that they are not in the number of God's elect. They can indeed say, with David, "Blessed is the man whom Thou choosest, and causest to approach unto Thee;" but they are not clearly satisfied that this blessedness is theirs. I look upon it as one of the best symptoms of a regenerate state, when a person is ardently desirous to know his election of God. It is an inquiry which the generality of mankind never trouble themselves about, and which none but a true believer is concerned for in earnest.—*Toplady*.

THE PULPIT, THE PRESS, AND THE PEN.

Loved and Chastened. The Autobiography of Robert Parminter Knill. (London: E. Wilmshurst, Blackheath, S.E., and 10, Paternoster-square, E.C.)

A very neatly bound book of some 64 pages, illustrated with a clearly well-produced frontispiece of the author; and when we inform our readers the preface is from the pen of Mr. Hull, of Hastings, and the book is published by Mr. E. Wilmshurst, that is of itself sufficient commendation, and nothing from our pen can better call the attention of lovers of true, experimental religion to the work, though we must say we have perused its pages with much spiritual pleasure, and, we hope, profit. His companions in the ministry were Messrs. Shorter, Tiptaft, Philpot, and others of the same faith and order; though these good men have been for several years in the New Jerusalem, they still speak in the hearts of many. Those exercised about their state as sinners before God and about the ministry, will, by God's blessing, find it a useful companion.

Chronicles of a Chequered Pathway.

Being an Autobiography by Edward Carr, minister of Providence Chapel, Bath, and author of "Musings in Green Pastures." (London: E. Wilmshurst, Blackheath, S.E., and 10, Paternoster-square; and of the Author, 13, Livingstone-villas, Oldfield, Bath. Paper covers, 1/-; cloth gilt, 1/6.

The work is true to its title: "A Chequered Pathway." But the author clearly sets forth his call by grace and to the ministry. Those who love the biographies of men of truth will find much here to comfort, cheer, and help them on in their pilgrimage. Mr. Carr was, early in life, taken to the Surrey Tabernacle, where he heard the late Mr. James Wells, to whose preaching several references are made in the work. Mr. John Carr, the father of our author, was a deacon of the Surrey Tabernacle, and his memory is still fragrant to those who knew him. The book before us is divided into chapters and reads easy. Mr. Carr was baptized at Waltham Abbey by the late Mr. Winters, who also was the means of his first speaking in the name of the Lord. We are sure our readers will find much spiritual pleasure in perusing its pages.

The Baptist Almanack and Directory.

London: R. Banks and Son, Racquet-court, Fleet-street, E.C. Twopence; interleaved, 4d.

Every Baptist minister, Sunday-school superintendent, church and school secre-

tary, should have a copy. It ought also to be in the vestry of every Baptist chapel. It is indispensable to the denomination, and a marvel of cheapness.

Cheering Words Annual. (London: R. Banks and Son. 1/-; post free, 1 1/2.)

This work maintains its reputation as being the prettiest, cheapest annual extant, and withal, sound in doctrine. The volume for this year contains as frontispiece a photo of Mr. Jull of Cambridge, and Mr. Burgess, of Wellingboro'; besides twelve other portraits. It is most useful as a present to young, middle-aged, or those more advanced in life. It is edited by Mr. B. J. Northfield, of March; and the Bible-readings are compiled by Mr. E. Marsh, of Stratford. Send a copy to your son or daughter in Australia, America, India, or wherever they may be. It will be like having "A Letter from home" at Christmas.

Monthly Messages. Twelve Discourses by Thomas Bradbury, minister of Grove Chapel, Camberwell. (London: Publishing Committee, care of A. M. Robinson & Son, 38, Duke-street, Brighton.

The work is neatly bound, and contains an illustration of the interior of Grove Chapel, or, as it is more generally known, "The Grove." All who love the truths of the Gospel and the discriminating doctrines of grace have a great respect and veneration for the author of "Monthly Messages," and the time-honoured sanctuary where he labours. The work contains near 200 pages of sound, Scriptural, experimental matter, but we think the best wine is kept for the last, for the concluding subject is entitled, "In Whom" (Eph. iii. 12), which contains rich clusters of sentences on "Christ is All and in all." The book is printed in good bold type, and would make an excellent present, especially so to the aged saints who are

"To the margin come.

And soon expect to die."

Old Jonathan. The District and Parish Helper. Vol. XX. London: W. H. and L. Collingridge, City Press, Aldersgate-street. Neatly bound, 1/6.

Those who know "Old Jonathan" will need no commendation from our quill. To those who do not, we most heartily invite them to procure it. There are a great number of illustrations, with a beautiful frontispiece of the young Queen of Holland, and a lot of matter instructive and spiritual. It is specially adapted as a present to the rising race.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

OUR FOREIGN MISSION.

"THE voice of the Lord is powerful, the voice of the Lord is full of majesty." Ah! yes; and the proof of this divine fact exists in ourselves, who, brought low by conviction, brought near by hope in proclaimed mercy, are kept near by the gracious endearments of manifested parental love superabounding, unchanging, and enduring, and then by the eternal King's majestic voice are directed to spheres of useful soul-engaging service in His kingdom as heralds of the Gospel of His grace.

The affairs of this Mission deepen in interest and abound in opportunities which test the character of our faith in God and our delight in His purposes of grace concerning the inhabitants of the dark places of the earth. Our trusted and beloved superintendent, Mr. Hutchinson, is with us again, after a period spent in arduous, painstaking, and exhaustive scrutiny of our Mission stations, and personal examination of our agents and all those gathered round them as disciples in fellowship or teachers of the children in our schools. In the condition of things reported by our brother we have ample justification of the steps taken in 1893 in despatching brother S. Gray as commissioner to inspect the sphere of our labour, and, more recently, our beloved brethren Hutchinson and E. A. Booth. Much important and serious work now lies before us for some of the special features of which God has been furnishing this year the funds needed for action, and the faith that looks to our friends for still larger annual revenue demanded by the exigencies of the present condition of our various stations. Our primary need is the erection of substantial Mission premises on our lately-acquired freehold at Koilpati as a centre of our labours in the vast district of the Tinnevely. Here, among other things greatly needed, we must have accommodation for at least two more brethren from home, divinely called and qualified for the glorious work, and ready with our devoted and laborious brother Booth to devote themselves to acquiring the Tamil language that they may accurately instruct the natives by preaching to them in their own dialect, and be capable of efficiently superintending our agents employed as preachers and teachers in the villages where our schools and congregations are situate. It is our conviction that the spiritual help required by our native agents, and the godly stimulus afforded them by this arrange-

ment, will, by the Lord's blessing, largely rectify the astounding defects discovered by our superintendent in his recent tour.

We need also to establish at Koilpati a Christian home, that our European brethren in the life of that home may emphasize the doctrines, precepts, and practice of Scripture truth inculcated in their teaching and preaching in the village stations where idolatry in its vilest and most degraded features abounds. Perhaps it is impossible to gauge the amount of spiritual benefit our native agents who from time to time would be called to this centre would also derive from its example and influence.

We appeal most solemnly to our subscribers and friends for an interest in their prayers for the brethren employed and for ourselves in managing the interests of the Mission, that our hearts may be divinely fortified, our judgment guided, and our hands strengthened for the anxious work we have undertaken, likewise for that loving, practical monetary aid necessary to maintain our beloved brethren whose self-sacrifice and perseverance is beyond all praise.

JOHN BOX.

THREE GOOD DAYS AT MOUNT ZION, CHADWELL-STREET.

It is said, by those who were his associates, and with whom they often held sweet fellowship in the things of God, that the late Mr. Hoddy, a former deacon of this Church, often expressed himself, when pleading in public at the throne of grace, in the words of the poet:—

"Here to these hills, my soul would come,
Till my Beloved fetch me home."

We often hear this referred to, and quoted with pleasure, by those who knew him and know his Lord. Well, he, and many others since, who were once associated in Church fellowship at "Chadwell-street," have

"CROSSED THE NARROW SEA;"

yet, though they have entered into their promised possession,

WHERE THE WEARY ARE AT REST,

their memory is fragrant. We cannot erase from our mind that sweet singer in Israel, Edward Mote, who fairly charmed many by the sweet accent, suitable emphasis, and sacred choice of tunes to suit the words sung. Physically, Mr. Mote was not like his uncle, who wrote that beautiful hymn,

"My hope is built on nothing less

Than Jesus' blood and righteousness,"

but they were both influenced by the same holy sacred Spirit. Another deacon who has joined the chorus of the skies is

BROTHER WILLIAM HUNT,

to whose translation reference will be found in another column. These all died in faith, but their works are not dead.

The 44th anniversary of this cause was celebrated on Sunday and Tuesday, December 8 and 10. On the Lord's-day a large gathering assembled at the 10 o'clock prayer-meeting, when our esteemed brother, W. R. Fricker, presided and commenced the meeting by giving out Burnham's sweet paraphrase on Lam. iii. 23 :—

"Mount Zion's faithful King
Proclaims in faithfulness,
That every needful thing
His children shall possess ;
And they will ever sound abroad,
Great is the faithfulness of God."

It appears this is the first hymn that was sung in the chapel when it was opened. Mr. Fricker read Psalm cxlv., and about six brethren sought the Lord's blessing on the anniversary services.

The usual service commenced at 11, with the hymn which it has been the custom to sing for many years at this anniversary :—

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

The sermon which Mr. Mitchell preached was founded on the words, "The Lord hath been mindful of us" (Psa. cxv. 12). The text was appropriate, the sermon was appropriate; a grateful acknowledgment and a gracious assurance were principally and profitably referred to.

The afternoon prayer-meeting, again presided over by Mr. Fricker, was a time of refreshing to many from the presence of the Lord.

In the evening the chapel was again well-nigh filled, when Mr. J. E. Hazelton occupied the pulpit, and many found it good to be there.

On the Monday evening many earnest and fervent petitions were presented for a continuance of the Lord's gracious mercies.

Tuesday afternoon, Mr. W. Kern was the preacher, and, having been prayed into this position, he came up in the fulness of the blessing of the Gospel of Christ.

Two hundred and eighty-seven took tea, being considerably more than was anticipated and ever known to assemble before.

The evening meeting began at 6.15, Mr. Mitchell, the pastor, presiding, who gave out

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

A portion of Scripture was read, and Mr. William Webb, late of Southampton, engaged in prayer. Mr. Mitchell, in his remarks, first of all gave a hearty welcome to all who had so kindly visited them on that occasion. During the past year their hearts had been much sad-

dened by the removal of two dear brethren. Mr. W. Sidders, a well-known figure among the friends at Chadwell-street, and other places; he was one of the oldest members, but in a good old age, the Lord took him home; he was also an old subscriber to the Aged Pilgrims' Friend Society. Brother William Hunt, a genial, kind, good, gracious man,—"a brother beloved"—has also been called to take possession of his seat in the mansions of bliss, to wear his crown, to wave his palm, to traverse the golden streets, shut in the pearly gates, and unite in the everlasting song, "Unto Him," &c. What he often anticipated here, he is realising yonder. The chairman said, notwithstanding many afflictions, translations, and removals, they were still favoured with peace and unity. "As for myself (said Mr. M.), I have much to thank God for; the universal kindness of deacons, Church, and congregation, is a source of great joy and comfort to me." To the Lord, who has called us by His grace, be all the honour, praise, and glory.

Mr. Sawyer (Stephen) gave out a hymn, and Mr. R. E. Sears proceeded to address the meeting; his words were cheerful, comforting, and confirming.

Mr. Fricker (Nicanor) announced a hymn, and Mr. Cornwell spoke of his association with Chadwell-street some 37 years back, and proceeded with an interesting and spiritual address on some things connected with the Church of God.

Mr. Hodges (Prochorus) asked the friends to unite in singing a hymn of praise, and, according to the gifts which his name suggests, "raised the tune," which was followed by a most touching experimental address by brother John Bush.

Mr. W. Abbott (Timon) read in an impressive way, a song of praise, which, being led off by his brother Prochorus, a volume of praise filled the place and attracted many listeners outside.

W. Kern, F. C. Holden, and

MR. SAMUEL HUTCHINSON,
from India, also gave addresses.

The anniversary services for numbers, spiritual edification, and financial results, according to the estimation of Messrs. Sawyer and Hodges, was the best they had ever experienced. "Praise God from whom all blessings flow," was most heartily sung and the audience separated.—PARNENAS.

EAST HAM (RED POST-LANE).—Fifth anniversary was held on Lord's-day, November 17th, when two sermons were preached by J. Flory. On Tuesday, the 19th, Mr. F. C. Holden preached in the afternoon an experimental and spiritual discourse. At the evening meeting Mr. W. G. Faunch presided, and read and expounded Zech. iv., and expressed a hope that the cause there

might be made a blessing to many souls. After prayer by brother Joyce, Mr. Noyes (of Poplar) spoke from, "Thou art the same." Mr. W. H. Lee uttered some blessed soul-supporting truths upon Phil. iv. 19. Mr. F. C. Holden gave words of encouragement to the friends, and by looking to the Lord, having continued five years, might they go on upholding the banners of truth in that newly-populated neighbourhood. Brethren Flory, Lovelock, and Fountain each made a few remarks, trusting the little cause in the Lord's hand may be the means of planting a cause for David's greater Son.—J. F.

HOXNE.—On November 10th, 1895, an interesting meeting of teachers, singers, and Bible-class was held. After tea, kindly provided by friends who delight to encourage those who interest themselves in the service of our Lord, our pastor read Psa. cxlviii., and brother Thorndike sought the Lord's blessing. Free conversation followed, and hymns were heartily sung, and it proved truly a happy time. On the following Sunday we were rejoiced to witness two young men who publicly professed Christ. Our pastor took for his text, "These are they that follow the Lamb" (Rev. xiv. 4), which he divided as follows: 1st. What is it to follow the Lamb? To follow in His teaching, to follow in His commandments, in His example, in His providence, to follow Him truly and constantly. 2nd. Why they follow the Lamb? Because they are redeemed by blood, they are risen with Him, they love Him, they are united to Him. 3rd. The excellency of following the Lamb. They have His presence with Him at all times, they know His mind, they may come boldly to Him, they shall have all their needs supplied, and they shall share with Him in His glory. In the afternoon the newly-baptized, also two dear friends from other churches, were received into fellowship with us, rejoicing they had found a happy spiritual home. May we enjoy many such sweet seasons is the earnest prayer of—M. P. THEOBALD.

AN INAUGURAL MEETING AT LILLIE ROAD, FULHAM.

A MEETING of the above Band of Hope was held on Wednesday, December 11th, with Mr. H. D. Sandell, our beloved pastor, presiding. We were much encouraged by his warm-hearted and stimulating address, and also for the hearty sympathy shown by the respected deacons—Messrs. Brown, Fowler, and Purkiss. A brief report was read, showing what had been done, also the intentions for the future, the object being to gather our scholars one night in the week under spiritual influence

and teaching. An address to the children on the undue influence of alcohol was delivered in a spirit consonant with Christian principles.

H. J. BROWN, Hon. Sec.

[We are firm and strong in the opinion that it is best morally and physically to preserve the rising race from the use of alcohol, otherwise than as a medicine. God has created all things for the use of mankind, and not the abuse. Let our friends who conduct "Bands of Hope" be moderate and Scriptural

IN EVERY SENSE,

and we will give them our support. If Bands of Hope cannot be carried out on Scriptural lines, they cannot be carried out at all, for it is no use setting up one evil at the expense of another.—J. W. B.]

COLCHESTER (ST. JOHN'S-GREEN).—The anniversary services of this cause of truth on Oct. 20, 21, 1895, was truly a red-letter season, both in spiritual blessing and prosperity. The Lord's-day services were conducted by our esteemed friend and brother J. Jull, of Cambridge, The Monday meeting commenced at 3.30 p.m., when brother Jull was again sweetly led into the truth, basing his remarks upon the words, "Trust ye in the Lord, for in the Lord Jehovah is everlasting strength." After tea, our venerable and much-beloved brother W. Beach, of Chelmsford, occupied the chair, who, after singing, very pathetically read Psa. ciii., and asked brother F. Beard to supplicate the throne of grace. The chairman then, in a few well-chosen words, spoke of the pleasure it was to him to be once more with the dear friends, and commended them in his usual warm-hearted way to God. After singing, the senior deacon, brother R. Wigley, made a statement of the Church, saying, the ministry of the Word had been blessed during the past year; eight had been added to the Church, six by baptism and two by transfer; the debt on the chapel considerably reduced, and the remaining £150 now owing had just been obtained from the Baptist Building Fund free of interest, and thus they were looking forward to further success and spiritual blessing. Brother Appleby of Mersey, then addressed the meeting, and it was to us a real treat to listen to the savoury things he was enabled to speak in the name of the Lord. Brother Thornington followed, and spoke encouragingly and helpfully not only to the congregation, but individually; thus his words seemed to find their way to our hearts. Brother Jull spoke from the words: "As He was, so are we in this world;" our hearts saying Amen to the many yet simple truths he uttered. Whilst the collection was being taken, brother W. Chisnall spoke in a

fervant manner of the Lord's doings, and reminded the friends that the "Lord still sitteth upon the flood." Brother Smith, of Mersey, was then enabled to speak out of the fulness of his heart, upon the love which passeth all understanding. A few more words from brother W. Chisnall, and prayer, brought the meeting to a close, the collections amounting in all to £17 10s. We were glad to see friends from Braintree, Chelmsford, Mersey, and other towns and villages.—THE SPARED LIFE.

NOTTING-HILL-GATE (BETHESDA).

—Again are we enabled to tell of the Lord's goodness unto us. On Sunday the 10th, and Tuesday the 12th of November, 1895, was commemorated the opening of the above place of worship. Our brother Henry Shepherd preached on the Sabbath to a goodly gathering of friends, and was greatly enjoyed. On Tuesday afternoon Mr. Mitchell preached; it was indeed good to be there. At 6.30 commenced the evening meeting, presided over by our brother Mr. J. Piggott. He read Mark xvi., and the divine blessing was then sought by brother Brown, of Fulham. Brother Oxborrow, on behalf of the Church, was able to give a very cheering report for the past year. Special mention was made of the absence of an under-shepherd, brother Herring having resigned the pastorate on the 16th April last. We have, therefore, since July 18, which date concluded our brother Herring's engagements with us, been without a pastor, but have been greatly blessed and encouraged through the messages delivered by the brethren who have supplied our vacant pulpit. Nevertheless, we feel the need of a pastor, and are anxious to obtain whom our Father has specially qualified for the position; we are still waiting and watching, and praying earnestly for the guidance so much needed in this matter. Our brother Holden then spoke sweetly from "I will extol Thee, O God, for Thou hast lifted me up." An anthem having been very successfully rendered, our brother Piggott gave us some profitable and enjoyable thoughts on the 15th verse of the chapter, which he previously read (Mark xvi. 15). Brother White spoke of "the love of Christ" as specially revealed in Eph. v. 25, and very ably did he bring this portion before us. The words, "I know their sorrows," formed the subject for brother Mitchell's address. Brother Chilvers took for his address those most beautiful thoughts expressed by "we would see Jesus," and as he was helped to bring them before us, they were indeed the feelings and desires of our hearts. We had a good collection amounting to £10, and would again thank all our dear friends for their kind support. Several hymns and anthems were heartily sung at intervals. Meeting closed about 9 o'clock, and as we separ-

ated, we could indeed say, that the Lord had heard and answered our request for a good anniversary.—H. G. D.

TEDDINGTON. — Ebenezer Baptist Chapel, Clarence-road, was reopened on Tuesday, Nov. 12, 1895, when pastor Timmer, of Old Brentford, preached in the afternoon. Tea was served, and a public meeting followed, when Mr. John W. Banks, of the "E. V. & G. H.," presided. After a hymn and portions of Scripture read, Mr. E. Lowrie, of Providence, Kingston, fervently sought the Lord's blessing on the cause. The chairman expressed the great pleasure he felt in taking part in the services on such an interesting occasion, and proceeded to advise each and all belonging to the cause "to seek

[FIRST] the kingdom of God and His righteousness, and all other things shall be added." Mr. A. H. Wright, the secretary, read a cheering and encouraging report. They had been meeting in a room, but this chapel, which the Strict Baptists originally held, had been re-taken, and the Church, somewhat dwindled down by various reasons, was about to be reformed, amid a little awakening and cheerful prospects. Addresses of a congratulatory character and truly spiritual bearing were delivered by brethren Belcher, Chilvers, Copeland, Licence, and others. There was a good gathering, and the cause has the warm approbation and earnest prayers of surrounding Churches, which was represented by friends from Richmond, Brentford, Croydon, Claygate, Norbiton, Kingston, and others from a distance. We are hoping soon to be able to record further progress, and the reformation of the Church at an early date. The friends thank all who came to help and encourage. Collections, £7.—PARMENAS.

MARCH, CAMBS (PROVIDENCE).—

On Wednesday, Dec. 11, 1895, the Dorcas Society held its annual meeting. Tea was provided at 6 o'clock. At 7 a public meeting commenced, which was held in the chapel, and our beloved pastor, presiding, very ably set forth the means and uses of a society of this kind, and this society, since its formation, has done much good to the needy. Great sympathy was felt for the secretary, who was not able to be present through affliction; so the lot fell to the pastor to give the report which was very instructive and encouraging, showing a balance in hand of 8s. 4½d. Mr. Bullen, of March, spoke splendidly from Psa. xli. 1, "Blessed is he that considereth the poor," and very beautifully illustrated his remarks from an incident in his own experience. Mr. Winch, new pastor of Chatteris, spoke on Acts i., part of verse 8: "And ye shall be witnesses unto Me;" and we truly felt

they were words of soberness and truth; and described how that there were many corners for the followers of the Lord in which they might render some small mite, and he felt sure that this was one of those great corners, it being very practical, and stated he was in prayerful sympathy with such an institution. Mr. W. Morton, deacon, who is ever ready to render a helping hand, based his remarks on 2 Kings v. 1, "But he was a leper." Naaman was a great man, captain of a host, only there was a "but" about him, and he said there has been undoubtedly many "buts" arisen in this society, "but" it is still preserved alive. Mr. J. Morton, another deacon, spoke very encouragingly upon the Good Samaritan, and earnestly pleaded that the Good Samaritan, even the Lord Jesus, might smile upon this society still, and all other such societies for alleviating the sorrowing poor. The pastor, after thanking the speakers for the cordiality and kind sympathies, gave out the concluding hymn, and committed the future of the society to Him who is able to do exceedingly abundantly above all that we ask or think, and thus a profitable, soul-refreshing season was brought to a close.—G. W. FRANKLIN'

POPLAR.—On Dec. 3 the anniversary of Bethel was held. Mr. Cornwell delivered a warm-hearted and soul-stirring Gospel sermon in the afternoon on the blessing of unity and love. At the conclusion of tea the public meeting began, presided over by John W. Banks, and addresses were given by brethren W. H. Lee, Holden, Marsh, Cornwell, White, Parnell, and Bond. The unity of the Spirit characterised the whole of the speeches. There was a good sprinkling of people, and pastor Noyes expressed himself happy. Brother William Webb and others prayed. Brother Noyes has been instrumental in having the Strict Baptists represented in this most migratory neighbourhood, and deserves the support and prayers of all lovers of truth.—P. ARMENAS.

SUNSET RAYS.

"Thy Word is a lamp unto my feet, and a light unto my path."—Psa. cxix. 105.

THEN keep thy eye upon it, my brother, my sister; search it diligently by day, and, as David says, "think upon it by night." It contains all that is necessary for thy instruction in righteousness; it never lights up the wrong road; it tells you of God's purpose and motive in thy salvation: it is full of light, and thy soul and thy heart and thy mind shall see the way of God concerning thee. But as thou art also called to honour thy God, and show forth His praise, thou must do as men do when they take a lamp or a lantern to show them the way, or to perform some work, that is, hold the Word of God to thy feet and to

thy hands, that all thy walking and all thy working may be according to that light—the Word of God. And when thy walk and work is ended here, it shall be a light to lead to the path of life, where there is fulness of joy and pleasure for evermore.

BY A GARDEN LABOURER

WANDSWORTH COMMON
(CHATHAM-ROAD).—Our young brother Mr. J. W. Humphreys, having preached at West Ham with much acceptance for some time, the Church here felt it to be a duty to release him of his bond to preach here for the first six months in 1896. Our brother has a warm place in all our hearts, and we wish him every success, and our prayers shall be for the same.—Yours in Gospel bonds, HENRY CLARK.

TO THE CZARINA.

"Open thy mouth for the dumb."

CHILD of Prince Albert's daughter, He Who fostered right and liberty,

To you, as to some beckoning star,
One weary singer from afar,
Darts her long stretch of eager thought,
From heart with honest anguish fraught.

Help for my friends, my own dear friends,
Help for the Stundists, this I crave;
God keep the Czar from sending woe
On those whom Jesus died to save;
Why banish men whose prayers would
A blessing down on any king? [bring

Surely *your* soul was dear to *you*;
You would not lie your faith away;
Oh! ask your husband in his might
To call the Stundists home to-day;
And what though priestly pontiffs frown,
God's peace is sweeter than a crown.

I sat me by the old farm fire,
And thought of Russia's outcast band;
Strange yearnings filled me for my dear
True brethren in your icy land:
"Help me to serve them, Lord," I cried,
And then I thought of Russia's bride.

I thought of Russia's bride—the child
Our Princess Alice left behind;
"And surely," to myself, I said,
"Her children are of gentle mind;
I'll string my words in sweetest way,
And ask her for her help to-day.

Do as your mother would have done,
Oh, Empress of you vast domain!
Plead for the Stundists, they would be,
The glory of your husband's reign;
Nor let Siberia's terrors roll
In torrents o'er his dying soul.

They serve *their* Lord, the King of kings;
And Russia's lord is revered, too;
Save when *his* mandates clash with God's,
And then is their allegiance due,
First to *His* word who gives their breath,
Whose recompense is after death.

Your English brow would blush for shame
If I apology should name;
Humanity sits choking, I
Give vent to England's stifled cry;
Child of Prince Albert's daughter, be
Earth's guardian of God's family."

M. A. CHAPLIN.

Galleywood.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THE tenth annual meeting of this association was held in Little Ailie-street chapel, on Tuesday, October 15th, 1895, brother R. E. Sears occupying his usual post both at the afternoon and evening meetings.

Pastor J. Box, of Soho, preached in the afternoon from 2 Cor. iii. 18 to a good congregation, and spoke in a most helpful manner to the brethren present, and suggestively to the friends from the Churches, concerning the association and its work.

During the interval of the meetings, tea was provided in the large vestry and in the chapel.

Promptly at 6.30 the evening meeting commenced. Brother R. E. Sears, as chairman, read part of Acts iv.; and brother Webb sought the Lord's blessing upon the meeting. Then a hearty welcome was given to all by the president, on behalf of the association, and a very appropriate and encouraging address was given by him on the words, "These men are servants of the Most High God, which show unto us the way of salvation." This he was pleased to say of the Strict Baptist Ministers' Association; and as they were servants of the Most High God, they must be strong and thoughtful, not on the down grade, but rising higher and higher. They were not to apologise for their existence. They must be gentlemanly, consistent, and upright in their behaviour. They must receive their message from the Master Himself, which they had to deliver boldly, lovingly, and fearlessly; and though they might be cast down at times, the Master would give them a message to deliver, and they must be prepared to deliver it.

After singing, the president called upon the loving, zealous, and energetic secretary to give the report, which want of space prohibits insertion in detail.

Mr. Chisnall then rendered a most comprehensive report, referring to the numerous ways in which the association had been useful—*i. e.*, spiritual intercourse enjoyed at the monthly meetings (first Tuesday in each month); assistance by the Benevolent Fund to needy members; help rendered in establishing the cause at Leyton; the benefit afforded to many causes by sending a supply at short notice, &c., &c.

Brother Beecher followed, and informed us that, from August, 1876 to November, 1889, he did a good bit of itinerating, so that he knew a little of the bodily strength needed, but as our day, so shall our strength be; and spoke very encouragingly from Josh. i. 8.

The treasurer, brother W. Archer, gave the financial statement, showing a deficit of £1 8s. 11d., and supplemented

the hon. secretary's statement in the report by a brief account of the association.

Brother E. W. Flegg dwelt beautifully on the Christian's hope, his text being, "Which hope we have."

Brother Holden spoke from Mark xvi., and referred in sympathetic terms to the brethren of the association in their arduous labours.

Brother J. McKee following, spoke from Phil. ii. 16, "Holding forth the word of life." We are to be burning and shining lights. Christ Jesus is the great Light, and we are the light-bearers. Light is essential to life.

Brother E. White, of Woolwich, followed next, basing his remarks on Acts v. 42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ"; and with loving fervour spoke of the inexhaustible subject—Jesus Christ.

Brother Flower moved a vote of thanks to the worthy secretary, and also to the officers and members of the Church for lending them the chapel. This was seconded by brother Gardner, and carried unanimously.

Brother Hider, deacon, replied on behalf of the Church at Little Ailie-street. Brother Mobbs, brother Hall (of Meopham), and others spoke.

The doxology and benediction concluded another happy season spent in the courts of the Lord, and the testimony overheard again and again was, Truly this has been a refreshing as from the presence of the Lord.

FORMATION OF A NEW CHURCH AT FINCHLEY.

ON Thursday, October 24th, the dear friends (now a Church) at Finchley were favoured with much blessing upon the occasion of the special services held in connection with the formation of the Church in this neighbourhood. As we journeyed to the sanctuary our thoughts ran apace as we remembered the earlier days of the effort so nobly presided over by our much-loved brother S. Hutchinson.

The afternoon service commenced by singing hymn 721 (Denham's), reading Eph. iv., and prayer by brethren Realf, Bland, and Marsh. Mr. Reynolds preached a very suitable sermon from 1 Cor. viii. 5.

Brother S. K. Bland, of Ipswich, presided at the evening meeting. After singing, Mr. A. Steele implored the Divine blessing. The chairman, in a few brief remarks, expressed his great pleasure at being present on so interesting an occasion.

Brother J. Box, of Soho, addressed the meeting by stating the nature of a Gospel Church, with his usual ability, warmth, and tender feeling.

Mr. Realf, who has undertaken, *pro*

tem., the ministry of the cause, then read a statement of the doctrines, &c., which had already been unanimously adopted at a meeting of those now about to be united in Church fellowship, similar to the Articles of Faith, &c., adopted by Strict Baptist Churches.

Mr. Bland, in a most cordial manner, gave the right hand of fellowship to the pastor, and each of the candidates, addressing them briefly as he passed by. He then called upon G. W. Thomas, of Watford, to commend the newly-formed Church (consisting of 16 members) in prayer to God. Mr. Bland now vacated the chair, calling upon Mr. Realf to administer the ordinance of the Lord's Supper.

Mr. J. E. Flegg, of Wood Green, addressed the communicants, and engaged in prayer. Our brother's remarks on the "Bread of Life" were very appropriate, sound, and thoughtful.

Mr. G. W. Thomas (in the unavoidable absence of Mr. J. E. Hazelton) next delivered an address on the precious blood-shedding of a dying Redeemer, and engaged in prayer.

Brother E. Marsh, of Stratford, following in his usual lucid manner, addressed more especially the dear friends who had witnessed the solemn service of the Lord's Supper. And so another of those happy and God-glorifying seasons was brought to a close. "THE SPARED LIFE."

SHOULDHAM-STREET.—We have had to record with pleasure in past years that the anniversary of the Sunday-school has been a time that those engaged in the work can look back with feelings of joy and thankfulness for the encouragement received from those that favoured us with their kind ministrations, and the presence and financial aid of well-wishers near and far. The nineteenth, which was held on November 24th and 26th, proved no exception. On Lord's-day morning the pastor (Mr. E. Beecher) preached; in the afternoon, Mr. E. Marsh (of Stratford); and in the evening, Mr. H. Dadswell (of Clapham); all of whom we felt were led in the choice of suited subjects, and we hope for good results. Special hymns and anthems were sweetly rendered by the scholars, assisted by a few friends. On the following Tuesday, 26th, a good company sat down to tea. After which, the meeting was held in the chapel, ably presided over by brother I. R. Wakelin, who we were pleased to see the Lord had raised up from a bed of affliction, and we trust may be spared many years to carry on, with his wonted zeal and love, his work among the young, and other objects connected with the Churches. Brother Cockrane (of Richmond) sought the divine blessing. After

a few practical remarks by the chairman the following brethren were helped to give inspiring addresses on the work:—Messrs. Dadswell, Chilvers, Mitchell, Marsh, and J. Flegg; the pastor closing with a few words of thanks. Our numerical strength, in regard to scholars, has diminished, we regret to say, during the past year, which we attribute to the lack of teachers. Our earnest prayer is, that we may more than recover our former numbers in the year we have now entered upon, and that we may see the Lord's hand working mightily in our midst. Amount collected, £16 11s. 3d.

A PLEASING PARAGRAPH FROM SAXLINGHAM, NORFOLK.

ON page 354, EARTHEN VESSEL for November, will be found a short account of how the Saxlingham friends were led to invite young Mr. Fairhurst to occupy their pulpit, and how the Lord, the Spirit, had blessed his testimony, and further that on Lord's-day, Sept. 29, he baptized three persons. It is now my privilege to ask you to chronicle the pleasing fact that on Sunday, December 1, he baptized three persons more. The services were well-attended, the godly amongst them were much edified, and we trust good seed fell into prepared ground the fruits thereof to be seen in due time—that our brother may be helped to continue at Saxlingham and be effectually aided by the Lord, the Spirit, in his work of faith and labour of love is the prayer of R. FORDHAM.

ELTHAM, KENT.—In the divine order of Providence, brother W. E. Piper, of the Strict Baptist Ministers' Association, has come to reside in our neighbourhood. He has served the Church occasionally for some time past, and now has most kindly been led to offer his services, which I am thankful to say the Church has unanimously accepted. Our brother will, therefore (D.V.) commence a six months' ministry amongst us, the first Lord's-day in January, 1896. We are so few, and felt it would be presumption to ask a brother to come and serve us, although it has been our prayer continually for our God to send one, and we believe this is the answer. Our attendance is decidedly better, and the Word preached is not without signs of being made a blessing. Will all the dear brethren who have served us so faithfully remember us that we may still dwell in each other's affection, and accept our heartfelt gratitude for loving service.—A. SMITH.

IPSWICH (ZOAR).—The members' annual meeting was held on Nov. 21. After tea a pleasant evening was spent, the pastor, Mr. R. C. Bardens, presiding. Hymn, "Emptied of earth I fain would

be," was sung; brother Dorling prayed. The pastor gave an address, and stated that a new communion service (consisting of ten pieces) had been purchased with donations received from the members and friends. Short speeches were given by each of the deacons, and several of the brethren, each bearing testimony of the Lord's goodness to us as a church and to themselves individually, reminding us of the words of the Psalmist, "The Lord hath been mindful of us, He will bless us," notwithstanding our inclination to doubt, and shew that we are disposed to ask (as did God's ancient people), after all our experience of His love, and faithfulness, "Can God furnish a table in the wilderness?"

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

A very happy and profitable meeting was brought to a close with the doxology and prayer by the pastor.—JABEZ WRIGHT, 27, Borough-road, Ipswich.

THEY ARE CALLED "CHURCHES" NOW.

I FIND in September's VESSEL, 1895, an enquiry about Dawlish in the West. It so happens I have just returned from a tour, and Dawlish was the last place we stayed at. Being there a fortnight, I had opportunity of paying a visit to some of the chapels and Churches (by the way they are all called "Churches" now); there is no Baptist congregation, neither general or special. I found nothing there, as I, by the grace of God, have received, believed, and loved

FOR FORTY YEARS.

I went to the spired Congregational Church. The minister, who came up in the pulpit with a bunch of flowers in his coat, eyed me, being a stranger, and accustomed to wear a white tie. I suppose he thought I was

ONE OF THE CLOTH.

On the Tuesday following, we met him in one of the gardens. He, in a very courteous manner, addressed me. He said, "Having a fresh congregation nearly every Sunday, and Dawlish having so many visitors, made it very difficult for preachers." I endeavoured to show him a shifting, changing audience did not interfere with his preaching the Gospel of God's grace. His business was to "study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth;" implying clearly the Scriptures may be wrongly divided and deceitfully handled; to take no notice of what others said about the Scriptures, but study to observe the mind of God the Holy Ghost, which declares, "For ever, O Lord, Thy word is settled in heaven" (Psa. cxix. 89); "A more sure word of prophecy, whereunto ye do well

that ye take heed . . . knowing this first, that no prophecy is of any private interpretation . . . Holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 19-21).

I unhesitatingly, yet pleasantly told him I was a Strict Baptist, and spoke to him of some of the things "most surely believed among us" (Luke i. 1). Having all the say, I am afraid he knew but little about the matter. We parted, wishing each other "Good morning."

There is a cause at Torquay, of which I hear a good account. I do not know of any at Paignton, or Teignmouth, which is only two-and-a-half miles from Dawlish.

In the centre of the town there is a large garden, well laid out with choice flowers, ferns, shrubs, trees, seats, waterfalls, and bridges over a wide stream running through the garden.—E. HALL.

[We have had our brother Hall's contribution before us since September last. We have known him many years, and are very glad to know he was helped to be faithful to God's Word. We do not think he could be otherwise if he tried. It is always a source of pleasure to know that when our friends take their "inevitable" summer holiday, that they fix on a spot where there is a cause of truth, and where the countenance and contributions of visitors is appreciated beyond expression. Perhaps at the season of the year when the fall of snowy flakes from the material heavens are looked for, we may be considered premature. If so, pardon J. W. B.]

HIGHBURY (PROVIDENCE).—Excellent services were held here to celebrate the 45th anniversary of this cause of truth on Lord's-day, Oct. 17th, 1895, when two sermons were preached by Mr. Box and Mr. Reynolds. On the following Tuesday, brother Wren, of Bedford, delivered a much-appreciated discourse in the afternoon. A goodly number sat down to tea. The public meeting commenced with singing. "Blest be the tie that binds," etc. The pastor, who presided, read part of Isa. lii., offered prayer, and delivered a short introductory address, which was of a very encouraging character. During the year twenty had been added to the Church, and four were waiting baptism. Three beloved brethren had been called away, brother Joyce to glory, brother Willie to suffering, and brother Winch to service. Mr. Squibb was then called upon to give the statement of the Building Fund, followed by a most stimulating speech from brother Box on the word "fellowship." A few but very comforting and encouraging remarks were given by brother Mutimer from the words, "The deep that coucheth beneath." Brother Jones delivered a beautiful address, his subject being "Jesus only." Brother Mitchell followed with some good and helpful advice on the text, "What

shall we eat? what shall we drink? and wherewith shall we be clothed?" dwelling mostly on the last clause, and an excellent finish from brother Chilvers on the words, "To be filled with the Spirit," brought these very happy meetings to a close. The collections for the two days amounted to £45 18s. 7½d.—A
LOVER OF ZION.

IPSWICH (BETHESDA). — Where is the man that loves Zion who will not pray for her prosperity? "Zion languisheth," has been the cry, "let her awake," &c. The tide is to-day ebbing; to-morrow it flows; the seed buried has borne fruit. The Church has heard the testimony of those who were once lapping the delights of the world, but now brought by His power and grace to follow the meek and lowly Jesus. With what pleasure, sir, it is to write of additions to the Church! The first Lord's-day in December our baptistry was opened, and the sacred rite administered to two sisters, and the same day received into the Church. Our pastor, Mr. Kern, was greatly helped in the services, blessed with much liberty in speaking in the Master's name, receiving another proof that he is not labouring in vain, nor spending his strength for nought. The splendid gatherings throughout the day were encouraging to witness, and brought forth the exclamation for more than one, "Bless the Lord, O my soul, and all that is within me bless His holy name." What glorious results from preaching the Gospel! Well might the exhortation be given, "Go work in My vineyard to-day."

THE AGED PILGRIMS' CORNER.

THE hearts of the pensioners have been gladdened during the month by the receipt of coats, flannels, and in many instances blankets and groceries, from the same kind friend who has supplied their needs on former occasions. These acceptable and seasonable gifts have awakened much gratitude to the donor and to the Lord for having put it into the heart of his servant thus to help.

In the distribution of these gifts the pensioners are dealt with strictly in rotation, so that in time all participate.

The Lady Visitors of the Hornsey Rise Asylum were able, through the Meat Fund, to distribute beef and mutton for the Christmas dinners of the inmates. Teas and occasional hot dinners are provided for our aged friends from the same source.

Nor are the inmates of the Camberwell Asylum and the Stamford Hill and Brighton Homes forgotten, for several kind friends especially remem-

ber their needs at this season of the year.

A debt of nearly £600 rests upon the Hornsey Rise Asylum, owing to the execution of necessary works. The Committee are now making an effort to relieve the Home of this encumbrance, and ask for the aid of all friends of the Lord's aged poor.

The year opens with 1,362 pensioners and a pension expenditure of upwards of £9,000 per annum. "Unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

PAST AND PASSING EVENTS, &c.

ONCE more the constant sun,
Revolving round his sphere,
His steady course has run,
And brings another year;
He rises, sets, but goes not back,
Nor ever quits his destined track.

Thus sang "Mr." Hart; and although he has many years passed from this "terrestrial ball," he still lives—lives in the love and heart's affection of all who delight to sing—

"Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, joined with power,
HE IS ABLE
He is willing!
DOUBT NO MORE!"

"Mr." Hart. Yes, we have not the least objection to the prefix "Mr." being put to the author of the most choice experimental hymns that ever emanated from the pen of any man. But, why, when the parson in the pulpit quotes a verse—why should he say, Toplady says, or Newton says, or Cowper says, or Burnham says—and when Hart—why, mister is a mystery.

The Lord be thanked for ever putting it into the heart of Mr. Hart to write what he did which has proved so useful to the heart of many of His tried and soul-perplexed family.

Some may say, "This is not a passing event": then we ask you to kindly accept it as

A PASSING THOUGHT.

The principal feature we have to record this month is the coming home of Mr. Hutchinson, the superintendent of the Strict Baptist Mission in India.

We have no doubt his investigations will eventually not only strengthen the hands of the committee, but secure the support of every Church in the denomination.

Last year we recorded in the pages of

E. V. and G. H. the deaths of 105 of our subscribers; we require 105 living ones to secure 105 fresh ones, and as many more as they can. A more

Pleasing privilege was the announcement of 213 believers who

"Have heard the Master's gracious word,
Bidding them enter in to take their stand,
With those that love and follow His command."

Yes, 213 that we know of in connection with Churches of truth have been baptized. We rejoice to record such facts as these, and ask our readers to send on a note of baptismal services. It

Is a great encouragement to others. Some ignorant people call "sprinkling" baptism; such have not been to the right school. If any wished to know where to go for instruction on the matter we can tell them.

It is a source of pleasure to know that the portraits given month by month are so much appreciated. We have many encouraging letters concerning the E. V. and G. H. in general, which are much appreciated. Now and again a regular "scolder"; these do most good, as they wake us up to fresh energies.

Mr. Othen, sen. (for his eldest son is now going out) commences a six months' invite ("with a view"), on January 5th, at Commercial-street, Whitechapel. The Lord go with him.

Mr. G. Elnaugh has commenced a probationary term at Zion, Waltham-stow. May it Turn out for good of Zion, and get his penny in return. We hear the pool is about to be opened. Praise the Lord.

Mr. Piper is about to blow
"The trumpet of the Gospel sound
With an inviting voice"
at Eltham for a few months. We trust it is of the Lord; if so, peace and prosperity will result. Pray for the struggling little cause at Eltham.

Again, Mr. Everitt is commencing at Ebenezer, Grays, for a few months, by the kind invite of the Church, previous to a settlement. May he Ever be able to tell out the truths of the Gospel lovingly, and may they by the Holy Spirit's influence hit many a poor sinner in the heart.

Grays is growing, through the goodness and mercy of the Lord. We shall watch, hope, and pray for the prosperity of Ebenezer, Grays.

Mr. Willis is about to commence at Chelmsford. Good. God grant His

gracious blessing on His servant and the Church at this good old cause. May the heart of the Beeches and every branch here be benefited.

Mr. R. E. Sears is at home at Clapham Junction. Mr. Saunders is, we hope, settled down at Stowmarket. Mr. W. Gill, of Willingham, is going to Orford-hill, Norwich. "Bethel," Brabourne, have recognised Mr. Cotton as pastor. Mr. Peet will (D.V.) pay frequent visits to Zion, Trowbridge, during the year 1896. Mr. Waite is now settled at Clapham. Zion, Siddall (Lanca.), have erected new rooms for the accommodation of a Sunday-school; so we commence 1896 with some pleasing prospects which we pray may prove profitable to Zion and bring glory to God.

"Gone Home."

IN LOVING REMEMBRANCE OF MY MOTHER.

(Cant. xi. 10.)

INFINITE Love, in sorrow
We bow before Thee now;
Grant us Thy tender mercy,
Thy deep compassion show.
For Thou hast taken from us
Our dearest earthly love,
And borne our precious mother
To realms of joy above.
Faith almost saw the angel
That kissed her soul away,
And His sweet sacred presence
Doth in our memory stay.
He soothes us in our sorrow,
He wipes away each tear,
While His rich consolations
Abound to still each fear.
He tells us that our loved one,
A plant to Him most dear,
Was too tender and too frail
To bear the winter drear.
So while autumn leaves were falling,
In pity He drew near;
Transplanted it to heaven,
To bloom in glory there.
Farewell, beloved mother,
In Jesus' tender care,
We leave thee surely knowing
That He will shortly bear
Our spirits o'er that river,
Which hides thee from our sight,
Where we with Christ for ever
Shall dwell in glory bright.

KATE E. TRIGGS.

October, 1895.

SUDDEN DEATH OF A BAPTIST MINISTER.

The messenger of death, swift and sudden, overtook Mr. John Millard, on Thursday afternoon, Nov 21, 1895, whilst walking on the Newtown-road, in the direction of Newbury. From the evidence adduced at the inquest before

Dr. Watson, J.P., it appears that the deceased was an elderly gentleman, 79 years of age, of splendid build, of venerable appearance with flowing grey beard, and standing 6ft. 3in. He was formerly in the Wilts. Constabulary, holding the rank of inspector, but retired some years since on a pension, since which time he has devoted himself to religious work, being a preacher among the Strict Baptists, whose congregations in this part of the country he was accustomed to visit, and indeed preaching wherever opportunity afforded.

It appears he had been on a short sojourn to Eochinswell, where he had preached on Tuesday night. In returning therefrom he called upon the Master of the Union Workhouse whom he had known for twenty years. Mr. Hawkes invited his visitor to remain, and he dined with them. He was then cheerful and in good health, and on parting soon after three he went in the direction of the railway station. There was apparently no need for him to hurry, he having over thirty minutes in which to reach the station. Mr. Hawkes had not wished his guest good-bye more than ten minutes when Mrs. Allen, a widow who lives in the Old Newtown-road, rang the bell and asked if he would come into the road as there was a gentleman lying on the ground just above Mr. Wells' gate, and she believed he was dead. Proceeding there at once, Mr. Hawkes recognised the body of his friend, from whom just before he had separated. Mrs. Allen explained that when passing along the Newtown-road she saw deceased lying on the footpath, and a young man bending over him. She spoke to the young man, who said that he thought deceased had fallen down. They got him upon the bank, and she found he was quite dead.

Dr. Birch was able to inform the coroner and the jury that deceased had lately suffered much from bronchitis, and also had a weak heart; he was therefore able to testify death was due to syncope arising from a weak heart.

The jury returned a verdict of death from natural causes.

The remains were transferred to Ogbourne St. George, near Marlborough, the home of the deceased, and the interment took place in the cemetery of that village.

The deceased was greatly respected, and was widely known in Wiltshire, where he had many friends. It was not many months since that he conducted the funeral service in the Newbury Cemetery of the late Mr. Neale, of Hamstead Holt, who was the chief support of the Strict Baptist cause, which then met in the little chapel in Back-lane, but now has no meeting-house in Newbury.

[The above cutting is from the *Newbury Weekly Times*, sent by our friend and brother, Mr. H. Grimwood, of Newbury. Our deceased brother had been for many years itinerating among our causes of truth in Berks, Wilts., Somerset, &c. We deeply sympathise with the Churches to which he was in the habit of visiting in the loss of the services of so faithful a man of God; but his time was come, and to him it was sudden death—sudden glory. May the Lord sustain all bereaved ones in the prayer of—J. W. B.]

A LOVING TESTIMONY.

BY P. B. WOODGATE.

WILLIAM WILSON, of Otley, departed this life on Lord's-day, November 24th. He was baptized and added to the church at Grundisburgh, then under the pastoral care of the late Samuel Collins, and frequently has he spoken of the happy times under his ministry, and, when walking back to Otley with other friends, their hearts burned within them as they conversed about the savoury truths they had heard fall from the lips of their much-beloved minister. He removed his membership to Otley at the commencement of brother Isaac's ministry, to whom he was much attached.

About thirty-four years since he, with other friends, heard about their late pastor, brother Woodgate, who had been recommended to the people at Otley, and for thirty years' ministry. At Otley a spirit of friendship commenced and remained to the end of his decease unbroken. It was said that the pastor and his deacons were like sentinels watching at the gate of Zion, lest any error in doctrine or precept should creep into the Church, and the Lord's blessings on these and other Gospel means the Church enjoyed very many years' peace and prosperity. He took a deep interest as a deacon, which office he filled for upwards of fifty years, was well known among the Churches in Suffolk as a kind and genial Christian, was in every sense of the word a strict communion man of God, and always loved to meet with brethren at their yearly meetings at associations.

We shall never forget meeting him on the second Lord's-day in October, when preaching at Otley. It was the wish of the old friends that all things should be of a piece, and so with some effort he gave out the hymns. The first hymn in the morning was—

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His lovingkindness O how free!"

And when he came to the sixth verse he read it with an amount of feeling, as though it was truly realised as it was in many a heart that morning—

"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."

And on the Monday the writer drank tea with him and spent for the last time on earth a happy evening. He expressed his love for savoury truths as dropping from a preached Gospel, and exceedingly anxious about the Church at Otley. All this care and anxiety has ceased and he has entered the rest of the ransomed of the Lord, where there will be no sleepless, restless nights respecting the visible Church of God on earth.

He lived to see two of his sons baptized, and added to the Church, also three of his daughters. A letter received from one of his sons gives an account of his last moments on earth: "My dear father passed away very suddenly at the last. Although he had not been very well for the past few weeks, he seemed as well as usual, and helped the family at Sunday dinner. When my brothers and sister went to chapel he asked them to bring home the text; they little thought it would be the last time he would speak to them. Before the text was taken, the message came that he was worse, and remained unconscious to the last.

"The funeral took place on the following Thursday, and was interred in the chapel burial-ground, a large number of friends being present. The Lord's-day following Mr. Harsant preached a funeral sermon from 2 Tim. iv. 7, 8. The chapel was full. I believe my dear father thought a good deal lately that he might be called away suddenly; he was always saying something in reference to it. We can hardly realise he is passed away, but we are sure that our loss is his eternal gain. He had his troubles here, but they are ended now, and my earnest prayer is that we, as a family, may follow in his steps as far as he followed Christ. We shall miss him much, and want him too.—Yours in Christian love, E. WILSON."

Thus in his 79th year he has passed away, and the Church at Otley and many others in the neighbourhood will feel the loss of a sincere friend.
Saffron Walden.

RACHEL AUSTIN was born in Penn, Bucks, in the year 1834. She was early sent to the Strict Baptist Sunday-school in that village, where Mr. New (now a member at Hill-street, Dorset-square) was superintendent, whose great interest in the saving welfare of the young was much prized by deceased and many others. In the order of God's providence she removed to High Wycombe, where she heard Mr. King, whose testimony was much blessed to her. The text, "Behold the Lamb of God which taketh away the sin of the world,"

awakened her heart to her state as a sinner before God. This sermon caused her to break off her engagement with a worldly young man. She experienced much deep soul-trouble, but one bright Sabbath afternoon, while walking through the woods to Penn, she heard distinctly a voice, which came with much power to her soul, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." From that time she was enabled, by grace divine, to love her Saviour, and for 40 years stood a member at Zion, High Wycombe, respected, esteemed, loved, not only by her fellow-members, but by the ministerial brethren, Messrs.

J. WELLS, J. FOREMAN, C. W. BANKS, W. WINTERS, R. E. SEARS, S. MILNER,

and others. Her pastor, Mr. T. Chivers, was also made a great blessing to her. Deceased was at the anniversary on Easter Tuesday, 1895, when Mr. Marsh, of Stratford, preached from "I would rather be a door-keeper," &c., which she much enjoyed. It was with difficulty we got her to chapel, and more so in returning. She took to her bed next day, and never came down again. To a dear sister in Christ she said, "In My Father's house are many mansions," &c., and asked her daughters to sing—

"Rock of Ages! cleft for ME!
Let me hide myself in Thee;"

and—

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

which she greatly enjoyed. We had no idea her end was so near. But the summons came, and as she was wading the Jordan she said, in broken accents, and with a beautiful smile—

"I KNOW THAT MY REDEEMER
LIVETH."

Her husband, our highly-esteemed and well-known

BROTHER, AMOS AUSTIN,

was standing by, to whom she gave an encouraging word and said, "Put on sword and buckler, that you may stand." Thus she passed away. The valley had only been to her as a sleep, and so gently did she glide into heaven "They scarce could say, 'She's gone.'"

Her mortal remains were laid to rest, Tuesday, April 30, 1895. There was a large gathering of friends and tradespeople in the chapel and at the grave, the service being conducted by our pastor, Josiah Morling, Mr. Price assisting. The bereaved husband has been many years deacon, teacher, and superintendent of the school. May the Lord sanctify the event to father and children. So prays—EMILY AUSTIN.

Mr. JOHN ENGLAND died in a fit suddenly, at his home, 1 Wilmot-street,

Bethnal-green, on Saturday, Nov. 9th. A man of few words, but a lover of all good men and of God's Yea and Amen Gospel. He was a very quiet, peaceable, and humble follower of the Lord Jesus Christ. It may be said, "Absent from the body, present with the Lord." He was a firm, unflinching believer in all the doctrines, ordinances, precepts, and practice of the Gospel of the Son of God, who loved him and gave Himself for him. He was interred in City of London Cemetery, Ilford, on Nov. 15th. Service was held at his home. Scriptures read by Mr. Ashdown, of Great Alie-street, the address by Mr. Burbridge, and prayer by Mr. E. Fletcher. Address at the grave by Mr. Ashdown. He will be both missed and wanted, too, for he was kind and helped many.—R. BURBRIDGE.

Mrs. MATILDA SUTTON BROOK, the beloved wife of H. H. Brook, eldest deacon of the Wattisham cause, peaceably fell on sleep on Oct. 20th. For some time our sister had been sorely afflicted, but was in the hand of One who is "too wise to err and too good to be unkind." We realised the gentle hand of our heavenly Father, and admired the wisdom by which He weakened the ties of nature that bound loving hearts to her. Our sister was of a peaceful disposition, and loved by many around her. The writer thought, while helping to carry her mortal remains to the grave, that many owed gratitude to her for her kindness and good advice. We remember when a boy being sent to her to ask something for the poor, and never got denied. God be praised for such a generous heart. Our sister will be greatly missed in the old meeting-house at Wattisham, where she, through grace, was an ornament. She was baptized the first Lord's-day in January, 1860, by the late John Cooper, of loving memory. The funeral took place Oct. 26th, when a large number of friends met in the chapel to pay the last tribute of respect. Our pastor conducted the service, which was of a solemn nature. We sang the hymn, "Rock of ages." The mortal remains were then laid in their resting-place to await the resurrection morn. On Lord's-day, Nov. 3rd, Mr. Hazelton made reference to the departed, taking for his text, "For me to live is Christ, and to die is gain." The Church has sustained a loss, our brother has lost a true and loving helpmeet, and his daughter a kind and tender mother.

"She is only gone a while before,
To view His lovely face,
And sing with millions round the throne
The wonders of His grace."

May the Lord support our beloved deacon in his declining days. So prays the Church at Wattisham and many other friends in Suffolk.—W. DEANES.

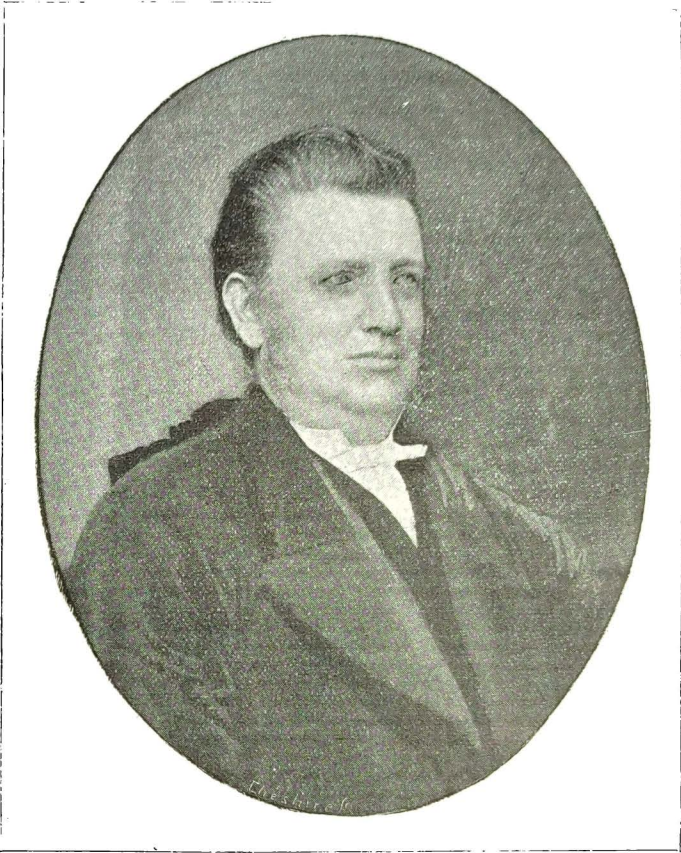
MR. JOHN NOWELL, of Priory Tower, Paignton, entered into his rest on the 12th inst., at the age of 79. He had been a subscriber to the EARTHEN VESSEL from the first year of its existence, and sat under the ministry of the late Mr. James Wells for a number of years. He was a firm believer in the doctrine of election, and his faith to the end was unshaken. He was taken ill on October 31st, was unconscious for twenty-four hours, but rallied enough to sit up in bed and read the November number of the VESSEL, on Sunday, November 3rd. Isa. xl. 31 was a great comfort to him during his illness, and when it was repeated to him for the last time, although he was too weak to speak, he imitated the upward flight of the eagles with his hands, showing his steadfast trust in God's promise.—F. NOWELL.

MRS. ELIZABETH SHIMMEN, of Hasketon, was called home Aug. 28, 1895, in her 74th year. She was a member of the Baptist Church at Grundisburgh over fifty years. Only last year, Sept. 22nd, her dear husband, Isaac Shimmen, went to his rest. She only took to her bed four days. Never very strong, she was not able to attend the house of God for years; but she loved the place, and blessed God every day for her union with the people there. While dying she said, "Dear Jesus!" many times, and "Jesus, blessed Jesus!" and talked of the mercy seat. The enemy of souls had often tried her, and she had many dark days, but it was bright at the last. The text (Heb. ii. 15), "And deliver them who through fear of death were all their lifetime subject to bondage," suited her. She was delivered, for the dear Lord sweetly put her to sleep a few hours before the end. Thus she passed gently away to praise Him. This verse was found written by her lately, and laid in her Bible:

"I will praise Him in life, I will praise Him
in death,
And praise Him as long as He lendeth me
breath,
And say, when the death-dew lies cold on
my brow,
If ever I loved Thee, my Jesus, 'tis now."

R. S.

T. J. EVERETT (son of the late Mr. Everett, who was well-known in the 60's as a preacher of the Gospel) suddenly passed away Dec. 9, 1895, aged 60. He fell down while in the Liverpool-road through heart disease. He was buried on Monday, Dec. 16, at Finchley, Mr. Reynolds officiating. Although a member at Highbury-place, he attended Chadwell-street, finding Mr. Mitchell's ministry profitable to his soul, as he frequently told us. He is at home with his Lord, while he leaves a wife, two daughters, and a widowed mother to mourn their loss.



THE LATE MR. JAMES GRIFFITH.

(See page 40.)

He is Precious.

BY E. MITCHELL.

“Unto you therefore which believe He is precious.”—1 Pet. ii. 7.

THE word “precious” appears to have been a favourite word with the Apostle Peter. He speaks of “precious blood,” a “precious stone,” “precious faith,” “precious promises,” and here of a “precious Christ.” The word may mean that which in itself is of great value; or it may express the high estimation we have of, or value we put upon, an object. Some things are valuable, yet lightly esteemed; others are much regarded that are but of little real worth. Our Jesus is precious in fact—He has no equal—and He is precious in the esteem of all who really know Him.

True, to many He is "a stone of stumbling, and a rock of offence;" they see "no beauty in Him that they should desire Him"; but to all who believe He is precious, "the chiefest among ten thousand, and the altogether lovely"—

"Yes, Thou art precious to my soul!
My transport, and my trust;
Jewels to Thee are gaudy toys,
And gold is sordid dust."

THIS ESTIMATE RESULTS FROM DIVINE ILLUMINATION. The Holy Spirit takes of the things of Christ, and shows them unto His people, and bestows upon them the power to appreciate Him. The eye that sees, the light in which Christ is discerned, and the revelation of Him are all from the Spirit. The natural man has no real esteem of Christ: to him He is never precious. "No man can say that Jesus is the Lord but by the Holy Ghost." We are surrounded by multitudes in this land of bibles who know nothing of the preciousness of Jesus; and we were once in the same condition. "He is despised and rejected of men, and we esteemed Him not." Let us never fail to acknowledge our indebtedness to the sovereign grace of the Lord our God:—

"We praise Thee, and would praise Thee more,
To Thee our all we owe;
The precious Saviour, and the pow'r
That makes Him precious too."

Our apprehensions of Jesus' preciousness commence with the discovery of His suitability to meet our need. The work of conviction prepares the way for the revelation. He is a full Christ to meet the needs of an empty sinner. But the sinner must be emptied of all notions of his own sufficiency, and stripped of self-righteousness, in order to appreciate the fulness of Christ. None but empty, ruined, helpless sinners feel Christ to be precious; but these are filled with wonder, love, and praise as the Spirit reveals Him in their hearts, as "made of God unto them wisdom, and righteousness, and sanctification, and redemption." *This order continues in our after experiences.* Fresh discoveries of our needs are attended with fuller revelations of His fulness; and His realised suitability and sufficiency make Him increasingly precious to our souls.

Everything of Christ is precious to the believer. He cannot be indifferent respecting anything he apprehends of his beloved Lord. His glorious *Person* is precious. He knows Him to be true Almighty God and yet a real man. He could not trust Him were he not sure He is God, and he could not approach Him did he not know Him to be man. His *perfections*, too, are precious. "He is fairer than the children of men." The divine perfections in all their fulness dwell in Him, while the perfections of humanity are His also—

"All human beauties, all divine,
In our Beloved meet and shine."

The divine glory shining through the veil of His humanity is sweetly tempered to our weak vision, and is most precious. His *performances* also are precious. "He bare our sins in His own body on the tree," and thereby appeased stern justice, and by His humiliation, service, and obedience unto death, He has for ever delivered us from condemnation, and thrown heaven's portals open for our admission. As the Captain of our salvation He met and overthrew all our enemies, and is leading us on

to certain and complete victory. His finished work *is* precious to His people, the ground of their hope and confidence. How precious likewise are His *promises!* They embrace all our necessities in time, and open out a prospect of eternal life and glory.

Christ is very precious in His official relations. As our *Priest* He has reconciled us to God; He lives to plead our cause before our heavenly Father's throne; through Him our prayers and praises ascend and find acceptance, while He receives from the Father and pours down blessings upon us. As *Prophet* He enlightens our minds, teaches us all necessary things, and makes us wise unto salvation. As *Potentate* He is King of kings, and Lord of lords. He rules over all realms—"Head over all things to His Church"—controls all evil powers and influences, and makes "all things work together for our good." His rule over us is wise, mild, and gracious, and we esteem His every precept to be right and good, conducing to our best interests. Yes, Jesus is every way and always precious, increasingly precious; beyond all else, and everyone else He is precious. He was precious when we first saw Him by faith; He has been endearing Himself to us in ten thousand ways through our pilgrimage; He is more precious to us now than ever He was; He will be precious to us when we look our last enemy in the face; and we are looking to enjoy this precious Jesus to all eternity.

THE MAN TO WHOM JESUS IS PRECIOUS IS A TRUE BELIEVER. He is an heir of heaven. The seal of the Spirit is plainly upon him. Only to those who believe is He precious. No mere professor can enter here. He may talk of doctrines, pride himself upon his orthodoxy, and boast of his doings for Christ, but he knows nothing by happy experience of the preciousness of Jesus. This "secret of the Lord is with them that fear Him." *If He is precious to us we shall cling to Him.* The language of our hearts will be—

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O, leave me not alone,
Still support and comfort me!"

We shall draw all our supplies from Him. "It pleased the Father that in Him should all fulness dwell," and those who know His preciousness ever apply to Him for all they need. *We shall not rest satisfied without the experience of His presence.* A sense of His presence is life and light. He is to those who know Him what the sun is to the natural world. Earthly comforts fail to satisfy if Jesus hides His face, while—

"We can do all things, and can bear
All suff'rings, if our Lord be there."

Where Jesus is precious the soul is "*made meet for the inheritance of the saints in light.*" In heaven *He* is the centre of love, devotion, and joy. His smile is the life of the glorified. His praise sounds forth in every song. He only is exalted there. If Jesus is precious to us the heart enmity has been slain, and the life of God implanted in the soul, and love to Him is the pure atmosphere of heaven. Precious Jesus, reveal Thyself more clearly and fully to my soul, and endear Thyself more and more increasingly to me, until Thou bringest me where Thy beauties are beheld openly, without a veil between!

OUR PORTRAIT GALLERY.—No. II.

THE LATE MR. JAMES GRIFFITH.

For many years the former Pastor of "Hope," Bethnal Green, and Ex-President of the M.A.S.B.C.

MR. JAMES GRIFFITH was born into this world of sin and sorrow in Temple-street, Southwark, in the year 1822. He was blessed with parents who were godly people, and were members of the Church under the pastoral care of the honoured Mr. Chinn. As a boy, he was lively and cheerful, very affectionate, obedient and happy in the company of his dear father, mother, brother and sister, but his brother Ambrose was more seriously inclined, whom the Lord in His mercy called by His grace, and was baptized, by Mr. Chinn, at the age of fifteen years, and joined the Church, where, after the service on Sunday evenings, a public prayer-meeting was held, and Ambrose used to kindly invite James to stay, who refused, but was, however, in the end prevailed upon to join them, and his brother was asked to pray. He so expressed himself, that the Lord might bless those who never prayed for themselves, and our friend was so convinced that he was one of those, that he was more attentive and diligent in his attendance of those meetings.

After Pastor Chinn's decease, he went to hear Mr. George Clayton, York-street, Walworth, whose ministry was greatly blest to him, in instructing him in the divine Word as to his sinnership, and fully to realize there was no salvation apart from a personal interest in the blood and righteousness of Jesus Christ. Thus, by the Spirit's power, he was feeling his way to Jesus for pardon and peace, and after a time he was brought into the liberty of the Gospel; but owing to his firm belief in the ordinance of believers' baptism by immersion as the Scriptural way into the Church of Jesus Christ, he could not join Mr. Clayton's Church, and after seeking direction from the Lord, he was led to the ministry of Mr. James Smith, in New Park-street, Southwark, where he was much blest by being further instructed in the Word, his mind and heart being more firmly fixed upon the atonement of Christ as his law-fulfiller and substitute for his soul's eternal salvation. He was led to propose himself a candidate for Church membership by baptism; his testimony was received, and he was baptized and received into fellowship. Here he found rest and communion for about eight years, occasionally venturing to speak a few words in the Master's name to the coalmen at Bankside, not without some tokens of blessing.

After much seeking to be directed by the Lord, he found his way to Meards-court, Soho, during Mr. Bloomfield's pastorate, who very kindly encouraged him forward:—

“ To tell to sinners round What a dear Saviour he had found,		Point to His redeeming blood, And say, Behold the way to God.”
---	--	---

He preached before the Church three times acceptedly, and went out preaching the Gospel by their sanction and best wishes, until in the providence of God he was directed to the Church at Hayes, in Middlesex, being invited to take the oversight of the same, continuing to preach the Word with profit and success for a period of eight years, and retiring from his charge, he was invited to preach the Gospel at Woolwich, which he did for three years, but could not see his way clear enough to settle, so, for a little time, he again supplied the Churches until he received an invite to become

PASTOR OF "HOPE," BETHNAL GREEN.

After preaching on probation for twelve months, with some hesitation, desiring more fully to see the hand of the Lord in the call, on account of receiving a very pressing invite to settle over the Church at Foot's Cray, in Kent. In the end, however, he was constrained to accept the call to the pastorate at "Hope," where his ministry was attended with spiritual prosperity and blessing for several years; at one time, not a sitting to let. He served the Church for sixteen years, with much pleasure and happiness to himself and his friends; but the end came and he left, much to the regret and sorrow of those who esteemed him very highly for his *work's* sake in preaching *Jesus Christ*.

The later years of his life he was fully occupied in preaching, more particularly at Hampstead, Camden Town, Barnet, and at our brother Meere's Church, Bermondsey; but it pleased our covenant God to lay His afflicting hand upon him heavily. He suffered much, with patience and submission, knowing that in heaven he had "a more enduring substance," sometimes speaking very blessedly to the confirmation of the faith in Jesus to those who listened to the same, and, in a conversation, a few days before he took to his bed, he said to his dear wife: "If the friends should inquire about the state of my mind, and, no doubt, they will be anxious to hear, please tell them

I AM FIRM ON THE ROCK,

and have not the slightest fear of death, the terror being removed by my precious Lord Jesus."

About a fortnight before the end came, on Sunday morning, in the quiet of the small hours, he was very calm and said, with tearful eyes, "I am conscious I may wander in mind a little, therefore I will take my farewell of you, my dear wife, and my dear sister, and thank you both for the kind attention and loving care you have given me. I feel it hard to part, although I am so happy, because I have the feelings of a man and of a husband. (Here he paused for a few moments.) You have only to watch for the Master's coming." On the Wednesday after, at midnight, he burst forth and sung all the verses through of the hymn, "There is a land of pure delight," also another, "Washed in the blood of the Lamb," and the last words were:

"I AM GOING HOME, WASHED! WASHED!"

and may *our* last end be like his. Amen.

To this account little need be added. Affection's hand has avoided most conscientiously affection's fault, and used not one syllable in excess.

James Griffith—one of quite the earliest of my ministerial friends, remained so to the end. That is much more than I can say of all.

I need only add that a goodly number of those who esteemed him very highly for his work's sake, including brethren Theobald and Stockdale, his former deacons, followed him to the grave, that an impressive service was held, in which some of his old ministerial brethren took part, brother Holden pronouncing what, for once, might rightly be called the "funeral oration." The last words were said—and the memorial sermon preached—from his old pulpit by the undersigned. If ever the words were rightly used, they were on that occasion:—"For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord" (Acts xi. 24).

GEO. W. SHEPHERD.

THE FUNERAL

took place on Friday, December 20th, at the East London Cemetery, Plaistow, where he officiated as chaplain for seventeen years. G. W. Shepherd conducted the service, which commenced by singing "Why do we mourn departing friends?" H. Myerson engaged in prayer, W. Webb read the Scriptures; hymn, "Come, let us join our friends above," was sung, and a short prayer by G. W. Shepherd closed the service in the chapel. An address was given at the grave by F. C. Holden, and G. W. Shepherd offered prayer. Besides the widow and family connections of our departed brother, there were present the cemetery officials, by whom he was much respected, deacons and friends from "Hope," Bethnal Green; "Elim," Limehouse; "Mount Zion," Bow, and others.

F. C. HOLDEN.

REST IN VIEW.

BY W. WINTERS.

OH, the blessed thought of resting when the toils of life are o'er,
And when every fear shall vanish at the verge of heaven's door!
How it nerves the heart to labour till the happy time shall come,
When a messenger of mercy shall convey the spirit home.

Oh! to know Him here more fully and the joy His presence brings,
And in blest anticipation rest beneath His healing wings;
For there's nothing here more blessed than the visits of the Lord,
And the sealing of the Spirit through the medium of His word.

When the heart is sad and weary and the comforters are few,
Oh, how blessed is the prospect of a home and rest in view!
And when Jesus whispers comfort how it helps us on the road,
And affords a precious foretaste of full fellowship with God.

That unsullied rest remaineth for the saints of highest worth
Whose unblemished souls are precious to the Lord of heaven and earth;
And that they may dwell in glory 'neath the splendour of His face,
He has gone to take possession and prepare for them a place.

Who can tell the holy raptures of that vast unnumbered throng,
And the hallilujah chorus of the everlasting song?
Only those who know in spirit the delights of Jesus' love
Can express in any measure what the saints enjoy above.

There the King in all His beauty sits enthroned in light and bliss
And the saints bask in His glory and behold Him as He is;
They reflect more of His image than the saints can here below,
And draw out of His rich fulness all the bliss they want to know.

WHAT a heavy burden is sin where it is not pardoned! Elements are not burdensome in their own place; but how soon may they feel it! Two sorts of consciences feel the burden of sin: a tender conscience, and a wounded conscience. It is grievous to a tender heart, that values the love of God, to lie under the guilt of sin, and to be obnoxious to His wrath and displeasure. Broken bones are sensible of the least weight; certainly, a broken heart cannot make light of sin. Go to wounded consciences, and ask of them what sin is. "A wounded spirit who can bear?" Oh, the blessedness of being eased of this burden!—*Thomas Manton*, 1678.

OUR YOUNG PEOPLE'S PAGE.

THINGS NEW AND OLD.—No. II.

SOME NEW THINGS THAT ARE OLD AND SOME OLD ONES THAT ARE ALWAYS NEW.

NEW and old are words often used in a comparative sense, and it sometimes happens that things and places retain one title or the other, long after the reason for it has ceased. We have Newcastle, Newport, Newhaven, Newfoundland, New York, and the like as names for places that, to us, are old enough, while many an old name comes down to us of firms, medicines, or eatables where there are new proprietors, new buildings, and newly made articles, all called by the old far-famed titles. Chapels and churches built with new materials on new sites, keep the names which the ancestors of their present attendants gave them, and the only old thing about many of the firms and commodities we meet with is the ancient name. So we have "Old Parr's Life Pills," "Old Jacob Townsend's Sarsaparilla," "Epp's Cocoa," "Abernethy Biscuits," &c., articles freshly made according to an old style, and bearing the original title, shewing very plainly that both new and old must be understood "according to circumstances."

And this is quite as true about the other things I want to talk to you of; they are both new and old, both old and new. You know the little hymn, "Tell me the old, old story," not sung quite so often now as it used to be a few years ago, yet still a favourite, and that old, old story about "Jesus and His love," is the Gospel, and the Gospel is good *news*, glad tidings, not something stale and out of date, but fresh, glad intelligence. When, as at the present time, wars and rumours of wars are being talked and written about, people like to get the latest news; and if you tell them something that was said or done last week they grow impatient and ask for the *latest* news. In the old days of parliamentary elections, when the voting was open, how anxiously zealous partisans kept running to and fro, to learn the state of the poll hour by hour; and now that the "ballot" prevents this, the final result is looked for with very warm feelings by those who are interested in the matter, and in all cases the latest intelligence only is deemed of any use. But the best of all news, the gladdest of all glad tidings that was ever told or heard, concerns events that happened just 2,000 years ago, most appropriately named "the *old, old* story," and yet in point of interest, importance, and sweetness newer and fresher than the latest "official bulletin" of men.

You have heard how Rowland Hill (who lived in the old coaching days, when news travelled slowly and newspapers were few and dear) used to be besieged when he travelled into the country for the "best news from London," and his answer was, "The best news I heard in London was, 'That Jesus Christ came into the world to save sinners, even the very chief of them.'" And he was right.

History, whether ancient or modern, records victories and defeats, the course of war and the progress of peace, but how often in reading a long list of successes we suddenly find the tables turned, the great warrior gets defeated, perhaps slain, the mighty king becomes a prisoner, the royal favourite loses his position, and in a few years everything is changed. And this is one great reason why we want "*news*;" fresh as well as *reliable* information. I take up a book and read a description of

a place : its prosperity, population, government and industries are all carefully described, but if the account was written a few years ago I must make further enquiries before I repeat anything ; it *used* to be true, but it may not be so to-day. And, in like manner, one great reason why the Gospel never goes out of date is, that it is always *true to-day*, its statements are present-day facts, and facts for every-day life. The victory Jesus gained on Calvary has never been reversed. He bruised Satan's head then, and delivered all His people for ever, and age after age He has gone on claiming His ransomed ones, and making the usurper renounce his prey. Jesus is King, and His laws have never had to be altered ; He is the Great Physician, and the disease He came to save men from is still in the world, nor does He call it by any new name, but still by His word and His gracious power He heals the sin-sick soul.

Men often make grand discoveries, only to make a fresh discovery afterwards, which is that they have made great mistakes, and all their former work must be undone. But *He* hath done all things well, and to Him belong wisdom and riches and glory world without end.

Dear reader, is this Gospel good news to you ? If not it is just because you don't know how closely it concerns you.

Do you love Jesus and realize that He is precious ? If you do not it proves you do not know Him. " Blessed is the people that know the joyful sound they ; shall walk, O Lord, in the light of Thy countenance, in Thy name shall they rejoice all the day, and in Thy righteousness shall they be exalted."

Those words are very old, are they not ? Yes, but they are only old in the same way as milk and corn and honey are, and I like new milk, and good bread, and sweet fruits now, don't you, however long ago other people enjoyed the same sort of things.

My only desire for you is that you may " taste and see that the Lord is good," and then I know you will find that it suits you as well as it did Peter and Paul and David and Abraham.

The glory of the old yet ever new Gospel is that we can always speak in the present tense about it. It *is* the power of God unto salvation to every one that believeth, Jesus *is* alive for evermore, and He *is* with His people always even unto the end.

Thus His ancient mercies are still new every morning, and great *is* His faithfulness.

May we all delight ourselves in Him. Amen.

PULPIT ROBES.

BY C. HEWITT, PONDERS END.

NOW and again we meet with the fact that kind friends present to a pastor a complete set of "pulpit robes." In the estimation of certain persons the donning of brand new articles of pulpit attire greatly improves the minister's appearance and adds materially to the solemnity of his looks. The old Geneva gown has been advocated and adopted. Was it not Rowland Hill who once exclaimed to an erring brother minister : " Brother, I can preach without *my cassock*, but not without my character ? I cannot, personally, blow the trumpet of Ritualism nor recommend with any warmth for pulpit service either the academic gown of *learning* or

the *legal* gown of the barrister. Still, common sense and discretion will, surely, guarantee that the ambassador of heaven will appear before his fellow men in consistent apparel."

Without resorting to the millinery "house" of Rome to be decked gorgeously, it is nevertheless, I think, incumbent upon all my beloved brethren in the Gospel to reflect upon the essential *necessity* of being arrayed in garments of an hidden and imperishable nature.

Doth it not behove every herald of the cross to be *clad* with Christ? A "great wonder" was seen in heaven; a woman clothed with the sun. Surely this typifies the soul being clothed with Christ the Sun of Righteousness. Then is not the glorious robe of the Redeemer's righteousness a requisite pulpit robe! for in that all the minister's blemishes are concealed, and he is accounted justified before his Master. O, blessed and perfectly fitting dress! How beautiful in that doth the wearer appear. No commissioned brother will ignore the pulpit robe of "Divine Sovereignty," for he will love to dilate upon its matchless virtues and tell of the infinite and loving purposes of a covenant God in calling and qualifying him for the sacred ministry. The ever lovely *robe* of redemption will be distinctly visible, for the redeemed preacher will delight to expatiate upon the glories of Calvary, and the substitutionary work of the atoning Lamb. Another *robe* will improve the appearance of the representative of heaven, namely, the garment of "sovereign grace." Being also *clad* with zeal as a *cloke* (Isa. lix. 17), and being habited with the robe of an unblemished reputation, the occupant of the holy pulpit will adorn the doctrine of Christ he seeks to promulgate. He will become invincible against temptation and reproach.

With joy and confidence the unworthy writer can commend these precious and durable robes, for he has proved them for the space of forty years in the wilderness. Do not let any brother apply for them at human establishments, for they are solely of heavenly origin and manufacture. No cost, no charge is made; the robes are divinely free. These and these only constitute the ritualistic robes we, as Strict and Particular Baptist brethren, admire and advocate for the pulpit and the pew likewise.

SYMPTOMS AND EVIDENCES OF SPIRITUAL LIFE.

BY THE LATE CORNELIUS ELVEN.

(An Original Letter.)

MY DEAR FRIEND,—I am glad to hear by your letter, that you are still pressing forward in the way to the kingdom. Oh, how we should adore the grace that first set our faces Zionward, for we are all born by nature, with our backs to God, and should have continued on that broad-way till we had perished in our sins, but, oh! what sweet mercy of our dear Lord!

"He saw us ruined in the fall,
Yet loved us notwithstanding all;
He saved us from our lost estate,
His loving-kindness O how great."

We love to sing of it here, but how much more joyous our notes will be when we join the happy throng above, for then

“ Shall we sing more sweet, more loud
And Christ will be our song.”

Ministers, you know, have no greater joy than to “ know that their children walk in the truth.” We have in the present day a great many religious talkers, mere professors, and as empty casks give the greatest noise, and shallow streams the greatest ripples, so empty professors always are the greatest talkers. Bunyan, in his “ Pilgrim’s Progress,” has given us a true picture of an empty professor in the character of Mr. Talkative. He was a man of wonderful *gifts*, but gifts are not *graces*. He had great knowledge, but

“ Knowledge, alas ! is all in vain,
And all in vain our fear—
Our stubborn sins, will fight and reign
If *love* be absent there.”

And so, when Pilgrim began to talk about Heart-work, Talkative soon turned away. Then it was that Pilgrim sang :—

“ How Talkative at first lifts up his plumes ;
How bravely doth he speak ! How he presumes
To drive down all before him, but so soon
As Faithful talks of Heart-work, like the moon
That’s past the full, into the wane he goes,
And so will all, but he that Heart-work knows.”

We do well, therefore, to examine our own hearts, a duty much neglected in the present day yet ; as we are very properly anxious to watch the symptoms of our bodily life and health, we should be much more anxious about our spiritual life ! And what are the symptoms and evidences of spiritual life and health, of soul-prosperity ? Well, I will point out a few :—

1. There will be in every quickened soul a sense of our own sin and unworthiness. Now this, I trust, we have felt long ago, for there can be no religion without it. “ God be merciful to me a sinner ” is the prayer of every contrite heart.

2. There will be not only a conviction of sin, but a hatred of it, so that we can truly say with David, “ I hate vain thoughts ” (Psa. cxix. 133). Yes, even thoughts ; for vain thoughts do sadly trouble the true believer, and this is a sure test of character. Many a moral person may hate vain or wicked acts, but the believer hates even the thought of evil, especially when they cross our minds in prayer, and in the house of God. So it was the birds would come to defile the altar, but it is said, “ And when the fowls came down on the carcases Abram drove them away ” (Gen. xv. 11). So should we seek to drive away our wandering thoughts, and be alone with God.

3. Every true-born child of God has fled for refuge to the cross of Christ ! Now, dear friend, what do you say to this ? Well, I know you are clinging to the cross, and you can say :—

“ For ever here my rest shall be,
Close to Thy bleeding side,
This all my hope, and all my plea,
For me the Saviour died.”

4. There will be in every renewed heart a love to the Bible ! that precious book divine ! In perplexity, it is our guide ; in trouble, our comfort ; in duty, our only safe direction ; in life, our best companion ; and in death, our stay and staff.

5. Another evidence will be our love to the brethren. I mean to all that love our Lord Jesus Christ in sincerity, not the love of our own party only. That is but another feature of self-love; but I am sure you feel, wherever you see the dear image of Christ, you love it. "For by this we know that we have passed from death unto life, because we love the brethren" (1 John iii. 14), and this must not be merely a love of pity, but of help, a willingness as far as our means permit to feed and clothe and visit them.

6. There will also be a love to the souls of sinners, and a desire to bring them to the Saviour; then by a consistent life and a word in season, there will be a desire to be instrumental in the salvation of others.

Then, after all, when we thus examine ourselves, though we may have reason to say with gratitude, "By the grace of God, I am what I am," we shall also find great occasion for humility, and feel that we are at best, but "unprofitable servants." Yet let us "thank God and take courage." Still let us wait on Him in all the means of grace, that so we may "grow in grace" and be daily more like our Lord. Then, after a few more trials by the way, we shall "be like Him and see Him as He is."

REGENERATION.

BY H. ACKLAND, NOTTING HILL GATE.

"Ye must be born again."—John iii. 7.

REGENERATION is an all-important doctrine of God's word, though treated by many as of little importance. Whether men hear or forbear, God's word shall stand; not one jot or tittle shall pass unfulfilled. It behoves us to look well to the foundation of our profession, for if we are building upon the sands, whether it be of good feelings, good works, self-righteousness, or anything carnal, down it must come. May God enable you and I, dear reader, to be very clear about these things. We cannot be too particular about anything concerning our hereafter. It must be awful to awake to the fact, the other side of the grave, that we were wrong in our hope (Luke xvi. 28).

"Fixed is their everlasting state,
Could they repent, tis now too late."

Oh to have a well-grounded hope for heaven, fixed on the Everlasting Rock, Christ Jesus.

"In Him salvation stands secure,
This strong foundation must endure;
Stronger than death His love is known,
Nor can our hope be overthrown.
In vain combined foes assail,
Nor shall the gates of hell prevail;
Nor force, nor fraud the building shock,
Founded on Him th' eternal rock."

Regeneration lies at the basis of true salvation, for except a man be born again, he cannot enter the kingdom. It is a doctrine of vital importance, the hinge of the Gospel, and the groundwork of hope for heaven. It matters not how much like Christians we may be; we may talk like Christians, sing and pray like Christians, and pass muster with all we come in contact with. We may be members of the Church and

have taken the Lord's Supper, and appear all Christians can be, and yet, if strangers to regeneration, we are only whited sepulchres, full of rottenness. It is astonishing how near the artist can go to the expression of life, and it is equally so how nearly one may represent a Christian and yet be dead in trespass and sins, without God and without hope.

"Ye must be born again." What does it mean? Do not the words imply that a new nature must be created? At a natural birth there comes into the world a life that was not here before, and there must come into us a new life to which by nature we are strangers and which is altogether absent until God implants it. The new birth is a great deal more than reformation, change of opinion, or thinking. A man may think it his duty to be religious, whereas once he was debauched; or sober, whereas before he was drunken, and may feel it his duty to be diligent, when before he was a sluggard; but all these together would never amount to new birth. We rejoice in reformation. The less sin in the world the better. But the text remains after all the renovations and reformations that are possible to flesh and blood, and still cries with unchanging voice,

"YE MUST BE BORN AGAIN."

The manner of regeneration is a great mystery. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." "The secret of the Lord is with them that fear Him." They know experimentally what it is to be born again. They could not explain how the Spirit operates, but would rather admire, wonder and adore: for these are better than an overmuch desire to comprehend. A man may understand all mysteries and yet be as sounding brass or a tinkling cymbal. The blind man we read of in John ix. is a beautiful figure of the new-born soul. To the many questions they put to him, he says: "One thing I know, that whereas I was blind, now I see." The new birth, wonderful and mysterious as it must always be, is most plainly manifest. "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." The whole house soon knows when a child is born. We first hear its cry and ere long its prattle; and so with the new-born soul. The first sign of life is their cry to God, and ere long we hear them talking in the language, not of the world, but of Zion. Wherever heaven-given life is found, there is something to show for it, such as true contrition and repentance of sin. If a man lives in sin as he used to, he must not pretend that he is twice born, or he will mightily deceive himself.

The twice born have *faith* and *hope*, finding the sole ground of their salvation in the blood and merit of Jesus. Meet them anywhere and they will tell you they have no confidence, but in Him. He is all their hope and all their desire. They rest upon this rock. No matter what high professors they may be, or what lofty offices men may hold in the Church, if Christ is not their one and only trust, they know not what it is to be born again. The new-born soul *prays, must*, can't help it. If it really rises from the heart, prayer is an infallible mark of regeneration. If a man can live day after day without prayer, he is still dead in sins.

There are many other evidences of the new birth, but these will suffice as proof of our experience. Have we truly experienced contrition and repentance? Have we that living faith that lays hold of Christ as

our only hope? Do we rejoice to draw near unto God, especially in secret prayer? These are unerring marks of new life, never yet found in the spiritually dead. Regeneration is a thorough, a wonderful, and a manifest change. He that has the new life cannot shut it up; the secret will ooze out that he has been with Jesus.

How imperative is the truth of regeneration! Ye *must*, ye *must* be born again. Ye may be rich, or ye may be poor, but ye *must* be born again. Ye may be educated or intelligent, but ye *must* be born again. Many things are desirable, but this one thing is absolutely necessary for heaven. "Except a man be born again, he cannot see the kingdom of God." If we are not born again we have no spiritual life. The first birth gave us bodily and mental life, but not spiritual life. It could not do so, for

"THAT WHICH IS BORN OF FLESH IS FLESH."

You must have spiritual life, or you are dead to all that has to do with spiritual blessings, to a spiritual Gospel, to a spiritual salvation, to a spiritual heaven, dead as corpses in the graves are dead to the business of to-day. There may be great changes taking place in politics, trade, commerce, and the nation, but the dead man has no interest in any of it. So to the unregenerate, the spiritual world is shut up. Hence their indifference to it; angels and believers rejoice over sinners saved, but they see nothing in it. One may sit in the same pew and hear the same sermon, drink every word in with joy, and leave the place praising and thanking God, and another see *nothing at all in it*. One is dead, and the other a living soul, born again by the Spirit, with new desires and aspirations, a peace which the world knoweth not, and an experience akin to David when he said: "As the heart panteth after the water-brooks, so panteth my soul after thee, O God." What would the many who to-day are bent on worldly pleasure, think of such language as this? They would not understand it at all, being dead to such experience.

"MARVEL NOT

THAT I SAY UNTO YOU,

YE MUST BE BORN AGAIN!"

Without the Spirit of God we can realize no spiritual inheritance. The Spirit causes us to be born, and that birth makes us children: and if children, then heirs, heirs of God and joint-heirs with Christ. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Ye must be born again to share the everlasting inheritance of the sons of God. There will be many, undoubtedly, at the time of the marriage supper of the Lamb, who will try and claim to be His disciples, and in His name to have cast out devils and done many wonderful works, who will hear those solemn words: "I never knew you; depart from Me."

Ye must be born again. Regeneration is a strictly personal matter. A man is born himself; no other can be born for him. So with the new life. The change must be personally experienced and individually known. What delusion to fall back on a parent's godliness. We may have parents now in heaven, but unless we are partakers of the new birth, we can never join them. What delusion to rest on a "God-father's" promises, or to imagine that the minister or so-called priest can stand

before God for us. What delusion to teach that by water sprinkled on an infant's brow, that infant becomes regenerate. An unconscious babe is utterly unable to exercise individual faith. Faith is not ours, until God the Spirit has implanted the new life; then He brings it forth as the *manifest outcome*, and it is this faith that is so clearly taught in God's Word as pre-requisite to baptism. With regard to baptism (immersion), so continuously and clearly set forth in the New Testament, let us not be mistaken. We may go through this ordinance, but if strangers to regeneration it can avail nothing. Ye must be born again.

Dear reader, let me expostulate a little with you. Whatever may be your thoughts concerning this subject, let me ask you, Is it true? Did not Christ most plainly teach it? (John iii.). Depend upon it, it *will* stand, no matter how mysterious it may appear or how antagonistic to our ideas. God forbid that we should build upon a false foundation or that our confidence for eternity should be upon anything that might fall short in the great and final reckonings. I was led into this subject by the sad fact of the great amount of false religion on every hand—religion which satisfies and sides with sin; hence its general attraction. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." The Scriptures should be our guide in all things. In Isaiah viii. 20 it is written: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Whatever else we may let go, oh may God the Holy Spirit indelibly impress this all-important truth upon our hearts, *Ye must be born again.*

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"Bringing the flock through fire."—Zech. xiii. 9.

PRI-MARY these words of the prophet refers to the restoration of the Jews. But they may with profit be made the basis of our present meditation. Certainly the prophet has described the footsteps of the flock, and the way they are divinely led most distinctly. There is a profound solemnity in this discription which must necessarily arrest the attention of every devout reader—the solemn truth stated—the two parts passed by and only the *third* led safely through. The way to the promised land has ever been *viâ* the Cross, and the "much tribulation." The Great Shepherd has always taken care of His flock; no power "can pluck them out of His hand." At the same time the Lord has often tried His people's faith, and tested the work of grace within them. This is abundantly exemplified in the records of those devout men "of whom the world was not worthy."

Let us follow our inspired penman as directed by the words before us: and, first, he declares an important and cheering truth in connection with the Lord's dealing with His people, "*I will bring the third part through the fire.*" It is well-known that severe afflictions are frequently exhibited under the emblem of fire, on purpose to show their intensity and the effects intended to be produced. Hence we read, "When thou passest through the fire thou shalt not be burned" The apostle Peter in his Epistle reminds his readers in the most affectionate terms, "Beloved,

think it not strange concerning the *fiery trial* which is to try you." The apostle, as you know, refers to the persecution and the "much tribulation" through which the Church of Christ was then passing. Of course the sentiments expressed above are true in relation to the Church through all "the ages."

But is there not a great and precious consolation associated with this divine declaration, and does it not lead us to this conclusion, that whatever peculiar trials the Lord appoints—from whatever source they may come, and no matter whether they be few or many, He will bring us safely through? Our consolation arises from the fact that we already possess the assurance of knowing while passing through the ordeal that, in our case, it is the perfecting of the divine purpose of parental love, for "I have chosen *thee* in the furnace of affliction." Now, if this be true, may we not say that God determines the measure and duration of every trial? Well would it be for us if we could but bear in mind that disappointments cannot fatally wound us, anguish of spirit cannot (ought not to) depress us; and for this reason, that all things are under the supreme control of our heavenly Father. There is also the promise and divine resolution in the words before us, "*I will*," not I hope to, but one of the great irresistible I wills, that was frustrated—never shall be defeated. The precious promise embodied here "Bring them through." God never leaves His people IN THE FIRE, never forsakes them in their trouble—no desertion—but brings them, not drags, nor drives, but *leads*—brings—He bears them company. "Thou broughtest us through fire and water into a wealthy place."

Note the gracious design of this trying process. It is for our purification. "I will refine as silver is refined, and try thee as gold is tried." The process is painful, for no suffering is joyous; at the same time we are prepared to acknowledge how BENEFICIAL this refining operation is to make us meet for the glorious inheritance of the saints in light. While the process of refining is proceeding we should try and bear in mind that the Refiner takes care that the *heat* is neither too great nor too limited. It is not to destroy, not to consume, but to refine, to subdue corruption, to humble, sanctify, and purify the life and, to produce conformity to the image of His dear Son.

Then there are the blessed effects and privileges of refining operations. "They shall call on My name, and I will hear them." Prayer is the result of sanctified trials. "*They shall call*" without formalism, but with earnestness and importunity, and with singleness of heart. "*I will hear.*" His ears are ever open to their cry, and "while they are yet speaking I will hear." This is attested again and again by the experience of those who are gone before us, and, thank God, we can bear our testimony to the record given. We can endorse the language of the psalmist (Psa. cxvi. 1, 2). We have before us the Lord's recognition of His own, "I will say, It is my people." Oh, how full of tenderness this seems! Praying people are the dear ones of everlasting, electing love. Upon such the Father smiles with that gracious favour He only can bear to His chosen.

Note the blessed effects of this favour upon the objects of eternal choice, "They shall say, the Lord is my God." Truly this is the language of *appropriation*. "Jehovah is *my* God." Here we have all sufficiency, boundless power, superlative wisdom, and unchanging love.

Oh, that we may fully realize these things, so that we may rejoice in the Lord, and joy "in the God of my salvation," "for happy is that people whose God is Jehovah." When this is felt in the heart, then we "can glory in infirmities," "and count it joy when we fall into divers temptations."

RE - DIGGING OLD WELLS.

AND Isaac digged again the wells of water which they had digged in the days of Abraham his father ; for the Philistines had stopped them after the death of Abraham : and he called their names after the names by which his father had called them " (Gen. xxvi. 18.)

While the year is yet in its infancy and we are now settled down to doing whatsoever our hands find to do with heart and strength, would it not be a good thing to see about re-digging some of those old wells which the Philistines have stopped up ?

On account of famine Isaac had migrated into the land of the Philistines, where his father Abraham had dwelt for some time in years gone by. Here he became so prosperous that the Philistines began to envy and dislike him ; whereupon King Abimelech said, "Go from us ; for thou art much mightier than we." Isaac accordingly departed into the valley of Gerar, and pitched his tent there. Now, there were a number of wells here which had been digged in the days of his father. Since Abraham's death the Philistines had filled them up with earth and rubbish.

Who now but knows the importance of a good supply of living water to an Eastern for himself, his family, and his cattle ! No still and stagnant pool, but fresh, living, upspringing water—water of life ! Strange, then, that the Philistines should have stopped these wells.

He who dug a well acquired for himself and his heirs a certain property therein, so long as it was kept in serviceable condition ; and, furthermore, the digging of wells in waste lands gave to a settler a certain property in the neighbouring soil which the wells might enable him to irrigate and cultivate. If this, then, were the custom, both the efforts of the Philistines to stop up the wells and the purpose of Isaac in re-digging them and calling their names after the names by which his father had called them, is intelligible and significant.

Spiritually, let us re-dig the old wells of affection, which Philistines both within and without the camp have stopped. Clean out the rubbish which hinders the clear flow of that love of God, love of man, which is essential to the very existence of church and family life, peace, happiness and prosperity.

Old wells of truth. Truth is eternal—it flows on for ever ; but the earth and rubbish of the Philistines may dam up the channel of its inflow for thee, O soul of mine, and check thy joy and liberty in its free and living course.

Old wells from which our predecessors drank, and with the waters of which they refreshed their flocks, and shed blessings all around. We would re-dig them, and not be ashamed to call them after the names by which our fathers called them.

Old wells of family religious worship and instruction, of secret communion with God in the quietude and apartness of deliberate retirement

for this special purpose ; old wells of regular and hearty attendance upon the means of grace and united and reverent worship.

Like Isaac, too, we would withdraw from the newly-dug wells of contention, strife, and hatred ; while in the gracious enlargements of Rehoboth, with joy we draw water from the wells of salvation, calling upon the name of the Lord.

SAMUEL BANKS.

The Mead, Orpington, Kent.

THE PRECIOUSNESS OF CHRIST.

BY P. B. WOODGATE.

Notes of a Sermon preached at the Calvinistic Baptist Chapel, Saffron Walden.

“Unto you therefore which believe He is precious.”—1 Peter ii. 7.

WHAT good advice the apostle gives in the commencement of this chapter. “To lay aside all malice, all guile, hypocrisy,” &c., and we must remember that these words were not addressed to unbelievers, but to the saints. God’s chosen people scattered abroad. Yet even they were not perfect ; imperfection marked them, as all of us, more or less feel in ourselves, for there is not one free from these things, not one on the earth. But this is a word of exhortation to look well to our ways and our words, and then to ask God to give us grace to lay aside all these evil things and ways.

Then we have a matter of experience, personal experience of one who has tasted that the Lord is gracious and desires the sincere milk of the Word. There is a line drawn here in these words. And who taught Peter to draw that line ? Not himself, but the Holy Spirit taught him, and instructed him, as to the character of those that were believers, and approved, and those that were disobedient. I put the question, Who taught Peter ? that we may each put the question to ourselves, Who taught us ? For in these truths lies the discriminating sentiment. And how dare Peter record the language, “My dearly beloved,” had not the Holy Spirit instructed him to write those things that should be for the advantage and comfort of the Church of God ? He is always insisting upon solid, eternal realities, and nothing shall ever be able to shake us, while we build upon the word of the living God. That word is an adamant rock, the plain inspired truth of God. I therefore proceed to look further into the words before me, as there is a great deal flowing into them, and a great deal flowing out of them. “Unto you, therefore, which believe He is precious.”

1. We have an *important suggestion*. God has given us His Son Jesus Christ to believe in, and in that belief we are accounted believers. “Unto you therefore.” There is a golden hedge set around this text, as we shall see in the context, and it brings in the truth to your own personal experience, “Unto you.” God has indeed given us something to believe. The first grand theme, and therefrom grows out all others, is the clear declaration of His character as a covenant God and Father to His people. We either believe this truth or we do not, that God has entered into a compact, a covenant “ordered in all things and sure.” We stand either on one ground or the other, and in connection with this truth there are many others, as the act of faith, and the cause of faith in Jesus Christ. In Christ we have a perfect Saviour, an all-sufficient Saviour, and he that believeth on Him *shall* be saved. Then further, there is the eating. Not merely believing that doctrine, experience, and practice make up true godliness, but feeding upon Christ as the true Bread from heaven, the meat or food of our souls. This meat is Christ, as He Himself says, “My flesh is meat indeed, and My blood is drink indeed.” A portion without Christ is nothing. Some look at these things, having the name of Christian, members of a Gospel Church, and being highly esteemed among men : view them apart from, and without Christ, what are they ? Nothing ! Whatever you may know, with regard to doctrines, or ordinances, though good in their place, there is nothing satisfying or saving in them without Christ. I fear hundred and thousands are resting in something short of Christ.

If you cannot see Christ in these things, and say, That is my Christ *there*; in that doctrine, that ordinance, I see my precious Saviour set forth as the sun and substance of it all. That promise concerning Christ is mine, Christ in the Word is mine, Christ proclaimed in the Gospel is mine, Christ everliving is mine. You say, Christ is the living example. There you are right, you come there with truth; but you do not rest or remain satisfied without Christ. You still pray that God would discover to you the inside of things, and then you know Christ will be indeed precious.

Then, again, God is revealed to us, not only as our covenant God and Father; but as the God of all grace. All grace is from God, and you know grace means favour. All flows from the good will and favour of God. Can you tell me what it is, that a kind and loving father would withhold from his child? Can you tell me anything that you or I receive, that does not come from the God of all grace? All our blessings, temporal and spiritual, come from Him, our health and strength, our food and all we possess. I was talking to a man who professed to be a Christian the other day, who said "he could not ask God's blessing upon his food; it was not worth asking His blessing upon." How sad! How solemn! Thank God for a crust. If we had been rewarded according to our deeds, we should have been cut off, we should have nothing. I maintain that everything is of grace: all my earthly blessings come from the free favour of my God. And, my friends, you will enjoy what you have, if you view it in this light. Look at your mercies in this way, and whatever you may have, if it is only bread and water, it will be sweet and precious; as precious as the bread and meat that the ravens brought the prophet Elijah when he was by the brook Cherith. God has manifested His grace in the salvation of souls. Not one soul would have been saved but for the grace of God, not even Enoch, who walked with God, and who is said to have pleased God. He was not saved apart from grace and free favour. Nor Elijah, who was taken to heaven in a chariot of fire. All needed the grace of God. One sin in the whole life, seen in the view of law and the infinite justice of God, is enough to ruin and sink a soul for ever. The patriarchs were not free from sin, and were saved only by grace, that same grace of God that saves every soul that enters heaven. From the first of Genesis to the Revelation, the glory of this divine and precious truth is revealed in His holy Word, and the glory of the God of grace is seen.

"BY GRACE ARE YE SAVED."

He has given us a solid rock for our feet, a free salvation all of grace; and is all and everything. It is a great blessing. It is, or it is not so, in *your* estimation. You would never have been saved without it. And from the moment God gives life-time, there are times when we feel and realise this, sometimes more than others but when we do realise it, there is then a reality in dying moments, and a reality in coming to the gate of heaven, not like "Ignorance" in the "Pilgrims Progress," we should be shut out at last. I knew a dear saint who was very much tried. She said, "I know there is a reality at the last. Shall I enter there? Shall I be among that happy people? Shall I find Jesus precious then? And realise the Holy Spirit's witness then?" All at once it seemed as if a voice spake to her, "I have made with thee an everlasting covenant." "I cannot see things," she would say, "as I wish; but oh, that precious word, 'I have made an everlasting covenant with thee,' all of grace." "Unto you therefore which believe" in these things brought before you in His word "He is precious."

And there are certain signs in order to make it very clear. God's Word is "As newborn babes *desire*;" therefore, where there is a desire, there is life. No sooner is a babe born than there is a desire. Look back to former years: Had you these desires then? Did you feel any hunger and thirst for the pure Word of God? To understand things in their truth and purity? Then again, *tasting*. "If so be ye have tasted that the Lord is gracious;" now it is well. Then, God is gracious to the hungry, but it is another thing to taste. These things may be all presented to the mind, but to taste and relish is food indeed. A believer is also a *lover*. He has been far off, has been in a dangerous road, connected with

men of corrupt minds, depraved, living as riotous prodigals, far away from your Father's house. But they begin to feel hungry. I cannot satisfy myself as formerly with these evil things and ways. I want life. I want to know that my sins are pardoned. He is a comer. I do not care what place I am in, however menial, if I can but be free from this sin and slavery. I hear there is bread enough in my Father's house. I hear there is a home. I will arise. He is a comer, because he believes there is a Father's house, and he says, If I can but get in! I want to get home: I want something to live upon. "Unto whom coming as unto a living stone," &c. Why does he come? Because he believes there is something to rest upon—a living stone. Marvellous words connected with Christ Jesus, a living stone. How marvellous and astonishing when brought to our view in this aspect. How real, living, and solid, the foundation. He is a comer, then, and a believer. This stone is chosen of God, not chosen by, or of, men. There is too much of that at the present day—believing because men say so; this and the other great man says so, and it must be right. No! it is what God says and the realising of that in the heart. Christ believed in as being the foundation stone. "Behold I lay in Zion." "I lay." I, the unchangeable One; I, the immutable and eternal Jehovah. "Behold, I lay in Zion a foundation-stone, elect, precious." Therefore keep close to it. Are you resting there?

Now let us look a little further at the reality in connection with the preciousness of Christ. He is not precious to unbelievers. He is not precious to those who merely read about Him, who think about Him to despise Him, and count Him a good man only. You must come in the closet with Christ to realise Him precious. In union with Him, there is a oneness with the Father, and the infinite and mighty power of the atonement. Christ is no Saviour to me, if He is not my God. Thomas being with the disciples, He (the Man who had come from the grave) said unto him, You see where the nails and the spear went. I am not ashamed of the power of My death and wound-prints. They were for you; for you, poor sinner, that believeth. "My Lord and my God!" That profession was everything, and more than everything, to doubting Thomas. "Unto you therefore He is precious" as your God in the glory of His person and in the holiness of His character. There is none like Him in heaven or earth. He is precious; rare above rubies, more precious than the gold of Ophir, for which men would sacrifice everything to obtain.

Then, again, mark His preciousness with regard to the manifestation of His love. Can you think of one who has loved you as Christ loves you? Friends may love you, but these die and leave you. None love like Christ. Friends, children, brothers, and sisters in Christ love us, yet there is no love like Christ's. Natural love changes, but His never changes. He is "the same yesterday, to-day, and for ever." His love never grows cold. He loves all through life's trials and changing scenes, and He loves in death. Whom do we look to? Him who has not only manifested His love, but given Himself for us. The eye is fixed on Christ. He gave Himself for *me*. "Unto you therefore which believe He is precious." The blessings of this lower world, as health, and home, and every comfort, come from Him, and should humble believers. The glory of Christ, the love of Christ, the pure and perfect righteousness of Christ, the wisdom of Christ, and the precious peace of Christ, made Him precious to you, and is the secret spring in your heart.

Again we move on and on in life, and the older we grow, the more things around us die, all things seem nothing in our estimation. Times of affliction come on, the limbs become helpless, we are watching and thinking—according to the time of life it must soon be—that the tie will be snapped and the bird of paradise will leave the cage and soar upwards. But He who is precious now,

"Can make a dying bed
Soft as downy pillows are."

He can remove every thorn: for there is often a thorn in the dying pillow—a disobedient child, or something else painful—"a thorn." But Christ takes it away, removes the thorn, and the dying one says, "God has made with me an everlasting

covenant ordered in all things and sure," and an abundant entrance is granted into the everlasting kingdom.* A day is coming when we shall stand before the Judge, to hear the sentence, to come to the right hand, or *départ* to the left hand. Some will be acquitted, some condemned; there will be some on one side, and some on the other: the great white throne will be set. But oh, the mercy to those to whom He is precious! The Judge is my Father, and my Friend, united to me, and I to Him. Acquitted from all charges, blameless at His coming. Won't He be precious then? You know when He gathers all home, all His children around Him, with all the holy angels, the eye will be fixed (not the eye of faith then, but the resurrection eye), fixed for ever upon Him. Won't He be precious then? He is precious to you now in time, but then He will be precious to you to all eternity. The Lord grant it, for His name sake, *Amen.*

THE PULPIT, THE PRESS, AND THE PEN.

Cheering Words. (London: Robert Banks and Son, Raquet-court, Fleet-street. Monthly One Half-penny.)

This serial still holds its own as "The favourite little monthly," among Churches of truth. Besides the many interesting articles which occupy its pages, it can be relied upon as a messenger conveying the distinguishing doctrines of grace in an easy, readable form, for young and old. Its Editor, Mr. B. J. Northfield, of March, Cambs., and Mr. Marsh, the compiler of the Sunday School lessons, are names which will guarantee the exclusion of "Fullerism" and "Duty-faith" from its pages. We rejoice to know it is increasing in sale, and being largely used for localisation. Particulars of publishers. The January number has an excellent portrait of the late venerable and highly respected Suffolk minister, who was many years pastor at Beccles.

A Trophy of Invincible Grace, in the Conversion of James Burn. By his Father. (London: F. Kirby, 17, Bouverie-street. Price Sixpence.)

We have no greater pleasure in the world, in issuing the first number of the E. V. & G. H. for 1896, than in introducing to our readers' notice this

"TROPHY OF INVINCIBLE GRACE."

And we unhesitatingly say that no praying parent should be without a copy of it in their home. The father, Mr. James Burn, is well-known at Mount Zion, Chadwell-street; Mount Zion, Dorset-square; Gower-street; Nunhead Green, and other places where he and his devout and devoted partner have worshipped. The good folk at these places will, no doubt, be anxious to obtain a copy of the work. The "Trophy of Invincible Grace" is well written and compiled, which renders the reading easy, and is full of spiritual

pathos and true and telling incidents of God's free, sovereign, and distinguishing grace, in the conversion of their son. We make two short quotations:—"For twenty-two years, more or less (says the author), without much intermission, I travailed in birth for him. Oh, but the bitterness of the labour at times! but specially during the first ten weeks of his last illness, night and day, when awake. Then at the end of ten weeks, when I feared I must give up and sink into despair, the Lord, I trust, gave me just a little submission." On one occasion he said to his mother: "Oh, mother! He (Jesus) was so sweet to me in that dream; for it seemed to me that I was that Zaccheus, and He seemed to come to me just where I was. I was up in that tree, and He looked up at me, and called me by my own name. He did not even ask me if I would have Him; He did not even mention any of my sins, nor the hard, bitter, base things I have said about Him; but He looked up at me with such a sweet, melting, tender look of love that brought me down right to His feet. Then He looked again at me, and said: 'This day is salvation come to this house.'" The work affords great encouragement to those parents who are anxious for the salvation of their children.

Annual Report of the Suffolk and Norfolk Home Missionary Society for 1894-5.

The Report speaks of much good done, by this most valuable society, in the villages and at cottage meetings. The secretary is Pastor D. Bennett, B.A., 3, Beach-road, Lowestoft.

The Gospel Magazine. London: W. H. and L. Collingridge. Sixpence.

Maintains its character for sound Gospel reading. Scarce a number, but what some reference is made to dear old Dr. Doudney.

* A beloved deacon in his usual health heard this discourse with pleasure, and spiritual joy. In ten days an abundant and triumphant entrance was granted unto him into the Lord's glory.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

It has been a great joy to the committee to greet and commune with our beloved superintendent, brother Samuel Hutchinson. His visit to the homeland has been much sooner than was expected, owing to the very important nature of the matters on which he and the committee needed personal consultation and mutual counsels, and which could not have been dealt with satisfactorily by mail. Some of the effects of all that he has been able to make known have been: To intensify our devotion to the Mission; to deepen the sense of our great and grave responsibilities; to confirm the judgment that our dear brother is the direct gift of God to us, and that such a colleague is necessary for the conduct of the work; and, to draw us closer to our heavenly Father in humiliation and earnest prayer and praise.

Our brother has brought before us a vast amount of detail, imperatively claiming all the time and thought that he with us could devote during his brief stay. It is ABSOLUTELY NECESSARY that he should speedily return to India.

In common with our friends throughout the country, we looked forward with much desire to a glad reunion, if not a series of public meetings, during our superintendent's visit; but it is ordered otherwise. The time at our disposal is not sufficient for suitable arrangements to be made; and, if it were, the close application requisite for the re-organization of the Mission, and the execution of the onerous duties devolving, precludes us from taking advantage of his short sojourn for such a happy purpose. We trust the Churches will, with us, bear the disappointment graciously, and devote all the more energy and gift to this glorious work, seeing they are debarred from the opportunity of such meeting, and of liberal public contributions by way of collections. This sweet service of our crucified and risen Saviour, to which we are most evidently and emphatically called, will surely fully reconcile us to the loss of the great gratification that we so ardently desired.

Our brother's intercourse with us, after having laboriously and minutely acquainted himself with the condition of all the stations, has been of incalculable advantage. We know more definitely "what to pray for," and seek the Holy Spirit's blessed inward intercession that it may also be "as we ought"; and the accordant praise and thanksgiving, we are sure, will find expression in corresponding work.

Shortly we shall mingle grief and

joy in farewells, as we bid a whole-souled God-speed to beloved Samuel Hutchinson and his precious wife. May the mightiness and the tenderness of divine love ever abide with them, and may much fruit be gathered from the labours of our superintendent, his true yokefellow, Ernest E. Booth, and all the colleagues, native and otherwise, that the King of grace may associate with them.

[Our brother, Samuel Hutchinson, is a scrupulously honest and conscientious man, a confirmed believer in the distinguishing doctrines of grace and New Testament order in the Church. His acumen is keen—almost to a fault; his reliableness unquestionable; his qualifications as an administrator without equal in our denomination. In his hands, by the blessing of Almighty God, a prosperous future is in store for the Strict Baptist Mission. While our brothers Samuel Hutchinson and Ernest Booth are working in the mission-field, we can confidently recommend the Mission to the most hesitating of our readers.—J. W. B.]

NORTHERN COUNTIES OF STRICT BAPTISTS.

AFTER many months anxious care, consideration, prayer, and much necessary preparation and meditation, the Northern Association of Strict Baptists has become an accomplished fact, the date of its birth being

DECEMBER 7, 1895:

We have a number of kind friends in the city of Manchester, and in the environs of this great Northern metropolis, from whom we gather much information concerning the formation of this Association, and we very heartily wish the new Society God-speed in the name of the Lord.

We understand our friends will confine their membership to our brethren who are generally known as "*Gospel Standard*" believers, but, as there is no difference in their Church order than other Strict and Particular Baptists, we can and do pray for their spiritual welfare, and shall feel much pleasure in recording their future movements. We feel unfeigned gratitude to God for the fact that our friends in the North have thus banded themselves together for the glory of God, the good of His Church, and the benefit of individual members. The spirit of union is strongly urged right through the Scriptures, for the spiritual, temporal, and mutual welfare of the Church of Christ, and peace and prosperity are the natural and welcome result.

This new-born babe, like all naturally born children, will be subject to many little ills, and our friends must make up their minds to nurse it carefully, and as

it grows in years it will gain strength—spiritual, gracious strength. "Pray with all perseverance." "They shall prosper that love Thee."

After numerous meetings, the doctrinal basis was approved at "Hope," Rochdale, October, 12, 1895, and confirmed at Sidal, Halifax, December 7, 1895, at which meeting the following officers were unanimously chosen:—

WILLIAM SCHOFIELD, President.

JAMES MOSS, Vice-President.

THOMAS SMITH, Secretary.

WILLIAM HESKETH, Treasurer.

Two Assistant Secretaries, and seven brethren as a Committee, were also chosen.

We quote the following from their Rules:—

The leading objects contemplated by this Union are to promote and defend the doctrines and practices as stated in the Doctrinal Basis with a view to the peace and prosperity of the Churches and the glory of God; to promote a spirit of love and sympathy with each other, and spiritual communion with our risen and exalted Lord; to render mutual assistance by counsel, prayer, and other means, and to further the kingdom of Christ as opportunity and ability shall be given; to give advice on any case when required by letter to do so, and to use every means that may appear lawful to promote unity among the brethren so far as it can be done agreeably to the Word of God and the independent authority of each Church.

May "the little one become a thousand" is the sincere prayer of—
J. W. B.

WELCOME TO PASTOR R. E. SEARS, AT "PROVIDENCE," CLAPHAM JUNCTION.

NEVER in the history of the cause at "Providence," have such meetings been witnessed as those which, on Jan. 14, were held to welcome Mr. R. E. Sears as our pastor.

The felt presence and power of the Lord, an overflowing house, happy faces, a hearty rendering of the praises of God, good speeches and a magnificent collection, all combined to extend to the new pastor a truly warm, heartfelt, and never-to-be-forgotten "welcome." The energy and zeal which characterise our pastor spread to the people, and came back to him in loving endeavours to install him in his new sphere of labour with the best expressions of their esteem and affection for him. The afternoon meeting commenced by singing,

"Awake my soul in joyful lays.

And sing thy great Redeemer's praise."

Mr. F. J. Catchpole, who presided, read Psa. xlviii., and called upon Mr. Hutchinson, superintendent of the Strict Baptist Mission, to pray.

The chairman, in his opening address, said that prayers had been answered in the giving of a pastor, and he hoped that the union would be long and lasting,

and that the welcome would never wear out. He prayed that he might be the honoured instrument in God's hand, and used by the Holy Spirit for bringing many to the feet of Jesus, and that he might be indeed prosperous in the midst of his people.

Mr. Bush, who was first called upon, referring especially to the word "welcome," said that they welcomed Mr. Sears as an upright and thoroughly manly man, as a Christian brother, as a God-sent minister, and, now, as the pastor of this Church. He then spoke from the words, "Oh, Lord, I beseech Thee, send now prosperity. Blessed is he that cometh in the name of the Lord."

Mr. Chilvers felt sure it had been the prayer of both pastor and people, "Lord, if Thy presence be not with us, carry us not up hence." He spoke from the words, "Certainly I will be with thee," which he described as a word from the Lord Himself, backed by omnipotence and sealed with immutability.

Mr. Copeland, taking the words, "My servant," remarked that all God's people became the servants of God. All were called by grace, but some, such as your pastor, are also called to the ministry of the Gospel. He is the servant *to* the Church but not the servant *of* the Church. We pray that the hand of God might be seen working mightily in your midst. The hymn, "Come Thou Fount of every blessing," was then sung, and the chairman called on Mr. F. C. Holden, who said that he was assured that brother Sears came in the name of the Lord, and that he intended to honour the Lord in his ministry. He proceeded to show how our pastor was blessed in his person, blessed in his family, blessed as a Christian, and blessed as a godly minister and faithful servant.

Mr. Kingston said he was glad to be able now to welcome Mr. Sears as a neighbour.

Mr. R. Mutimer, basing his remarks on the words, "Other sheep I have which are not of this fold," said that this passage showed that God had a purpose in giving under-shepherds, and he doubted not that it was the purpose of God that brother Sears might be instrumental in discovering many of the Lord's hidden ones here. These words were a kind of search warrant by which they could search for those hidden ones which He "must" bring.

Mr. E. White, taking the pastor's initials, made the following among other acrostics:—

He is a Real Earnest Servant;
He preaches Regeneration, Election, Salvation.
He is a Ready Enlightened Scribe.
He Runs Everywhere Serving the churches.

The church should Rally Round him, Emulate his Example, Sustain him with their Substance.

Mr. Hutchinson, the superintendent of the Strict Baptist Mission, was warmly received, and spoke from the words, "Eubulus greeteth thee." He desired to greet Mr. Sears affectionately as a good man, as a brother beloved, as a saint, as a minister, as pastor of this Church, and as Vice-President of the Strict Baptist Mission.

Mr. Sears, who was heartily cheered on rising, thanked the brethren for their kind words. He said that his mind had been going back many years, to his ordination at Laxfield, to his recognition at Foot's Cray, and to his welcome at Little Alie-street, and now he had come to another welcome meeting, and he hoped it would be the last of its kind. The hope was deep in his heart, that this might be his last pastorate. He had been preaching the Gospel for 38 years, and he still intended to teach the same grand truths. He felt at home here. He had been studying his five deacons, and had come to the conclusion that he had five good ones. There had been a gradual warming towards the members of the Church. He prayed that God would bless the Word in the conversion of sinners. He had prayed also that God would work in the families of the members of the Church, and his prayer had been answered. Seven had been baptised, and they all mentioned blessing under the ministry. He specially prayed also that God would bring many in from the surrounding neighbourhood,

The afternoon service concluded by singing, "Glory to God on high." About 250 partook of tea, which was served in the schoolroom and chapel.

EVENING MEETING.

Mr. Chas. Wilson took the chair at 6.20. After the hymn,

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

the chairman read *Psa. lxxxiv.*, and called upon Mr. McKie to engage in prayer.

Mr. F. T. Newman gave a short account of the circumstances leading to the acceptance of the pastorate by Mr. Sears.

The chairman said, that when he was at the opening of this chapel, he little thought his son-in-law would become the pastor. He was very glad God had made use of him, and reminded the Church that unity is strength, and that their pastor would need to be upheld by their hands and sustained by their prayers.

A letter was read from Mr. E. Mitchell, who was unable to attend. In the course of it he referred to his desire to see Churches with settled pastors, and referred to his loving friendship and regard for Mr. Sears. He mentioned that his early attempts at preaching were made in connection with this Church, and concluded with fervent

desires that the pastorate might prove happy, lasting, and abundantly fruitful.

Mr. John Box, as the first speaker, clasped Mr. Sears by the hand, and said, "On behalf of the meeting, welcome, welcome indeed, brother Robert Edward Sears!" Welcome for the honour of the Lord, welcome on the Church's behalf, welcome for his own sake, and welcome for the sake of the neighbourhood round the chapel.

Mr. Chisnall spoke from the words, "The Lord lift up the light of His countenance upon thee and grant thee peace," applying them to the pastor personally and also to the Church.

Mr. J. H. Lynn spoke of "being established." The ministry is to establish us in the truth, to establish us in love, and in every good word and work. "Descend from heaven, celestial Dove!" was then heartily sung to the tune "Praise."

Mr. G. W. Thomas urged the members to pray earnestly for the pastor, and though he was an experienced minister, yet he would feel the need of their prayers. Pray for the preservation of his health, for the success of his labours, and for the extension of his usefulness.

"Pray for his wife!" added the Chairman, and then called upon Mr. E. Beecher, who said he was one of those who were present at the recognition at Foot's Cray. He spoke encouragingly to both pastor and people from the words, "Be strong and of a good courage: fear not."

Mr. J. E. Flegg formed a motto from the word "Welcome," viz., "Well endeavour lovingly to cheer our minister in his efforts, each word of which he took and from them emphasised the personal responsibilities of each member."

Mr. Dadswell, speaking from the text, "Who is my neighbour?" urged us to always have a welcome for strangers, and to endeavour to bring them to the house of God. Our pastor's *Life and Light* carried to their homes would be useful to this end.

Mr. E. W. Flegg referred to the great confidence which Mr. Sears always had when preaching, and showed that this confidence was based on the inspired Word of God, and that he spoke those things which he himself knew.

Mr. Sears gave a few concluding words of thanks.

The collections were for the pastor, and amounted to over £32.

Votes of thanks were moved to the chairman on each occasion, and also to the ladies.

There were friends present from each of Mr. Sears' former pastorates, while there were very few metropolitan Churches unrepresented. Many friends from country causes were also present, among whom were brethren Gray (Surrey Tabernacle), Billing and Brand (Guildford), Semens (Laxfield), Wood-

ward (Croydon), Rush (Claygate), Read (Aylesbury), Munger (St. Missenden), Hethrington (Claygate), Robbins (Old Brentford), Brown and Woodrow (Fulham), Licence, Keeble, Webb, Fricker, John W. Banks, and others (Chadwell-street), Jeffs (Richmond), Borrowdale, C. C. Harris, Elnaugh, &c. (Hill-street), and many others.

The singing of "All hail the power of Jesu's name," brought to a close a very memorable day.—FRED. W. KEVAN.

CLAPHAM, REHOBOTH.

On Wednesday, January 1st, 1896, a special prayer-meeting was held for thanksgiving and praise for past mercies, and for invoking the divine favour and blessing on our brother Waites' future ministry. A goodly number were present, and, through grace, much fervency of spirit was expressed by the brethren, as also a felt sense of God's presence being manifest in our midst. Our brother then gave us an address on "Prayer"; speaking of the necessity, the effect, the reality and the outcome of it under the divine blessing in our various circumstances of life, both as private and public believers.

LORD'S-DAY, JANUARY 5TH.

Our brother based his discourse on Psa. lxxi. 16, "I will go in the strength of the Lord God," and was enabled to speak very blessedly thereon; also referring to the exercises of his mind on taking the pastorate over this "little flock," stating he was much encouraged from the words, "What wilt Thou have me to do?" and two days after the answer came, "Go work in My vineyard," which was confirmatory to him as pastor, and also to us as a Church.

Annual services on

TUESDAY, JANUARY 7TH.

Our brother, E. Marsh, of Stratford, preached a sermon in the afternoon, and was led to Psa. lxxxvi. 17, "Show me a token for good." The preacher spoke very sweetly upon the characters who are led with the psalmist to feel a desire for a "token for good," setting forth the accomplishment and fulfilment of the divine purposes of grace.

In the evening, our brother, Mr. A. Boulden presided, commencing with hymn,

"Come, Thou Fount of every blessing,
Tune our hearts to sing Thy praise."

Prayer was offered up by a young brother, and after reading part of 2 Sam. vii., with reference to "King David and the building of the house," and giving expression of good feeling to the cause, called on brother Marsh, who made a few remarks on "The everlasting arms of our God"; brother Parnell, on "The songs of the redeemed"; brother Dadswell, on "The necessity of

watching, lest we enter into temptation"; brother Battson, on "The sustaining grace of God"; brother Pound, on "The drawing power of God"; and our pastor closed with a few remarks on "The oneness and suitability of our God to us and to him," feeling himself to be less than the least of all saints, and expressing the satisfaction of seeing so many friends around to wish him God-speed in the work.

Our collections were good, and we have cause to raise our Ebenezer anew, with an "Hitherto the Lord hath helped us." The meeting closed with singing the doxology and prayer.—JOSEPH.

LIMEHOUSE (ELIM).—Our New Year's social tea and meeting, held on Thursday, January 2nd, was one of the most successful and profitable we ever had. Brethren Turner, Baldwin, W. Webb, G. Lovelock, and Lowrie, gave good addresses. Hymns and prayers were all enjoyed. Twelve brethren, besides the pastor, took part in the service, and all felt it good to be there. Tea was, as usual on these occasions, given by the deacons.

WALTHAMSTOW.—Lord's-day, Dec. 29th, was a special day at Zion, Maynard-road. In the afternoon, at 3, a special missionary meeting was held, and collections made on behalf of our beloved mission in India. The writer gave an address on "And he preached to him Jesus"; missionaries, what they should be, and what a missionary should teach, according to the Scriptures." At 6.15 the evening service commenced, at which the writer spoke on the words in Acts x. 47, 48, after which four candidates were immersed in the name of the Father, Son and Holy Ghost. To Him be all the glory. Amen and Amen.—G. ELNAUGH.

NORTHAMPTON (PROVIDENCE).—The 3rd annual tea and meeting in connection with the pastor's week-evening Bible-class were held in the schoolroom on Thursday, January 2nd. An excellent tea was provided at six o'clock, to which about 50 sat down, after which the evening meeting commenced, under the presidency of the pastor (Mr. J. Walker). The secretary (Mr. Harry I. Neville) in his report showed an average attendance during the past quarter of 32, and an average during the whole year of 30 each evening. The treasurer (Miss Sharp) in her report showed a balance in hand of £1 13s. 9d., out of which £1 1s. was given to the Poor Fund of the Church and congregation. A very good programme was arranged for the ensuing quarter, the subjects to be introduced (D.V.) by the pastor. The election of

officers resulted in the re-election of those retiring, with the exception of the treasurer, who resigned—namely: President, Mr. J. Walker (pastor); Vice-President, Mr. J. Battle; Secretary, Mr. Harry I. Neville; Treasurer, Miss L. Hyde. The class is supported by voluntary contributions. Several short interesting speeches were made touching upon the success of the class. A friend from the Church at Banbury being present also made a few remarks, expressing his thankfulness to God for His goodness unto us in inclining so many young people to meet together to read God's Word, and converse together upon the things of God. We trust that our pastor's labours amongst the young in this way will be made an increasing blessing during the coming year, and may God grant that many more such classes may be formed in connection with our Strict Baptist Churches, and be a means, by God's blessing, of bringing many to a saving knowledge of the truth, is the earnest prayer of—HARRY I. NEVILLE, Hon. Secretary.

WILLING WORKERS AT WATFORD TABERNACLE.

ON Wednesday, Jan. 15, we held our pastor's third anniversary. Mr. John Box preached in the afternoon from John viii. 31, 32, dwelling sweetly on the fact that the privilege of a disciple was to know the Lord: "Ye shall know the truth"; and the boon that accompanies the privilege, "Ye shall be free." After tea our public meeting was held, pastor G. W. Thomas presiding. Brother Millwood, of Hill-street, asked the divine blessing upon pastor and people. Brother Bailey, treasurer, gave a short financial statement of the General Fund, after which our pastor addressed the meeting. Contrasting the present with the past, during the three years of his ministry, he reported 58 additions. There is prosperity, peace, and love. He said his only desire was to preach Christ and Him crucified.

Mr. White, of Woolwich, then addressed the meeting from Jer. vii. 18, showing how all engaged in work for serving the idol; and urged the Church to willing service, showing how the children, men, and women, all had their work; urging us to work earnestly and for God's glory.

Mr. Jeffs, one of our own members, then spoke on the word "Fellowship," its sweetness and need in the Church. His reasons were: Because of our trials and temptations, conflicts, hardness of heart; that we learn of Christ; we are taught the Word of God; we are called to fellowship to witness for Him, to build each other up.

Mr. Wileman, of St. Albans, spoke from Heb. xii. 3: "Consider Him." The angels consider Him, just men made

perfect consider Him. He can be seen by faith by all God's people. Consider Him as a Physician and Redeemer. Sin is no slight thing; it is a terrible disease. He has every qualification of a great physician. He can heal soul and body. Thus our brother dwelt on the great work of redemption. He then spoke sweet words to our pastor.

Mr. Weston spoke of the trials of the Christian, and the help derived from the Lord, and then went on to speak of God's dealings with the Church, and concluded with a financial statement with regard to the building fund. Our pastor then stated that we had raised £126 during the year, and that our total debt on the Tabernacle was £74.

Mr. Beecher, of Shouldham-street, spoke from Matt. ix. 13 of God's calling, showing the difference between the unrighteous and the righteous. God calls us from death to life, from darkness to light (the light of love showed us our need), from condemnation to pardon, from mourning to joy, from starvation to feasting, from obduracy to repentance, from loneliness to holy fellowship, from hell to heaven.

Mr. Dale, one of our members, then spoke on the words, "Jesus Christ," wishing us God-speed through another year. He said, "Happy are they that have Christ"; that in Him we have all things that now are, and for the life which is to come; speaking tenderly to sinners, with prayerful utterance, that they may be brought to repentance.

Our pastor thanked all who had worked to clear the debt, the ladies for tea, the friends from a distance, when we separated, thanking God and taking courage.

BEXLEY HEATH.—An interesting service was held here on Wednesday, January 8th, being a social meeting of the Church and congregation. The pastor, Mr. E. W. Flegg, presided, and in his opening remarks said we had much to be thankful for. The Lord had blessed and helped him through another year; the Word had been blessed, the pool opened, and several added to the Church. The chairman also stated how pleased he was at the condition of surrounding causes. Brother Pounds was labouring at Bexley with a view to the pastorate, and brother Piper preaching at Eltham. He trusted they might be kept faithful, and be banded together for the defence of the glorious old Gospel. They wanted not a new theme: Christ crucified and salvation by grace were sufficient. He then made mention of the fact that there was a very short time before lease of chapel would expire, and an opportunity had presented itself for the purchase of the freehold. Brother West, of Erith, then

addressed the meeting, dwelling very sweetly on 1 Cor. i. 3. Several of our friends spoke with reference to our position, and many of them gave promises of help, which, with the collection, amounted to the noble sum of £50. This, added to the £20 already in hand, brings the total up to £70. Brother Pounds and brother Piper then, in an encouraging way, addressed the meeting, and a most pleasant season was brought to a close by singing, "All hail the power of Jesu's name!"

STOKE ASH, SUFFOLK.—Our annual week of evening services were held from Lord's-day evening, Dec. 27th to Jan. 5th (Saturday evening excluded). Many gathered to implore God's blessing. Others spoke instructive, pleasing things respecting Christ's kingdom. Many felt it good to be there. The Lord has sent us gracious messages from some of His other servants. May He add His blessing; bless us as a Church and people; speedily restore our pastor, if it is His will, and get glory to His own name. So prays—P. BARRELL.

SOMERSHAM.—The friends here are still working together in unity and peace; good congregations, good feeling, good manifestations of love to each other, and all combine in prayer for the pastor, prosperity of the Church, and the glory of God. We had a good gathering on Wednesday, January 1st. Deacon Ladbroke, on behalf of the Church, presented the pastor, W. Ranson, with a purse of money, as a token of their love and esteem. Mr. Ranson acknowledged the gift as coming from the Lord, and heartily thanked the friends. The E.V. & G.H. is appreciated, and an increase of subscribers commenced with the New Year.—PSALM CXXVI. 3.

THE CLOSE OF THE OLD AND COMMENCEMENT OF THE NEW YEAR.

A NOTE FROM GURNEY-ROD., STRATFORD. DEAR BROTHER.—As Paul "thanked God and took courage," so we, in our measure, often have to do the same as we review the road, and press forward in the path divine goodness has marked out for us to tread. In chequered scenes and downcast moments we have often felt lifted by reading of the blessing of the Lord on other parts of His vineyard, and the record given to His glory from one part of Zion has stimulated to watchfulness, examination, and prayer in another. The cloud precedes the shower, and a season of dearth is often the prelude to a shower of blessing and fruitfulness. The tokens of His love to us at Gurney-road have cheered us exceedingly, being a witness

that He has not "despised our prayer," when no "signs following" drove us to the throne. While His purging work is going on, and this, though painful, is profitable for the future of the cause, He has not withheld the longed-for witnesses of blessing on His Word.

On the last Lord's-day of the old year three dear brethren and six sisters followed the Lord in His own appointed ordinances, among them being a son and daughter of our dear brother Waite, the pastor of the Church at Clapham. The scene will not soon be forgotten. The building was crowded, and as we lifted the dear afflicted one from his perambulator to carry him into the water, the words quoted lit up his countenance with holy joy, "Underneath are the everlasting arms." How beautiful the sight to see the dear young sister, who wheels her brother regularly to the house of prayer, following with him in the footsteps of Jesus. May dear brother Waite yet see each of his numerous family thus witnessing a good confession.

The number that gathered for our watch-night service, as it is called, was unusually large, the body of the chapel being comfortably filled. It was a solemn time, and we have heard since of one signally blest at that service during the few moments of silent prayer.

On the following Lord's-day, the first in the New Year, we had a large attendance at the Lord's table, where the nine baptized on the previous Lord's-day were, with three others, received into the fellowship of the Church.

Oh! how thirsty these drops of blessing make us for the outpouring of the Spirit on the word of life. Lord, increase our longings, for "Thou wilt assuredly fulfil the promise, "Yet will I gather others to Him besides those that are gathered unto Him."

God bless you in your work, with every faithful labourer.

Yours in Him,

EBENEZER MARSH.

WEST NORWOOD (PROVIDENCE).—On Thursday, January 9th, New Year's services were held in connection with this cause. Mr. Marsh, of Stratford, preached in the afternoon, founding his remarks upon a glorious theme—viz., "The lovingkindness of the Lord." In the evening Mr. Cornwell, of Brixton, occupied the pulpit, taking for his text the declaration of Paul, "By the grace of God I am what I am." Both services were much enjoyed by the few of Zion's pilgrims who gathered together on that occasion, and upon leaving the courts of the Lord's house we felt we could unitedly say, "Master, it has been good to be here." Perhaps many lovers of a free-grace Gospel are not aware that

there is a cause of truth in the neighbourhood of Norwood. Should any friends be led in the order of divine providence in, or near Upper or West Norwood, they would be cordially welcomed among us. Our eyes are up unto the hills from whence, in times past, our help has come, and from whence it must alone come in the future. The Lord has long maintained this corner of His vineyard, and it would, indeed, rejoice our hearts to see His glorious truths extending in this place, that many might be found inquiring their way to Zion with their faces thitherward.—P. WITHAM.

STRICT BAPTIST MINISTERS' ASSOCIATION.

AN interesting meeting was held on Tuesday, January 7th, in connection with the above association, when the ministers and their wives crowded the commodious vestry of Little Alie-street chapel on the occasion of the annual social tea.

After tea, the president, Mr. R. E. Sears, on behalf of the association, presented the secretary, Mr. W. Chisnall, in very suitable words, with a copy of "The Treasury of David," and "Exell's Pulpit Aids"; also a volume of Miss Havergal's Poems, as a token of goodwill and esteem towards our good brother.

Mr. Chisnall responded, and congratulatory addresses being given by S. T. Belcher (the first secretary of the society) and our genial brother Mobbs, Mr. Sears read a nice paper to the meeting.

The throne of grace was then assailed with earnest petitions, and another sweet and happy season closed.

CANTATE DOMINO.

SHEFFIELD (ZION).—Our hearts were gladdened, when it was said, "Come, let us go up to the house of our God."

"Our Saviour dwells in Zion,
And shows a smiling face;
There, quickened by His Spirit,
We taste the Father's grace."

Two very pleasant evenings were spent here on the last two days of the old year. After partaking of refreshments, prepared by lady friends and helpers, on the 30th, the company was pleased to see Mr. T. Briggs, of Thurlstone, as chairman. He opened the meeting by prayer, and afterwards referred to the ways in which the children of God are led through this terraqueous wilderness. Following him came the secretary's report of the work and progress of the year. Preacher and Church and congregation were encouraged by what God had done. Pastor Snow, of Masboro', gave a stirring address on "The Religion of the Bible"; and brother J. Jackson spoke encouragingly of the work and hope of the Christian. The

glad sound of Gospel psalmody was increased in power and sweetness by the help of several carollers and choristers from the village whence came the chairman. On the 31st, the children had their Christmas tea, and received their Sunday-school prizes, contributing their part to the evening's entertainment by suitable recitations and singing. Brother J. Taylor presided with his usual gentility, and, while distributing the books, spoke words of encouragement and advice to each recipient. Brethren Jones and Turner spoke a few words to the children and their parents, the former referring to the temporality of earthly homes, the eternity of our latter state, and the necessity of a knowledge of the place to which all were travelling, in order to avoid the evil and attain to the good. The latter spoke of the pleasure of Christian service, and the reality of the religion of Christ. Each child, on departing, received an orange, &c. Pray that the Lord of the harvest may send forth more labourers into His vineyard.—H. J.

GREAT GIDDING.—Pleasant and profitable services were held here as follows:—"Christmas" morning Mr. Thew, the pastor, preached; and in the afternoon the annual distribution of prizes to the Sunday-school children took place. On Thursday evening (26th) a service of praise was conducted by the choir, subject—"The Lion of Judah." On the 27th, the Bible-class and choir and others, invited the aged people and widows to tea, gratuitously provided, followed by a public meeting, addressed by the pastor and Mr. Rowlatt. Several hymns of praise were given by the choir, &c., which our aged friends much enjoyed, and we hope profited. Our aged friends were invited to a service on Sunday afternoon, January 5th, when our pastor preached from the words, "Whoso trusteth in the Lord, happy is he." A goodly number were present, and it was felt good to be there. We thank God for the droppings; may the showers of spiritual blessings speedily follow and bless the labours of His servant, is the prayer of—ONE WHO WAS THERE.

HOMERTON ROW.—The Lord has graciously appeared for us during the past year (1895); 13 have been baptized, and 18 added to the Church. We have lost three by death, and two others have left. Our present number is 91 members. We have raised during the year £50, which has been paid off the loan kindly lent to us by the M. A. S. B. Churches. The General Fund has been well sustained, our audit showing a balance in hand. We are united and at peace, each striving to support and uphold the cause. Our pastor has been

with us five years, and his ministry is as fresh and acceptable as ever. He is devoted to his work, and his people love him for his work's sake. We would raise another Ebenezer to His praise. We have quietly pursued our way, trusting in Him. Our prayer is that the Lord may still bless us, and all the little hills of Zion here and everywhere. —J. H.

IPSWICH (ZOAR).—The Sunday-school teachers' and friends' social tea was held on Tuesday, Dec. 31, 1895, at which about forty were present. After tea and opening hymn, our brother E. Garrard prayed. The report of past year and balance-sheet was then read by secretary, showing a balance of about £5. Brother J. Threadkell (superintendent) reviewed the work of the past twelve months, and gave us motto, "Serve the Lord thy God," &c. (Deut. x. 12), for 1896. Many grateful thanks were tendered to all who had assisted. Brother S. Garrard moved the adoption of report, and made a few kindly remarks thereon, and brother G. Gardner, in seconding, spoke of the pleasure he had in meeting with us, and alluded happily to the teachers' Sunday afternoon prayer-meetings, giving us for motto, "Watch"—yourselves and your scholars. Acrostic on same: Waiting, Attractive, Training, Christ-like, and Heavenly work. The report was unanimously carried. Brother Howe spoke of the many similar gatherings in the past, and of the kindly interest manifested by those present. Mr. Bardens (president) gave thoughts on "Watch": Wrestling, active, trusting, cheerful, and heavenly. Brother J. Wright alluded to the many happy seasons he had spent in Sabbath-school work, and gave us, "Be of good courage" (Psa. xxxi. 24). Our sister, P. Barrell, from Stoke Ash, spoke of her seventeen years' work at Mr. Hill's church. Brother H. Baldwin gave a very stimulating address. A presentation was now made on behalf of teachers to Mr. and Mrs. B. Oxborrow, a neatly bound Oxford Teachers' Bible, which was suitably acknowledged by our brother for himself and wife, followed by a few closing remarks by the pastor. A watch-night service was held afterwards, at which many stayed, and several more attended and took part in prayer, praise, and thanksgiving.—G. W. R.

WHITTLESEA (ZION).—New Year's services were held on January 2nd, when one of the largest and happiest gatherings that has taken place for some long time met in the school-room, to partake of tea, at 5.30. Over 80 sat down to converse and partake of the good things provided. At 7, a service was held in the chapel, conducted by brother E. Marsh, of Stratford, who

preached to a very good congregation. We can truly say that the Lord of hosts was in our midst, and our hearts are rejoiced at the signs of improvement in numbers and proceeds. We are looking unto the God of Jacob to be our help, and in His own time send us an under-shepherd. Our prayer is, Help us, O God, and send now prosperity.—J. N.

BILSTON (BETHESDA).—The annual tea and public meeting in connection with the distribution of prizes to the Sunday-school scholars took place on December 31st, 1895, and was in every way a success. The pastor (D. Smith), presided. Addresses were given by Mr. A. Clarke and Mr. E. Kidson. Suitable and seasonable selections of music were rendered by the choir; added to this, the presentation of prizes and a few recitations, made up an interesting and instructive programme, which was duly appreciated by the friends.

SYDNEY, AUSTRALIA.—Our friends here are still plodding on, declaring the whole counsel of God. Mr. F. Beedel, the successor of Daniel Allen, preaches a full, free, and finished salvation by the atonement of Christ and the quickening influence of God the Spirit. It has been, and is, a sowing time; gracious results are hoped and prayed for. May God smile on the work of His servants in Australia and England, is the daily prayer of—IMPORTUNATE.

GRAYS, ESSEX.—On Wednesday, January 8th, we held thanksgiving services for the New Year. Brother Gibbens, of Leyton, took our beloved brother Everett's place in the afternoon, very ably discoursing upon 1 John ii. 24, dividing it thus:—God the Father the source, Jesus Christ the channel, and the Holy Spirit the revealer of light, truth, love, and life. In God's people the light must shine, truth must be revealed, love must be manifested, and life must be internal and eternal. At the close of this faith-strengthening discourse, the body terrestrial was entertained to tea, well served and justly appreciated. In the evening Mr. H. D. Mobbs took the chair, and struck a full note of praise by announcing, "Come, thou Fount," &c., to the grand old tune, "Queenboro'." Brother Steel implored the divine blessing in sweet and trustful language. The chairman read and dilated on Eph. iii., and claimed the privilege of a running address between the other speakers. Brother Everett took for a subject the name of our chapel, "Ebenezer." Brother Clark spoke from "Who shall roll us away the stone?" Mr. Gibbens uttered some loving words upon, "That the love of God may abound in you." The inevitable collection helped to complete one of the most soul-inspiring meetings ever

experienced at Ebenezer. That many such sweet occasions may occur, is the prayer of the writer—F. S. D.

THE FIRST SUNDAY IN JANUARY, 1896, AT HILL-STREET: A DAY OF REJOICING.

OUR gathering around the Lord's Table for the first time in this New Year, is one which will not soon be forgotten. Not only had we to record the innumerable blessings of our covenant-keeping God during another year, but also His goodness in answering prayer, and sending us a pastor, as a New Year's gift.

Mr. C. Wilson opened the service by announcing that much-loved hymn, "In songs of sublime adoration and praise," after the singing of which, he offered a few expressive words of prayer and praise to God, imploring the divine blessing on the union about to be formed. He then gave our pastor the right hand of fellowship, and very feelingly and affectionately welcomed him into our midst. He reminded him that he would require very much grace from on high, and expressed the hope that his head might often be resting on his beloved Master's bosom. He also hoped that he might be made as great a blessing as his dear father had been before him, and that we might ever be kept as one heart and soul as a Church.

Each deacon in turn then gave our pastor a word of welcome, Mr. Harris bringing before his notice those precious and cheering words, "Fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

Mr. Hazelton then took the chair, and spoke a few words on Isa. xxxv. 10, and we felt that we had indeed much cause for rejoicing in our God, who had ransomed us, and turned our sorrow into joy and gladness. He then called on Mr. Harris to ask a blessing on the bread, and afterwards, Mr. Millwood on the cup.

We pray that God's abundant blessing may be increasingly felt within our much-loved Mount Zion, and to His holy name we would give all the praise.—MARY ELNAUGH.

BERKHAMSTED COMMON.—New Year meeting was held on Tuesday, Jan. 7. Mr. Thomas, of Watford, gave a stirring address in the afternoon to teachers and scholars; after which the scholars sat down to a tea, which was given by Mr. and Mrs. Thomas. We had a good meeting in the evening, Mr. Thomas presiding. Mr. Wood, of Bedmond, gave a very excellent address on Sunday-school work, recommending the teachers to exercise themselves in three things:—Patience, Perseverance, and

Prayer. Mr. Humphreys, of Tring, greatly encouraged Christian workers, giving two very wonderful testimonies of God's blessing in after years on the word spoken in the Sabbath-school. Mr. Thomas then presented each child with a useful garment made by Miss Thomas and the girls in her Sabbath-school class, saying, the girls were known as "The Busy Bees," expressing the hope that the children would enjoy the wearing of the garments, as he was quite sure his daughter and her scholars had enjoyed the making of them. Mr. Jeffs, of Watford, spoke of the relation of parents to the work, thanking God for his own parents. Sweet and wise words fell from his lips on the qualification of the teachers for his or her work. Mr. Thomas then led us up to the Rock, Christ Jesus, and a very happy and, we trust, profitable meeting ended. To His name be all the praise.

RECOGNITION OF MR. G. W. CLARK AT "REHOBOTH," HORSHAM.

INTERESTING and well-attended services were held on Tuesday, Jan. 7. In the afternoon, a sermon was preached by Mr. J. Clark, of St. Neot's (father of the pastor); text, Matt. xvi. 18, "Upon this rock I will build My Church," after which tea was provided.

In the evening a public meeting was held, presided over by Mr. J. Clark, who, after reading a portion of God's Word, called upon Mr. Langley to engage in prayer. After a short address by the chairman, Mr. G. Clark gave an interesting account of his call by grace and to the ministry, which was followed by an account by Mr. Garner, of Mr. G. Clark's call to the pastorate, which office he has nominally held for the past five years, not without many tokens of the divine blessing upon his labours, both in the salvation of sinners and in the comfort of believers.

Mr. E. C. Clark (brother of the pastor) then gave an address from Heb. xii. 2, "Looking unto Jesus," followed by some good words of advice to the Church by the chairman, upon the words: "Encourage him," and the happy, profitable, and long to be remembered meeting was brought to a close by singing, "All hail the power of Jesu's name."

CROWLE, DONCASTER.—On Dec. 31, and Jan. 1, the annual sale of work in connection with this ancient Baptist cause, at Crowle, was held in the school-room. It was opened on the 31st by a purely religious service, spiritually profitable to many, at which F. E. Smith, Esq., of Sheffield, presided, and Mr. G. Camp, Mr. S. P. Barker, and the pastor, Mr. W. Rowton-Parker, assisted. Immediately after the service was over, the sale of work began, and a large quantity of goods were disposed of on the first

day. On the second day there was a good attendance, and the results were much more favourable than at any time for years past. All the friends worked earnestly—as for the Lord—with perfect unanimity and hearty good will. These efforts are sales of work, pure and simple; nothing is allowed that is at all objectionable, or in any way of a questionable character. On the night of Dec. 31. a watch-night service was held, commencing at 11 o'clock, which was conducted by the pastor, and proved a very solemn season. The text taken as the basis of a short sermon or address, was 1 Cor. vii. 29, "The time is short." After the address or sermon, the rest of the time was spent in prayer and communion with God, and thus the old year was closed and the new year begun in His divine presence, and beneath the droppings of His love. A hymn of praise and the benediction closed the service, which was, indeed, a melting season. On the following Sunday, Jan. 5, prizes were distributed in the afternoon, by the pastor, assisted by Mr. Sargeantson, jun., the secretary of the school, to the scholars who had attained the given standard. The prizes consisted of choice and well-bound books, such as pocket Bibles, Pilgrim's Progress, Bunyan's Holy War, also hymn-books, and other like works. With each prize the pastor gave a few words of wise counsel, and encouragement to the receiver. These prizes are distributed every half-year, the service being distinctly spiritual in character, and though specially for the young, it is open to the public, some of whom greatly appreciate the privilege of attending them. God is working great things in and for this Church. To Him be praise.

"STILL UPWARD!"

[Lines suggested on hearing Mr. J. Hazelton preach from Ezek. xli. 7, at Mount Zion, Chadwell-street, on December 8th 1895.]

"Still upward!" yes, ever upward
 Doth the Christian's journey lie;
 Often do our footsteps stumble,
 But our Saviour lives on high.
 'Tis a winding path that leads us
 Nearer to our Saviour's side:
 Looking upward for our guidance,
 He will never let us slide.
 We were wanderers, but He found us,
 Weary, sick and full of sin;
 By His grace He us hath quickened,
 To His fold hath brought us in.
 Upwards still, He higher leads us,
 To the chambers of His love:
 Makes us feast on royal dainties,
 Prepared for us by God above.
 Amazed indeed we stand and wonder
 At His grace so rich and free:
 Oh! my soul, Thou mayest well love Him
 Who hath shown such love to Thee.
 Higher still His love will lead us,
 Keep and guard us from all ill;
 Till we reach our home in safety,
 Up beyond Mount Zion's hill.

CARRIE WHEELER.

PAST AND PASSING EVENTS, &c.

IN answer to the numerous and united prayers of God's people in public and private worship of late, we have reason to hope the dark cloud which threatened war and bloodshed among the nations of the earth has been averted.

Let our prayers be continued, that the poor persecuted Armenians may be delivered from the murderous oppression and tyranny of Turkey, and that God's blessing may rest on the private efforts of our excellent Queen to this end.

The attendance at West Ham, Stratford, is, we are informed, considerably improving under the ministry of our young friend and brother J. W. Humphreys. May the dew of heaven rest upon pastor and people.

On the 10th of December, 1895, Mr. John Kingsford, of "Jireh" Strict Communion Church, Brisbane, Queensland, celebrated the 33rd year of his pastorate and the 34th of his ministry there.

The commencement of the New Year was notified in Mount Zion, Chadwell-street, Clerkenwell, by a prayer-meeting, from 7 to 8 a.m. Near 100 members of the Church and congregation were present. Eight brethren offered prayer, five hymns of praise employed our breath, and the Word of God read. Mr. Mitchell presided.

It was a soul-refreshing season for the presence of the Lord. Members living at Nunnhead, Battersea, and other distant suburbs, were early in attendance. It reminded us of the text, "That now it is high time to awake out of sleep"; and that other word, "I was glad when they said unto me, Let us go into the house of the Lord," &c.

THE REV. DR. DOUDNEY.—Those who were personally acquainted with the late Rev. Dr. Doudney, or were readers of his numerous works, will be interested in learning that as a memorial of his long labours in the Church a handsome tombstone has been erected over his resting-place in Southsea Cemetery. The inscription states that he was formerly the vicar of St. Luke's, Westminster, Bristol, and that for 53 years he edited the *Gospel Magazine*.

The Very Little Ones. There are 90 infants in the Sunday-school at Old Brentford, ably presided over by our young friend and brother, Mr. Robbins.

Mr. R. E. Sears' welcome meeting at Clapham-junction was grand in every way, and one of the chief movements in January. The day preceding Mr. Sears' ordination at Laxfield, 38 years ago, a

prayer-meeting was held, when 400 persons were present.

Mr. J. E. Hazelton is about to be recognised as pastor at Mount Zion, Hill-street. Many friends are asking, "How about the Aged Pilgrims' Friend Society?" We can set our anxious enquirers minds at rest about this matter.

Mr. Hazelton's position as secretary is UNCHANGED.

The work of the Aged Pilgrims' Friend Society will always have the first claim on his time and energy. May he continually experience the truth of the promise in Deuteronomy xxxiii. 25.

"Favourite Hymns." In the January Number of *Review of Reviews*, the Prince of Wales directs Colonel Knollys to say he thinks "there is no hymn so touching, nor one that goes more truly to the heart, than 'Nearer, my God, to Thee.'"

New Year's family gatherings in numerous Churches are recorded. "Zion," New Cross, is described as a "grand one—peace, love, concord, prevails in our midst. To God be all the glory."

At Grays, and numerous other places in Essex, Suffolk, Norfolk, the North, South, and Home Counties many similar, happy gatherings were held, which are crowded out.

The chapel, "Rehoboth," Bury-St.-Edmunds, has just been registered as a place of worship, and licensed for the solemnization of marriages. The last day of 1895, the first marriage took place, when pastor W. Tooke presented Miss Crocknell, the bride, with a handsome copy of "Bagster's Teachers' Bible."

At 9.30 the friends again assembled, when tea and coffee were served to a good gathering, followed by a "Watch-night" service; prayer was offered, and addresses given by brethren Hart, Sharpe, Farrow, and Buckenham. It was a season of prayer, praise, and hopeful prospects.

Signs of The Times. The eye and heart of every sensible Christian in the great Metropolis and elsewhere, is truly disgusted with a great big "Sign of the Cross" exhibited on the hoardings, advertising an amusement for theatregoers. One newspaper describes it as a "Divine Drama." Is not this

Spiritual wickedness in high places? It is common for people—mostly silly women—to wear a cross on the breast, which in every case offers an insult to

our Saviour: they excuse themselves by saying it reminds them of their duty to Jesus. There is one thing certain,

If such were sensible sinners, there would be quite enough evil and deceitfulness in the heart to remind them of their indebtedness to the great atoning sacrifice without suspending from their neck an imitation of the cross on which Christ suffered. Such a fashion is from Pusey, Rome, and Satan.

There are seven members of the Church at Bethesda, Broad-street, Bilston, whose ages average 77 years, two of whom were baptized 63 years ago. We think this unique among the Churches of truth.

A Few Things. Arthur Pounds is going to Bexley for six months; Mr. Humphreys is on probation at West Ham. Three of the deacons at Rehoboth, Clapham, being over 70, a young and useful brother—Joseph Arnold—has been chosen. Mr. W. Jeyes Styles is acceptably received at West Hill, Wandsworth. Salem, Richmond, are hoping for the settlement of Mr. Sampson. Keppel-street is prospering under Mr. H. T. Chilvers. Gurney-road and West Ham, Stratford, are waking up.

THE AGED PILGRIMS' CORNER. A NEW series of the *Quarterly Record* has just been issued. Its appearance is most attractive, and Messrs. Banks and Son, the printers, have succeeded in producing a very tasteful design for the wrapper. Now is the time for friends to send in their names to the office, as willing to receive a few copies quarterly for distribution. No charge is made for them.

The contents of the *Record* are of an interesting character, and forcibly show how much benefit is bestowed through the Aged Pilgrims' Friend Society. Anything bearing on its work, and illustrating the Lord's goodness to His aged people, will be gladly received by the Secretary for insertion in future issues.

During the past month no less than 320 of the five guinea pensioners have been advanced to the £7 7s. pension, raising the annual expenditure in pensions to upwards of £9,500 per annum.

There are now 1,370 pensioners, living in all parts of the country, upon the books. This is a large family to provide for, but our "God is faithful." Will not many more of His almoners join the society in this ministrations?

On January 21, a happy meeting took place at the Camberwell Asylum, when

the House Committee entertained the inmates at tea. A meeting of a spiritual character followed, and the opportunity was much enjoyed by all.

Marriages.

At Congregational Church, Dunstable, Dec. 26, 1895, by Mr. J. Clark, of St. Neots, father of bridegroom, Ernest C. Clark, of Peckham, to Emily J. Hutchins, of Dunstable.

DAVEY—CRACKNELL.—December 31, 1895, at Rehoboth, Bury-St.-Edmunds, William Davey, widower, of Mendlesham-green, to Miss Harriet Cracknell, of Bury. Pastor W. Tooke conducted the ceremony.

At Tring West-end Baptist Chapel, by Mr. G. W. Thomas, of Watford, assisted by S. Kendall, of Tring, MR. JESSE RODWELL, farmer, of Long Marston, to ELIZABETH, widow of the late Mr. Woodman, of Chapel-street, Tring.

Gone Home.

SUSANNAH GREEN.—With deep feelings of emotion, we record the death of this dear saint, which took place at "All Saints' House," Colchester, on November 25th, 1895, at the good old age of 81, and, until the last year or so, enjoyed the very best health. The beginning of the end set in about September last, and from then the agony of her suffering was painful to behold; yet, amid the paroxysm of pain, it was our joy to listen to such expressions as these: "Bless the Lord, O my soul!" and "Rejoice! and again I say, rejoice!" and this the more so, when we remember that she was amongst the number who feared death. The Strict Baptist Church at St. John's-green, Colchester, will miss her, ever ready to help in every good work in connection with the place, and especially ready with her substance to help God's needy ones, His servants, and His cause. When she was received into the Church she herself presented them with a beautiful communion service; and at the close of her membership, by death, the family have presented the Church, in memory of her, a very handsome set of silk plush pulpit cushions and hangings. And in writing this memoir of such a dearly-beloved sister in the Lord, we feel another link with the past is snapped, and another tie broken, but are comforted with the hope that, in our "Covenant Head," we shall be re-united in *that* day. "When we shall see His face." Mr. Chisnall, of London, conducted the funeral service, both at the chapel and cemetery, on November 29th, 1895; and preached the funeral sermon, to a large congregation, on December 8th, 1895, from the words, "No night there." And so, whilst as a Church these dear departing ones are mourned, we pray, we hope, aye! and

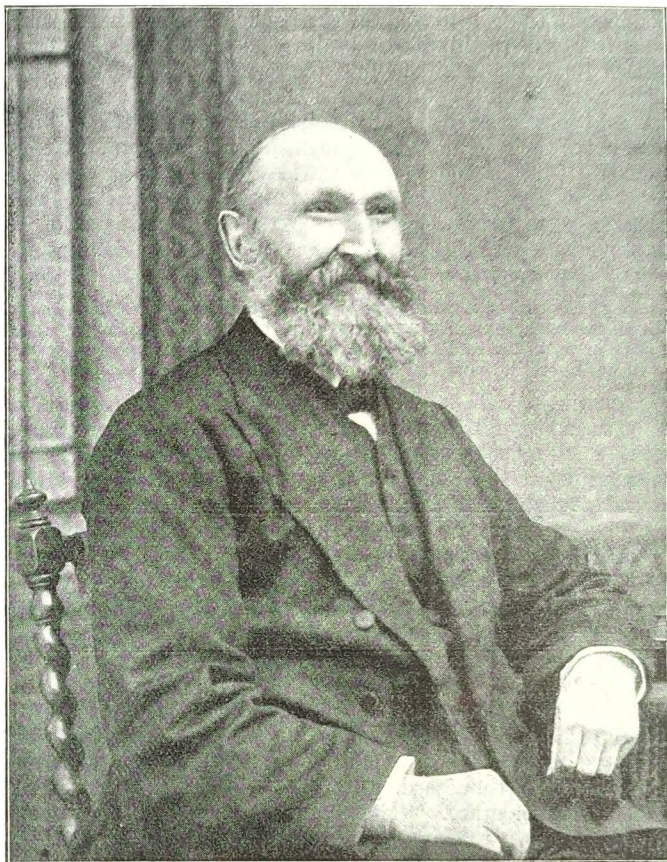
have faith to believe, in His own way, that others will be called and prepared to carry on His cause. Our deep sympathy is with the grief-stricken family and sorrowing Church, and our prayer is, May God comfort those who thus mourn in Zion, for Christ's sake.—"THE SPARED LIFE."

MRS. LESTER.—We, at Elim, Limehouse, have sustained a loss by the death of Mrs. Lester, who was for many years a worshipper with us. She left a very blessed testimony, that she has gone to be with Jesus. Her loss is very keenly felt by her husband and six grown-up children, some of whom are regular attendants, and one a member. Special reference to her death, as well as brother Griffiths, was made in a sermon preached from the words, "Even so, them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14), on Lord's-day evening, Dec. 22, 1895. It was felt by many to be a solemn and sacred time.—F. C. HOLDEN.

WILLIAM ROWE passed away on December 7th, 1895, aged 72. He was, for 38 years, a constant attendant at the cause at Halesworth. We are not acquainted with the time when our brother was first brought to a knowledge of the truth, but many years ago he was brought to feel that he was a lost and ruined sinner, under the ministry of Mr. R. E. Sears, in the early part of his time at Laxfield. Deceased's wife was many years a member with us, and our brother accompanied her. And it was here, at Halesworth, where he felt his sins forgiven, and realised pardon and peace through the blood of the Lamb. This was under the ministry of the late Mr. Gooding, and ever since that time he has constantly attended the means of grace. He had nearly five miles to walk to chapel, and very seldom was his seat vacant; frost, snow, and rain did not prevent him, and he was

NEVER LATE.

He has told me he has got wet many times, but never took any harm. The time came, however, when the tenement must be taken down. It was not till the last Sunday in 1884 that he ceased to meet with us; affliction began to press him sore, he had an internal complaint, and his sufferings were great, but he did not murmur; the Lord gave him grace to bear his affliction, which lasted twelve months, with Christian fortitude. Some friends visiting him on one occasion, he told them there was one thing that was a trouble to him now, it was that he had not followed his Lord through the ordinance of baptism. Nevertheless, we have not a doubt about him that he is with Him whom He loved. As a Church, we have lost a good supporter; his presence we miss, but our loss is his eternal gain.—C. G. GREEN.



MR. W. ARCHER, PASTOR, ACTON TABERNACLE, SOUTH ACTON.

(See page 72.)

The Heavenly Register.

BY E. MITCHELL.

“Whose names are in the book of life.”—Phil. iv. 3.

BOOKS are interesting things to some of us—very common, yet wonderful things. God gave to man articulate speech, by means of which the subtle thoughts of the mind, and the varying emotions of the soul can be readily communicated from one to another. He also enabled him to invent the arts of writing and printing, so that by means of a few marks upon paper the same things are conveyed from mind to mind. In books living thoughts are enshrined; and by means of them we hold

fellowship with those we have never seen, and who may have long since departed from this earthly stage. I love good books, but most of all God's own Book, the inspired Bible, the revealed mind of God.

The word book is often used figuratively in the Scriptures. Doubtless books were originally employed as records of important matters, hence their figurative employment in the Word. We read in Psa. cxxxix. 16 of a book which we may call *the book of providential decrees*. "In Thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." God's providence performs His purpose. "He works *all* things after the counsel of His *own* will." As Watt's sings—

<p>"Chained to His throne a volume lies, With all the fates of men, With ev'ry angel's form and size, Drawn by th' eternal pen.</p>	<p>His providence unfolds the book, And makes His counsels shine; Each op'ning leaf, and ev'ry stroke, Fulfils some deep design."</p>
---	---

We read in Mal. iii. 16 of "*a book of remembrance* written before the Lord for them that feared Him, and that thought upon His name." In Rev. xx. 12 other books are mentioned: "and I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is *the book of life*; and the dead were judged out of those things which were written in the books, according to their works." It is this *book of life* which claims our attention.

This book is THE HEAVENLY REGISTER OF GOD'S CHOSEN ONES. Their names were enrolled before the foundation of the world. The ancient date of the enrolment proves it to be *entirely of sovereign grace*. Paul reasons thus with respect to Jacob and Esau (Rom. ix. 11): "For the children being not yet born, neither having done any good or evil, that the purpose of God *according to election* might stand, not of works, but of Him that calleth; it was said unto her (Rebecca), The elder shall serve the younger." The communication of God's purpose respecting Jacob before his birth, according to this Scripture, proves God's choice to be of sovereign grace. The argument is yet stronger when the enrolment is shown to have been before the foundation of the world. That God's choice hinges upon foreseen faith in its objects, is a wicked cavil, arising from the pride of the human heart, which will not submit to God's sovereignty. The apostle distinctly declares it was "not of works," either foreseen, or otherwise, but entirely of God's free choice. To assert the contrary is to contradict the Scriptures, and to make salvation to be of works, and not of grace; which strikes at the heart of the declarative glory of God, a thing to be utterly abhorred by every gracious heart.

Salvation is secured to all the enrolled. God's purpose can never be inefficient. To suppose otherwise is to conclude Him changeable, or unable to accomplish His designs. "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son. . . . 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" (Rom. viii. 29, 30). For their sakes the world is continued that they may be brought into existence, and to the saving knowledge of His name. "The longsuffering of our Lord is salvation" (2 Peter iii. 15). The Holy Spirit is perfectly acquainted with the secret purposes of God, and never fails to quicken the chosen, make them meet for the

inheritance of the saints in light, and bring them ultimately to glory. "They are sanctified by God the Father, preserved in Christ Jesus, and called."

"Preserved in Jesus, when my feet made haste to hell;
And there I should have been, but Thou dost all things well."
"Thy love was great, Thy mercy free,
Which from the pit delivered me."

TO KNOW THAT OUR NAMES ARE IN THE HEAVENLY REGISTER IS OF THE UTMOST IMPORTANCE. "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 11). The apostle speaks confidently of those he mentions. He may have known the fact by revelation, or formed his judgment from the fruit of the Spirit manifested in their lives. There are many ways in which God discovers this precious truth to His people. He has made it known by *immediate revelation*. This He did to Abraham, Isaac, and Jacob. So also Enoch, Noah, Moses, Paul, and many others. This is, however, the exception and not the rule. The *Spirit's witness is also a certain proof*. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16). This witness differs greatly, as to the clearness of the testimony borne, in different believers, and in the same believer at different times in his experience. This witness should be carefully sought after by all believers; and tenderly regarded and cherished where it is possessed.

Interest in this precious fact is made manifest by *the power the Gospel exerts in our hearts*. "Knowing, brethren, beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 4, 5). *The testimony of the word also assures us*. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24). "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. vi. 17, 18). The sure testimony of the Word will never fail or deceive us.

"Here let me build, and rest secure,
This is Thy word, and must endure."

Spiritual character is also a sure evidence that we belong to the enrolled. It is the impress of the Holy Ghost on the hearts of His people, those who fear the Lord, and hope in His mercy, contrite and humble hearts, the poor in Spirit, and those who hunger and thirst after righteousness. These have the Spirit's seal upon their souls. If we can read our characters described among those whom God declares to be His, we have a clear proof that our names are inscribed in "the Lamb's book of life."

THE KNOWLEDGE THAT OUR NAMES ARE IN THE HEAVENLY REGISTER SHOULD PRODUCE GREAT JOY. Said Jesus, "Rejoice not that the spirits are subject unto you; but rather rejoice that your names are written in heaven" (Luke x. 20). This the highest honour, the choicest privilege, and the richest blessing. *This ground of joy cannot be impaired*. The spirits may cease to be subject unto us—we may find a devil too hard for us, as the disciples did, but the heavenly register remains unaltered

and unalterable. Our sweet frames may give place to sorrowful experiences: poverty and trial may be our lot; through floods and flames our path may lie; the adversary may thrust sore at us, but heaven is our destined home. The Lamb keeps the book; our names can never be erased from that blessed record, where sovereign grace inscribed them before the foundation of the world. Blessed, supremely blessed, are they "whose names are in the book of life."

"When He reveals the book of life,
O may I read my name,
Amongst the chosen of His love,
The foll'wers of the Lamb."

OUR PORTRAIT GALLERY.—NO. III.

MR. W. ARCHER, PASTOR, ACTON TABERNACLE, SOUTH ACTON.

DEAR BROTHER BANKS,—As you wished me to give you a little account of the way in which I have been led, I will do so very briefly. I was born March 26th, 1831, in the parish of Barking, Essex. My parents at that time worshipped with the Wesleyans. In the providence of God they removed to Chadwell Heath. They afterwards attended the old Baptist Chapel there under the pastoral care of the late Mr. Thomas Kendall, whose ministry was greatly blessed to them. Mr. Kendall baptized them, but he soon left and went to Romford. I may mention here what to me is very interesting. The chapel at Chadwell Heath was then supplied by the good brethren who had just formed the London Itinerant Baptist Ministers' Association. Most of them are now in glory. My dear father frequently entertained them. I soon felt a pleasure in rendering little services at the chapel. About this time my father fractured his leg, and was in the London Hospital several times, many months at a time, when my dear mother's faith was sorely tried with a large family of little children.

At a very early age I went to work on the farm where my father was employed for many years. When quite young I believed in the value of prayer, and can recall many instances when I have asked God to help me and save me from trouble, and O how remarkably He has answered me!

When about 15 years of age I became greatly exercised about my soul. My sins were a burden to me. Nothing my parents could say comforted me. I was afraid to read my Bible; it seemed only to condemn me. Nothing the minister could say could bring me any comfort. I was in this state of darkness for about three months, and felt that I must be lost. One Monday morning, when returning from the field, the Lord caused the light to shine into my soul with these sweet words, "Come hither, soul; I am the Way." I saw Jesus, my Saviour; the burden of sin was gone, and I was filled with joy. When I arrived home my dear mother saw the change. She said, "What is the matter, my boy?" I told her Christ was my Saviour. O how she rejoiced with me! so we blessed the Lord together. I was in this happy frame of mind for some time, and thought doubts and fears were gone for ever, but after a time found them still troubling me.

At the age of 16 I was baptized at the old Baptist Chapel, Ilford,

by Mr. Kendall, and joined the Church at Chadwell Heath, where my parents were members. Mr. Kendall had again resumed the pastorate there. In the year 1852 I came to London, and attended the ministry of the late Mr. Philip Dickerson, Little Alie-street Chapel, united with the Church with my wife in February, 1854, and was soon engaged in the Sick Visiting Society. In the year 1860 I was asked to speak occasionally in a mission room. Soon after that the late Mr. J. H. Dearsley invited me to attend the monthly meeting of the London Itinerant Ministers' Association (Mr. Dearsley was one of the ministers who often preached at Chadwell Heath at the time of my boyhood). I joined the Association, and was soon sent out to speak. The Lord has helped me to sow the good seed of the kingdom in many places far and near. May He cause it to grow and bring forth an abundant harvest. I have had much encouragement, though sometimes many discouragements.

I continued itinerating till 1885, when I accepted the pastorate of the Church at Acton Tabernacle. In the year 1881 the late Mr. J. W. Marten opened his house for the preaching of the Gospel in Acton. We were encouraged in our work of faith and labour of love. It was laid upon our hearts to arise and build; it was rather uphill work, but the good hand of our God was upon us, and we now have a very comfortable chapel to worship in. It is freehold, and free of debt. This is the fifteenth chapel I have been interested in, in all of which the Gospel is being preached. I need only add, "Hitherto the Lord hath helped me." To His name be all the glory.

W. ARCHER.

WAS THE BAPTISM OF JOHN CHRISTIAN BAPTISM?

BY I. C. JOHNSON, GRAVESEND.

THE above question was put to the writer recently. Some ministers teach that baptism, as practised by John, was different from that of the New Testament, and that it was a rite as used by the Jews, and they say if it were not so, why did the apostle Paul have some disciples re-baptized? drawing their inference from what is recorded in Acts xix. 2—5. Now, were these disciples baptized again? If the narrative be read attentively, and in the grammatical sense, the conclusion will be that they were not, and that baptism as attended to by John was Christian, New Testament baptism.

The apostle Paul comes to Ephesus; he finds certain disciples; he says to them, "Have ye received the Holy Ghost since ye believed?" They reply, "We have not so much as heard whether there be any Holy Ghost." He then asks them, "Unto what then were ye baptized?" They answer "Unto John's baptism." Let us observe, that Paul is the speaker throughout, and that the inspired writer, Luke, is narrating what Paul said and did. The apostle does not say that John's baptism of these disciples is invalid, nor did he re-baptize them; on the contrary he was satisfied with it, and said, "Verily (that is, truly and properly) John baptized with the baptism of repentance" (as modern Baptists do now), on a confession of repentance and faith.

John preached unto these people, that they should believe on Him, who should come after him, that is on Christ Jesus (as faith comes by

hearing). When they, the people to whom John preached, heard this about Christ and the necessity of faith in Him, they believed what John declared, and were then baptized by John. Let us remember that it is Paul that is telling us this, and it is evident that he was satisfied as to their call by grace, and their baptism in proof of it. So there was no necessity that they should be baptized again. By thus reading the narrative we find, that, first, those whom Paul addressed were disciples, and believers, so must have been the subjects of the *ordinary* operations of the Holy Ghost, without which they could not be believers. Secondly, they were baptized by John in the name of the Lord Jesus, and Jesus Himself intimates, that John's baptism was from heaven (Matt. xxi. 25). So it was Christian baptism. It is true they were not acquainted with the *extraordinary* operations of the Holy Ghost, and it was in reference to these, that Paul said unto them, "Have ye received the Holy Ghost since ye believed?"

It must be observed, that Paul is the speaker throughout, and what he said shews that he was satisfied with the validity of their baptism, and with their faith that led to it. This would be in his mind; John's baptism was quite right, for he preached repentance, and the necessity of faith in Christ Jesus. Faith comes by hearing. These disciples heard and believed what John preached, and were, on a confession of their faith in Christ, baptized in His name. Paul did not baptize them again, but he did something else. In order that they might be partakers of the same gift that others possessed, he laid his hands on them, and they then received the Holy Ghost, and "they spake with tongues and prophesied" (Acts xix. 6).

These disciples were not baptized in the name of the Trinity, but in the name of Jesus. Why? The command to baptise in the name of the Father, and of the Son, and of the Holy Ghost had not yet been given, for it was not until after the resurrection of Jesus from the dead, that Jesus said unto His servants, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). The Eternal Three honoured the baptism of our Lord. For God the Father was there, and said, "Thou art My beloved Son, in whom I am well pleased;" God the Son was there, in the waters of Jordan, submitting to the sacred rite, as an example and an encouragement to all His followers; and God the Holy Ghost was there, in the peace-emblem form of a dove, abiding on the person of the Son. Now Paul, who lived after the resurrection of Christ, so after the new command was given, had he re-baptized these brethren, would have baptized them in these names, but there is no mention of it; so it is fair to conclude that they were *not* again baptized, but received the *extraordinary* gift of the Holy Ghost.

Note, it is of much greater importance, that we should be the subjects of the *ordinary* workings of the Holy Ghost than of the *extraordinary*; it is possible for men to possess the latter, and yet be destitute of the former. As our Lord teaches (Matt. vii. 22, 23), "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from Me, ye that work iniquity."

Solemn words these for professing Christians! This, however, will

never be said to the child of God, who has been the subject of the *ordinary* operations of the Holy Ghost, such as love, faith, hope, peace, joy, humility, contrition for sin, &c. To such the welcome words, divinely musical and sweet, shall meet the ears of the redeemed, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). The former gifts are for a *sign*, the latter for *salvation*.

The conclusion is, that John's baptism was Christian baptism, and that the disciples Paul the apostle met with at Ephesus were not re-baptized.

Jan. 18, 1896.

SPURGEONISM AND THE STRICT AND PARTICULAR BAPTISTS.

To the Editor of the "Earthen Vessel."

DEAR SIR,—For some time I have felt the need of a few straight and honest words on this subject, for the instruction both of brethren who are not sentimentally with us; and also of some of the members of our own Churches. The principles which distinguish us as a section of the Baptist denomination seem to be but little known. Our own friends manifest far less determination than they used, in contending for the faith—while hardly a month passes, but I am entreated to advance the interests of brethren holding the late Mr. Spurgeon's creed, by introducing them to some of our vacant pulpits, as if their views and ours were all but identical and our differences were most immaterial and unimportant.

The term "Strict and Particular Baptists," as it is now universally understood by Christians in England, stands for the small section of the Baptist denomination which adheres to the Faith and Order of the Particular Baptist Churches of the last century, and repudiates as unscriptural and erroneous the doctrines promulgated by Andrew Fuller; and the way of administering the Lord's Supper introduced by Robert Hall. The central doctrine which we eschew, is duty-faith, though this is inseparably connected with several others. The prominent practice is heterogeneous communion at the breaking of bread, but this also inevitably leads to other and serious aberrations from the Church polity of the New Testament.

Our disruption from the main body of Particular Baptists was not a sudden one—like, for example, the secession of the Scottish Presbyterian Dissenters from their national Church in 1843. Little by little, the fathers and founders of our Churches became convinced that error was displacing truth—that the notions of men were being substituted for the institutions of Christ: and one by one, here and there, gatherings were held, Churches were formed, chapels were built, and our predecessors gradually assumed the position of a distinct section of the Baptist denomination. The Norwich chapel lawsuit, which occurred in 1860, broke the last links which held us in ecclesiastical fellowship with our brethren. A few ancient Churches, it should be said, continued loyal to their original constitution and principles; those at Keppel-street, Little Alie-street, and Colnbrook remaining so to this day.

The views of our honoured forefathers may be gathered from their

writings. They never called themselves Calvinists, and, as a rule, knew little or nothing of the tenets of the great reformer. They held that salvation in all its branches is determined by the covenant of grace—that the redemptive and atoning work of Christ are co-extensive, and are both restricted to the elect of God—that Divine power will effect what gracious purpose has decreed—and that the glorified saints after the day of judgment will correspond exactly and numerically with those whose names were, before time, enrolled in “the Lamb’s book of life.” They believed that the non-elect are the objects of God’s benevolent care: and that they will be equitably judged at last for their disobedience to His law. They, however, denied that Christ is offered to all men; that salvation is contingent on the will of man; that spiritual faith is the duty of the unregenerate; and that a refusal to comply with God’s overtures of mercy will augment damnation. They also maintained that the Lord’s table is a Church ordinance, and that those only should be received at it, who are practically obedient to the Master’s commands concerning baptism and Church fellowship.

Such, it can easily be shown, were the principles for which our predecessors made a stand; and for the perpetuating and promulgating of which our chapels were acquired or erected. Such, I maintain, are also the distinguishing views of our section of the denomination at the present day. Persons who do not hold them are not Strict and Particular Baptists.

The Spurgeonists—if I knew a better name for them, I would employ it—are quite another section of the Baptist denomination. They consist of the brethren who gathered round their great chief in 1888 and 1889, when the Down Grade controversy was raging; and of others who have since joined their fellowship. Many were educated at the Pastor’s College. A few, however, of their more prominent leaders were not. They stand (to their honour be it said) as remote from the rationalistic and semi-Pelagian section of the denomination, on the one hand, as they do from ourselves on the other. Their creed embraces all the leading features of the system commonly called Calvinistic—that of the Westminster Assembly’s Confession of Faith, for example. It, however, includes the pernicious and contradictory doctrines for which Andrew Fuller contended; and which John Martin, John Stevens, John Foreman, John Andrews Jones, James Wells, and William Palmer, so conclusively opposed.

Their views can be ascertained from the declaration published in each Report of the “Home Counties’ Baptist Association,” to the Membership of which, it will be remembered, C. H. Spurgeon himself was admitted, in a very solemn and impressive way, shortly before his last illness.

To one article of this Declaration I call attention. “8. The duty of all men to whom the Gospel is made known to believe and receive it.” Contrast this with the Declaration which forms the doctrinal basis of our “Metropolitan Association” and likewise of the “Strict Baptist Mission.” “Saving faith is not a legal duty, but the sovereign and gracious gift of God.” Here then the divergence between our Spurgeonite brethren and ourselves is made clear. *They* insist on duty-faith as an essential truth. *We* repudiate it as a momentous error.

Now, dear Mr. Editor, when the EARTHEN VESSEL was in your father’s hands, many years since, he inserted a noble article by the late

J. A. Jones, demonstrating that duty-faith cannot be introduced into a creed, otherwise truthful and sound, without its in a great measure, subverting the whole. He was right. No error can subsist alone—and the preacher who contends for duty-faith, is sure to be betrayed into other and most serious mistakes.

I write then to plead, as I have consistently done, for more than twenty years, that we and Fullerites or Moderate Calvinists should keep *ecclesiastically* clear of each other. Our Churches sometimes choose them for pastors, but invariably, after they have made a brief commotion, a withering blight comes upon everything; they unsettle, if they do not divide our causes; they upset the faith of our young people, and infinitely distress our older ones; and finally retire “unwept, unhonoured, and unsung.”

True, there is a fascination about them—their so-called earnestness—their (not *very* extensive) scholarship—and the apparent “*go*” which promises so much and does so little; but I challenge anybody to produce one instance in which the ministry of such a brother has proved a real spiritual and permanent blessing to a Church of our faith and order, while I know of several cases in which the most melancholy and disastrous results have followed.

When my Spurgeonistic brethren are at work on premises which they can *honourably* occupy, God is my witness that I seek to act as their affectionate and unselfish friend; as many of them would, I am sure, testify. They cannot, however, consistently and righteously come on our premises as labourers for God; and it is our duty to protest against their so doing.

I am, truly yours in Christ,

W. JEYES STYLES.

WELLS OF SALVATION.

(Isa. xii. 3.)

BY A. E. REALFF.

WHAT a valuable thing is water! There are many things which can be dispensed with, but water is an indispensable necessity of life. No wonder, then, that in the spiritual language of Scripture water is employed to set forth that which is absolutely necessary to the welfare of the soul. The Redeemer speaks of it as the gift of Himself, being God; and says that it reaches out even unto “eternal life” (John iv. 14). Water is used as the symbol of the new birth—the first work of the Holy Ghost in the soul—John iii. 5; Titus iii. 9, in both which places the Greek conjunction *and* might perhaps be more correctly translated *even*. The new birth is the *germ of eternal life*. Then, again, the *Word of Life* is spoken of under the same figure of water (John xv. 3; Eph. v. 26). So also the *Grace of Life* is Christ Jesus (John vii. 37). The gracious influences of the *Spirit of God* are set forth in Ezekiel’s vision of the holy waters (Ezek. xlvi); and also the spiritual influence of the believer’s comparatively holy and obedient life of service (John vii. 38. 39). The “water,” then, according to Scriptural usage, means the sovereign gifts of the Father to man, coming to the chosen in and through the redemption of Jesus Christ, and working first inwardly, by the sweet and powerful operations of the Spirit; and then, outwardly, from

the believer toward others. It is God's full, free, and everlasting salvation, ordained for all who are brought to feel their need of it, as Cennick sings,—

“He died for all who ever saw
No help in them, nor by the law.”

Nothing human can procure or purchase it, any more than it is possible for man to create the oxygen and hydrogen gases, of which the water we use is composed. Even repentance and faith have no power to procure it meritoriously:—

“From grace it proceeds,
And all is the Lamb's.”

Thus much for the water, but what about the “wells.” In ancient times, these were dug by men, and then jealously guarded, and we read of some sharp disputes about their possession; for pure, spring water was, in Eastern lands, and still is, almost a priceless boon. But these “wells” are not such as have been formed by human hands, or designed by the inventive skill of man. They are not forms and ceremonies of man's devising, such as altars and sacraments, candles and processions, banners and pictures. No indeed, not the gorgeous paraphernalia of Heathen, Popish, or Ritualistic performances, but rather the *means of grace*, which are of God's own providing. God, by His prophet Jeremiah, speaks of Himself as “the Fountain of living waters,” but I think we may, without the least violence to the text at the head of this paper, speak of the “wells of salvation” as God's own appointed means of approaching His sacred Person, and of drawing from His inexhaustible resources all that we require “in every time of need.”

We may, therefore, regard *prayer* as one of the “wells of salvation,” where the believer “with joy” draws the living water to slake the thirst of his soul. The Lord Jesus Himself made great use of this “well,” and that by night as well as day. And this is the first fountain at which the child of God, but newly born of the Spirit, finds comfort and joy. His very soul-agony urges him to pray. “You found me under the hedge,” said a hearer to his minister. “How so?” enquired the latter. “Did you not say that perhaps someone, whose daily toil was in the field, had that very week past, put down his tools, and crept under a hedge, there to refresh his burdened soul by crying unto God?” “Yes, I did,” replied the minister. “Well, I was that very man; and so in your sermon you met me, for you touched my case.”

All through his earthly pilgrimage the Christian needs to make diligent use of this “well,” for by prayer doubts are removed, fears dispelled, difficulties overcome, enemies vanquished, supplies obtained, snares broken, communion maintained, graces nourished, and the soul elevated above the things of time and sense.

Then, is not *public worship* a splendid “well” of salvation? The preaching of the Gospel, though to man it seems “foolishness,” is most refreshing and comforting to the child of God, as well as a means of arresting, quickening, and converting the sinner,—

“How welcome to the saints, when pressed
With six days' noise, and care, and toil,
Is the returning day of rest,
That hides them from the world awhile.”

O what a “well” is here! It is not the architecture of the place, but the power of the Spirit that makes it so.

And the two simple ordinances of Christ's appointment—*Baptism* and the *Lord's-supper*, what refreshment, comfort and joy do they yield to spiritual minds! Such persons return from the sanctuary relieved, encouraged, inspired with new life and hope, having experienced the divine bedewings, and felt the heavenly unction through the Word.

Another of these "wells" is *meditation*. The blessed Bible is food and drink to the soul; but, like natural food, it must be digested and assimilated to be of much real good. It needs, therefore, to be read slowly, thoughtfully, prayerfully. Yes, the Bible is more important, even to the business man, than his daily paper. Job esteemed the words of God's mouth "more than his necessary food." "How sweet is Thy Word unto my taste!" exclaims the Psalmist; and Jeremiah says, "Thy words were found, and I did eat them" &c. Here the water of life flows in a pure, uncorrupted stream from Genesis to Revelation. This is the fount of unerring wisdom, the perennial spring of knowledge and truth,—

"How precious is the Book Divine
By inspiration given!"

And its streams never run dry, although our souls are often dry enough when we come to the Book. The excellent Romaine was in the habit of reading it through from beginning to end; and as soon as he finished it, he began again. Writing upon this subject to a friend, he said, that the more often he read it, the more interesting and precious it was to him. "Thy words," says the psalmist, "have I hid within my heart, that I might not sin against Thee."

Dear readers, let us use these "wells" with all diligence; then shall we "with joy draw water" for our thirsty souls.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. III.

"In which the first was last, and that which came after, existed long before."

IF we heard of a son who lived before his father and his mother, we should wonder what was meant, and if we knew the person speaking was truthful and serious we should conclude that some secret was hidden behind the enigma, which it would be worth our while to find out.

Well, then, in a Book which is all true, we are told of a Man and of some things that came long after others and yet were in existence ages before them, not only in purpose and plan, but really and actually. A Son, Himself the very embodiment of truth, declares Himself to have lived before an ancient ancestor who passed away hundreds of years previously, and another great prophet who said with reference to the Person just referred to, "After me cometh a man who is preferred before me, for He was before me."

Now the word "before" has two or three meanings. To *walk or stand before people* means to live in their presence, "in front of them" as the saying goes; to *put one before another* means to promote to greater honour, so Jacob *put* Ephraim, Joseph's younger son, *before* Manasseh, the older brother. But *before* also means *prior to being in existence* at an *earlier* date, so we find both these meanings in the prophetic words

just quoted. The later comer was preferred before His herald in point of *dignity*, because He had lived before his *time*, and was the "Ancient of days." Need I tell you the name of this wonderful Person, who at little more than thirty years of age could truthfully say that He had lived longer than His most ancient earthly progenitors, and that they owed their life and all their joys and honours to Himself, their Son?

No, I am sure I *need* not tell His name. He Himself once said, "It is secret," and an old prophet declared it shall be called "Wonderful," and wonderful it is, and wonderful is He who bears that wondrous name. A little infant once, He was held in His mother's arms, and folded to her breast, but

" His shoulders held up heaven and earth,
While Mary held up Him."

A child who increased in wisdom and stature and in favour with God and man as He grew day by day; a man who toiled and preached, worked wonderful miracles, and at last suffered a painful and a shameful death and yet He was the Mighty God, the Everlasting Lord, the King of kings blessed for evermore.

A lady one day said to me, "Do you mean to tell me that that baby that was born in Bethlehem made the world?" "Yes, as God He did," was my reply, for the Scripture says, "In the beginning was the Word, and the Word was with God and the Word was God; all things were made by Him, and without Him was not anything made that was made. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth."

A good deal of stir is being made every now and then by the people who are pleased to call themselves "Unitarian Christians," and the lady just referred to held similar views to theirs respecting the Lord Jesus Christ, but it is very certain that when the Jews said "He made Himself equal with God," they did not misunderstand the *meaning of His words*, although they altogether misunderstood His *character* and *Himself*.

In that memorable controversy which He had with the Jews, as recorded in John viii., we find Him claiming to be the Son of God; and when they said *they* were Abraham's children He assured them that their father Abraham believed on Him and rejoiced to see His day. Why, they exclaimed, You who are not fifty years old; how can you say that you have seen Abraham? That old patriarch, or chief father, who died hundreds of years before you were born! Then came the thrilling answer: "Verily, verily (the same word generally translated Amen, Amen), I say unto you, Before Abraham was *I am*," not *I was* but "*I am*," an echo surely of the voice that spoke of old to Moses out from the burning bush, "I am that I am," the everlasting and unsearchable God. "He is before all things, and by Him all things consist," or hold together. He is "the brightness of His Father's glory, upholding all things by the word of His power," therefore the Son of Mary was her Saviour too; though He was David's son yet David called Him Lord, for He was both the *root* and the offspring of David; and while He was the "Seed of Abraham," yet Abraham owed his life and salvation to "Him that was to come." He was the "last Adam," the "second man" who was the great Head of all His people; but the last Adam was before the first one, set up from everlasting or ever the earth was, and "His delights were with the sons of men" before one of them had been formed.

“ His glorious eye surveyed them
 Ere stars were seen above ;
 In wisdom then He made them,
 And died for them in love.”

I have purposely refrained from giving you “ chapter and verse ” for the words quoted and assertions made in this paper, but beloved young friends search for yourselves and see how God’s Word is full of the glories *not* of Mary but of JESUS, and never let any one persuade you that He is less than God, while He is yet the tender, loving, compassionate Man ever ready to listen to our cry and sympathise with our sorrows.

He must be both divine and human to be our Saviour; He must be able to lay His hand on God and on us; and He who says, “ Look unto Me and be ye saved,” can add, “ for I am God, and there is none else beside Me.” O may we *know Him*, and may He be all our hope, delight, and confidence for ever and ever. Amen.

MYSTERIES AND MERCIES.

BY PASTOR R. MUTIMER BRENTFORD.

THE ancient Israel were commanded by Moses, to “ remember all the way that the Lord their God had led them,” and it is well for all the people of God to do likewise. But it is also of great importance for the future to listen to a voice that is heard loud above all the noisy human tumults of time, speaking these words of faithful promise to His troubled heritage, “ I will bring the blind by a way they knew not: I will lead them in paths that they have not known, I will make darkness light before them, and crooked things strait. These things will I do unto them, and not forsake them ” (Isa. xlii. 16).

It is distinctly stated by our God, that He has fixed upon a “ way ” by which to bring us, and mapped out “ paths ” through which He purposes we should be led in the pilgrimage of life; and He has so arranged that the web of life is not woven all of black, nor yet all of purple; it is “ a coat of many colours,” and for that reason is frequently a badge and pledge of a Father’s fondest love. The decree is fixed from of old, that in labour and sorrow shall man eat all the days of his life, and that thorns and thistles shall grow up side by side with the herbs and flowers of the field, and that decree remains unchangeable till the curse of sin be wiped out from human doings and from human hearts. In the meantime we “ sow in tears and reap in joy,” and there comes to all of us, alternately, the winter, when the night is starless, and the earth is silent desolation, but that is followed by a glorious summer of rejoicing, when the sun is shining in his strength, and the floral life is bursting forth into beauty and fragrance. How sweet to remember that the same ever watchful providence, which paints the lily in its glory, which clothes the field in its verdure, and which feeds the sparrow with its daily crumb, numbers the very hairs of our head, and cares about the minutest events of our troubled history. That same Hand which prescribes the spheres their circuit, which gives the sea its impassable limits, which sends the winds on their appointed course, and which holds all the forces of the universe in its iron grasp, has also fixed the bounds of our habitation, for we come into the world, not like apples on the

ground, shaken by some accident from the parent stem: we are placed here, not as mere wisps of straw, to be blown about by every sportive wind: for in every advancing footstep of life's journey, there rises fresh evidence of fact that we are here according to the purpose of God. Although, the "way" to us may be dark, rough, and very crooked, yet to Him it is plain enough.

The mysteries in the path to us, does not alter the fact, that our steps are ordered therein. "Known unto God are all His works from the beginning of the world;" dwelling in celestial light, all things are naked before Him. We know not what a day shall bring forth; we think our mountain shall stand strong and never be moved, but alas! we have seen it crumble beneath our feet. We say, "To-morrow we will buy and sell and get gain," and the morrow finds us cold in death. We may read the stars, count their numbers and call their names, but we may not read the records of our future, excepting as we turn over its closed leaves, page by page, and when the last leaf is turned, there comes an end of life, and perchance the end of mystery. In the meantime, we may expect the heaven, ordained mixture. With the thorn in the flesh, comes the grace to bear it; with the crook in the lot, stands the promise, "I will make darkness light before them, and crooked things straight:" so that, like Samson's riddle, "Out of the eater shall come forth meat, and out of the strong shall come forth sweetness." The dark cloud shall be brushed aside by radiant sunbeams. "The shadows shall flee away, the rain be over and gone, the flowers appear on the earth, the time of the singing of birds come, and the voice of the turtle be heard again in the land." It is thus God mingles our cup of life with bitters and with sweets, never smiting us with both hands, but causing the hemlock and the balm, the bane and the antidote, to be given in proper season. He tempers the wind to the shorn lamb; strengthens the back by His all-sufficient grace for the cross it has to bear; and that so soon as the trial has served its purpose the rod of correction is laid aside, and the apple of comfort is put into our hands. When Jacob cries, "All these things are against me," the answer to his mistaken murmur is, "the granaries of Egypt," and an old age full of years and honours. When Elijah lies down to die in the cave, and, wrapping his head in his mantle, declares he is weary of life, since he is only left faithful among the faithless throng; what follows is, the still small voice, and seven thousand that never bent the knee to Baal, and translation to heaven, with celestial pomp and glory. When the widow's barrel of meal is empty and her bottle of oil exhausted, and hungry death stares her in the face, the messenger of God appears, and blesses her with undiminished plenty. Now these things are written for our learning, that "we through patience and comfort of the Scriptures might have hope."

Now it is not difficult to understand the *wherefore* of such providences; nor is it of small importance, that we should learn the object for which they are sent. Their design is disciplinary, for our profit, that we might be partakers of His holiness. All these earthly sufferings are corrective, not judical; chastisements in themselves are very painful, but unspeakably precious in their final issues. The vine must be pruned, the garden weeded, the restive steed must be held with bit and bridle, and the sick man must drink many a nauseous draught, or death may supervene. God chooses His people in the furnace of affliction, and He tries them as silver

is tried, and purges them as gold is purged, but while the process is going on, the Christian finds his support in the promise, "These things will I do unto them, *and not forsake them.*" *The ever present God.* Hence with the poet we can say—

"I can do all things and can bear,
All sufferings if my Lord be there."

The man who has God by his side; who leans his weight upon Him to whom belongs the strength of hills; who seeks Him in perplexity, and prays to Him in all trouble, and trusts Him as *One* who "cannot deny Himself," who has learnt to pillow his aching head and sob away his grief on the warm and loving breast of infinite love, feeling that the eternal God is his refuge, and that underneath are the everlasting arms, such a man has robbed all mystery of its terror, and all sorrow of its sting; and though he walk through the valley of the shadow of death he shall fear no evil, for his God is *with him*, His rod and staff do *comfort him*.

"We cannot fail with such a prop,
As bears the world and all things up."

Then tried traveller, while being led by a way you know not, lean upon the *purpose, power, and promise* of your *guide*. And as you journey may you be enabled to sing "unto Him that is able to keep you from falling, and present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"The happy people."—Psalm cxliv. 15.

TAKING the verse in the connection in which it stands, it leads us to conclude that the true source of happiness is found in a living conception of the things of God; this the writer had found by the experience he possessed, and therefore, like a true patriot, he felt exceedingly anxious for the well-being of the community in general, and posterity in particular. The true man ever seeks the good of others, and exemplifies on all occasions a sincere regard for his neighbour's temporal and spiritual prosperity. It should not be forgotten that even if the good man be more successful than his neighbour it does not *decrease* that true patriotic feeling which exists in his heart. This is admirably exhibited in the general conduct of the Psalmist. A kind providence had lifted him from obscurity to dignity; but the opulence and glitter of the palace—the glory of the crown—the power invested in his hands as king, never obliterated the true feeling of benevolence from his heart.

True benevolence, philanthropy, and goodwill should ever characterise the disciples of the Lord Jesus Christ in whatever capacity they move. It should be observed that David regarded the divine blessing as absolutely essential to personal and national happiness. We would echo his words, and seek to imitate him in his noble and Christ-like example. For truly in this he has given us the true spirit of evangelical Christianity. Self-denial, self-sacrifice for others' good is the grandest exhibition of the mind of Christ: and such conduct will ensure profound happiness to all who from pure motives may seek thus to act. On the other hand,

love of ease, selfishness, is ever narrow—the parent of excuses, engendering wilful neglect of opportunities to do good—knows nothing of visiting the sick, or relieving the poor—never seeks to gather the children to teach them the “Old, Old Story.” Such individuals are as a rule *lean, barren, and miserable*. Into their secret we do not wish to enter.

Happiness is a desirable condition. This is a deeply wrought conviction of the majority, if not of all men. To secure it many things are resorted to—each seeks happiness in his own way. But, when we are made the subjects of divine grace, we are led to see that the things we thought were best conducive to give contentment were only calculated to bring dissatisfaction, discontent, and unhappiness. Hence spirit-taught men are led to recognise the fact that God is the giver of all good—that from Him every good and perfect gift comes. The lesson taught here is that men may adopt various methods and have many projects, but these apart from God cannot yield tranquility or delight. One cannot well overlook the wisdom of the “Royal Bard.” I mean that he began at the right place. He considered the condition of the rising generation as of primary importance. He intimates the necessity of *right* instruction being imparted, so that the children may be taught the way to secure happiness—if it be only temporal happiness, a desirable end would be accomplished. The proper tuition of the young is of untold importance, and to my mind of infinite magnitude. The old injunction is still full of wisdom: “Train up a child in the way he should go.” If then the future of this great nation of ours is to maintain the glory of the past, great care must be taken of our children’s education. If the Popish craze and Ritualistic errors are to be defeated, and the glorious doctrines of salvation through the sacrifice and mediation of Jesus Christ are to continue to be the grand bulwarks of the future, then take *great care* of the children. Let pastors preach and teachers instruct, and Christians pray that the children through divine mercy may find that happiness is found in following the cardinal truths of Christianity—“Let Thy glory appear unto our children.”

The source of true happiness lies in the privilege of knowing God. Temporal blessings are of inestimable value. At the same time destitution of spiritual blessing is deplorable! Without spiritual knowledge all other possessions are comparatively of little value, but the possession of spiritual illumination enhances the value of all other possessions. This leads us to an important consideration. Naturally we are “afar off.” Then the thought comes, By what means can we come into this condition of happiness? The answer would be, The only way is *via* the Cross; the Lord Jesus as our substitute is the only reconciling medium. If then we are enabled by the Holy Spirit to trust our all in His hands, then will follow tranquility, joy and peace in believing. To be really happy we must possess right apprehensions of the perfections of Jehovah, as seen in His providential care over us, the wise and loving arrangements of His grace in forgiving, sustaining, comforting, enriching and glorifying His eternally loved people. And further, the possession of implicit faith in the fulfilment of all promises connected with our present and future life, and a deep interest in God. This will undoubtedly procure deep and abiding happiness to our nation and families, and may it be the star of hope on the horizon of our dear ones! May you, dear reader, ever realise the all-prevailing presence of Him who is our dwelling-place in all generations.

GOD'S COMMAND TO OBEDIENCE.

BY JAMES E. FLEGG.

"We ought to obey God rather than men."

ONE cannot but admire the noble stand taken by the apostles on this occasion. True! this council had charged them not to preach in the name of Christ any more (see Acts iv. 18.) But what of that! These men had received another charge, and that from a higher authority. When they were cautioned at first, they put the pertinent question, "Whether it be right to hearken unto men more than unto God judge ye?" Jesus Himself had told them to do it, and do it they must; and will rejoice, if needs be, in suffering shame for His name.

Are you, dear reader, doing as they did? for it is true now, as then, "We ought to obey God rather than men." What? say you—preaching! not necessarily that. Are you as deeply impressed with the importance of Christ's command as these men? There are some of our friends who have professed an allegiance to King Jesus, and who, for some years, walked in the way of His commandments. But, either consequent upon removal, or from some other cause, their membership is allowed to lapse. In course of time, however, they are found once more in a locality where a Church exists like to that of which he or she was formerly a member. These friends rest content, however, with mingling in public worship, without manifesting any desire to again be associated in Church fellowship, and walk in *all* the commands and ordinances of the Lord blameless: and if the subject is mentioned in conversation they try to fence it. Reader, are you of this class? If so, I would remind you of the sentence which stands at the top of these few lines, "We ought to obey God rather than men." The beautiful and solemn ordinance of the Lord's Supper was intended to continue as a Church observance "till He come." Are you honouring your Lord by your abstinence? Are you not rather dishonouring Him by ignoring His authority, at all events in this particular matter? *You know* the joys of Church fellowship and Christian communion. Why this neglect? Why neglect a service so instructive? for as often as ye eat this bread and drink this cup ye do show forth the Lord's death. Surely a disciple should be obedient to His master!

Again, there are many friends who meet regularly with us and are one in sentiment, who have as clear a knowledge of, and are as earnest in their contention for, the faith once delivered to the saints, as any Church member. These also approve our form of Church order, as being in harmony with Scripture teaching. Yet, for some reason or other, they refrain from an open avowal of discipleship; from publicly professing their faith in Christ Jesus. Reader, are you of this class? If so, why? I would put the above sentence in the form of a question and ask you: Ought we not to obey God rather than men?

Do we not rejoice in being under law to Christ? If so, why should we make choice between the commands of our King? Why choose between negative and positive? You would shrink from willingly and wilfully doing what He has expressly *forbidden* to be done; why should you not as readily shrink from neglecting to do what He has expressly *commanded* to be done by each follower of His? Do you say, dear friend, there are many good and gracious men who have lived and laboured, served God and died, who never were baptized; who even deemed it unnecessary?

Granted. And granted, too, that many good and gracious men have lived and died, who believed that some other method would answer as well as that practised by the apostle. What is the apostle's answer? "We ought to obey *God* rather than men."

But, further, do you say you approve all this, and when the matter is sufficiently clear then you hope to become a Church member, and an open disciple? May I ask in what way you expect the matter to be made clearer? You cannot find simpler language than that in which the command of Christ is expressed. The record of the practice of the early Christians is equally plain in the Acts of the Apostles. There was

• NO TIME BETWEEN.

They believed and were baptized. There is but one question, Dost thou believe? If thou believest will all thine heart thou mayest. Yea, we ought to obey God rather than men. If it was right then to be baptized on belief, it is so now. If, therefore, you are one who is resting alone in the Lord for salvation, a believer in the Lord Jesus Christ, I would use the words Ananias used when addressing Saul of Tarsus and say, "And, now, why tarriest thou? Arise and be baptized, for we ought to obey God rather than men."

Jesus says, "let each believer
Be baptized in my name;"
Thus Himself in Jordan's river
Was immersed beneath the stream.

Wood Green.

"MULTUM IN PARVO."

BY J. JENNER.

As Adam is in all his offspring by original sin, so Christ is in all His people by regenerating grace; and it is a good sign when the soul feels to want something, and hardly knows what.

When the Saviour died there was an end to all penal sufferings and legal ceremonies, and from that time he that killeth an ox (as a sacrifice) is as if he slew a man; and he that offers a lamb, as he that cuts off a dog's neck; and such are no longer *God's ways* but their own (Isa. lxvi. 3).

To love God is to hate ourselves, and to know nothing out of Christ; not to kill, or commit outward sin, is the righteousness of hypocrites. "Cursed are all those who perform the works of the law—in the letter merely," as said Luther.

Jesus, as His people's Surety, went into the prison of God's wrath, and came not out till He had paid the uttermost farthing. He asked no abatement, and sought no compromise; and now justice, that condemns the world, demands the salvation of all for whom He died, and becomes the Guardian of His people's rights.

There is not a blessing designed, procured, applied, or enjoyed, but by Christ. Through Him sin is dethroned; Satan a captive: death has lost its sting, and the grave its victory. He is the Angel of angels; the Prophet of prophets; the King of kings; the Priest of priests; the Apostle of the apostles; and in what He undertook, His hand always performed His enterprise; and His people, being complete in Him, are entirely free and eternally safe.

Christ, from the dignity of His person, paid the debts of millions at once—all that the Church owed; while they that die in sin can never pay the score; as lying in prison is not the way to pay debts, but is the place to suffer for non-payment.

Jesus was under a law that neither man nor angels were ever under, that

was, a *mediatory law*. As such, He did nothing of Himself but what he saw the Father do (John v. 19)—viz., what He had *direction* from the Father to do. It was in this sense that the Father was greater than He, and loved Him as His Son, yet bruised Him as our Surety. His work was *given* Him to do, and He *finished* it, and reigns as Mediator at God's right hand by virtue of it.

The Word of God is the pool of water, and the Holy Spirit puts power into it to make it healing. And the Lord blessed the apostles' preaching more than He did His own. God seldom works without means, and means can never work without God.

Electing grace will never keep company with a Pharisee, but is well pleased with the poor, the halt, and the blind, and chooses them for its guests, and is both rich and liberal to such; and the only qualification is to feel one's-self unworthy and ill-qualified.

Neither the decrees, prophecies, nor promises of the Bible will stand with contingency, for whatever is contingent is not sure of coming to pass.

(*To be continued.*)

ONLY NINE MONTHS SEPARATION.—THE LATE MRS. HIGHAM.

Mrs. MARY ANN HIGHAM, widow of the late Mr. T. Higham, of Walworth, fell asleep in Jesus at Camberwell-grove, on Jan. 15th, 1896, after several months of intense suffering, patiently borne, aged 64 years. She joined the Church at Mount Zion, Hill-street, Dorset-square, in 1848, at the age of 17. She was baptized by that great man, John Foreman, and during her early married life was frequently the hostess of many of the old standard-bearers, such as George Murrell, I. Milner, W. Palmer, J. Hazelton, J. Pells, W. Ashby, J. Anderson and many others who now rest from their labours. On her husband taking the pastorate of the Avenue Chapel, Camden-town, in 1860, she joined that Church, and on her removal to Walworth, in 1871, she cast in her lot with the Church at East-street, under the pastorate of Mr. W. Alderson. She was always a staunch Strict Baptist, but full of loving toleration towards those that differed from her sentiments. She was a quiet, earnest Christian, and during her long sufferings her faith never wavered, and her mind was always contemplating the better country she was so fast nearing. The funeral took place at Norwood Cemetery on Jan. 21st. A large number of friends from Hounslow, Wandsworth, and other Churches were present, in addition to her own family and friends from East-street. The service was conducted in the chapel by Mr. J. Bush, of Kingston, and at the grave by Mr. E. T. Davis, her pastor, in a most solemn and impressive manner. It is worthy of note that the grave had been opened only nine months previously to receive the remains of her dear husband. Only nine months separation.—T. H.

[We deeply sympathise with the family in this another bereaving dispensation through which they are called to pass; coming so quickly upon the going home of our beloved brother T. Higham. We trust the family may realise supporting and sustaining grace.—J. W. B.]

“MY DAILY MOTTO.”

“Take, therefore, no thought for the morrow.”—Matt. vi. 34.

I HAVE nothing to do with to-morrow,
My Saviour will make that His care;
Should He fill it with trouble or sorrow,
He'll help me to suffer and bear.

I have nothing to do with to-morrow,
Its burdens, then, why should I share?
Its grace and its strength I can't borrow,
Then why should I borrow its care?

THE PULPIT, THE PRESS, AND THE PEN.

SERMONS.

Constraining Love. A sermon by Mr. W. Wren, preached at Providence Chapel, Bedford. April 24th, 1895, One Penny, of the Author, 16, Asburnham-road, Bedford.

The sermon is full of thought; it is instructive, edifying, experimental and truthful. We have much enjoyed perusing its pages, and can confidently recommend it to our readers.

Thy Name. A sermon by T. Bradbury, preached at Westwood, New Jersey, U.S.A., Saturday afternoon, July 27th, 1895. London: A. Batchelor, 3, Bromar-road, Camberwell, S.E. One Penny.

Full of Gospel truth, and such as suits the poor, tried believer on his pilgrimage to the celestial city.

Election. (Another sermon by the same Author, who well understands the subject treated upon).

Brixton Tabernacle Pulpit. What is the New Births? One Penny. London: R. Banks and Son, and of the author. The subject of this discourse is worked out in an intellectual and scriptural manner. We hope it may have a large circulation.

SERIALS.

Quarterly Record of the Aged Pilgrims' Friend Society. Gratis. Published at the office of the Society, 83, Finsbury-pavement, London, E.C.

The Quarterly Review appears in a new, neat form; illustrated. Every one of our readers should possess a copy and introduce it to their neighbour; its appearance, and subject matter, is calculated to attract the attention of the most affluent, as well as those in more humble circumstances. The object—that of assisting the aged pilgrim in his declining days, is one in which everyone, young or aged, can assist, if it is only in the circulation of the *Quarterly Record*.

Australian Particular Baptist; Life and Light; Here and There are, full of solid truth, pithy pars., and savoury sentences.

The Gospel Magazine. London: W. H. and L. Collingridge, Aldersgate-street, E.C. Sixpence monthly.

The December number contains an illustration of the tomb, or memorial stouë, to the late Dr. Doudney, which is raised in the Cemetery at Southsea, as well as much spiritual matter.

Communion Addresses and Sacramental Services, According to the Practice of the Church of Scotland. With suitable Psalms and Hymns. By James Forsyth, M.A., D.D., minister of the Caledonian Church, Holloway-road, N. (London: Robert Banks and Son, Racquet-court, Fleet-street, E.C.)

We have perused the pages of this volume, which contains much excellent matter, some of which is most sublime and pathetic. The book concludes with prayer for "Our Queen, judges, magistrates, the young, the aged, the infirm, the poor, the bereaved, and the dying," couched in terms both simple and eloquent. The work is beautifully bound, well printed in new type—pica old-faced—with proper space between the lines, good margin, &c. Many old-fashioned Presbyterians would like it.

Old Jonathan Sheet Almanack. London: W. H. & L. Collingridge, Aldersgate-street, E.C. One penny.

Suitable to hang on the wall of kitchen, parlour, or counting-house. Illustrated. A text for each day. Post Office and other information carefully got up, and arranged.

Leaflets. (Compiled by Mrs. A. Bennett, Boughton, Gifford, Melksbam, Wilts., 2d. and 3d. per doz., 1/6 and 2/- per 100.

Suitable for general distribution or enclosing in letters. In poetry and prose, "Semper Eadem," "Remember," "It will come to an end," "Eternity," are the titles of some to hand. They are truthful, experimental and comforting, and can be had of the author as above.

The Blasphemy against the Holy Ghost. What is it? By Rev. Robert Sewell. London: H. R. Allenson, 30, Paternoster-row. One Penny.

This is a question which has caused much trouble to a great number of God's people. The little brochure before us contains some thoughts calculated to be helpful to many whose minds are exercised on this subject.

I LIVE, but not I: it is my Beloved that liveth in me. I love myself, but not with my own, but with the love of my Beloved that loveth me. I love not myself in myself, but myself in Him, and Him in me.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A MEMORABLE DAY AT PROVIDENCE, SLAITHWAITE.

SATURDAY, January 4, 1896, the annual tea and meeting of the Church and congregation was held. Arrangements for a substantial meat tea were made by the ladies, and much appreciated by the 200 friends who partook of the same.

The public meeting was held in the chapel, presided over by Mr. Samuel Lunn. After singing Mr. Bolton read 1 Thess. v., and Mr. Joshua Garside sought the Lord's blessing.

The chairman was highly gratified to see such a large attendance of the Church, congregation, and friends from neighbouring Churches, and sincerely wished one and all a happy and prosperous New Year in the name of the Lord. He believed there were many in the congregation whose hearts the Lord had touched, and earnestly hoped that they would soon make it manifest by casting in their lot with His dear people. The chairman also referred with gratitude to God for the excellent way in which the pulpit had been supplied.

Mr. F. Matthewman, of Rehoboth, Lockwood, spoke on "Christ's care for His Church," and gave a most Scriptural and experimental address. The love of Christ to His Church was eternal, boundless, and nothing can separate from Him, for "Jesus Christ is the same yesterday, to-day, and for ever." On the subject of prayer, the speaker drew attention to the prayer of Christ: "I pray not for the world, but for those whom Thou hast given Me out of the world." He prayed for those who are in mystic union with Him, and each one shall come, in His time, into possession of that glorious kingdom which is incorruptible, undefiled, and that fadeth not away. The care of God was over His ancient Church in the wilderness, feeding them all along the way, and giving them streams from the rock. And so His goodness still follows us day by day. Christ's care of His people is towards them even before it is personally manifested to them, and each might say,

"Determined to save, He watched o'er my path.

When Satan's blind slave I sported with death."

And, therefore, this care of Christ for His Spouse is fraught with encouragement, and is a source of strength.

Mr. John Booth, of Thurlstone, addressed the meeting on "Christian fidelity to the doctrines and ordinances of the Gospel." He believed it was their intention to adhere to the doctrines of the Gospel honestly, practically, and faithfully. The three Hebrew youths were determined to stand to the truth of God. The apostle Paul was faithful

even unto death. Luther before the Pope's tribunal, the martyrs at Smithfield, and others, had shown that they were God's heroes, and were valiant for the truth. He believed that the doctrines and ordinances should never be separated, being alike divine in their origin and authenticity.

Mr. W. Brundish, of Manchester, an old disciple and able minister of Christ, called attention to "The importance of Christian unity." He considered his subject was preceptive, and very important. From his study of the Word of God there seemed to be more therein of precept than experience. He would divide his subject simply as it stood:—(1) Christian; (2) Unity; (3) Its Importance. 1. Christian. In regard to Christianity it was now world-wide, there being Christian communities in America, Australia, and on the continents and islands of the sea. Christianity is now very powerful, even more so than was Judaism of old; and he believed that Christian civil government would yet rule the world. Why are we called Christians? Is the name of divine authority? Decidedly, No! Believers were called "saints" up to the time when they received their present name. The Jews hated the name Messiah, and so this name Christian is of heathen origin, and was first used as descriptive of the followers of Christ at Antioch. To-day congresses, synods, associations, &c., are Christian more from a doctrinal standpoint than any other. We have the model Christian Church sketched in Acts xi. 13—30. The model Church held pure doctrines, and enjoined a consistent walk in accordance with Gospel precepts. 2. Unity. What light is to the world unity is to the Church, and hence its members should be of one heart, one soul, and one faith. No Church can have a mixture of free-will and free-grace believers. Open and strict communion were antagonistic. The fact was, there must be genuine *athinity*, and then there would be unity (Psa. cxxxiii.). 3. The importance of Christian unity. In regard to divine truth and ordinances there could be no giving way, no concession, and no surrender. Where unity was lacking there would be no increase in the Church, and enquirers would be filled with suspicion and fear. He, therefore, earnestly called upon them to preserve this unity through the help of God.

The usual votes of thanks were accorded, and the interesting meeting closed by singing the doxology.

CROYDON (SALEM).—A very happy day was realised by Salemites and their friends on January 30th, being their New Year's meeting and eleventh anni-

versary of pastor's settlement; also on this day the members and friends were hoping to celebrate the funeral of their entire chapel debt, and, praise the Lord, they were not disappointed. A good company assembled in the afternoon to hear Mr. Dolbey. After a time of spiritual refreshment, from feeding upon the precious truths that fell from our dear brother's lips, we adjourned to the spacious school-room and partook of an excellent tea which our kind lady friends had provided. But the event which added much to the enjoyment of the day was the presence of Mr. and Mrs. W. Beach, of Chelmsford. Our dear and venerable friend was the moving cause of the chapel being erected, and the first subscriber, and had now come to preside at the evening meeting to help us, and rejoice in the great things the Lord had done for us, especially as the kind gentleman who came forward with his noble offer to give half the remaining debt if we could raise the other half was his own nephew. We now tender our best thanks to him, and to all friends who have sent us kind help, and thus enabled us to meet our friend at the appointed time, and entirely remove the debt. The evening meeting commenced with hymn and suitable prayer by brother Lawrance. The venerable chairman gave a deep, thoughtful, and most telling address, which was referred to by all the after speakers. Then came the pastor, Mr. Horton, with his brief review of his eleven years' pastorate; this included a most clear and elaborate financial report. The whole was of a God-glorifying character, and much appreciated. Brother Dolbey followed with a soul-stirring address. Brother Box, after loving greeting and congratulations to the chairman, gave us a chain of gems of thought, sweet and suitable for the occasion. Brother E. T. Davis was never heard better. Brethren Copeland and Sandell spoke with great fervour. The divine presence was blessedly realised by speakers and hearers. After singing, "All hail," &c., brother Cullingford concluded in prayer, but his heart seemed full of praise as well as prayer. The collections were good, and with the noble gift of our kind friend it was found an entire removal of all debt, but the debt of gratitude was the great blessing vouchsafed. Oh, Lord, send now prosperity!
—J. C.

EGERTON FOSTAL, KENT.—The Word says: "If the promise tarry long, wait for it." I am very pleased to tell you the Lord has again visited His vineyard at Egerton Fostal, Ashford, Kent, where for many years the late Mr. R. Y. Banks laboured indefatigably until old age compelled him to give over, which was about seven years ago.

Since that time the pulpit has been supplied by ministerial brethren—viz., Bridgland, Hancock, Parker, Tong, Barton, Beadle, Jarvis, and Moat. The Word has been blessed, and peace, love, and unity prevails; and on Wednesday, January 22nd, it was the privilege of Mr. John Moat, of Bethersden, to immerse five candidates, in the presence of a large number of people, after speaking from the words: "What mean ye by this service?" (Exod. xii. 26). May they go on from strength to strength, rejoicing in the Lord alone, and may others be brought to confess their Lord in this little hill of Zion, is the prayer of—ONE WHO WAS THERE.

CHATHAM (ENON).—New Year's services, January 19th and 22nd. Once again spared to enter upon another year, dear friends assembled to heartily acknowledge the sustaining and delivering hand of the God of truth and grace,

"Whose mercies still endure,
Ever faithful, ever sure."

Brother J. Gardner spoke to us from Exod. xii. 2, and 1 John iv. 7, with liberty and sweetness. Brethren White and Box visited us on Wednesday, 22nd, and were happy in the service of the Master while exalting the Lord Jesus in speaking from 1 Cor. i. 18, and Solomon's Song vii. 1, respectively. The services were found to be very helpful and edifying, sweet forerunners of the blessed time and place,

"Where congregations ne'er break up,
And Sabbaths have no end."

The Lord alone be praised.—E. C.

PROPOSED FORMATION OF A CHURCH AT SWANSCOMBE, NEAR GREENHITHE, KENT.

FOR a few years past a small number of lovers of the truth in this locality have been gathered together in a meeting-room, and the Word has been preached on Thursdays by Mr. Shaw, of "Salem," Brighton, and by other ministerial brethren on Lord's-days.

The blessings of God have been bestowed, and the friends are waiting and watching for His leadings into the forming of a Church. In connection with them there is a Sunday-school, well-attended, and carried on by a loving band of workers.

It was our pleasure to be present on Thursday, February 6th, the occasion of the annual meeting. Tea was provided in the afternoon, of which a goodly number partook.

Public meeting was presided over by our esteemed brother Mr. Shaw, who takes a great interest in the work carried on in Swanscombe. After singing, reading the Word, and prayer, the accounts for the past year were submitted and passed. We were glad to

find a Building Fund had been started, and there being a small balance it was deemed expedient to appoint a treasurer. It was proposed and agreed that Mr. Shaw be appointed, and in responding our friend suggested that an early purchase of a freehold plot be effected, towards which he had promised £5, and another friend £1. He also stated he would be pleased to receive donations towards this desirable object.

The business portion of the meeting being finished, our brother Mr. West was called upon to address the friends, which he was helped to do to the edification and rejoicing of those present. Addresses were also given by brethren Cole (of Lessness-heath) and W. F. Waller, and a pleasant season was closed by singing the doxology. The Lord bless the efforts of God's people in this district, prays—"SERVITOR."

INFANTS' FRIEND SOCIETY.

58TH ANNUAL MEETING.

An encouraging meeting was held in connection with this Society on Tuesday, January 28th, at Mount Zion, Hill-street, Dorset-square.

Mr. C. Wilson, who occupied the chair, opened the meeting by announcing a hymn and reading Psa. lxxxv. He then expressed his thankfulness to God for sending us a pastor, and spoke of this Society as a Home Missionary Society. He said that in connection with it the Word of God was taken to, and read in, the homes of those who, perhaps, never enter a place of worship. He encouraged the workers by reminding them of the promise, "My Word shall not return unto Me void."

After the report had been read, Mr. Bush spoke a few cheering words, basing his remarks on Titus iii. 8. He contended that we, as believers in the doctrines of grace, should be the first to help those around us, remembering who hath made us to differ.

Mr. Realf addressed the meeting from Isa. lii. 1, dwelling very sweetly on the different garments provided by Christ for His bride.

Mr. Dadswell made a few remarks from the text: "And they took knowledge of them that they had been with Jesus." He reminded us that without the love of God in our hearts all these actions are as nothing, and that it is fellowship with Jesus which is the source of our strength to serve.

Mr. Beecher, who spoke from Prov. xxxi. 26, 27, remarked that no true work for God shall ever fall to the ground, but that He who seeth in secret shall reward openly. He also reminded us that our Master has promised us all needed wisdom.

Our pastor then spoke from Job xvii. 9. He spoke of every Christian work as an enterprise in which we have

to climb mountains of difficulty, and sometimes to go down into valleys of depression, and that we are, therefore, at times, tempted to go back; but He has promised, for our encouragement, that we shall hold on our way, and our service be owned and blessed of Him. We feel our weakness, but the promise is sure.

After singing part of "All hail the power of Jesus's name!" the meeting closed with prayer.

May our loving Master bless the quiet workers.—M. E.

PORTSMOUTH (REHOBOTH).—On Wednesday, February 5th, we held our first anniversary services at Clarendon Hall, Clarendon-street, Landport, Portsmouth, at which a goodly number attended. The sermon was preached by our dear and esteemed friend, Mr. John Hunt Lynn, of Dacre Park, London, from the words, "Little children." He gave us a most instructive sermon. In the evening, after a pleasant tea, at which about 70 sat down, another meeting took place, the chair being most ably filled by Mr. Calton, of Southampton, who read Psa. xxiii., and engaged in prayer. He then addressed the meeting on his former experiences at Portsmouth, between 40 and 50 years ago, in hearing Mr. Cakebread, Mr. James Pert, and others; how, in the zeal of youth, he was blessed; and our meeting that day reminded him of the past. Our beloved pastor, Mr. O. H. Cudmore, gave us a brief account of our position, financially and numerically; also illustrating God's goodness to us as a little Church (since the formation on Sept. 19th, 1895, and also from the commencement on February 5th, 1895) from the words: "The Lord is there." Many had been the vicissitudes through which we had passed. Sometimes fears ran high that the doors would be closed, but "the Lord was there" to keep them open, and at length sent along seven brethren and sisters, making in all ten, to form the Church. All came forward right nobly with the much-needed cash, so that we are clear financially. In the month of November a Sabbath-school was opened, about 30 dear children attended, which had now grown to 83. Some difficulty was at first experienced in getting teachers, but "the Lord had been there," and sent along sufficient help for the present. The chairman now called on brother John Hunt Lynn, who gave us many salutary admonitions, and ranged through the Word in a most blessed manner, encouraging us to continue instant in prayer, in season and out of season, for the divine blessing on our dear pastor's labours of love and work of faith in our midst, that God may bless the provision of His house through the word spoken. Friend Jordan gave a few choice words from

Ps. cxv., testifying to the blessings received in the means of grace at the prayer-meetings, also at the services, under much affliction; how God sustained him, and sanctified every trial, loss and cross, exhorting those present who were tried as to their soul's salvation to patiently wait, for God would be gracious. We now sang, "Blest be the tie that binds," etc. The whole of the addresses were interspersed with hymns from the Anniversary Hymn Sheet, No. 15, by R. Banks & Son, Fleet-street. Prayer was offered by the chairman; and after the usual votes of thanks, spoken to by brethren Calton, Cudmore, and Barnett, the singing of the doxology brought a most enjoyable day to a close. Collections at both meetings were liberally responded to.—J. S. JORDAN, Hon. Sec.

INTERESTING SERVICES AT STOKE ASH, SUFFOLK.

OUR annual teachers' meeting was held on January 30th. A goodly number sat down to an excellent tea provided by our good sister, Miss Bean. At the evening meeting the large vestry was well filled, showing that still, at Stoke Ash, a very great interest is manifested in the welfare of the young. This meeting was presided over by Mr. J. Hitchcock. The report read by the secretary, Mr. S. Buck, was very satisfactory. The business part of the meeting was pleasantly and quickly transacted; and interesting, stimulating addresses were given by our superintendent, Mr. L. Moss, and our brother H. Lock. All things here must come to an end, so this happy, interesting meeting was brought to a close by singing the well-known children's hymn, "Around the throne of God in heaven," and prayer by a young teacher, who not long since was a scholar in our school.

Our pastor has not been able to meet with us since December 22nd until Lord's-day, February 9th, when, in answer to many prayers, we were favoured once again to see his face, and hear his voice in our midst. The children in the school, the aged pilgrims, leaning on their staffs for very age, fathers, mothers, and young people were alike all glad to see him.

"PLEASED TO SEE YOU!"

"Pleased to see you!" was the greeting he received on every hand. We are very thankful for what the Lord has sent us by other brethren during Mr. Hill's absence; but, somehow, Stoke Ash does not seem like the same place without its venerable pastor. He feels the infirmities of age fast creeping upon him; and though his mind is fresh, varied, and vigorous, he cannot work as he would like to, and as he once did.

May the Lord spare him yet for years to come to blow the Gospel trumpet in

Zion; and send some young, earnest, gifted, truthful, hard-working servant of His to assist our pastor in his declining days. So prays the Stoke Ash Church, and also your Suffolk correspondent—P. BARRELL.

P. S.—The writer once heard the late Editor of the E. V. & G. H. (Mr. W. Winters) say members of Churches should consider themselves pillars. What are pillars for, he asked, but to support the building? Needed just as much when the summer sun is shining as when winter storms are howling. So members of Churches should remember the Church is the wilderness. We must not expect perfection. Churches have their dark as well as their bright days. If we are favoured to have a home among God's people on earth which secures us so much joy, may we be helped in the day of adversity as well as prosperity to fill our places, give our support, cling to the Rock of Ages, and wait upon God, until the tide returns. "Revive Thy work, O Lord!" prayed Habakkuk, in the days of yore. So pray many of God's people now, among the number—P. B.

ABOUT FLEET, HANTS.

DEAR READER.—On Saturday, Feb. 8th, I took train from Waterloo to Fleet, in Hampshire—"Bournemouth-without-the-sea," as it is not inaptly called. Here we have pine trees, and woodland, and heather, and the inland lake; here, too, may be seen on the highway at eventide the oil lamp and the electric light in friendly rivalry to illumine the path of our feet. If you would have an object-lesson of woodland settlers' homesteads and homes, go to Fleet.

If you are seeking a healthy, picturesque, and interesting place for rest and restoration,

GO TO FLEET.

It was here, about 50 years ago, maybe, came schoolmaster William Webster. I am afraid our Editor will not allow me sufficient space to tell you of his providential, anecdotal coming; but they will tell you all about it when you

GO TO FLEET.

Here William was called of God, undoubtedly, to preach and teach and visit; many were born again of the Spirit through his instrumentality; and a Baptist Church was formed, meeting for worship under the pastorate of brother Webster, in what is now a comfortable and cozy dwelling-place, rejoicing in the suggestive name of "Ebenezer Cottage."

'Twas here our sister Higgins and her son gave me such homely and generous entertainment, as they are wont to give to all the sowers of the seed, who come

to preach the glad, clear sound of a free-grace Gospel in the little Baptist chapel, which was erected by and for the Strict and Particulars about 40 years ago—though our Open Communion friends held it till some four years back, when they launched out in a fine new tabernacle for themselves.

A little more than twelve months ago our consistently Close Communion brethren took possession of the old chapel, the Word was much blessed amongst them, and is so still; a Strict Baptist Church has been formed; and here we have life, sweetness, peace, love, activity, and all the graces of the spirit of life in Christ Jesus flowing through consistently orthodox channels. The little chapel accommodates comfortably a hundred persons; there is a vestry, and other conveniences.

On Sunday the congregation numbered about two dozen in the morning, and, say, 40 in the evening. The services of the day were commenced and closed by united prayer, the preacher on this occasion being your unworthy servant,
SAMUEL BANKS.

The Mead, Orpington, Kent.

HAPPY MEETING AT COMMERCIAL-STREET STRICT BAPTIST CHAPEL.

THE anniversary services of the above chapel were celebrated on Wednesday, Jan. 15. Mr. E. Mitchell preached in the afternoon. The sermon was much enjoyed by all present, and we could unitedly say, "Master, it has been good to be here." Tea was served in the schoolroom to a good company of visitors and friends.

The evening meeting commenced at 6.30, presided over by Mr. W. Abbott, at which a good congregation assembled. The meeting was opened by the reading of Psa. xlv., after which brother Simonds engaged in prayer. Then followed the chairman's address, which was in a spiritual, sacred, savoury strain, expressive of the best of wishes to the cause, Mr. Othen's ministry, and all for the glory of God. Mr. Cudmore (the secretary of the Church) read the report, in which he acknowledged the gracious hand of the Lord in the way He had led them during the past year.

Mr. Othen then related how the Lord had brought about the union of the two Churches (namely, Artillery-street and Commercial-street), and delivered suitable remarks from Psa. xlv. 11: "The Lord of hosts is with us, the God of Jacob is our Refuge."

Mr. Sears gave a very nice and God-exalting address from Psa. xlv. 1: "The King."

Mr. E. Mitchell followed with a very touching and excellent speech.

Mr. Noyes gave an encouraging address, after which W. Boswell (who

came instead of his father-in-law, Mr. Archer, who was ill) delivered a very interesting address, when the meeting was closed in the usual way. During the evening the collection was taken, which amounted to £20.—E. CUDMORE.

HERTFORD (EBENEZER). — On Thursday, Jan. 23rd, the pastor's anniversary was celebrated. Mr. F. C. Holden, of "Elim," Limehouse, preached in the afternoon from Psa. lxxi. 17, and first clause of ver. 18. The sermon was most appropriate. Tea was served in the schoolroom, after which a public meeting was held, under the presidency of Mr. G. Lovelock, who, after reading Rev. i., requested brother W. Pallett to lead the meeting in prayer. Suitable addresses were given by Messrs. Hewitt, Knight, Alfrey, and Sampford. During the evening Mr. Lake presented to the pastor a purse containing upwards of £33, which was gratefully acknowledged. A vote of thanks was accorded to Mrs. Lake for her kindness in acting as collector. It was a happy and successful meeting. To God be all the glory.—A LOVER OF ZION.

MOVING ON AT MOUNT EPHRAIM, MARGATE.

THREE red-letter days in the immediate history of this well-known place of worship were enjoyed on Jan. 19th, 20th, and 21st of this year. On the Lord's-day, Jan. 19th, brother Chisnall, of Edmonton, was privileged to baptize five new members, among them being our brother W. Wise (son of J. B. Wise, the first pastor of this chapel) and his beloved wife, together with one other brother and two sisters. A very impressive service was held, our brother Chisnall speaking from the words, "What mean ye by this service?" and all present appeared to have enjoyed a blessing. This is the fourth baptismal service held within the last few months (the pool having previously been undisturbed for some years), some eleven friends in all having been baptized and added to the Church. This is a very encouraging state of things, and to God be all the glory.

On the following day our New Year's tea-meeting was held, which was well attended and greatly appreciated. This was followed by a social meeting, presided over by H. J. Lawson, Esq., who was supported by brother Harlick (of Cambridge), brother Chisnall, and other friends. To add to the value and profit of the meeting, a number of texts which had been written out were handed round to the friends, who each drew one out of the number. These texts were then read out in turn, and those who felt inclined made a few remarks, and it was very noticeable how applicable

some of the passages of Scripture were to the circumstances and experiences of those who read them. So we may see the guiding hand of God even in these small matters.

On the Tuesday evening (21st) the children of the Sunday-school, now mustering nearly eighty, were entertained at a similar meeting. After a bountiful tea, a very pleasant evening was spent, over which brother Chisnall presided. The children thoroughly enjoyed themselves, and returned home in the best of spirits. We have only to add that the teas were provided by the thoughtful kindness of our good friends, Mr. and Mrs. Lawson, to whom hearty acknowledgments were given each evening.—J. M. D.

CLERKENWELL.—The twenty-fourth anniversary of Mount Zion Chapel Sunday-school, Chadwell-street, was held on Feb. 9th and 11th, 1896. The pastor, Mr. E. Mitchell, preached a sermon in the morning to the children, and in the evening to parents and teachers. In the afternoon Mr. J. E. Hazelton, of Mount Zion Chapel, Hill-street, Dorset-square, preached to the children from Psa. lxxii. 15. On the Tuesday following the tea and public meeting were held, the pastor, Mr. E. Mitchell, in the chair. A report of the past year's work was submitted, and its adoption was moved by H. T. Chilvers, of Keppel-street, who addressed the meeting, basing his remarks on Col. iii. 24. Brother H. Dadswell, of Clapham, seconded the adoption of the report, and gave an earnest, touching address from the words, "But it is good to be zealously affected always in a good thing" (Gal. iv. 8). The report being adopted, brother Bush spoke from the words, "Blessed are ye that sow beside all waters." Brother Samuel Hutchinson, who was on the eve of his departure for India, based his remarks upon Psa. xc. 16. He stated this contained the true stimulus to all Christian service, namely, that God Himself is working. Brother Marsh, of Stratford, then gave a most encouraging address, culling from the report various passages, which he fully amplified, finally basing his remarks upon the words, "God, even our own God, shall bless us" (Psa. lxxvii. 6). During the evening the chairman gave short addresses, and special hymns were sung. A spirit of love and unity pervaded the meeting, which was brought to a close with the benediction. The collection amounted to the noble sum of £33 4s. 2½d. Brethren Sawyer, Abbott, and others, took part.—J. A. GEE, *Hon. Sec.*

THURLSTONE.—Annual gatherings of Strict Baptist Sunday-school on Saturday, Jan. 18. The weather was

delightful, and it was one of the most successful anniversaries we ever had. Tea was served to upwards of a hundred and fifty in the infants' room of Board-school. At six a meeting was held in the chapel, which commenced by singing, "Here, gracious God, before Thy feet," and Mr. James Moss, of Hebbens-bridge, implored the divine blessing. The secretary, Mr. Albert Cooper, gave the report, showing an increase of six. Forty-one scholars never missed a mark; average attendance, 90 boys, 93 girls. Financially, have been able to meet all demands: added to Building Fund £33 4s. 8d., making a total of £105 towards the much-needed school accommodation. Mr. Hays, senior deacon of Manchester, occupied the chair, and spoke of his long connection with the Sunday-school (over forty years), and had

NEVER ONCE BEEN LATE.

He (the chairman) hoped many in this school might be brought to know the Saviour. Mr. T. Smith, of Siddal, spoke of the glorious liberty of the children of God. Pastor J. H. Snow, of Masboro', followed with a spiritual and practical address. Mr. F. Matthewman, of Brockholes, gave a most encouraging speech from the words, "Follow Me." Mr. John Booth spoke as an old scholar, he being one of the four who first formed the school. Each of the four were present on this interesting occasion, in whose hearts the Lord had commenced a work of grace, two being active members of the Church. Mr. Clayton, of Leeds, brought up the rearward of speakers by giving a warm-hearted address to scholars, teachers, and parents. This happy gathering had to close before all had taken part, as time was gone, but all joined very heartily in singing the doxology, after which the benediction was given.—THOMAS ROEBUCK.

LIMEHOUSE (ELIM).—The twenty-sixth anniversary of the formation of this Church was held on Tuesday, Jan. 28th. Mr. T. Jones, of New Cross, who had not been to "Elim" before, preached in the afternoon from Isa. xxii. 22: "And the key of the house of David will I lay upon His shoulder, so He shall open and none shall shut, and He shall shut and none shall open." No summary of the sermon could do justice to it; and, were the whole given, it would require the forcible voice and the telling manner of the preacher, and the union of the Holy One, to produce the effect it had upon the hearers, several of whom described the sermon as grand, masterly, solemn, sound, &c. Tea was served at 5.15, and the evening meeting commenced at 6.30; and, though there were other meetings the same evening, the attendance was good. Mr. Catchpole,

from New Cross, who also had come to "Elim" for the first time, very ably presided. He gave out that sweet hymn, "Come, Thou Fount of every blessing," read Psa. xcvi., and then called upon Mr. J. W. Banks to pray, which he did earnestly and sweetly. The following brethren gave interesting and spiritual addresses—viz., W. H. Lee, C. Cornwell, J. E. Flegg, T. Jones, and E. Marsh. The pastor, F. C. Holden, also said a few words. An unanimous and hearty vote of thanks was given to the chairman, "Praise God from all blessings flow," was sung, and the chairman closed the very happy meeting with the benediction. By the liberality of friends, at the time and since, the collection in aid of the cause was a good one.—GEORGE TURNER.

PLYMOUTH (TRINITY CHAPEL, YORK-STREET).—The 68th anniversary services were held on Lord's-day, Jan. 18th, and Wednesday, the 21st. A realised sense of the Master's presence caused everything to pass off well. Our beloved pastor, Mr. E. M. Bacon, preached two sermons full of marrow and sweetness to the exercised children of God, from Psa. xlviii. 12, 13. The choir, under the leadership of Mr. T. Wingate and Mr. Saunders (organist), sang sweetly the songs and anthems of Zion. The congregations were good. For the tea on the following Wednesday a large gathering assembled in the Odd-fellows' Hall, adjoining the chapel. The tables were presided over by the ladies, assisted by many willing hands. In the evening we had a splendid company in the chapel, presided over by the pastor, supported by brethren J. Lillicrop, C. S. Pellatt, R. Lee, and F. Parr, who severally spoke in the name of the Lord, the choir interspersing with some of the excellent songs of Zion. Votes of thanks to the ladies and choir were proposed and seconded by deacons J. Ford and R. Bowyer, and the happy gathering dismissed in the usual way. The total result is that nearly £14 has been added to the Alterations' Fund. To Zion's God be all the praise!—C. S. PELLATT.

A WEEK OF PRAYER AT ZOAR, IPSWICH.

ON Monday evening, January 20, 1896, we commenced a week of prayer; many gathered together. Many earnest petitions were presented at the throne of grace, and we look for showers of blessing. Our beloved pastor (Mr. R. C. Bardens) was enabled to preside at each meeting. Young and old mingled their desires together.

Our dear aged brother Sadd, whose call by grace goes back 58 years, has been a member at Zoar 40 years, and honourably filled the office of deacon 26 years,

with our aged brother, Wade, who can speak of 60 years calling upon God, and now, with the weight of over 80 years, could walk near two miles after a day's labour in the fields, was present with us to unite their supplications with the youth of 18.

Each meeting proved to be a happy and sacred season, and a time of refreshing from the presence of the Lord. At the end of the fourth meeting 26 different brethren had engaged in prayer. No one brother had been called upon a second time. We feel we can recommend to our sister Churches a week of special prayer, and believe they will have like blessings as ourselves.

On Wednesday, Jan. 29, our annual New Year's services were held; our pastor commenced the afternoon service by announcing the opening hymn. Then we had the pleasure of hearing the well-known voice of our widely esteemed brother, Mr. Bland, reading out the other hymns. Mr. Saunders (of Stowmarket) preached. "That in all things He might have the pre-eminence." Christ was both prominent and pre-eminent throughout the discourse. Over 80 held friendly fellowship at the public tea.

At the evening meeting, the pastor presided over a large congregation. Brother Keeble, deacon, prayed. Speeches were delivered by brethren Welton, Ling, Saunders, Wright, and Howe. During the evening, the writer, as financial secretary, read the annual statement of receipts and expenditure, which showed a balance of over £3 in hand of the treasurer. We are thankful that God has thus blessed us financially. We have evident tokens that He is blessing His servant's labours, and answering our prayers, by the testimony of those who have been added, and others have expressed a desire to come and tell what the Lord has done for them. To our Triune God be all the praise.—H. BALDWIN.

FLEET, HANTS.—The Strict and Particular Baptist Church here held the first anniversary, Jan. 5, 1896, the Church being formed first Lord's-day in Jan., 1895, by brother Medhurst, of Aldershot. On the celebration of the anniversary, our brother Medhurst was again with us, and we can truly say it was a refreshing season to our souls. The subject in the morning was from Aots xi. 25, 26, and a blessed time we had. At 2.30, we had a baptising service—two sisters in the faith obeyed the Lord's loving command, mother and daughter. Our hearts greatly rejoiced in the Lord, and we could sing, "Here I raise my Ebenezer." To the praise and glory of His name we can say, "Hitherto hath the Lord helped us." As a Church we have much to be grateful for. We have never been one Lord's-day without a

minister: God's Word has been blest to us, and others are enquiring the way to Zion with their faces thitherward. We commenced with nine members. One has left, one "gone home;" four added (two by baptism). We can truly sing, "Praise God from whom all blessings flow."—**J. WHITE.**

WALTHAMSTOW (MAYNARD-ROAD SUNDAY-SCHOOL).—We were favoured once again to celebrate another anniversary on Lord's-day, Jan. 19. Mr. G. Elnaugh preached encouraging discourses, and conducted a special service for the young in the afternoon. Friends were cheered, scholars sung heartily, and financial help was good. The usual New Year's tea was held on the following Thursday, at 5.15, when about 100 children and senior scholars enjoyed the good things kindly provided by the teachers and lady friends. At the public meeting, held at 6.30, Mr. H. Cooper (of Soho Chapel), very kindly came down and ably presided, giving wholesome counsel to all present. Mr. Geo. Elnaugh was enabled to give an earnest address to both scholars and parents. The annual report, which was read by the superintendent (J. Sharpe), indicated signs of progress, both in numbers and financial matters. The Bible-class (conducted by brother James), has been well-attended, and two of its members have been baptized and received into the Church. The collections for the Strict Baptist Missionary Fund had improved. Special prizes, given by brethren Elnaugh, James, and the teachers, for hymns and Scripture examinations, together with prizes for regular attendance, were distributed to the various scholars by the chairman, who greeted each recipient with a word of encouragement. The Lord has blessed our united efforts, and to Him be all the praise. Friends in and around have given valued help, and we tender all our best and warmest thanks. The singing of "God be with you till we meet again," brought one of the best Sunday-school gatherings to a close.—**J. SHARPE.**

MEOPHAM.—New Year's meeting and pastor's anniversary was held Jan. 29. Mr. E. Marsh preached in the afternoon from the words, "Has not the Lord gone out before you?" Our pastor, Mr. A. B. Hall, presided at the evening meeting. Good addresses were given by brethren J. Cattell, A. Dalton, E. Marsh, and the pastor. All felt it good to be there.

ASH.—Our pastor, Mr. A. B. Hall, preached at the New Year's meeting in the afternoon to a good company (Jan. 24), a public meeting in the evening, chair taken by the pastor, and the brethren who supply our mission chapel from time to time gave good addresses. We thank God and take courage.

HORNSEY-RISE (ELTHORNE-ROAD).—Annual distribution of prizes to Sunday-school took place on Jan. 14. Free tea to scholars and friends, given by a lady teacher, was much enjoyed. Public meeting in chapel well-attended. Mr. Gentle in chair, who opened by reading the first eight verses of Psa. lxxviii., and expressed pleasure at being present. Eight scholars recited interesting pieces very creditably, and were each rewarded with a good book, the youngest boy also carrying off "Noah's Ark" given by a lady friend. Prizes for best attendance in each class, combined with good behaviour, during 1895, were then distributed, as also special prize books for various subjects. Miss Harrington was favoured to receive "Gadsby's Wanderings" as a token of esteem from her class. Mr. Langford addressed us from the words, "Come ye children, hearken unto me, I will teach you the fear of the Lord," remarking that the teaching required tact, assiduity, perseverance and harmony, rather than a great amount of talent, also, the subject fear meant the doctrine from the Word, not the grace of fear, which God alone could implant, and then referred to those exhorted to be taught, the children. Mr. H. J. Wileman then dwelt upon Peter's short, but importunate prayer to Jesus, when sinking in the waters, "Lord, save me," and applied it to our present individual cases, and how good, especially for the young, to be found seeking the Lord by prayer. Beautiful text cards were supplied to all scholars by two lady friends, as in previous years. The meeting was enlivened by singing at intervals from Hymn-sheet, No. 7 (Banks). Altogether it was felt and expressed to be a good, encouraging, and profitable season at the commencement of another new year through the Lord's goodness and mercy, and to Him we desire to render praise.—**H. G.**

BOW (MOUNT ZION).—The seventeenth anniversary was held on Lord's-day, Jan. 19, 1896, when two sermons were preached by the pastor, W. H. Lee, from Rev. i. 5. On the Tuesday afternoon Mr. C. Cornwell, of Brixton, discoursed with much power from his text, 1 Cor. xv. 10: "But, by the grace of God, I am what I am." In the evening Mr. F. J. Catchpole presided, who, after singing, read Psa. lxxxiv. Mr. Lovelock prayed. Mr. Rundell gave forth utterance of warm words of encouragement in defence of Gospel truth from Acts xviii. 9: "But be not afraid, but speak, and hold not thy peace." Mr. Holden, of "Elim," Limehouse, was favoured to speak of the mercy of God in being brought by regenerating grace under the banner of the Cross, into the Saviour's kingdom and power of His spiritual reign in the soul. Mr. Shepherd spoke on "The bringing in of a

better hope." Mr. Cornwell dwelt on "The better substance." With thanks by Mr. Lee to the chairman, and the ministers and friends, one of the best meetings for spiritual power and numbers was concluded by the prayer of the chairman. Brother Lee has been favoured to baptize two believers recently.—J. FLORY.

"WITH CHRIST, WHICH IS FAR BETTER."

IN the August number of the E. V. and G. H. will be found an account of the religious experience and triumphant death of Mrs. Kingsnorth, late of Dunstable. The writer now has to record a similar testimony concerning her granddaughter, Rosetta Emily Gudgin. One had her days extended far beyond the usual term of life, the other was taken away in the very bloom of early womanhood. When the writer first became acquainted with her she was residing at Dunstable with her parents and grandmother, all of whom attended his ministry at the old Baptist Chapel. On April 13th, 1886, she removed to Cambridge. While here she was brought under deep convictions, and so continued, more or less, for over two years. Whenever the writer visited her parents, and made inquiry concerning her, he was informed that her letters home plainly evinced the heavy sadness of her mind. Toward the close of the year 1877 she became greatly troubled lest she should have committed the "unpardonable sin." Satan greatly harassed her, and tempted her to put an end to her miserable life. In her extremity she entreated her mother to ask her pastor to write her on the subject. This I gladly did, and the Lord was pleased so greatly to bless what was written that she was effectually delivered from that snare.

About this time some of Denham's hymns were also made very useful to her, particularly 410, 475, 626, and 676. She returned home on June 30th, 1887, and soon afterwards found blessed peace through believing under a sermon by the writer on the "Balm of Gilead." At this time her brief "Diary" testifies to the fulness of her joy, as she wrote—

"I've found the Pearl of greatest price!
My heart doth sing for joy;
And sing I must—a Christ is mine!
O what a Christ have I!"

After a time her joys abated, and she fell into the hands of the enemy again, who tempted her in various ways. On January 13th, 1889, she removed with the family to Shefford. She was baptized soon afterwards, and, by her consistent life and edifying conversation, was made useful to more than one or two. Subsequently she was called to Bedford.

Toward the end of last February she

was seized with influenza, which prostrated her for three weeks. Upon her recovery she gladly attended divine worship twice on Lord's-day at Zion Chapel, which she much enjoyed. On returning at night, however, she again became prostrate, which the doctor pronounced to be inflammation of the brain and spine. The disease yielded to treatment, and in three weeks she became so much better that hopes were cherished of her recovery; but a relapse soon occurred, which issued in softening of the brain. This rendered her quite unconscious at times, but at other times the poor brain became dangerously active, so that her talk was incoherent and delirious. But, in all her mental aberrations, if but the name of Jesus were mentioned, she was perfectly collected, and spoke of her sweet and abiding assurance of eternal salvation through His merits alone, and that she was saved by sovereign grace, and had a great desire to depart and be with Christ, which would be far better. Her request was granted on Thursday, July 25th, ere she had attained the 25th year of her age. The writer was called, at her own request, to inter her mortal remains in a spot near to those of her beloved grandmother in the Cemetery at Hitchin. Mr. F. Fuller, late of Aylesbury, took part in the service.

A. E. REALFF.

WINCHESTER WEEPING AND REJOICING.—THE LATE J. HOPKINS.

BY J. SMITH.

WE are still struggling on in hope, amidst every and much opposition. During the past few years we have lost several by deaths and removals, and their places at present, with a few exceptions, remain void. More recently we have lost our beloved senior deacon, J. Hopkins, whose sole delight was to do all in his power to further the cause of truth here. He was called hence suddenly at a very advanced age, but our loss is his gain.

The following letter with reference to the above loss, and also with reference to the more recent death of his widow, is sent for insertion in the VESSEL, as the testimony of a friend of long standing, and for the perusal of many here and elsewhere, who had an intimate knowledge of the deceased:—

My dear Mr. and Mrs. Smith.—I sincerely hope that you and your family are well. Finding that our heavenly Father has sent His chariot to fetch His beloved home to glory, I was constrained to write and tender my loving sympathy to those who are left behind, upon that solemn and important event. I had the pleasure of knowing Mr. and Mrs. Hopkins for about forty years. They belonged to the same baptized Church of believers in London that I did, and although I had left the assembly before their union with the Church at Romney-street, we

soon fraternised on our meeting each other in Winchester.

To the glory of God's free grace he it spoken, that both Mr. and Mrs. H. were simple-hearted, loving and devoted Christians. Plain and unvarnished as they were, the love of Christ dwelt richly in them, and they were always ready for Christ's sake to perform every good word and work; eminently they were lovers of the truth, and the law of kindness was most beautifully demonstrated in their genuine hospitality.

Mr. Hopkins was no mean defender of Gospel truth, and it was his joy and ground of rejoicing that the Bible, and it only, fully furnished him with every requisite. Many a battle has he fought and won, in earnestly contending for the truth, and he it spoken to the praise of free grace, of which he was so distinguishing a subject, that he was more than a match for even the prelacy and learned gentlemen of Winchester. Although he possessed a sufficiency to respectably support his household, and not very ample means, nevertheless he contributed most liberally to the cause and greatly helped the poor.

Well do I remember that after hearing me preach the first time in Winchester, he followed me to the station, and in the loving way of his own, slipped a sovereign into my hand with a hearty "God bless you."

Time, and the small space of a letter is wholly insufficient for me to tell out the noble acts of love which adorned the humble and lowly profession of our dear brother. The door of his tender heart was always open to the cry of the needy, and many, very many, sadly missed our brother when a convoy of angels conveyed him to the family home above.

And what shall I say of the beloved, tender-hearted, faithful companion of dear departed Hopkins, of one so unassuming, so kind and affectionate to the poor of the flock! A mother in Israel indeed! So that nothing could daunt or hinder the outflow of her compassion towards the Lord's poor ones.

She needed no outward decoration, for she possessed the ornament of a meek and quiet spirit, always bent on doing good. Misery was attractive to her, for she sought out many poor distressed ones, and helped them for Christ's sake.

Their memory is perfumed with fragrance, and we may think over our loved ones with joy, and praise the grace of God by which they served their generation.

I am in my 83rd year, and pretty well considering all things. How goes the cause of truth, and your dear household?

I now remain, in Christian love to you all, and may God bless and preserve you in Him,
JOSIAH PUNTIS.

Springfield, Old Portsmouth, Southampton.

A TIME OF WEEPING AT WATTISHAM.

IN the April of last year we were rejoicing in the Lord's mercy, in that He had induced six of one family to unite with us all at the same time—namely, husband and wife, with two sons and two daughters. Since that time, it has afforded us much pleasure to observe these dear ones walking hand and heart in the ways of God. But how soon are our loved ones removed or taken from us! and so in this case one son and one daughter, having been removed by Providence, we still had the remaining

four with us till recently. The husband and father,

GEORGE WILLIAM GRIMSEY,

although a fine, strong, and robust man, yet afflictions suddenly brought him very low. He was with us in the house of God for the last time on the last Lord's-day in August, when, as usual, he led the singing, a service which he dearly loved, and for years he has led the song of praise in God's house. On Monday, August 26th, our dear brother was not so well, and it was apparent his end was fast approaching. Our departed brother having his dear wife and daughter with him, they asked him if he would like us to read the Word of God together, to which he replied, "Yes, it will be the last time we shall do so."

On the Wednesday it was very apparent that he was much worse. Our dear pastor called in during the afternoon, and, on being asked if he knew him, he smiled and nodded, as his speech had nearly left him. He appeared to be in a kind of stupor. Mr. Hazelton called again in the evening, and repeated to him the words, "When thou passest through the waters I will be with thee," to which he articulated, "He—won't—leave me"; and after our pastor had prayed, he said, "God bless the dear children," and this appears to have been almost his last words, as he passed quietly and peacefully away about six o'clock on Thursday morning, September 12th, 1895, leaving a widow and ten children to mourn their loss.

It was a sad sight the next Sunday morning to see the people in God's house—pastor, precentor, and people, all more or less visibly affected, whilst the hushed stillness all around told us that someone was missing, and it was indeed a sad day.

The funeral took place on Monday, September 16th, when all the lower part of the chapel was filled. Many of our old friends said they had never seen so many people at a funeral held there before (unless, indeed, it were when the late Mr. J. Cooper, minister was buried). It was estimated that there was upwards of 250 people present. Mr. Dickerson, of Mendlesham-green Chapel, and Mr. Knell, of Ringshall, read the Scriptures, whilst our pastor, who was deeply affected, gave an address and offered prayer, and then adjourned to the grave-side in the chapel burying-ground. It was indeed a sad sight to see the bereaved widow and ten dear children all around the grave.

Lord's-day, September 22nd, in the afternoon, found the spacious chapel quite filled with friends and others come to pay the last token of respect. Our pastor took his text from Psa. xii. 1, "Help, Lord, for the godly man ceaseth."

We shall all miss our brother. He loved to sing God's praises here, but what must it be to be where they sing the song of Moses and the Lamb? His hope was the ever-precious Person and work of the Lord Jesus Christ. Nothing but the old-fashioned Gospel would suit him, and now he has gone,

"To appear in yonder cloud,
With all the favoured throng,
Where now he sings more sweet, more
And Christ is all his song." [loud,

THE AGED PILGRIMS' CORNER.

THE Society's 89th annual meeting has been fixed for Monday evening, May 11, at the Mansion House (Egyptian Hall), when (D.V.) Lord Kinnaird will preside. Further arrangements will be announced in due course. Will friends kindly book this date, so that a large gathering may testify to the growing interest felt in this time-honoured Institution.

The Asylum anniversaries will (D.V.) be held as follows.—Camberwell, on Thursday, June 11, and Hornsey-rise on Friday, July 3. Further particulars will be advertised shortly.

The lady visitors remind their friends that preparations are being made for the annual sale of useful and fancy articles on the anniversary day of the Hornsey-rise Asylum. Good, saleable articles will be most useful, and will be thankfully received. Packages should reach the Asylum or the office a fortnight before the day of sale.

The lecture in the Asylum Hall, on Jan. 31, by Mr. E. Ash, was largely attended. The fine views of Switzerland were much admired. The Sustentation Fund profited by the results. The deficiency on this fund is diminishing, but the Committee would rejoice if it could be entirely removed before the close of the financial year, on March 31.

The number of pensioners on the Society is still increasing, a total of 1,379 having been reached, and a pension expenditure of upwards of £9,500 per annum, attained.

PAST AND PASSING EVENTS, &c.

Two important events have occupied the attention of our denomination during the month of February, mingled with pleasure, anxious care, and solicitude.

(I). At Mount Zion, Hill-street, Dorset-square, on the 19th, Mr. John Ebenezer Hazelton, the indefatigable secretary of the Aged Pilgrims' Friend Society, was recognised as pastor. Such a galaxy of ministers and friends of truth has seldom been witnessed. Report next month.

(II). The public farewell to brother Samuel Hutchinson, superintendent of the Strict Baptist Mission in India, at Soho, on the 17th, was a truly representative gathering. Mr. Hutchinson is firm in the truth, and strictly conscientious. We wish for him and our earnest, energetic young brother, Ernest Booth, who is striving hard to master the Tamil, God-speed.

Our readers must not forget New Cross on Tuesday, March 10, the annual gathering of the Metropolitan Association of Strict Baptist Churches. New Cross is easily reached by S.E.R. [See advt.]

"Who is to have charge of the children?" is a question still to the front. In the "Queen's Speech" additional monetary aid is promised to the "Church of England and Roman Catholic schools." Most of the Nonconformist bodies are astir on the subject, in connection with the National Education Association. Shall we be silent?

Mr. Lyulph Stanley said the other day, "The denominationalists, *i.e.*, Church of England and Roman Catholics, wanted to proclaim, not the right of the parent, as was alleged, but the right of the priest."

We think this is a question which the "Calvinistic Protestant Union" might take up; if so, we have no doubt the Strict Baptists would be with them to a man. We refer our readers to an extract from the *Suffolk Chronicle*, reprinted on our covers. At the

Church of England, "St. Mary the Virgin," Chatham, in a circular issued by them last month, in which certain hours are set apart for "Confessions," "Processions," "Intercessions," and a lot more in the same line, the public are urged to secure the children.

May God give us, as a denomination, all needed wisdom, prudence, and discretion, to look after the moral, spiritual, and intellectual welfare of the rising race, and not let them drift into the hands of priestcraft.

Our friends in Ireland, America, Australia, and elsewhere, will rejoice to hear of "the moving of the waters" at Egerton Fostal, Ashford, Kent. It is a spot sacred to many whom we know personally.

Brother W. Chisnall is very busy among the Churches preaching and baptising; we are glad to see it, and, if this thing goes on, which we hope may, we shall have to designate him 'William the Baptist.'

It is stated that there are now more Churches with pastors in London and the suburbs than has been known at any previous date.

* * *

A Few Things.—(D.V.) John Andrews, of Ipswich, enters on the pastorate at Hilperton, first Lord's-day in Junenext; A. Peet, of Sharnbrook, Beds., commences his pastoral work at Zion, Trowbridge, first Lord's-day in October next. The cause of truth at Wood-green is still "going steadily forward." Progression is reported from Plymouth, the pastor still using the sub-soil plough. Eltham is looking up. Bexley Heath are trying to buy the freehold. A. Pounds is progressing at Bexley. Mr. Peters has received an unanimous invite to settle at Whittlesea. W. Archer, of Acton, has been laid aside, but is now better. Mr. R. Sampson has received and accepted the unanimous invite of the Church at Salem, Richmond.

Gone Home.

FREDERICK HIGGINS, of Fleet, Hants. departed this life Dec. 12, 1895, aged 70. Our departed brother carried on business (baker) in Huntingtong; retired and came to Fleet twenty years since. Deceased was formerly with the Open Communion Baptists, but the Lord opened his eyes to see and his heart to understand His Word (which he and his wife studied daily), and found that the order observed and the doctrines preached were not in accord with the New Testament; they therefore honourably left, and went to Hartley-row (a five-miles' walk), and heard Mr. Fells, under whose ministry they grew in grace. The distance being too great for advancing years, he and his partner joined with us a year ago in forming the Church at Fleet. Early in December last our brother had a paralytic stroke, which took his speech. The Saturday before he died a brother member asked him, "Is Jesus precious?" He could not reply, but his face shone brightly, and a cheerful smile illuminated his countenance, and our friend, with deceased's youngest son, sang—

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

in which our departed brother tried to join, evidenced by movement of the lips; also, "O that with yonder sacred throng," and other hymns were sung. Thus he continued in this happy frame till the end—safe on the Rock. He was laid to rest, followed by his widow, family, and two sisters, of Godmanchester (Mr. Oldfield's), and deacons Poole and White. The service was conducted by brother Medhurst, of Aldershot, assisted by brother Fells. Part of "All hail the power of Jesus' name" was sung in the chapel, the last verse of

which was sung at the grave. In the evening an "In memoriam" service was held, when Mr. Medhurst preached from Matt. xxv. 34.—J. W.

NATHAN BERTIA RACKHAM, of Huntingfield, age 7 years, was taken from his beloved parents on Jan. 2, 1896, with that fatal disease croup, which only lasted thirty hours before the Lord took him to a better world on high, to sing with the redeemed host. Nathan had a little playfellow, to whom he was very much attached, who, about a fortnight before, was taken with the same complaint, and died. When he was buried, Nathan quietly went out, not telling anyone where he was going, and followed his dear companion to the grave, and shed a few tears over him, and mourned the loss of his dear playfellow. Did not Christ weep over His friend Lazarus's grave, and those around Him say, "how He loved him?" Before the funeral took place he copied from the *Gleaner* a piece of poetry, and, but slightly altering it, took it to the bereaved mother (Mrs. J. Ransby), and asked if he might put it on dear Crissie's coffin. Little did Nathan think that he would soon join his dear playfellow on high. Just before the angel of death took him to be with Jesus, he pointed to a Scripture card, and repeated it: "Whosoever believeth in Him should not perish, but have everlasting life." These are the lines that he copied:—

"HE'S GONE.

"He's gone, our little brother's gone,
To be with Jesus safe at home,
Released from pain and all distresses,
He's sweetly entered into rest—
Our brother's now reach'd home.
For ever blest and free from harm,
How can we, then, his absence mourn?
He's gone to be where Jesus is,
And knows the joy His presence gives—
Our brother's now reach'd home.
We could not wish him to return
To this sad world again to mourn;
He's in a brighter, better land,
And singing loud with harp in hand—
Our brother's now reach'd home.
Dear Lord, in mercy grant that soon
We too may reach our heavenly home;
Then, with our dear departed one,
We'll raise to Thee our thankful song—
Lord, bring us safely home"

He was a scholar in our Sabbath-school at Laxfield. He was buried in Laxfield Cemetery on Jan. 9th. On the following Sunday afternoon our beloved pastor preached from, "Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? She answered, It is well" (2 Kings iv. 26).—R. J. GRAYSTON.

THE last of the late John Andrews Jones family, Mrs. Pocock, passed away February 18th, aged 85. More next month.



MR. F. MATTHEWMAN.

(See page 106.)

The Watchman Interrogated.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 10th, 1896,

BY THE PRESIDENT, PASTOR E. MITCHELL.

MEN, BRETHREN, AND FATHERS,—By your suffrages you have called me to occupy my present position. I am grateful for the esteem and confidence you have thus expressed towards me, and cheerfully, though with diffidence, attempt to cast my mite into the treasury to-night. To me this is no light matter. I scarcely dare hope to say anything worthy of the occasion, yet earnestly desire that at least some profit may arise from the exercise. To fix upon a suitable theme has proved difficult, but having sought Divine direction, I would fain hope that I have been rightly guided, and the gracious assistance of the Holy

Spirit will not be withheld. A few words, found in Isa. xxi. 11, have been borne in upon my mind as a foundation for my remarks—the words are: “Watchman, what of the night?”

It is scarcely necessary for me to say that it is not my intention to attempt anything of an expository character, but the words suggest a few thoughts that may prove not to be inappropriate to our gathering. It is easy to entertain an exaggerated idea of the importance of our own times; and, perhaps, we most of us make this mistake occasionally. But while we may attach an undue importance to our day, as compared with days that are past, it is scarcely possible for us to consider too seriously the times in which we live with respect to ourselves—they are the only times in which we can be of service, or exert our influence. From this point of view our days are vastly more important to us than any days that have preceded or may succeed them. We should aim to know the character of our own times that we may act aright therein, and “serve *our own* generation by the will of God.”

The words we have quoted remind us that *there are some to whom the people have a right to look for instruction and information*. A watchman's business is to watch, and make known what he discerns. The lookout at the masthead is stationed there that he may be as eyes to the officers and crew. Any neglect on his part may lead to doleful results. This applies specially to those of us who are called to minister. We are *watchmen* on Zion's walls, and require great vigilance. The Church militant is as a beleaguered city; her foes are many, mighty, malignant, and crafty, and her watchmen cannot be too wide awake. For this we need special grace, to be always on the alert, and yet not to conjure up foes out of our own imagination. It is hard to say which is the greater evil, a dull watchman, or one for ever harassing the garrison with false alarms. The result of the latter fussy proceeding will be to produce callousness, and make it well-nigh impossible to rouse the citizens when there is a real occasion to sound the alarm. Brethren, we are watchmen. God grant us the grace of illumination, enable us to keep watch diligently, and while we do not harass, may we never fail to blow the alarm, whenever necessary. May we be as “the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do.”

It is suggested that *the people will desire to know the character of the times*. They require to be awake as well as the watchmen. It is sad when “the watchmen become blind, ignorant, dumb dogs, that cannot bark: sleeping, lying down, loving to slumber.” It does not need a prophet to foretell the consequences that will result from a state of things like that. But it is equally sad when the people love to sleep, and refuse to heed the warnings of faithful watchmen. Alas! this has often been the case. There have been those who have said—not openly with their lips, but by their conduct—“Prophecy not unto us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.” The faithful watchman is despised, and secretly hated; while the fawning, flattering, flesh-pleasing sycophant is lauded to the skies. “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.” We take it you desire to know the truth above everything, even though the truth should

prove a little painful. You know that "faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

The question refers to a night season. "What of the night?" Zion's citizens are "children of the day; we are not of the night, nor of darkness." This relates to our character as being made "light in the Lord." As to our condition, we are passing through the night to the dawn of a perfect day. "The night is far spent, the day is at hand." Our watching season will soon be over, the day star heralding the glorious sun-rising already appears above the horizon, and shortly our night will end in everlasting day. *The enemy's tactics are favoured by the semi-darkness of the night.* We do not always readily detect his advances. We may sometimes even mistake a foe for a friend, or a friend for a foe. We have need to make much use of the eye-salve our Saviour has provided, and to employ the search-light of prayer.

To answer this query aright is a difficult task. We have no desire to be numbered with alarmists, who appear to be unable to see the tiniest bit of blue in the sky. We believe there are many true Christians in our native land, and no small degree of liveliness exists among them. On the other hand, we cannot unite with those sanguine brethren who scarcely discern a cloud. We cannot view the great advance of Popery, and bastard Popery, yecept Anglicanism, without feelings of deep and genuine concern. The spread, too, of so-called Rationalism, which is but thinly veiled infidelity, is a matter that causes us intense sorrow. Rationalism and Ritualism are like the upper and nether millstones between which the Church has been ground in all ages. They appear to be the very antipodes of each other, but in them the old saw, "extremes meet," is verified. The follies, fripperies, and absurdities, together with the tyranny of sacerdotalism, drives men, in whom the rational faculties are more pronounced than religious susceptibility, into awful infidelity and atheism. This is manifest in all countries where Popery prevails. As a rule it is the women, whose nature is more emotional than man's, who are religious, while the bulk of the men either openly or secretly despise the travesty of Christianity exhibited around them. On the other hand, rationalistic teaching not unfrequently drives religiously inclined natures into the gulf of superstition. The attacks made by professing Christians, and professed Christian teachers, upon the inspiration of the Bible have been, in my judgment, a great help to the spread of popery. In matters pertaining to the salvation of the soul, and its eternal welfare, men require an infallible guide. This God has afforded in His inspired Word, but when the authority of that Word is overthrown in a mind religiously constituted, the way is opened for that mind to receive the dicta of a professed infallible priest. That the advance of sacerdotalism in this country synchronizes with the attacks made upon the inspired Word of God by the so-called modern-thought men is undeniable. That they largely bear the relation of cause and effect is my firm conviction. Man desires to feel his feet planted on solid rock. Let his belief in the inspiration of Holy Scripture be undermined, and he is prepared to fall a victim to priestcraft, which asserts the infallibility of the Church, and to rest there, supposing he has found the sure foundation. Thus these principles, which appear so opposed to each other, frequently become feeders the one to the other. To both errors we oppose the Word of God. We stand fast for its plenary inspiration

and infallibility, thus laying a firm foundation of solid immovable rock for faith to build upon, and at the same time we uproot the supposed infallibility of both Pope and Church.

I should be tempted here to dwell a little upon the attempt foreshadowed by our present Government to increase the power of the priests in our beloved country, by largely adding to the subsidies they receive for purely sectarian purposes. But I refrain, from fairness to my brother Marsh, who has had the subject of our attitude towards Ritualism allotted to him for this evening. But this much I think I may venture, without intruding upon his ground. I not only, as an evangelical Christian, protest with all my heart and soul against the attempt to increasingly Romanize the up-coming generation, but I will also, as a citizen of a free country, resist to the utmost of my ability the granting of increased sums of public money to schools that are essentially sectarian, without placing them under some system of popular control. The priests have filched from the people their undoubted right to elect their own ministers and officers, and excluded them almost entirely from the government of the Church; and now they are seeking to obtain further and fuller power over the children, the hope of our nation, at the expense of the taxpayer, and to retain the whole of the management of their State-supported schools in their own hands. We have been far too supine. It is time we awoke, and entered upon a crusade, determined that grants of public money for elementary education shall be, in every case, attended with popular control. It is high time we were up and doing in this matter, if we would not have the streams at which our children drink poisoned at the fountain head. As Baptists, we occupy a peculiar vantage ground here, as we are entirely free from that root superstition, baptismal regeneration.

We would now consider our question *in relation to the Churches of our Association*. Here I have not the advantage of the year's statistics, which will, however, have been read before this reaches your ears, but must rely on my personal knowledge and observation among the Churches. One existing fact is specially encouraging—*the increase of pastors among us*. This causes us great joy. We have no word, except of praise, for our brethren who itinerate. We who are pastors have most of us, if not every one of us, been itinerants in our day. I have yet to learn a better way of proving a man's call and qualifications for the ministry than his employing his gifts among the Churches. I rejoice to know that our Churches almost invariably receive their pastors from among those who have been thus tried and trained. There will ever be room in the Churches for godly brethren—I will not call them lay-preachers, for we do not acknowledge a separate order of men called clergy, because it is unscriptural—but not recognised pastors, to exercise the gifts the great Head of the Church has bestowed upon them. But we are always glad when we hear of pastors being settled over Churches. Our Lord gives pastors, and we have seldom seen a Church prosper where there has been no pastor, for any length of time. The considerable increase of pastors among us is very encouraging.

That our Churches *hold fast the form of sound words is also a cheering sign*. No departure from the grand doctrines of grace is tolerated among us. We know that the truths we hold, to put it very mildly, are far from popular in our day. But we refuse to admit that in this *vox*

populi is vox Dei. We cannot and will not trim our sails to catch popular breezes; nor dare we pander to the depraved ideas of fallen man. Our business is not to tone down the Gospel to suit man's natural taste, but rather, by preaching the truth, through the power of the Holy Ghost, to bring men to think and feel in unison with God. The Gospel is faithfully preached in our Churches, and not unattended with a measure of power.

We do not resort to carnal methods to attract the people. We steer clear from "the Devil's Mission of Amusement." "Pleasant Sunday Afternoons," religious concerts, bazaars, and amusements we eschew, as not pertaining to spiritual life and work, but sure to exercise a carnal and deadening influence wherever they are adopted. We have, however, heard it whispered—"Tell it not in Gath, publish it not in the streets of Askelon"—that a practice of playing voluntaries as the people assemble for and disperse from worship is springing up among us. I am loath to credit this report, and would fain hope it may prove in this instance that "rumour is a lying jade." Our commission is to "preach the Gospel." Our Lord, in giving us this commission, foresaw no failure, and has left us no warrant to employ carnal measures to supplement faithful preaching. He has said: "I, if I be lifted up from the earth, will draw all men unto Me." Let us believe His Word, faithfully discharge the commission He has given, and leave the onus of failure with Him, remembering His promise to be "with us always," in our work and service, "even unto the end of the world."

An increase of the missionary spirit is taking place in our Churches. The departure of brethren Hutchinson and Booth for Southern India has given us that confidence in the conduct of our mission that was needed, and we look to get greatly increased sympathy and support. But I must not poach on the domain of my brother Jones. "The Gospel Commission: Its Extent and Obligation" has been assigned him for his theme to-night. I will only add, as my personal conviction, that the more the missionary spirit prevails, the more real prosperity we are likely to realize in our Churches.

These, and other things that might be mentioned, are matters for devout gratitude. Yet we are far from supposing "that we are rich, and increased with goods, and have need of nothing." *We are painfully conscious of many shortcomings*, and by no means satisfied either with ourselves, or the condition of the Churches. *We need a larger measure of the Holy Spirit's gracious influence.* The truth we have, but truth of itself will not suffice. The power of God is absolutely necessary both to impart and sustain spiritual life. That there is life in the Churches, and a measure of power attending the Word, we thankfully acknowledge, but we devoutly desire to see far greater things. With all our hearts we believe in the absolute sovereignty of God in the salvation of His people, but this should be a *stimulus* to labour, and not an *opiate* to send us off to sleep, nor an *excuse* for laziness. No one ever believed more firmly in sovereignty than Paul, none ever laboured more earnestly than he. The great champion of Divine sovereignty laboured more abundantly than any other of the apostles.

The time-limit imposed on us this evening necessitates me bringing my remarks to a close. The outlook to-day is in some respects very dark and threatening. Sacerdotalism is rampant and aggressive. The Semi-

pelagianism so prevalent among Nonconformists opposes but a feeble barrier to this mighty flood. We look with lively gratitude upon many things in our own small section of the Church, but there is need for much earnest prayer for richer outpourings of the Holy Spirit's grace. We long for an increase of spirituality; to see our prayer-meetings crowded with devout worshippers, with one accord beseeching God for larger blessings; to behold fuller manifestations of the fruit of the Spirit in the lives of believers; the work of the Lord manifested more abundantly in the ingathering of His own elect, and Zion breaking forth on the right hand and on the left, to the glory of our covenant God. Encouragements to prayer and expectation abound in the Word. Jesus is on the throne, "Head over all things to His Church." All fulness of grace dwells in Him, and is accessible to all believing souls. He has bidden us ask for great things, that our joy may be full. The blessings we seek are those He has promised to give, and will redound to His glory. May "the spirit of grace and supplications" rest richly upon us, and by His power "the feeble among us shall be as David," and our heavenly David shall make His presence among us abundantly evident in doing wonders for the people of His choice.

OUR PORTRAIT GALLERY.—No. IV.

MR. F. MATHEWMAN.

MY DEAR BROTHER IN THE LORD,—I feel somewhat diffident about complying with your request for a sketch (for publication) of my call by grace and to the ministry, inasmuch as it brings forcibly to my mind 1 Kings xx. 11, "Let not him that girdeth on his harness boast himself as he that putteth it off," but again, I thought it might be blessed by the Lord to some *young* disciples, who possibly have been discouraged by the damping process alluded to in a recent article by pastor T. Jones, which, though unpleasant in operation, doubtless has *some* beneficial effects.

I was born at Lockwood, in Yorkshire, on March 10th, 1870. My parents and grandparents had all been associated with Rehoboth, and my father being superintendent, I was early instructed in the Word of God. I passed through all the classes in the school, and those are seasons of sweet remembrance to me now.

Though but young in years when our beloved late pastor, William Crowther died, I have a vivid recollection of him, more especially in connection with his yearly examinations in Scripture knowledge, for I possess an honor certificate (for gaining 1st prize for scholars under 12 years of age, three years in succession), which I especially prize, as this and another were the last communication from him to dear old Rehoboth, he being ill at that time.

When 16 years of age, I was constrained to become a teacher of one of the lower classes, though at that time no change had been wrought in my soul, nor did I feel the need of any, though "the letter killeth" and the Spirit alone can give life. I continued to teach for three or four years, and then a spirit of indifference came over me, for I began to doubt what I had previously accepted, the truth of the Word of God. I was tossed for a season on the troubled waves of free thought, until "the period known

to God" arrived. To what depths of impiety I had sunk you may judge. When one of my companions was taken into the Church, I and some other companions were in a side pew ridiculing and imitating the actions of those partaking of the Lord's supper. But where sin did abound grace did superabound. One of our members told me when I was baptised, that upon the occasion referred to she noticed me and prayed that the Lord might pour out His grace upon me also. I trust that prayer was effectual. When 20 years of age, I was wandering on the streets of Huddersfield, one night, near the market-place, which is the Areopagus of the town, where all the babblers and setters forth of strange gods congregate. A Salvation Army meeting was in full progress. I listened with cynical scorn and amusement at first, while a man whose hypocrisy was transparent harangued the crowd. I was about to leave the place when I was arrested by a voice, from the centre of the crowd. It came from a poor consumptive-looking little fellow, about ten years of age, who sang, "The blessed love of Jesus who can tell?" It was the voice of Jesus Himself. I forgot the crowd, all things, save a new presence. Jesus looked down upon me. I felt as Peter must have felt when rebuked by his Master. I overheard two Magdalens near, who were evidently affected somewhat, say, "God bless him; he sings like an angel." He did. He was without doubt the Lord's angel to me. I stole away with a consciousness of a new presence everywhere, and with a conception of a divine and boundless love in which, alas! I felt I had no part. Oh, those awful weeks that followed. How I listened now, earnestly not critically, to what I had once scorned, for some words of hope, for I was now a lonely and despairing prisoner. The fountain seemed sealed until our dear brother and father in the faith, W. B. Suttle, of Royton (who always has something for the Lord's little ones) came, and his preaching was the means in the Lord's hands of leading my soul from darkness into some light, that light which reveals men as trees walking. A full realization of my peace with God came "in the night watches." I had lain awake at nights much, pleading with God for his unspeakable gift. I had spent hours in prayer, and about 3 a.m. (it was a glorious morning, the firmament was filled with stars) His peace which passeth all understanding stole into my soul. I shall never forget that joy so long as I retain reason. Ah! its memory has been such a help to me since in seasons of bitterness. By the Lord's grace, a sermon by brother W. B. Suttle left for me an exhortation, "If ye love Me, keep My commandments," which I struggled against, but at length was led to be baptised by him in the name of the Father, Son, and Holy Ghost, on June 28, 1891, and taken into the Church the Sunday following by our dear brother W. Brundish.

It pleased the Lord to bless me with a consuming zeal for His service. I could not remain silent. "His word was in my heart as a burning fire." I loved much, for I have had much forgiven. I well remember the Lord enabling me first to speak, at a prayer-meeting, at the end of 1891 from Acts ii. 4, "They spake with other tongues as the Spirit gave them utterance." I spoke frequently after this in the school and at prayer-meetings. At the end of 1892, pastor T. Jones, then of Slaithwaite, now of New Cross, spoke to me with reference to preaching. He said one of the first texts he spoke from was, "Go out into the highways and hedges." I was led to follow the exhortation of the passage, and joined the Y.M.C.A. Mission Band, which is unsectarian and

whose meetings are held in the Infirmary Wards, the assembly-room of the Corporation's Model Lodging House, and the Market Cross in the centre of the town. In January, 1894, the Church at Lockwood asked me to address them with a view to being "sent out." I did so, and not long after received an invitation from Morley, a Church which has given the first encouragement to many a "supply." The Lord strengthened me with His, "Lo I am with you," and through Paul's, "The Lord stood by," which has been a great help to me. Since then, He has used me in the broadways and streets of the city. I have met with much encouragement, especially from our dear brother Jas. Fielding, but am forced to record the existence of individuals referred to in pastor Thos. Jones' plea for our young men, who evidently feel it their duty to discourage, check, and put back, *young* men. Why should this be so? Did not our Lord say that, "Wisdom is justified of all her children?" What a rebuke is here! Is not this contending for a Paul, a Cephas, or an Apollos, to the disparagement of others equally dear to the Lord and faithful in His service? Is not this limiting the Holy Spirit, for does He not divide to every man severally as He will? (1 Cor. xii. 11) and are there not diversities of gifts, but the same Spirit? Let the Word of God, the sword of the Spirit, be our defence. What saith the Scriptures?

That Joseph, when 17 years old (Gen. xxxvii. 2) dreamed dreams of prophecy, and that his brethren hated him yet the more for his dreams and for his words (verse 8). What of Joshua, the *young* man, who gave a true account of the glorious land of promise, the land flowing with milk and honey, and who for his faithfulness was blessed and preserved to come in and possess the same? Again, we have a *young* priest Phineas, who when, alas! the *older* priests were found wanting, was zealous for his God, and was commended therefore and perpetually blessed. Samuel when a *child* received God's message and delivered it to the weak and erring Eli (1 Sam. iii. 18). David, the *youngest* son of Jesse, called from the sheepcotes to be anointed by Samuel, whose human judgment had run after giant Eliab (1 Sam. xvi.). Solomon, whom "the Lord loved," was but a *child* when placed over the chosen people (1 Kings iii. 7). Josiah called to the kingdom when eight years of age (2 Chron. xxxiv.); when 16, began to seek after the God of David his father, and when 20 years old, he made a personal progress through Judah, destroying all the altars of Baal in six years. We have the prophets Isaiah and Jeremiah called in youth to service of 60 and 40 years, and Daniel and the three Hebrew children witnessed for God in a land of idolatry and bondage. John, the *youngest* apostle, was especially beloved and leaned on our Lord's breast at supper. Paul, with his evangelizing zeal, was but a *young* man, and Timothy, who had known the Scriptures from his youth, had Paul's exhortation (1 Tim. iv. 12), "Let no man despise thy *youth*." At twelve years of age, from the lips of the *child* Jesus, came these words, "Wist ye not that I must be about My Father's business," though His *ministry* did not commence till 30 years of age.

Outside the Word of God we can call many to mind who have served the Lord in *youth*. Calvin wrote his "Institutes of the Christian Religion" when but 25 years of age (and after but two years of theological study), a work which changed the whole face of society. Charles H. Spurgeon, called when but a *child* and made so eminently

useful in the vineyard of the Lord, and many others. Truly the *young* men chosen by the Lord have neither been few nor ineffective. Why should they be despised, on account of *youth*? In JOHN vi. 9, we read that "Here is a lad," &c., and the disciples mentioned the fact with an apology. But

JESUS DID NOT DESPISE THE LAD,

and the provisions that he carried were made the means of filling the multitude. We bless the Lord that such miracles are still performed by God spiritually, and that He does even use the *lads* for His purposes. "What shall we say to these things? It is God that justifieth" (Rom. viii. 31). "Behold, God is mighty and despiseth not any" (Job. xxxvi. 5). We are not cast down by these things, because we have the assurance that these things will come, and we can say with Him whom we love and serve, "It is enough for the disciple that he be as his Master" (Matt. x. 25). But we would draw attention to Mark ix. 39, to the Master's own testimony, even for those who are not labouring with His own recognised disciples, "Forbid him not," and we would exclaim with Moses, "Would God that all the Lord's people were prophets, and that the *Lord would put His Spirit upon them*" (Num. xi. 29), not men-pleasers and sayers of human Shibboleths, but such as count it worthy to suffer for Christ's sake.

The Lord has blessed me much. I married in March, 1893, and my dear wife has proved a true helpmeet to me, and has also been enabled to confess that she is not ashamed to own her Saviour. The Lord has gathered our little lamb, but we have learnt with A. A. Watts to bow to the will of God.

"My sweet one, my sweet one, my fairest and my first,
When I think of what thou might'st have been, my heart is like to burst;
But my sighs are hushed, my tears are dried,
When I turn to what thou art ('Of such is the kingdom of heaven')."

May our covenant-keeping God grant unto us all, His sustaining grace, for if it should be withdrawn we could not stand for one moment.

I am, yours in the bonds of the Gospel,

FRANK MATTHEWMAN.

Brockholes, nr. Huddersfield, Yorkshire, Feb. 19, 1896.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

THINGS NEW AND OLD.—No. IV.

"Concerning last things that were first, and first things that are last."

IF I told you that your last new dress or coat was the old left off clothing of somebody else, much poorer and less important than yourself, would you guess what I meant?

Perhaps you would, and might answer me in Dr. Watt's lines:—

"How proud we are, how fond to shew,
Our clothes and call them rich and new;
When the poor sheep or silkworm wore,
That very clothing long before."

And yet it is perfectly true that the glossy substance the silkworm spun around itself, and the fleece that covered the sheep, do form the

materials from which brand new garments for men and women, and boys and girls are made. And God works many wonders, much greater than this, in the realm of nature, for the ground is nourished by many decaying and unpleasant things, and life and beauty spring from ugliness and death; so fragrant flowers grow richly over the graves where loved ones are buried, and battle fields, where once many a brave soldier perished, are covered with full crops of yellow, waving corn.

So wonderful are the works of God, not only in nature but in providence and grace also, He only doeth wondrous things.

Yes, not only *new*, but *brighter* and *fairer* things come out of old and dark ones. Pain and loss are turned into pleasure and gain. Divine love does really what the fabled "philosopher's stone" was said to be able to do—turn everything it touches to gold; that stone the old philosophers sought, but never found; but those who seek Jesus do obtain durable riches and righteousness, everlasting and satisfying wealth.

"For sorrow touched by God grows bright,
With more than rapture's ray;
As darkness shows us worlds of light
We could not see by day."

But I want to prove that some of these good things that come afterwards were really in existence long before. Last month we were trying to think of that great and glorious Person who calls Himself "Alpha and Omega," the A and the Z of the Greek alphabet, the beginning and the ending, the first and the last; and there are many things connected with Him, which, like Himself, are eternal and last for ever, and though they are often called "new" are in point of fact the most ancient of all.

We speak of the Bible itself under two heads, the Old and the New Testament. Some writers say, "The Old and the New *Covenant*" Scriptures, and this word is the most correct. For a testament means "a will," a document setting forth what a man wants to have done with his property after his death; while a covenant is an agreement to do certain things, and is to be fulfilled by the living person or persons who sign the covenant, and bind themselves by it. I dare say it was because they were thinking of the death of the Lord Jesus for His people, that made our translators give us the word testament in Heb. ix. 17, 18; but if we keep to the other word, covenant, we shall find the meaning plainer and more interesting. Among ourselves, covenants and contracts are signed by the parties who make them, and by witnesses, and are stamped with the Government stamp or seal, and this renders them binding on all concerned. A man takes a house on lease, the landlord promises to let him have it for so many years, and the tenant promises to pay a certain rent, and do certain things, and the signing and stamping of the paper or parchment is all that is necessary to compel both sides to do what has been promised. But in olden times they did something different to this; the *seal* the *stamp* of a covenant was *blood*. If the covenant was a solemnly important one, some animal was killed, and cut into two, and those who made the contract passed between the pieces; or, as in the case of the Israelites on Mount Sinai, when they solemnly promised to keep the covenant which God enjoined on them, they were sprinkled with the blood of the sacrifices offered, and this was the solemn pledge of their promise to keep the commandments of the Lord (Exod. xxiv. 7, 8).

Alas! how soon they broke their promise, and fell into the sin of

making the golden calf; but in God's wonder-working love that sprinkled blood which witnessed *against* them then for breaking their word, became the picture, the emblem of that precious blood which cleanseth from all sin, the blood of the "Lamb of God which taketh away the sin of the world."

This covenant of Mount Sinai is called the old covenant, and we often speak of it as the "covenant of works," because God promised to do good to the people, while they kept His law; but when they broke His law the *covenant* was *broken*, and Moses dashing the tables of stone to pieces when he saw them worshipping before the golden calf was a token of this. We speak of it also as a conditional covenant, because everything was promised on condition that something was done by the people. "If ye be willing and obedient," said God, "ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken it." This old covenant is the same substantially as that under which Adam and Eve lived in the Garden of Eden, ordaining life for obedience, death for every flaw. And ever since the day that our first parents sinned, no flesh living has been, or can be, accepted by God through their own works.

Nor could the sacrifices offered under the old covenant bring any relief or deliverance to the evil-doer. The man or woman who committed wickedness, who despised the law and did iniquity, was to be put to death without mercy (Numb. xv. 30; Heb. x. 28).

The thief might get released by restoring four or five times the worth of what he had stolen (see Exod. xxii. 1). One who had sinned ignorantly, or who had unavoidably become defiled, or been afflicted might be cleansed and restored by the sacrifices he offered; but it would not have been just or fair if idolatry or immorality could be absolved by paying a fine or offering sheep and bullocks, because the rich would hardly feel such a punishment, and the poor would not be able to pay such a penalty. The sale of indulgences in the Middle Ages by the Romish Church was the cause of all sorts of vice and evil, but God, the righteous law-giver, never commanded, or allowed, anything to lessen the guilt of sin, or the people's sense of hatefulness and bitterness.

But as the old covenant, with all its commands, forbiddings, and atonements, was unable either to keep the Israelites from sinning, or to take away their guilt when they had sinned, it was proved to be weak and unprofitable.

God always knew this. He never meant to save sinners in such a way, nor to make them holy and perfect by anything they could do, but He let the old way continue until it was plainly seen that salvation could never be obtained by it, and then in the fulness of time, at the right season, He sent forth His Son to be the new and living way to joy and holiness and heaven. Very beautifully this is set forth in Heb. viii., where, speaking of the new covenant that God promised to Jeremiah, where the Lord Himself engaged to put His laws in the hearts and write them in the minds of His people, the apostle declares, "In that He saith a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

You know we often use "old" in the sense of stale, worn out, and almost useless; we don't regard a firm, bright, beautiful thing that looks fresh, and bids fair to last a long time, as old and worn out, but

decayed and faded things seem old even though they have not been in wear so long.

Thus the old covenant had to make way for the Gospel new covenant of grace, and let us never listen to those who would try to bring it back again. The priests and the Ritual of Judaism have gone never to return by God's sanction. Let us not return to them. Jesus, the Mediator of the new covenant, has once for all made the true, the everlasting atonement for all His people's sins. His Spirit enters the hearts of the redeemed and makes them new creatures in Christ, and thus all things are made new. Let us rejoice in the true light of the heavenly day.

"When the Gospel sun is shining,
Light the Jewish lamps no more ;
Jesu's name is all-sufficient,
And Him only we'll adore.

But how the new was before the old we will try to tell you another time. For the present, then, Adieu.

"YOUR ELECTION OF GOD."

(1 Thess. i. 4.)

BY W. ROWTON-PARKER, CROWLE.

THE doctrine of God's sovereign election is one that arouses the hatred of many, but it is a deep and solid joy to all such as have been taught it by the Holy Ghost. For ourselves we could sooner doubt our own existence than question its truth, and yet we feel for those who differ, for we knew it not until it was burnt into our soul by experience.

No doctrine is more clearly and distinctly taught in the Word of God than the doctrine of election. It runs all through the Book, and yet, such is the perversity of human nature, that men will not receive it, until the Holy Spirit makes them "willing in the day of His power." The Scriptures of truth distinctly affirm that God has a chosen people. There are things in the natural world which are analogous to those in the spiritual, and though we cannot say that this will always apply, yet in many instances it does with telling force. A child owes its being to its parents, independently of any will or action of its own. In like manner, the child of God is begotten of God, apart from, and independently of any works, or will, or purpose of his own. The very first desire for salvation is the work of the Holy Spirit, and wherever this is truly found it gives evidence that that soul is the subject of Divine grace, an elect vessel of God. We have evidence of this in the scene on the day of Pentecost. Among the multitude, there were those to whom the Holy Ghost applied the Word. They were cut to the heart, and under the mighty power of that Spirit they cried out, "*Men and brethren what shall we do?*" There was no forethought on their part, no preparation, no works; in every particular it was manifestly the work of the Holy Ghost.

In the first chapter of John we read it is "*not of blood.*" This is the Divine testimony concerning all such as are truly saved. They are not children of God by natural descent—"not of blood," but by the operation of the Holy Ghost. In a word, they are "elected," "chosen," begotten of God. Grace does not run in the blood, and never did. You might just as well expect an olive tree to change itself into a grape vine, as look

for a natural man to change himself into a child of God. It is not by the will of man, but "of *His own will begat He us*"—so runs the testimony—"Nor of the will of the flesh" (John i. 13); and again in Rom. ix. 16, "*It is not of him that willeth, nor of him that runneth, but of God.*" Salvation is of the Lord; mercy is from above; and election is God's own choice (see Deut. vii. 7 8). "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." Clearly, the reason of His choice was wholly in Himself, and not at all in them whom He chose.

It is difficult to understand how any who receive the Bible as the Revelation of God, and prayerfully study its contents, can question the direct sovereignty of God's election, for the Word of God is full of it from end to end. For instance, Abel is chosen, not Cain; Shem, not Japheth; and Joseph, not Reuben. Royalty is put upon the fourth son of Jacob, and priesthood upon the third. All of these, and others like, are witnesses of the sovereign, elective purpose of God. None are according to man's ideas, but by the ordination and appointment of God, and God never acts unjustly, or in anywise inconsistently with His character as a God of mercy, love, and grace. He has the best reasons for all He does, though He may not make them known to us. It is "by grace ye are saved, through faith, and *that* not of yourselves, it is the gift of God, not of works, lest any man should boast." Clearly every saved soul is an elect soul, and "your election (is) of God." All this is most precious to every one who has been thus taught by the Holy Ghost, and it is equally true and precious that none can ever pluck us out of His hand. Neither height of prosperity nor depth of adversity can separate us from the love of God which is in Christ Jesus our Lord. This is a Gospel fitted for every age, for every country, and for every soul who feels his need, and longs for salvation. "O magnify the Lord with me, and let us exalt His name together."

THE GOSPEL COMMISSION, ITS OBLIGATION AND EXTENT.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 10th, 1896,

BY PASTOR THOMAS JONES.

BELOVED BRETHREN AND CHRISTIAN FRIENDS,—It is with very much diffidence that I comply with the rules of our Association. But as we must bow to the inevitable, and submit to "the powers that be," I am called upon to read this short paper upon an interesting and I hope instructive subject, "The Gospel Commission."

You will observe that our subject is clearly defined as "*The Gospel commission,*" which implies the possibility of existing commissions that are not of a purely Gospel nature. If I have caught the true meaning of my subject, I am led to say that by the terms used, we mean the goodwill, the Divine favour of God toward His chosen people. Or, in other words, we mean God's free bounty, mercy, and grace; the merits and mediation of Christ; the intrinsic value of His precious blood; and

the aid and influences of the Holy Spirit; and further, the divinely inspired record of infinite love, which includes eternal redemption by sovereign grace, through the substitutionary work of our Lord Jesus Christ. To form just and accurate conceptions of this Gospel is of the highest importance, because of such immense consequences being at issue; therefore, you will at once perceive the absolute necessity that our views should be well defined, and that right apprehensions of the Gospel are of inestimable value to all who appreciate the truth as it is in Jesus. But an assembly of well-taught and profoundly orthodox Christians like the present, relieves me from the necessity of giving any elaborate exposition of the nature of the Gospel; we professedly believe that we understand its message, import and design.

We shall, therefore, pass on to consider more particularly "*The Gospel Commission*." It should be borne in mind that the *commission* was given after the resurrection. All matters pertaining to the actual working out of salvation were accomplished before the death of our adorable Lord. "I have finished the work," &c., were uttered in the garden; but the special directions as to the course the disciples should pursue, the work they should do, and the specific qualifications for that work, appear to have been communicated after the resurrection.

I.—THE COMMISSION GIVEN to these men is of a twofold nature, involving two distinct lines of operation.

1. *It was truly missionary.* "Go, preach the Gospel to every creature." It is worthy of note that in these words our Lord has set forth the nature of the work to be done, and the manner in which it was to be done. First of all there was the reception of the Holy Ghost, after which they could proceed in carrying out their Lord's commission. To render implicit obedience to their Lord's commands they must begin at Jerusalem, so that the greatest sinners may first hear "the joyful sound" of Gospel grace. A perusal of the sacred records will shew how fully and devotedly these men carried out the missionary spirit of the charge entrusted to them. Every disciple, so far as we can gather, caught the full meaning of this commission, and the responsibility of having their Master's cause entrusted to them; and therefore, in strict accordance with their Lord's will, they went forth publishing in all directions the good news of everlasting life—pardon for the guilty, and justification from all condemnation.

The first *forty years* after the ascension, abundantly proves how zealously and energetically these fishermen of Galilee, under the immediate inspiration of the Divine Spirit, prosecuted their labours: so that the first forty years of the Christian era are memorable for noble work done, grand triumphs achieved, and glorious victories won, by the ingathering of many precious souls. For missionary activity, for grand enterprise in Church extension, and diffusing the sublime influence of "the glorious Gospel of the grace of God," I very much question whether in any subsequent period we can find any such holy enthusiasm as that of apostolic days.

For proof of this, we have only to call to mind the countries visited, and the vast amount of missionary work done by these grand heroes of the cross. This is very surprising, and more so when we take into consideration their mode of travelling, the privation entailed, and the many hardships endured. A cursory glance over the records will reveal the

astounding fact that the apostles preached the Gospel in Syria, Mesopotamia, Egypt, Ethiopia, Pontus, Galatia, Asia, Persia, India, Italy, and Spain, besides many other places not named here. A careful study of the map will shew the magnitude of the work done by these men as missionaries. The message, and the manner of their ministrations was not fine, polished, and beautifully rounded sentences, but bold, heartfelt, living utterances of Christ crucified, Christ risen, Christ exalted, and Christ as the one Mediator between God and man. Thus they fulfilled their Lord's commission in its missionary aspect.

2. *It was truly pastoral.* "Teaching them to observe all things." The baptising of converts and organizing them into Churches forms an important feature in the Divine commission; and placing them under pastoral supervision, is the working out of the Divine plan laid down by the Great Head of the Church. The fulfilling of this important part of the commission is of the utmost importance, as may be gathered from the following considerations. To preach, evangelize, and instrumentally gather individuals into the Church, is one part of Christian service, but may we not consider fresh converts as raw material? As the sculptor takes the rough and unshapely rock, and by skilful labour produces a beautiful image, so pastoral labour is the chiselling and shaping of the life, the moulding of Christian character, the consolidation of faith, the deepening of spiritual experience, and the conforming of the converts by various stages to the image of the Divine pattern. (I am speaking of its instrumentality.) This is to be realized by proper and judicious teaching, and rightly advocating the sublime utterances of the "model preacher;" or in other words, tending the lambs, and shepherding the sheep.

We all readily admit the necessity of stability of character, aim and purpose. To produce this desirable end in Church life the judicious pastor will ever seek, like the apostles, to exhibit the truth in its many phases, and thereby he will materially assist both young and old in discovering the importance and necessity of being more deeply "rooted and grounded in love." Moreover he will seek to awaken in his flock holy aspirations and fervent desires after a more intimate acquaintance with spiritual things, and a richer experience of Divine love. This will be brought about by the exhibition of doctrinal truth, and rightly instructing "the flock of God" in knowledge and understanding: the proper cultivation of the spiritual exercises of the mind upon "the deep things of God."

From this it will be seen that the functions of the pastor are attended with grave and important consequences. He has to build up, to feed the Church, to use proper measures of discipline, to correct, rebuke, and exhort, so that by these means the Church may become a temple of the Holy Spirit and an habitation of God, and thus be made meet for the inheritance of the saints in light. Such a condition of things, which is so desirable, can only be the result of pastoral work, and which forms a part of this Gospel commission.

II.—ITS OBLIGATION. In a paragraph recorded in Matthew's Gospel (chap. v. 13—16) our Lord unfolds the Church's relation to the world, and at the same time shews the obligation which the members are under. They are to husband their energies, and apply their moral and spiritual influence and resources to benefit even thankless and persecuting men. A glance over this paragraph will shew the Church's relation to the world.

The Church is a seasoning power. "Ye are the salt of the earth."

Does not this suggest that the world is corrupt, and needs the preserving element? But for the presence of gracious men, few, insignificant, and little regarded as they are, society had, ere now, been disorganized, and the world had perished by force of its own evil drift.

The Church a public luminary. "Ye are the light of the world." Here we have the idea of one large light, of magnitude sufficient to be serviceable to the entire world. It is, not *lights*, as if they were many, but *light*, and *the* light, as if it were but one.

The Church a conspicuous city. "A city that is set upon an hill cannot be hid." To attract observation, to gain attention, and for persons desiring connection with it to climb to this elevation is full of significance.

The Church a domestic candle, which men do not put under a bushel, but on a candlestick, so that it may give light to all that are in the room. The Church candle is lighted for a large purpose, and aims at the good of all in the house. From these considerations we may, without difficulty, trace the Church's relation to the world.

It now devolves upon us to shew the obligation which rests upon the Church in following out that which is *binding* upon her. This I will do by using our Lord's words already referred to.

I remind you, brethren, of the stupendous fact that "ye are the salt of the earth." See to it that this precious commodity does not lose its preserving qualities. Should this happen, it becomes useless, only fit for the dust-heap, and to be trodden under foot of men. If ye are "the light of the world," forget not the responsibility resting upon you. Do we not occupy the position in the world our Lord did? As He was, so are we. "I am the light of the world," so said the Great Preacher, and we are the light of the world to-day. We are to resemble "the city set upon an hill." Let us see to it that we make it "the hill of God," so that our spiritual Zion may become "the joy of many generations;" that its "beautiful situation" may be admired by all who "look upon the city of our solemnities." And if we are the "candle" of the Lord, let us be careful to use the snuffers and not the extinguisher. The more comprehensive our conceptions are of the grandeur and sublimity of the Divine commission, the more intensely shall we feel the ever-increasing obligation pressing upon us to use our abilities, and all legitimate means to carry into effect the great commission put into our hands. Do you ask, How can this be done? I answer, by embracing every opportunity to circulate the truth, and to sow the "incorruptible seed" of the kingdom beside all waters; by inculcating the fundamental principles and practices of our faith to those whom God has entrusted to our care; to employ every lawful means to stem the flood of Popery and Ritualism, and every false doctrine promulgated by the adversaries of the true and unadulterated Gospel of Christ.

I would, therefore, urge upon all our associated Churches, and every individual member of our spiritual household, that it is incumbent upon all of us to be fully alive to our responsibilities, and to live up to our privileges: to follow the example of the most illustrious of men, who felt that they had a mission in the world and could not rest until they had, by Divine grace, fulfilled that mission. Let us see to it that we encourage our young men to devote their energies to pastoral work by assisting them into spheres of usefulness where their powers may more

fully develope. Let us pay special regard to Home and Foreign missionary work. This department entails increasing obligations upon pastors, officers, and members of all our Churches; and this obligation will, in the near future, become of greater magnitude as fresh ground is opened up, and increased agents are drafted from home into the great harvest fields of missionary enterprise. Here, I would say, that those of our Churches who are most active in mission work are the most prosperous themselves. On the other hand, those Churches who never contribute towards our mission work are, as a rule, barren, lifeless, and in most cases declining. Let such Churches study our Lord's commission, and read attentively the Acts of the Apostles, and we are persuaded that they would speedily wake up to the great obligation which is binding upon every man who professes to be a loyal disciple of Jesus Christ.

III.—ITS EXTENT. Very much has been done in spreading the Gospel; but a vast deal remains to be done, especially when you remember that there are still* 800,000,000 who have never heard of Jesus Christ. A vast deal remains to be done at home, when you remember that only *two* out of every *seven* men attend a place of worship. The Gospel is to be preached to *every creature*. Results we have nothing to do with; but we have Divine authority for seeking to spread the old, old story of redeeming love to all men. Our Gospel is unlimited in its heavenly message, world-wide in its influence, and therefore we claim the whole world as the field of our operations.

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

Yes, we re-echo these words of Dr. Watts, because we emphatically believe that the commission is world-wide in its extent; and I would remind you that our view is supported by the Word, and corroborated by apostles—I mean the universality of the Gospel commission. Are not the heathen promised to our Redeemer for an inheritance, and the uttermost parts of the earth for a possession? Does not such language imply that this glorious Gospel of goodwill must be carried into the dark corners of the earth? That this Divine message must be taken to “Greenland's icy mountains,” to “India's coral strand,” and to “Afric's sunny fountains” as well as Ceylon's Isle? Thus from the cold Arctic regions to the genial sunny South, “the incorruptible seed” must be scattered, that men sitting in darkness may see the light of the Sun of Righteousness, and by Divine power be brought to bow their knees and acknowledge our King as their King. For their idols shall be utterly abolished, darkness removed; light, life, and fellowship shall be established!

To accomplish this we need Herculean strength, gigantic faith, and unflinching fidelity to truth: the realisation of Divine love in its constraining influence and power. For truly the Gospel shall continue its regenerating and reforming work from centre to circumference, until the “knowledge of the Lord shall cover the earth as the waters cover the sea,” and,—

“Heaven with the echo shall resound.
And all the earth shall hear.”

* *Christian Commonwealth*, Feb. 27, 1896, p. 369.

To encourage the Church, and the various agents employed, to put forth their energies, and to concentrate united effort in carrying out such extensive operations; to assist all employed, and to help them to bear patiently all their disappointments, we have the unfailing promise of our Lord, "Lo, I am with you alway." Hence we have no fear of success, for our undertaking has the approbation and benediction of Him who has entrusted the Gospel commission into our hands. To all present who can rejoice in the light and fellowship of the Gospel I would say, in the language of Dr. Watts:—

"Arise, my soul, my joyful powers,
And triumph in my God;
Awake, my voice, and loud proclaim
His glorious grace abroad."

THE TRUTH IN THE ISLE OF WIGHT, AND THE LATE JAMES ELIAS SELLARS.

JAMES ELIAS SELLARS, of Newport, Isle of Wight, entered into rest on Jan. 8, 1896, aged 70 years.

For many years our departed brother was a devoted follower of the Lord Jesus Christ, and a firm believer in the doctrines of grace, seeking by every means in his power to propagate the same among all with whom he came in contact. He was one of the founders of a Strict Baptist cause at Ryde, receiving the right hand of fellowship from the late George Wyard, who formed them into a Church. The little cause made some progress, and on one occasion the late Thomas Stringer preached for them. But, alas, the cause at Ryde is no more; its breaking up, caused by the "Eternal Sonship" controversy, was a great grief to our brother. However, there were some happy seasons enjoyed by the Church during its short existence, as evidenced by his frequent reference to it as the one "green spot" in his life since coming to the Isle of Wight. Some time after this our brother went to Colwell, Freshwater, and there met with brother Tyler, and one or two others—who, like himself, were firmly attached to the truth, and together they enjoyed communion in things pertaining to their eternal welfare. At the Baptist Chapel they often worshipped, but could not join the Church because of its open communion and frequent Arminian preaching.

At length the way was opened for him to go to Newport, where he established a business as herbalist, and soon won the esteem and respect of all who knew him. A Bible-class was formed for the expressed purpose of impartially studying the Word of God. A number of young men attended, amongst them one pretty well versed in the wisdom of this world, but alas! a stranger to the things of God, although he professed to be a follower of the Lord Jesus Christ. This man sowed seeds of discord among the little band, and the meetings were broken up—but not by our departed brother. And so he and his loved one spent their Sabbaths in quiet reading and meditation at home. Many hallowed seasons were thus enjoyed—seasons of sweet communion with their risen Lord. Although our departed brother was not a preacher in the ordinary sense, he was a good expositor of the Word. On several occasions the writer has enjoyed portions read with a greater relish when accompanied with his homely and truthful remarks.

Our brother's health had been gradually giving way. A day or two before his departure, he was seized with a kind of fainting fit, but recovering from that it was thought he might yet rally; however, his illness coming on again, he passed peacefully away January 8, 1896. His dear wife—now a sorrowing widow—has been wonderfully sustained, for in answer to her earnest cry, there came with power to her troubled heart—"My grace is sufficient for thee," and so she has proved it to be.

On Lord's day, January 12, our brother's mortal remains were committed to the grave (in sure and certain hope of a glorious resurrection unto eternal life,) in Carisbrooke Cemetery. The writer and brother G. Tyler conducted the services, first at the house, and then at the grave. It was a very solemn occasion, not soon to be forgotten by any of the goodly number of sympathising friends and neighbours who were present.

Our brother's departure leaves one less to contend for the truth in this spiritually barren spot. But "the Lord's arm is not shortened." In His own good time He will appear for those who are left. God grant us faith to believe His Word, and grace to trust Him for its fulfilment. JOHN WHITAKER.

Yarmouth, Isle of Wight, Feb. 12, 1896.

MRS. GAWKRODGER.

"IN loving memory of MARY ANN (for nearly 50 years the devoted wife of Joseph Gawkrödger), who peacefully fell on sleep early in the morning of Monday, February 24th, 1896, aged 72 years. Interred at Nunhead Cemetery on Thursday, February 27th."

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

'For all the saints who from their labours
rest,
Who Thee by faith before the world confess'd,
Thy Name, O Jesu, be for ever bless'd. Alle-
luia!
Thou wast their Rock, their fortress, and
their might;

Thou, Lord, their Captain in the well-fought
fight;
Thou, in the darkness drear, their Light of
light. Alleluia!
From earth's wide bounds, from ocean's
farthest coast,
Through gates of pearl stream in the count-
less host,
Singing to Father, Son, and Holy Ghost.
Alleluia. Amen!"

"Until the day break, and the shadows flee away."

So readeth the Memorial Card to the dear translated one. Mary Ann Gawkrödger was the second daughter of the saintly Mr. Elijah Packer, who for many years was the talented precentor at Crosby-row and Unicorn-yard Chapels. It was at the latter sanctuary that David Denham baptized her, and, having joined the Church, first became a communicant when she was 18. When Charles Waters Banks took the oversight of the Church at the Cambrian, Mrs. Gawkrödger (then Mary Ann Packer) became one of the newly-formed charge. When the Church moved to Crosby-row Chapel, she followed, and there is on the fly-leaf of the old pulpit Bible a note to the effect that the Holy Book and the pulpit cushion, &c., were presented by four lady members of the congregation: one of the signatories being Mary Ann Packer. In the year 1846 she was united in marriage to Mr. Joseph Gawkrödger, son of one of the deacons. When the Church removed to Unicorn-yard Chapel, Mr. and Mrs. Gawkrödger remained members till Mr. Banks resigned the pastorate, when they both became members at the Surrey Tabernacle.

Mrs. Gawkrödger had been ailing for some time; it was not, however, till October last that she was unable to leave her couch. She suffered considerably, and yet her affliction was lightened by the devotion of her husband, and the attention paid to her by relatives and other Christian friends. As the light of this world closed, that greater Light came, and she left the pilgrim journey and went to her home just as the first rays of morning made their way into the chamber. Those watching were her husband, her sister Hannah, and the nurse.

On the occasion of the funeral—one of the loveliest of spring days—the first part of the service was conducted at the residence by Mr. O. S. Dolbey. Then all that was mortal was conveyed to Nunhead Cemetery, where on the top of the hill, near "the EARTHEN VESSEL Monument,"* the interment took place, Mr. Dolbey officiating at the committal—in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, "who shall change our vile body, that it may be like unto His glorious body, according to the mighty working whereby He is able to subdue all things to Himself."

* When indicating the spot for the family grave, the officials remarked, "near the EARTHEN VESSEL Monument, you mean."

"Earth to earth, and dust to dust.
Calmly now the words we say
Leaving her to sleep in trust,
Till the resurrection day.
Father, in Thy gracious keeping
Leave we now thy servant sleeping."

"GREAT God of grace, to Thee I flee.
And in Thy Word confide ;
My longing soul desires to be
Completely swallowed up in Thee,
And fully satisfied.
'Hold Thou me up' for Jesu's sake.
And when death's flowing tide
Shall o'er my trembling spirit break,
I shall with Thy sweet likeness wake
For ever satisfied.

Tnen I shall know that death is gain,
And evermore abide
With Thee in Light, and live and reign
Secure from every mortal pain,
Completely satisfied.
Not till I reach that golden shore,
Where all the glorified
Surround the Throne, and there adore
The Lamb of God for evermore,
Shall I be satisfied."—*W. Winters.*

[Mrs. Gawkrödger and her husband are among our earliest recollections in London ; we very highly esteem them for the truth's sake. May God bless and support our bereaved brother, prays—J.W.B.]

GETHSEMANE.

VISIT again "Gethsemane," and see
"The Man of Sorrows" groaning there for thee—
And interceding too. There are but few
Admitted to that sacred scene, to view
His soul's deep anguish, as the hour draws nigh,
When He must drink the cup of wrath and die.
Shake off thy sleep, thou ransomed sinner, see !
He bears thy punishment instead of thee.
Just pause awhile—list ! for He speaks to thee :
"Canst thou not watch one little hour with Me ?"
Alas ! how weak is human love, again
Ye slumber on, altho' He bears that pain
And agony for thee
The agony is passed. An angel flies
From heaven to strengthen Him—before Him lies
The condemnation and the judgment hall,
The cruel scourging, and the time when all
Will flee from Him, and leave Him all alone.
There is not one to share His sorrow, none
Have pity on Him now, for none can share
In sorrow so intense ; nay, He must bear
It all alone. But thou may'st follow on,
And, with adoring wonder, gaze upon
The spotless Lamb led on, the Son of God
Ready, in sacrifice, to shed His blood
Upon the Cross for thee. Here take thy stand
And ever shelter, 'neath His outstretched hand.

K. E. TRIGGS.

THE PULPIT, THE PRESS, AND THE PEN.

The Way to the Kingdom ; Imputed Righteousness ; The Bow in the Cloud ; three sermons by J. Irons. Mr. D. Fisk, 6, Brighton-place, Brighton, Sussex. One penny, post free three halfpence each.

These are sermons by a veritable "Master in Israel," and contain some of the finest of the wheat for lovers of the Gospel. Buy them, and try them.

The God of Peace ; Unfailing Grace ; sermons preached at Westwood, New Jersey, U.S.A., on July 28th and 29th, 1895, by T. Bradbury. A. Batchelor, 2, Bromar-road, Camberwell, S.E. One penny each.

T. Bradbury is too well known among lovers of the free grace Gospel to need any commendation. These sermons are full of covenant salvation.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A MEMORABLE DAY AT MOUNT ZION, DORSET-SQUARE.

PUBLIC WELCOME TO MR. J. E. HAZELTON AS PASTOR.

On Wednesday, Feb. 19, very interesting services were held in this renowned sanctuary for the express purpose of publicly recognizing Mr. John Ebenezer Hazelton as pastor. The

AFTERNOON SERVICE

was of a devotional character, presided over by Mr. W. Jeyes Styles, who commenced the service with a short prayer. A hymn was sung, and Mr. Styles read a portion of Scripture, and said he was present as one of the oldest friends of Mr. Hazelton. This service was truly devotional, and he hoped the good brethren who addressed the throne of grace would be brief. He did not like to ask such a question. Prayer was a solemn exercise, and he hoped the friends might be helped to pray in prayer, and that the Holy Spirit might preside.

During the sacred hour brethren Beecher (Shouldham-street), Link (Gower-street), Chilvers (Keppel-street), Abbott (Chadwell-street), Savage (A.P.F.S.), Thomas (Watford), and Mutimer (Brentford), prayed, and hymns were sung, interspersed with suitable remarks by the chairman.

About four hundred took tea, and at 6.15 the

EVENING MEETING,

which was presided over by Mr. Mitchell, of Chadwell-street, commenced by singing, "Blest be the tie that binds," which hymn, we believe, was the heartfelt expression of very many who were present.

The chairman read Psalm cxxvi., and Mr. Dalton engaged in prayer. He (Mr. M.) then made a few appropriate remarks, saying that this was an important and solemnly cheerful occasion, and that God had done great things in bringing Mr. Hazelton into our midst as pastor. He was present, not only to express his own love to our pastor, but also the high esteem in which he was held by the Church at Chadwell-street. He was also present to wish him God-speed, and to pray for a blessing on pastor and people. He reminded us to pray very earnestly for him, and to show him much sympathy.

Mr. Wilson said this was one of the happiest days he had spent during the time he had held office in the Church, which was nearly forty years. The Church had passed through many varied circumstances, and had been at a low ebb; but the many prayers had been answered, and God's hand seen in sending us a pastor. He felt that the Church

had never been more united than at the present time.

Mr. Hazelton spoke a word of welcome to all friends, and thanked them for their expressions of sympathy and love, and related the way in which the Lord had met with him, and brought him out of darkness into light, and also how He had led him into the ministry. He then spoke of the message which he had to deliver, saying it was the same that had been proclaimed in Mount Zion for so many years. He hoped by God's grace never to deviate one iota from the old Gospel.

Mr. Bush said he hoped that the words just spoken might prove a blessing to some who were present. He then addressed our pastor from the words, "And the Lord, He it is that doth go before thee; He will be with thee. He will not fail thee, neither forsake thee; fear not, neither be dismayed." He reminded him that discouragements would come, but the Lord would always go before him, and that, should everything else fail, still He would be with him, for He hath said, "I will not fail thee."

Mr. Sears then spoke on the name of our unchanging Lord, "Faithful and True." He said God had been faithful and true all down the ages, and would be to the end. He had been faithful to the Churches, and fulfilled His word by sending them pastors. He remarked that, as pastors, God's servants must be "faithful and true," keeping in mind the promise, "Be thou faithful unto death, and I will give thee a crown of life." They must choose death rather than dishonour or disloyalty to their Master.

After "Grace, 'tis a charming sound" had been sung, Mr. Hodges, a deacon from Chadwell-street, spoke a few kindly words, expressing his gladness that there was now another bond of union between the two Mount Zions, and his hope that God would bless our pastor to be with us for many years.

Mr. Realf, being called on to speak, said that he had come as a sympathizer, to rejoice with us in our time of rejoicing, and read the following acrostic on the initials of John E. Hazelton:—

"J esus, my Lord, is all my theme,
O nly will I declare of Him;
H e merits all my toil and care;
N o other name can be so dear;
E ndless the glory He shall bear.
H elp me, my God, to tell His worth
A mong the people of this earth;
Z ealous I'd be to hold Him forth;
E nable me to faithful prove.
L ord, seal the Word to souls forgiven.
T hat many here be trained for heaven.
O n Zion's Mount may peace remain.
N umbers from heaven be born again."

—A. E. REALF.

Mr. Chilters, who based his remarks on the words, "As thy day so shall thy strength be," said that, although we have to walk by faith, the future being hidden from us, yet the promise is ever sure. God is always as good as His word, and not one thing has failed of all that He has promised. He hoped that our pastor might be able to cast himself entirely on that word.

Mr. Millwood then thanked all the Churches for their kindness to us while we were without a pastor, and expressed the hope that God would bless our pastor abundantly.

Mr. Beecher expressed his pleasure, as pastor of Shouldham-street, to be present to welcome our pastor and wish him God-speed. They were engaged in the same service, serving the same Master, and he prayed that he might be greatly blessed in his work, and have many seals to his ministry.

After singing, Mr. Mitchell brought the happy meeting to a close with prayer, and, with him, many of us felt that it had indeed been a soul-cheering and comforting time. May God grant the fulfilment of the many wishes expressed for the prosperity of Church and pastor, and to Him be all the praise!

There were friends present from Reading, Guildford, Waltham Abbey, Watford, Sutton-at-Hone, Finchley, Kingston, Surbiton, Bexley, Brentford, Grays, Leyton, Eltham, Teddington, Clapham, Clapham Junction, Limehouse, Fulham, Notting-hill-gate, Brixton, Surrey Tabernacle, Gower-street, Great Alie-street, Little Alie-street, Keppel-street, Soho, Nunhead-green, Shouldham-street, Pimlico, Stratford, the deacons and about a hundred friends from Chadwell-street, and many others, most of the Metropolitan Strict Baptist Churches being well represented.—M. E.

CRANSFORD.—On the first Lord's-day in the New Year our hearts were cheered and made glad by seeing the baptismal pool again opened, and our young brother Lockwood preached an excellent sermon, after which he immersed a dear young sister in the name of our Triune God. Also on the first Lord's-day in March the pool was again opened, and our brother was again greatly helped to preach a suitable sermon, afterwards baptising two young brothers upon a profession of their faith. One, we are pleased to state, was brought out from the Church of England. May many more be brought from the error that is fast spreading in our land. But amidst our rejoicing our hearts were saddened to hear our dear brother Raymer was again laid aside by affliction. Our prayer is that he may yet be spared to us as a Church as well as to his dear wife and children.—G. E. C.

Strict Baptist Mission.

BY PASTOR E. MARSH.

MONDAY, Feb. 17, 1896, will long be remembered as a red-letter day in the history of the S. B. M. The meeting was not arranged in time to be announced in the E. V. & G. H., but the Churches had been well posted up with bills the week before, and these were responded to by a large number of friends of the Mission, both afternoon and evening.

The meeting was called for a twofold purpose: first, to lay before the Churches a statement setting forth the present condition of our Mission; and, secondly, to bid God-speed to our beloved superintendent, who is, with Mrs. Hutchinson, going back in a few days to the mission-field. Urgent business had made it necessary that he should come over somewhat unexpectedly, and time would not allow of his visiting among the Churches, as he would have done could he have prolonged his stay.

The service in the afternoon commenced at 3.15, Mr. R. E. Sears in the chair. Psa. ii. was read, and fervent prayer offered by brethren T. Jones (New Cross), Adams (Highbury), Realf (Finchley), White (Woolwich), Newman (Clapham Junction), and Marsh (Gurney-road, Stratford).

In the course of a brief address, the chairman remarked: "Brother Hutchinson was God's gift to the Mission. It was but the other day we were called to bid him farewell, and now on Monday next we shall have to say so again, he this time taking his beloved wife with him. I have three mottoes for you. The first is, 'My work is for a King.' We are His willing servants; we will be loyal to Him. His word is 'Go,' and although we cannot all go in the same sense as our brother Hutchinson, all can cultivate the *go* spirit. The second motto is: 'These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work' (1 Chron. iv. 23). They were King David's gardeners. They did work also for the king. Ours is royal service, even if we have the worst possible pariah clay to work among. Beza's translation reads—whether by mistake or not, I cannot say—*porters* for *potters*. Well, so it is. Our brethren are porters. 'To Him the porter openeth.' It is royal service, whether training hedges or cleaning ditches. The third motto is: 'Behold, thy servants are ready to do whatsoever my lord the king may appoint' (2 Sam. xv. 15). Is it so? Are we ready? Are we ready to do *anything* the King may give us to do? Have faith in God. Obstacles and difficulties shall melt before Him."

After a few remarks by Mr. Reynolds, pastor J. Box, the beloved president, then read the statement alluded to, giving a clear and faithful account of the present state of the S. B. M. This can be obtained of Mr. Briscoe, Banner-street, Bunhill-row, and we hope all our readers will obtain a copy, and give it a prayerful reading, and then cheerfully help the work.

The collection was taken, and Mr. Hutchinson announced he had just received the sum of two guineas from the Sunday-school at Brosely, given by the dear children toward the expenses of circulating the Scriptures in Tamil. The chairman closed by prayer.

Tea was provided in the large school-room, which was filled.

EVENING MEETING.

At six o'clock the president, Mr. J. Box, took the chair. After a hymn, pastor H. T. Chilvers read Psa. xlvii., and brother Beecher offered prayer.

THE PRESIDENT

then gave a hearty welcome to all present, in the name of the S. B. M. He said: "Something more than curiosity has brought together such a large concourse. Your loving interest in the Mission is a great fact, a living proof of the missionary spirit by which you are moved. We are on our Master's business. Let this thought permeate all we do and say this evening. God's heart is toward us in approval. I have but few words to say, but many to read, as the brethren desire I should read again the statement read this afternoon. We really are engaged in leave-taking, but here I am somewhat trammelled, brother Hutchinson desiring that but little shall be said on this matter. We, however, do express for himself and his dear wife our deep wishes that they may be exceedingly happy and greatly blessed in the work of the Lord, and that journeying mercies may be given them continually. The committee part with them with deepest feelings of sincere confidence." Mr. Box then read the statement, and as in deep silence every word was closely followed by the large gathering, the interest was very apparent.

MR. SAMUEL GRAY, OF BRIGHTON,

rose to move the adoption of the report. Space alone forbids us to give in full this speech, the power of which will not soon be forgotten. Dark clouds were not overlooked, but the clear blue sky around them was clearly shown to exceed by far these clouds. The address, which lasted nearly thirty-five minutes, was listened to with pleasure and delight, being interspersed with several spiritual and experimental letters from converted natives sent to Mr. G. We understand the *Olive Branch* will contain both the address at considerable

length and also copies of these letters. Get them, friends, and you will find the perusal do your souls good.

Pastor Jones, of New Cross, seconded the adoption of the report, and, while drawing attention to things doubtful and hopeful, said he took the very hopeful side, for the work was not ours, but God's. We do but carry out His commission in sending out these brethren. It is a Christ-like work. Nothing can equal it, much less excel it. It has been divinely ordered that this work requires both our prayers and our cash.

Mr. Lynn, supporting the adoption of the report, said: "Because this is God's work, it is great. The black clouds only prove the 'god of this world' does not like this business. I would implore you all to be missionaries for the Society. Get fresh subscribers, and elicit the interest of those hitherto strangers to it."

The adoption of the report was then heartily carried.

Treasurer W. Abbott, in proposing a vote of thanks for the ladies and helpers connected with this meeting, said: "Financially we are much encouraged, but we must

KEEP IT UP.

Make a lot of little bags; many busy fingers will be glad to undertake this work of making missionary bags for the S. B. M., and if you like to call them

'FATHER ABBOTT'S BAGS,'

I do not mind."

Secretary I. R. Wakelin, full to the brim as ever with loving missionary zeal, spoke well and to the purpose on "Be still and know that I am God."

Superintendent Hutchinson was the next speaker. He said: "You will readily conceive I speak with some difficulty at such a meeting as this. Like brother Gray, I take a very hopeful view of the Mission, for this reason: we start on a sound scriptural basis. God will bless us. I am stimulated by the keynote of this afternoon's meeting: the Kingship of Christ. We are too apt to lose sight of this. Do we sufficiently fall before Him with—'Take me—my all—all I have and am!' Our Lord said three great words of command as King:

'COME,' 'FOLLOW ME,' 'GO.'

You can remember many passages that begin with these words. Do not draw fine lines of distinction between home and foreign missions. We are to come unto Him for all we need, follow Him in all His own appointed ways, and go forth at His command, whether at home or abroad. The sight of idolatry rather deadens than stimulates the spirits. I have been told there is some misapprehension respecting my learning the language. I have but little time for this, but I shall between times seek to learn the language. I should like to

say a word respecting brother Booth. I bear testimony to his worth as a missionary. He has a true missionary spirit, is very anxious to learn the Tamil, and be able to preach to the people in their own tongue. He works hard, very hard: for when I have felt it really necessary for him to rest, he has refused to do so." Brother Hutchinson, in closing, then heartily thanked all the friends for their great kindness. The hearty sympathy and good wishes of the meeting were cablegramed to brother Booth.

A vote of thanks was passed to the beloved president, who closed the meeting with prayer. Friends from all parts were present, and the conscious presence of the Lord experienced. The collection amounted to over £22.

A VISIT TO DRURY LANE.

"OUR SUPERINTENDENT AND HOME MISSIONS."

WHILE passing out of our chapel after the morning service, I was stopped by our respected brother Mr. Licence, who, knowing my interest in mission work, said, "You will come to our hall in Drury-lane to-morrow night at eight o'clock, as Mr. Hutchinson is going to address my people there?" To which I responded in the affirmative.

The evening came, and, after passing along the Strand, I plunged into one of those uninviting alleys that lie on its north side. The place was badly lighted, but sufficiently for a crowd of ragged, dirty urchins to play about. One little knot of them, through which I had to pass, were engaged in a desperate mimic battle, so much so that I had to keep my eyes well focussed on the flying sticks. I was quite relieved when I emerged into a more promising highway, which, to my satisfaction, was marked "Drury-lane." Turning to the left, and crossing the road, I soon came to my destination. On opening the door, I was met by the happy smile of this dear brother, a city missionary.

Mr. Hutchinson opened with prayer, thanking God for having spared him to meet again these poor but loving friends of his. Suitable hymns were sung, and an appropriate psalm read, followed by prayer, which was steeped with a spirit of grateful praise and hopeful trust in Him who had been so faithful a Guide. Another hymn, and Mr. Hutchinson spoke from, "And there was no more sea" (Rev. xxi. 1). He told them that since they last met he had travelled many thousand miles by sea and land; many dangers had been passed through, but by God's goodness he had been preserved through all, and passed on to describe the strange customs he had seen, some of which gave his hearers great amusement. Thus he brought them round to his text. He could not,

he said, describe the beauties and glories of heaven, because he had never been there; but he would give them some idea of Beulah Land from a negative standpoint. There will be no hunger nor thirst there, no sorrow there, no night of trouble there, because nothing could enter that defileth.

The sea was a great emblem of change. There is nothing more uncertain and unstable in the world; never the same two successive hours, but the slave of every fickle wind and shifting cloud. One day it steals softly upon the shore, kissing the shells and pebbles; the next it dashes its white crested waves, laden with wrecks and corpses, against the mighty rocks. But in heaven there will be no such changes. Many here have the ebbs and flows of sorrow all their life, but no sorrow there. Here the great sea divides us from many a loved one on the far continents; but heaven knows no separation—all peace, joy, and love.

As I sat there listening to our brother, and watching the faces of that attentive audience—who knew only too well, beyond my experience, what sorrow and trouble were—I noticed here and there the wiping away of an honest tear. Oh, how my heart went up to the Lord, that He might, by the guidance of His Holy Spirit, lead those weary ones to that beautiful Elysium where all tears shall be wiped away from their eyes.

When his remarks were closed, Mr. Licence said that he wished to convey to him the best wishes of his people, and spoke in a few brief words of the keen interest that they evinced during the past months by the many enquiries made after Mr. Hutchinson's welfare, who, in reply, said that he placed their kind words of love among the foremost in his memory.—JAMES S. SEARS.

HORHAM.—The Bible-class, teachers', and choir social meeting was held Jan. 29th, when about one hundred sat down to tea, kindly provided by our sister, Mrs. J. Chapman. The evening meeting commenced by singing part of the well-known hymn, "Blest be the tie that binds." Our beloved pastor, J. R. Debnam, the president, then read a part of Psa. cxix, and brother G. Chapman then implored God's blessing on the meeting. Our pastor, in his annual address, expressed great pleasure in being able to represent the three institutions then present. The report of the Bible-class was read, showing a further increase of members and interest taken in the mutual study of the Word of life. Brother Oxborrow, in moving the adoption of the report, referred to some of the subjects that had been considered by the class, saying how beneficial it was to gather around and converse

together upon the Word of God. Brother Barney, in seconding the adoption, said he had not been a member of the class long, but was glad he ever came, and had greatly enjoyed the meetings, and exhorted others to do likewise. Brother Whitten, senior member of the Bible-class, then gave a good address, expressing his thankfulness that we ever had a Bible-class, he also saying how encouraging it was to see so many young friends attend so regular. Brother S. Hawes, superintendent and secretary of the Sabbath-school, then read the report, which shows a good attendance of scholars, with a good staff of Christian teachers working harmoniously together in the bonds of Christian love; it also stated that three of the senior scholars had been led to join the Church during the year, and the blessing of our covenant-keeping God was still manifest in our midst. Brother J. Chapman moved the adoption of the report. Brother J. Knights, in seconding the adoption, said he thought it was the happiest meeting he ever experienced. Mr. W. Goldspink (from the Laxfield Church) and Mr. A. Snare then gave us very warm-hearted addresses. A hearty vote of thanks was then tendered to Mrs. Chapman for providing tea. Then part of the good old hymn, "All hail the power of Jesus' name," was sung, and the benediction by the pastor brought a very happy meeting to a close. Our hearts were again made glad on Lord's-day, March 1st, when our pastor led four others from the Sabbath-school through the baptismal pool, one of their number being his youngest daughter, which is the last of his family, each of which, through the infinite goodness of God, he has been honoured to baptize, upon a true profession of faith and love in the Lord Jesus. May the Lord grant us many such seasons of joy and gladness, is the prayer of—R. HAWES, *Sec.*

SOHO CHAPEL.—The celebration of the completion of its 105th year of spiritual service in the locality of Soho, was held on Tuesday, February 25th. The meetings were seasons of holy joy, fraternal communion, and spiritual edification. A soul-refreshing and stimulating service of thanksgiving and prayer was held in the afternoon, at which pastor Philip Reynolds gave a deeply touching address from the words, "There appeared an angel unto Him from heaven strengthening Him." Pastor A. E. Realf, gathering up echoes from the Gospels of Luke and John and the Acts of the Apostles, bidding us "Be of good cheer," encouraged us much. At 6.30 the pastor again presided at a public meeting. A large attendance stimulated the Church in the pursuit of its many labours of love in the needy district of Soho and

Seven Dials: and the ministers, in their addresses, rendered the service cheering and spiritually profitable. Mr. John Bush selected his theme from Deut. xvi. 4, the delightful occupation our minds find in recording God's mercies, and our souls in praising Him. Mr. E. Mitchell's address furnished echoes of solemn warning and gladsome assurance, as in impressive utterances he opened up the teachings of Heb. xi. 27, 28. Mr. White's address was an instructive discovery of rich blessings provided for the Church of Christ in Gospel ordinances, under the similitude of living waters, as depicted in the prophecy of Ezekiel. Pastor R. E. Sears delivered a touching address from Matt. v. 6, the Divine benediction on those who not only long in their hearts after righteousness imputed, for their own peace and joy, but equally for righteousness imparted, by which in a humble and obedient life they may show forth the glory of God. Pastor J. E. Hazelton closed the service by an address both consoling and encouraging—his theme being "the heavenly Shepherd's care for His flock in the wilderness." Tea was served between the services. Collections over £61.

STILL CHEERFUL AT PROVIDENCE, CLAPHAM JUNCTION.

THE anniversary services of the Sunday-school were held on February 16th and 18th. On the Sunday morning our pastor, Mr. R. E. Sears, took for his subject the rising of the Shunamite's son. In the afternoon he gave an address to the young from the words, "If sinners entice thee, consent thou not." The prizes were afterwards distributed. Mr. J. E. Hazelton was the preacher in the evening, and spoke to a large congregation from the words, "Whom shall I send, and who will go for us? Then said I, Here am I, send me."

On the Tuesday Mr. Sears preached in the afternoon from the narrative of the healing of the impotent man at the pool of Bethesda. The discourse was much enjoyed. A goodly number sat down to tea.

In the evening there was a large congregation. Mr. C. C. Harris presided, and read part of Matt. xxi. Mr. Grimwood engaged in prayer.

The superintendent, Mr. G. Appleton, in his report, stated that there were 320 scholars on the books. During the year five from the Bible-classes had been added to the Church. The young ladies' Bible-class was now taken by Mrs. Sears. Altogether they had 20 teachers, 16 of whom were members of the Church. Financially they were about £7 in debt.

The chairman said he had been engaged in Sunday-school work nearly

all his life, and he exhorted teachers not to be discouraged. He spoke of the importance of the work, by instancing the repeated directions which Moses gave that the law should be taught to the children, and by referring to the example of Jesus, the Friend of children, and the Prince of teachers.

Mr. E. Marsh spoke from the words, "The grace of our Lord Jesus Christ be with your spirit."

Mr. C. W. Sears urged teachers to take an individual interest in every scholar, and seek the aid of the Holy Spirit to reveal to the children the beauties of the Word of God.

Mr. R. Mutimer spoke of the Bible as a treasury which reveals a God of love, contains Christ as its sum and substance, has a mighty power and influence, gives encouragement to seekers, and holds forth a glorious prospect for eternity.

Mr. J. H. Lynn, referring to the name "Levi," which means "joined and associated," hoped that the children might be joined in love to their teachers, and, above all, joined, and that for ever, to the Lord Jesus Christ.

During the evening two very interesting presentations were made. The first consisted of "The Treasury of David," in 7 volumes, together with a gold fountain pen, presented to the superintendent, Mr. Appleton. The other was the gift of an album from the first class boys to their teacher, Mr. A. E. Skellam. Both made a suitable acknowledgement.

The collections at the services amounted to £12 15s., a considerable advance on former years.

Special hymns and anthems were sung. Among the latter may be mentioned, "The Lord is my Shepherd," and Sir John Goss's anthem, "O, taste and see how gracious the Lord is." Mr. G. Cox very efficiently conducted, and Miss Licence presided at the organ.

The services were most hearty throughout, and we set forth on another year's labour with renewed ardour, praying that God may bring many of our scholars to know Him and His great salvation.

FRED. W. KEVAN.

HOUNSLOW (ZOAR). On Sunday afternoon, February 23rd, books were awarded to each child in the school, ranging in value from 2s. to 6d. each, which were distributed by our pastor. After a very suitable address, recitations from Scripture, &c., combined with singing, made it a very pleasant afternoon. On Wednesday, 26th, tea was provided for the children of the school and their mothers free and at 6.30 our pastor, brother James Curtis, presided. The usual report of the school for the past year was read, as also a report of the Band of Hope Sewing-class, which

is doing good work. Again recitations were given by the children, and portions of hymns from No. 6 Hymn Sheets (Banks & Son) were sung, and very suitable addresses were given by Messrs. Jarman (of Staines), Vine (of Courlandgrove), and Eaton (of Hounslow). The chapel was thoroughly packed with attentive hearers. It was a very profitable and interesting service, and our sincere desire is that it may be as bread cast upon the waters.—A. J.

HAPPY MEETINGS AT

PROVIDENCE, MARCH, CAMBS.

DURING the month of January a series of interesting and important services were held here. On January 14th, a lecture was given in the chapel by our kind and liberal friend, Mr. James Green, on "The World and Its Wonders: or, Nature's Reply to Infidelity;" illustrated by limelight views, and consisted of illustrations and descriptions of things above the earth, on the earth, under the earth, &c. The lecture was sufficient to convince any human being that there is One who made and ruleth the earth and all that therein is. After the lecture a vote of thanks was accorded Mr. Green for his excellent remarks, and also for the free gift of his services for the cause. A special collection was taken for Dr. Barnardo's Homes and Spurgeon's Orphanage, which realised £2.

On January 19th another interesting service took place in the afternoon, when the scholars of the Sabbath-school received their rewards. Twelve scholars gave recitations very creditably, and with the appearance of the listeners they seemed to all have had a treat. After a few words from the pastor, and each scholar being presented with a book, which we trust will prove useful, a closing hymn and benediction ended a very encouraging season.

On the following evening, January 20th, the teachers' annual meeting took place, most of the teachers being present. Tea was served at 6 o'clock, after which the business affairs of the school were attended to. The pastor, as president of the school, made his usual encouraging remarks, and filled the vacancy of the secretary (who was unavoidably absent) and gave his report, followed by the treasurer, superintendent, and librarian, who gave very satisfactory reports, showing that both financially and numerically signs of increase gave great cause for gratitude to our God. We have in the school upwards of 300 children.

On January 28th, the members' annual tea and meeting took place, which, as on former occasions, was given by our brother William Morton, at which 65 sat down. After the tables were cleared, the meeting then took place, which was

principally of a business character, commencing with the hymn, "Jesus, Thy blood and righteousness," and Psa. xlvii. being read by brother James Morton, and prayer by brother L. Green.

The pastor then gave, as usual, his report, and read the names standing on the Church book, stating there were 128 members. During the previous year three died and two had joined, decreasing in one. Then followed treasurer's report, sick visiting committee's report, sick and poor fund, and general report of the cause, giving us ample reason to praise and bless our God for all His mercies bestowed upon us.

After several remarks from different speakers, it was proposed that alterations should take place in lighting, ventilation, and a new instrument provided, which was seconded and carried unanimously; and we are glad to see the alterations already taking place, which has been greatly needed some time.

After proposing and seconding a vote of thanks to our good brother Morton for his gift of the tea, and a grateful response from him, the meeting closed in the usual way. Truly we can say the Lord has commanded His blessing there, and it is the earnest desire that it should be so, by—G. W. FRANKLIN.

BERMONDSEY (LYNTON-ROAD).—The annual meeting of the Sunday-school was held on March 3rd, and although the day was rather unsuitable, it was found to be a very profitable occasion. Mr. Edward Mitchell preached an excellent sermon in the afternoon, and the friends felt it good to be present. The evening meeting was presided over by Mr. Arnold Boulden, and excellent addresses were given by Messrs. Dolbey, Marsh, Mitchell, and Dale (pastor). Mr. J. B. Collin read a report of the year's work, which had many encouraging points, and the teachers had good reason to feel satisfied with the meeting.

POPLAR (BETHEL).—Special services were held here on Tuesday, February 25th, when our young friend, Mr. Humphreys, preached in the afternoon from, "And I will make thee a great nation; and I will bless thee and make thy name great, and thou shalt be a blessing" (Gen. xii. 2). We felt it good to hear of the Lord's blessing to His people. After tea, Mr. G. F. Gray presided. Hymn 315 (Denham's), "Blest be the tie that binds," was sung. The chairman then read a portion of John vi. Brother W. Webb supplicated the throne of grace very sweetly. After Mr. Gray's address on "The Hidden Manna," which was much enjoyed, Mr. W. H. Lee spoke from the words, "We have come to Jesus;" Mr. Holden, "He hath made His wonderful works to be

remembered" (Psa. cxi. 4); Mr. C. West, "The silence of Christ" (Isa. liii. 7); Mr. Marsh, "He led them on safely" (Psa. lxxviii. 53); Mr. Parnell, "Blessed be the Father of our Lord Jesus Christ" (Eph. i. 3); Mr. Bond, "The Word of Christ" (Col. iii. 16). Thus Christ was exalted, and His people's hearts cheered by the spiritual addresses. May we enjoy many such sweet seasons says—
AN ISRAELITE.

OVER, CAMBS.—On Wednesday, January 8th, New Year's meetings were held in this time-honoured sanctuary. In the afternoon a sermon, full of deep thought, was ably delivered by Pastor William Gill, which was much enjoyed by the people present, many saying they had never heard our brother so well before. Tea followed, at which a goodly number were present, and at 6.30 the public meeting commenced, the pastor, brother F. S. Reynolds, presiding, who announced the opening hymn, and, after reading the Scriptures, called upon deacon F. Kirby to engage in prayer. The chairman spoke a word of welcome to all present, wishing all a Happy New Year in the best sense of the word. There was a oneness of heart and soul existing between the speakers; they were old friends and true. The first speaker was brother M. E. Green, of Swavesey, who, they knew, was a Suffolk man; he needed no further introduction. Brother Green said he was pleased to be present to again wish them God-speed and every covenant blessing, and went on to say our present position, just entering on a New Year, certainly was suggestive of deep thought. His address, then, would be based upon three things—viz., Past, Present, Future. The Lord was evidently with our brother, who delivered his address with earnestness and zeal. After singing again, the afternoon preacher came forward, at the call of the chairman, who said the previous speaker was young and vigorous, and so could go at high pressure, as they had just witnessed. As for himself, he was getting old and grey, and so only went a little at a time, and that but steadily. Evidently our brother forgot his remark, or else the "fire burned," for he gave a warm, stimulating address on the Church's great need of men who were ready for the great Master's work, and willing to do His will, to spend and be spent in His service. Not mere "hangers-on," who always wore long faces; but men who were up and doing. Not men who were hindrances; but warm-hearted, earnest and zealous men, who would continue praying until the blessing came, and when the blessing did come, for it to fire them with still greater fervency. Brother Cannon, who sometimes preaches the Gospel, spoke a

few words of encouragement, and advised constant attendance at the means of grace, saying his own experience taught him there was nothing gained by running about. The praise part of the service was very creditably rendered by the lead of an efficient choir, who sang two anthems. The pastor dwells in the hearts of His people, and peace reigns in the Church. To God be all the praise. Collection, with kind help, amounted to £4 8s., the sum needed.—ONE WHO WAS THERE.

BORO' GREEN, KENT.—The cause of God in this place, during the last four years, has passed through some trying experiences. The North winds have blown upon them most keenly; but the friends are looking, longing, praying, and hoping for better days. We are glad to say the congregations are steadily increasing, some walking a distance of four miles to hear the Word of the Lord. Lord's-day, January 26th, was a special day in connection with the Sunday-school, the children being presented with their annual prizes. Mr. M. E. Green, of Swavesey, Cambs., was the preacher on this occasion, and he, at a moment's notice, very kindly undertook the work of distribution in the afternoon, when the children occupied the body of the chapel. After the opening hymn, our brother read a short portion from the Book of Proverbs and engaged in prayer, seeking specially a blessing upon the young, and that the books to be presented might prove a rich and lasting blessing to them. Another song of praise, and then followed a short address, in which special reference was made to the great need of suitable food for the mind, and much of this food was to be obtained by reading. "Read; by all means read," said the speaker; "but think of what you read; and, above everything else, read the Bible." The evil effects that follow the reading of bad and doubtful books was spoken of, and the school officers were commended in the choice they had made in purchasing. The books were then given away to the number of 60, and as Mr. Green handed them to each child, a kindly and suitable word was spoken, which was often in striking connection with the book and the recipient, their happy faces bespeaking the new joy they felt within as they became the possessors of a bright new book. It is only just to say that there would have been many more books for distribution but for the fact of the senior classes preferring not to take any prizes in order to assist the funds of the school. Many friends attended to hear the address and witness the presentation, all passing off most satisfactory. A closing hymn and prayer ended this most interesting service.—A LOVER OF ZION.

THE TWENTY-FIFTH ANNUAL MEETINGS OF THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

TUESDAY, March 10th, 1896, the day set apart for the above services, was all that could be desired. The sun shined forth in Spring-like grandeur, and gave, as it were, a kind invitation to lovers of truth to gather in good numbers at Zion, New Cross, where the meetings for the day were to be held. Nor was the invitation in vain, for at the early hour of 10.30 a.m. a large number of delegates were present, with warm hearts and cheerful faces, greeting each other in the name of the Lord, and evidently with one heart and one mind seeking the glory of God, and the welfare of His cause and people.

Mr. Jones, the pastor, with his deacons and friends, were early in attendance to give a kind and hearty welcome to all visitors.

At 10 o'clock a preliminary meeting of the committee was held in the large vestry, to complete the arrangements and fill up the agenda paper for the day's proceedings.

When the committee entered the chapel at 10.30, to commence the business of the day, they were greeted with the cheerful countenances of the large body of delegates already assembled.

The vice-president, brother E. Mitchell, took the chair, in the absence, through illness, of the president, brother C. Wilson. A hymn was sung, Psa. cxxii. was read, and brother R. E. Sears offered prayer.

The chairman gave a hearty welcome to the pastors and delegates, and expressed sorrow at the absence of the president, to whom a telegram was sent assuring him of the deep sympathy of the assembly.

The minutes of the half-yearly meeting of October 8th, 1895, were read and confirmed.

An application for union having been presented from the Church at College Slip, Bromley, Kent, it was unanimously acceded to, and the representatives were cordially received.

The audited accounts of the loan and general funds were read and adopted.

The annual report, of an exceeding cheerful character, was read by the senior secretary, also the report of the Sunday-school committee by its secretary, and both were unanimously adopted.

Brother J. W. Banks, editor of our magazine, being absent through an injury received by a fall, a telegram of sympathy was sent to him, likewise our venerable and beloved brother J. L. Meeres, also to brother Taylor, who has been long ill.

The next half-yearly meeting, in October, is to be held at Homerton-row.

A very hearty vote of thanks was accorded to brother C. Wilson for his valuable services as president during the past year, the same to be forwarded by letter to him.

Brother E. Mitchell then took office as president for the ensuing year, and cordially introduced brother E. White as vice-president.

The nomination of officers for the year 1897-8 followed.

A letter was read from brother Booth, of the Strict Baptist Mission in India, expressing his great gratification on receiving the telegram of 17th February last, conveying our message of loving sympathy, by which he was much cheered.

The doxology and benediction closed the morning meeting, and 150 delegates and friends adjourned to the school-room for dinner.

THE AFTERNOON MEETING

commenced at 2.30, in the usual devotional way, the president, Mr. E. Mitchell, in the chair.

The chairman gave the right hand of welcome to brethren R. E. Sears, C. West, W. Waite, and G. Elnaugh on their recent appointments to pastorates.

The statistics were read, also the tone of the letters received from the Churches.

A cordial welcome was given to brethren S. K. Bland and D. Bennett, representing the Suffolk and Norfolk Association; and brethren Dalley and Whitton, representing the Oxon, Bucks, Berks and Herts Association.

Mr. S. K. Bland, as the representative of the Suffolk and Norfolk Association, which was founded a century and a-half ago, expressed the pleasure he realised in taking part in these celebrations. He thanked God the Churches in their union still hold by the old foundation truths on which our fathers rested, and in belief of which they have gone home. You are of kindred mind, faith, order, will, development, and spirit with ourselves, only while we have grown so little, you have grown so fast, but by our "fellowship of the Spirit" we desire to be associated together as Churches of the Bible order, united as those seven Churches of Asia were, but without their faults. We cannot respect their faults. God does not condone the faults any more than John, who exclaimed with fervency of spirit for his Lord, "Remember, therefore, from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." Paul's letters to the Churches are to be regarded as a sanction for their associating. Some Churches have gifts in them above others. These are not for the benefit of themselves alone, but by their use others around become

stirred, and profit by co-operation and association.

Pastor D. Bennett, B.A., also from Suffolk, reminded the friends he was the secretary of the Suffolk and Norfolk Home Mission, and hoped he should find a welcome among the London Churches when pleading for aid for this worthy Society, that the hearts of struggling Suffolk pastors might be cheered. I have always been glad I had the privilege of attending your gatherings two years since, at Soho. Shall long remember my feelings that day, and how I returned home to my labours strengthened by those meetings.

Brother Dalley, from the Oxon, Bucks, Berks, and Herts Association, opened his address with words of hearty greetings. He said: "Everything, I suppose, has two sides to it: I have not such a report to bring you as I could desire. We have not gained much strength yet, having been only recently formed; our difficulties and discouragements are considerable, yet these sometimes prove great blessings in disguise. Jealousy has sprung up, and our Churches have been troubled thereby; but these things show us we need always to be on our watch-tower. Our Churches have determined to meet together for prayer. God will hear and help us, for He has promised to do so. To meet with you to-day refreshes and strengthens us."

Brother Whitton, from the same Association, said: "Like my brother, I have no glowing account to bring you, yet I believe there is a good future for our Association. I heartily endorse the prayer I heard of an aged pilgrim the other evening, for more Christian love. There is great necessity for this. I should be glad to see an affiliation of all our Churches in one Strict and Particular Baptist Union."

Brother Gray, from Brighton, who spoke in the place of brother J. Curtis, whose unavoidable absence, through illness, was much regretted, said: "This is my first visit to your Association. I have been reminded of what a person said to me the other day about a certain lady: 'She can tell you her mind straight; yes, she can tell it you in shorthand!' Union may be a source of weakness, as when a Jeoshaphat joins affinity with an Ahab. But union with kindred spirits is strength."

Brethren Chilvers, Kingston, and Sandell also spoke. A hymn and prayer closed the afternoon proceedings, and over 350 were served with tea.

THE EVENING MEETING

commenced at 6.30, by singing, reading, and prayer. Brother Steele proposed, and brother Abbott seconded, a vote of thanks to the Pastor, Deacons, and Ladies of Zion, New Cross, for the kind and excellent way they had entertained

the friends during the day. Brother Jones responded, and hoped the Association would repeat their visit.

After giving the right hand of fellowship to brethren Bond and Sampson on their recent appointments to pastorates, Mr. Mitchell proceeded to give his presidential address, which forms the leading article of our present issue. Papers were also given by brethren Jones and Marsh.

The day's proceedings testified to increased interest, greater unity, and, if possible, firmer than ever in the grand and glorious principles and practice of the New Testament, even though we are referred to in ungentlemanly terms by enemies and some professed friends. The gatherings increase numerically every year, and the collection this year, with profit on dinner (over £36), exceeds the record.—ONE WHO WAS THERE THOUGH AT HOME.

A TIME OF REJOICING AT STOW-MARKET, SUFFOLK.

"AWAKE! awake! put on thy strength O Zion, put on thy beautiful garments, O Jerusalem," sang the prophet in the days of yore. "Our harps are not always to be hung upon the willows." Long has the Church of God at Stowmarket cried, "Send us a pastor, O Lord!" Now God has answered their prayer by sending Mr. J. W. Saunders (late of Kenninghall, Norfolk) into their midst, and blessing the Word preached by him to the comfort and establishing of many of his hearers.

The 33rd anniversary of the above-named Church, combined with a meeting to welcome and publicly acknowledge Mr. Saunders as pastor, were held in the chapel on Feb. 23 and 24. On Sunday, Feb. 23, Mr. Saunders preached morning and evening; Mr. S. K. Bland in the afternoon. Sermons were much enjoyed, so the writer was told.

On Monday, Feb. 24, about 100 persons gathered to partake of the social meal. This being over, a much larger number gathered to the evening service. Brother J. Garrard, deacon of the Stowmarket Church, ably presided. Ministerial brethren present were, Messrs. S. K. Bland, W. H. Evans, J. Hazelton, W. Dixon, E. Haddock, S. Haddock, D. Dickerson, and the pastor, J. W. Saunders. Private members were also present from several sister Churches. We believe the Wattisham, Blakenham, Stoke Ash, Bethesda and Zoar, Ipswich, were all represented.

The evening service commenced by singing that dear old hymn, which ever tends to make Zion's pilgrims feel at home—viz.,

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

Mr. Garrard read Psa. cxliii. Mr. Baker

copiously implored the Divine blessing. Mr. Saunders then proceeded to read a very interesting account of the formation and early history of the Church at Stowmarket (a summary of which we hope to insert in our next issue). The choir followed with an anthem, entitled "Awake!" creditably sung.

Mr. Garrard briefly related how, in answer to prayer, unmistakably, they had seen the Lord's hand leading Mr. Saunders into their midst. He believed, and the Church believed, after being many years without a pastor, they now had one among them whom God had sent. Mr. Saunders gave a clear, concise, and satisfactory account of his call by grace, call to the ministry, and how clearly the hand of the Lord led him to Stowmarket. Excellent spiritual addresses followed by brethren S. K. Bland, W. H. Evans, J. Hazelton, and W. Dixon.

Mr. Bland, who looked like a father, spoke touchingly of the past, thankfully of the present, and hopefully of the future.

Mr. Evans, among other good things, said: God has given you a pastor. Receive God's gift thankfully. Receive Him rightfully. How? In the office, and for the work God has called him to. Retain him hopefully, for prosperity is sure to follow where prayer, patience, and love is.

Mr. J. Hazelton spoke about the Master's words found in Matt. iv. 19: "Follow Me, and I will make you fishers of men." We think our brother must have understood experimentally a good bit about fishing naturally and fishing spiritually, to have spoken about it in the way he did; there was much to encourage Christian workers to "sow beside all waters" in our brother's short address.

Brother W. Dixon followed with a speech—short, weighty, full of wit, and spiritual instruction. Referring to those who had been giant witnesses for God in the past, he said: We are thankful for what they were, but we believe in the same God they did, the same power, the same sacrifice for sin; we preach the same Gospel they preached, knowing it still is the power of God unto salvation to every one that believeth. "Well done brother Dixon!" The Lord's faithful servants are not all dead yet.

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

Basing his remarks on Gen. xv. 11, Mr. Dixon gave to us some good thoughts upon a few of the different sacrifices spoken of in the Bible, and the lessons they teach us. All meetings here must come to an end, so this happy, interesting service was brought to a close by singing, "All hail the power of Jesus' name," and prayer by Mr. Saunders.

Many felt it good to be there. May

the Lord add His blessing, and cause a wave of prosperity to roll over His Churches everywhere. So prays your Suffolk correspondent, P. BARRELL.
Wickham Skeith, Eye, March 6, 1896.

KENNINGHALL.—Our annual meeting was held on Feb. 7. We had tea at 6, after which one of the deacons was voted to the chair. He gave out the hymn, "Kindred in Christ," and read 1 Thess. v. A brother led us in prayer. The minutes of the last Church meeting were asked for by the chairman, which were read and passed. Next, the secretary read the annual accounts, which had been audited and found correct. During the year we have collected, for all purposes, £694s. 1d. The chairman congratulated the brethren and sisters on the work done, for we are but small and most of us poor. Votes of thanks were given to the secretary and treasurer and to all who have taken an active part in our cause. "Thou dear Redeemer, dying Lamb," was sung, and prayer by the chairman brought one of the best and most comfortable meetings to a close that we have had for some years. On Lord's-day, Feb. 16, we had Mr. Motson, from Clacton-on-Sea. He gave us three good sermons, which were very much appreciated by a good congregation.—G. PORTER.

WOOLWICH (ENON).—The annual meeting of the Church and congregation of this time-honoured sanctuary was held on Thursday, Feb. 27. Tea was provided in the schoolroom, and a good number of friends gathered. The evening public meeting was presided over by our friend, Mr. Arnold Boulden. Our brother West, of Erith, was asked to supplicate the throne of grace, followed by our pastor reading Psa. cxlviii., after which the chairman made a few encouraging remarks. He spoke on behalf of the Aged Pilgrims' Friend Society, what a noble institution it was, and what an honour to be associated with such a grand work. He then asked our brother Mr. W. H. Abrahams to give his second lecture on "Our Favourite Hymns, Their Authors, and Their Histories," which was most instructive and cheering, and ably delivered. During the lecture, several of the hymns treated upon were heartily sung by the congregation. Collections were taken on behalf of the Aged Pilgrims' Friend Society, amounting to £4 0s. 6d. Thus closed one of the happy meetings at Enon. To our God be all the praise.—J. B.

IPSWICH (BETHESDA).—The annual meeting in connection with the Sunday-school took place on New Year's eve. About 100 teachers and friends met together and partook of tea. We were also favoured with the presence of our esteemed brethren Bland, Ling, and

Leggett. After tea a public meeting was held, our large vestry being filled with friends interested in our school. A hymn was sung, and brother Leggett earnestly implored a Divine blessing on the meeting. Our esteemed pastor, Mr. Kern, gave very encouraging words in reference to the school, and the object of its teaching. Earnest addresses were given by brethren Bland, Ling, and Leggett. The secretary gave the report, which in many respects was cheering. We had lost by death a dear teacher and a scholar, whom we have reason to believe are

"Freed from a world of grief and sin,
With Christ eternally shut in."

The goodness of God had been manifested in seeing one of our Bible-class scholars brought to a saving knowledge of the truth, and following the footsteps of the Master in the ordinance of believers' baptism. The report also shewed a large increase of scholars, and an increase in the staff of teachers, teachers numbering 25, and about 200 scholars. The librarian, Mr. W. Hagger, said they had a large increase of books, and the number of members considerably increased. Therefore, under the able superintendence of our esteemed brother Garrard, and the loving smile of the Master, we hope to witness greater things in connection with Bethesda Sunday-school. On Sunday, Jan. 26, our pastor gave 150 scholars prizes for early attendance. A most pleasing feature was to see the following teachers receive a token of love from their scholars and friends: Mr. Kern from his Bible-class, and the following brothers Kenney, Chilvers, Motum, C. Woods, M. Keeble, W. B. Motum, Mrs. Motum, Mrs. Keeble the Misses Farrow and Harris. We rejoice to see this spirit of affection between teachers and scholars.—J. SCARLETT.

BRAINTREE (SALEM).—That little company with its great Chief still paying large dividends is growing: some of the hearers have been led by the Spirit to become partners; two brothers have just lately cast in their lot with us, and one brother who left some time ago has been brought back by the Chief Himself. Others are desirous to join, but cannot quite see their way clear; but two sisters have given their names and have been before the Church, their testimony being satisfactory to the company we are now waiting for our dear friend and brother "William the Baptist" to come and baptize them in the name of the Father, the Son, and the Holy Ghost. Our Chief has given to one of our sisters a greater and a more rapid rise than David had. He was called from the sheepfold to be king over God's people, but our departed sister Wakefield has been called from a poor dwelling, from a poor frail, suffering body, to dwell with

Christ in mansions of bliss: she peacefully passed away after a brief illness on Feb. 6. Her last visit to the house of prayer was about a week before she died. After the prayer meeting she desired us to join with her in singing that well-known hymn, "Come, let us join our cheerful song." Little did we then think that she would so soon join them above. It was my privilege to visit her a few hours before she died. Oh, how sweet it was to hear her testimony. Truly she walked a consistent life and died a triumphant death. Thus we can say, that our loss is her eternal gain. What a privilege to belong to the above company, to have such a Chief, one who not only helps us day by day, but at last takes us to dwell with Him above. We can say that our sister is now more happy, but not more secure than we who are left behind. Friends will be glad to know that this branch establishment of our God's kingdom is progressing. We have just readjusted the deeds of our chapel, adding to the remaining old trustees now living young and middle-aged men, who are believed to be sound in the Gospel once delivered to the saints; our brother Cotter, of Chelmsford, doing the work gratuitously. Thus we are constrained to say, "Praise God from whom all blessings flow."—A. BAKER, Stisted.

[We have given our good brother's letter just as he wrote it—a little original, but not irreverent.—J. W. B.]

PAST AND PASSING EVENTS, &c.

THE leading feature in the denomination, during the past month, was the annual gathering of the Metropolitan Association of Strict Baptist Churches at New Cross.

Mr. Eli Page, over 30 years pastor at Mayfield, Sussex, joined the Church above, Sunday, Jan. 26, 1896, aged 78 years. Mr. Page was well-known in Sussex and other counties, as a very savoury preacher.

Mr. Page was a farmer also. He respected and cared for his workmen, and the men respected and cared for their employer; eight of whom carried him to his grave. The Church will miss him, his family will miss him, the men who worked on his farms will miss him, and the neighbours before whom he walked so many years will miss him, as well as many others.

Almost his last words were, "Jesus only," oft repeated; "His name requires no prefix, or addition to His title." Mr. Popham officiated at the funeral, which took place at Edburton, on Saturday, February 1st.

Taking a general survey of the Metro-

politan and Suburban Churches of truth, there are hopeful signs a-head. There has been a sowing time. Let us by the Spirit's influence pray and look for a large ingathering of precious souls.

A Few Things.—Mr. W. Gill, from Willingham, Cambs., is entering on the pastorate at Orford-hill, Norwich. Mr. C. West is chosen pastor of Providence, Erith. Mr. Hugo Gruber is on probation at Gower-street. Mr. Willis, from Whittlesea, has accepted pastorate at Chelmsford. Mr. C. Barnes, of Petersfield, has accepted the pastorate of Beulah, Harrow-road, and commences January, 1897. Mr. W. E. Palmer is leaving Dover. Mr. A. K. Davidson has left Old Buckenham. At Jireh, Brisbane, they are still pressing on; removals, deaths, and additions are their experience.

THE AGED PILGRIMS' CORNER.

THE close of the financial year, on March 31st, was of a very satisfactory character, the Society's work, during the last twelve months, having been marked by many tokens of the Lord's blessing. 1,375 pensioners are on the books, and the expenditure in pensions is nearly £1,000 per annum more than last year, having reached a total of £9,500.

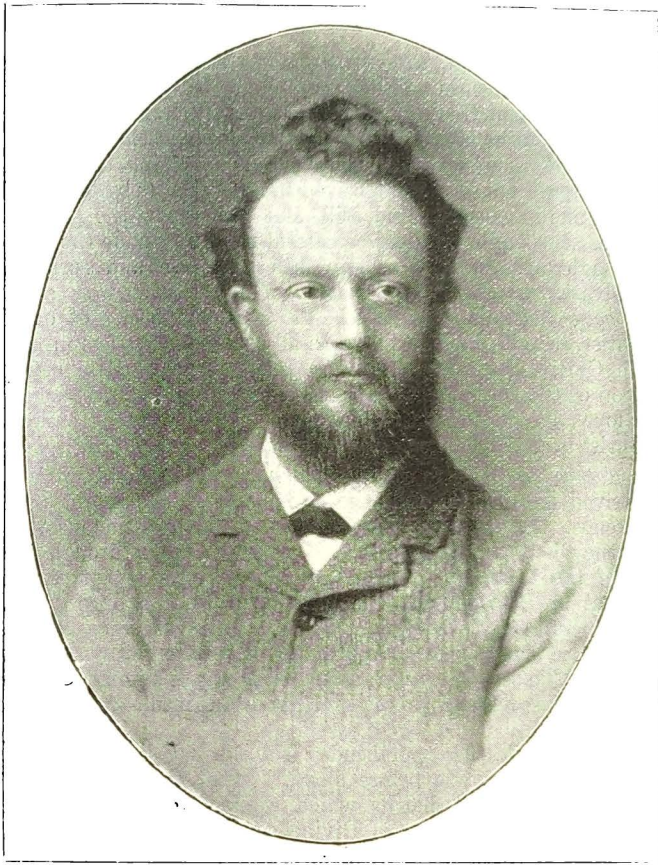
The current income is not, however, equal to the expenditure in pensions, and the committee earnestly appeal for new annual subscriptions of 7s., 10s., and 14s. The opening of a new financial year affords a favourable opportunity for the enrolling of new subscribers.

The new illustrated series of *The Quarterly Record* is creating additional interest in the Institution. The January issue is now exhausted. Those friends wishing for the April number should send their names and addresses to the Office, 83, Finsbury Pavement, E.C.

The debt on the Hornsey-rise Asylum Sustentation Fund, has been cleared off; the current expenses of this large building are heavy, notwithstanding that the utmost economy, consistent with efficiency, is practised. Special help for this object will be thankfully received.

On March 20th, the lady visitors gave a tea to the inmates of the Hornsey-rise Asylum. This was followed by a lecture by Mr. E. Ash, on "My tour in Holland, Belgium, Germany, and up the Rhine." The proceeds of the lecture were devoted to the Sustentation Fund.

Mr. J. Battersby, of Sheffield, has promised to attend the Society's annual meeting at the Mansion House, on May 11th.



MR. JOHN SMITH, OF WINCHESTER.

(See page 136.)

The Pleasure of the Father, and Fulness of the Son.

BY E. MITCHELL.

“For it pleased the Father that in Him should all fulness dwell.”—Col. i. 19.

THE Lord Jesus Christ is the one theme of the true preacher of the Gospel. Like Paul, he determines to know “nothing among men, save Jesus Christ, and Him crucified.” He is both the centre and circumference of the Gospel, the one thing needful, and the all-sufficient One—the all, and in all, to every saved sinner. “The knowledge of Jesus is the most excellent of the sciences,” for to know Him gives eternal life. The Holy Spirit is the great Teacher in the school of Divine learning, and all His teaching tends to glorify Jesus. From the text at the head of this paper we learn that all fulness dwells in Him.

We are reminded that THE FOUNTAIN OF SALVATION IS THE GOOD PLEASURE OF THE FATHER. Everywhere in the Gospel we are confronted with the Tri-unity of God, not merely as a doctrine, most firmly to be believed by us, but as laying the foundation for our salvation. We are not called upon to understand, much less to explain, this high and glorious mystery: but we have received it in our hearts by precious faith. Our God is one in essence, mind, will, and purpose in the salvation of His people. But while we must be careful never to divide the Godhead in our thoughts, the Scriptures distinguish the Persons and ascribe certain acts in salvation to each Divine Person. *Salvation is traced up to the Father's good pleasure.* "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

The Father's pleasure is equally shown in the order of salvation. He has contrived salvation so that the Son in all things might have the pre-eminence. He has determined "that all should honour the Son, even as they honour the Father." Salvation flows through the one channel of the mediation of our Lord Jesus Christ. "It pleased the Father that in Him should all fulness dwell." No drop of blessing reaches sinners in any other way. God's purposes of grace all meet in the Son of His love; the streams of mercy flow to us in, by, and through Jesus alone. To seek salvation in any other way is an affront to God, a denial of His sovereign prerogative, and an insult to His infinite wisdom.

The Father's pleasure apprehended is *a source of comfort to believers.* We learn that "love was before blood." That the mediation of our Lord Jesus Christ is not that by which we have gained the favour of God, but is itself the outcome of Divine, sovereign love, and the display of the boundless riches of His glorious grace. We apprehend the Father's smiling face in the Son. Every blessing has the Father's love impressed upon it; and our hearts' affections are drawn out to Him who has so boundlessly and freely loved us from eternity. *It conveys also sweet instruction.* We are taught to seek all we need in Jesus, and in following this teaching we are *pleasing* God. Nothing is more pleasing to God than to see poor, empty, needy sinners applying to His dear Son to get all their needs supplied from His abounding fulness. How sweetly encouraging to know that my continual applications to Jesus are pleasurable to the Father.

But we notice THE DIVINELY APPOINTED REPOSITORY. In Him, the Lord Jesus, all the fulness dwells by the Father's appointment. Christ is regarded as the Mediator. Set up from everlasting in the purpose of God, in the fulness of time the Son became incarnate, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." It is of Him as incarnate, and having finished redemption's work, the apostle speaks. In this appointment the wisdom of God is as much displayed as His glorious grace. *The storehouse is commodious.* In Christ there is room for all the blessings we can require both for time and eternity. In Him the fulness of the Godhead dwells bodily. All the treasures of wisdom and knowledge are hid in Him.

An angel's capacity would not suffice, but Jesus meets every need, and satisfies every desire.

In this repository *the supply is secure*. No moth nor rust can corrupt; no thief break through or steal. It is fire proof, and burglar proof. The natural fulness was stored in our first head, Adam. Satan, the great thief and robber, broke in, and stole it all away, but the blessings are safe in Jesus. The adversary was suffered to do his very worst when Christ was on earth, but all his efforts failed; he could neither pick the lock, or break down the door. He cannot now even attempt to enter the Divine storehouse. True, he makes attempts on us; and, alas, is too often successful in robbing us; but when he has emptied us, he has not touched the fulness that resides in our Lord, and we may go again and again, and get replenished from the great store, without fear of exhausting the supply, or experiencing a rebuff from our adorable Lord.

The supply is sweetly accessible. Jesus is nigh. As man He is accessible to us. His own word is, "Ask, and ye shall receive." He, Himself, dispenses the blessings. His heart is full of tenderness and compassion. No circumstances or condition can prevent our access to His fulness. Paul in prison found Him nigh at hand. Jonah cried, and was heard out of the belly of hell. Let us adore the Father, who has placed the fulness in so commodious, secure, and accessible a storehouse. We cannot like prodigals squander our inheritance, for He deals out to us just so much as is necessary, and keeps the fulness in His own gracious hands. We shall never lack any good thing, for Jesus is wise, tender, loving, and bountiful, and has undertaken to supply every need. The Father's pleasure is most pleasing to us; we would have things no otherwise arranged than they are, but bless Him for His sovereign goodness, grace, and wisdom.

A word on THE FULNESS THAT DWELLS IN JESUS. There is a fulness that dwells in Him *naturally and necessarily*. He is the true God, and possesses all the fulness of the Divine perfections. Apart from this He could not have accomplished our redemption. But the fulness of our text is not by nature, but Divine appointment, the Father's pleasure, and *respects His official character*. The Father anointed the Mediator with the Holy Ghost. His human nature was thus fitted for its work of obedience and suffering. "The Father giveth not the Spirit by measure unto the Son." Having finished His work on earth, He has received of the Father the promise of the Holy Ghost, which is communicated to all His members. His mediatorial fulness is also *an acquired fulness*. There is a fulness of efficacy in His blood to cleanse our sins; a fulness of merit in His righteousness to justify us. But these also are by the Father's appointment. He "*of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*" There is in Him a fulness in His offices, as Prophet, Priest, and King; in His relations, as Head, Friend, Brother, and Husband; in His sympathy, love, kindness, truth, and power. In a word, *all fulness dwells in Him. This fulness never diminishes*. It dwells, *abides* in Him. Millions have drawn, and are drawing from it, but have not reduced it at all. It remains an overflowing, inexhaustible, undiminishable fulness, to which the needy are ever welcome.

We conclude with a practical remark or two. *Let poor sinners receive this testimony*. All your need is here, stored up on purpose for you by

God. Fear not to approach: your poverty will be your best plea. Come and welcome to the Saviour's fulness, for the provision is as free as full; and "him that cometh He will in no wise cast out." *Let believers make constant use of this fulness.* 'Tis thus you will best show your appreciation of it. Don't go cap in hand to the world for either help or pleasure—this is a grievous slight to Jesus—but seek everything continually in His fulness. *Let the praises of Him to whose pleasure we are indebted for this fulness be much in your hearts, and often on your lips.* It is a good thing to give thanks unto the Lord. Praise is both comely and pleasant. Mingle thanksgivings with all your petitions. Go to God for fresh mercies continually, but take the receipts for past favours with you. Let His praise ascend, and you will be training for the higher exercises in the skies. "Bless the Lord, O my soul," and forget not that "it pleased the Father that in Him should all the fulness dwell."

OUR PORTRAIT GALLERY.—No. V.

MR. JOHN SMITH, OF WINCHESTER.

DEAR CHRISTIAN BROTHER,—Acceding to your most unexpected request, I herewith give a few jottings to accompany portrait, and in so doing hope good may come to some who shall read, and God be glorified.

I was born in the year 1850. Very early in years I was the subject of religious impressions, and was led to desire an experience of Christ's love to me and an interest in His forgiveness. This may, to some extent, be instanced by the following circumstance, still fresh in my memory. My eldest sister used always to see that I was safely in bed at night, being for many years in very weak health. One night I said to her, "I have nightly repeated the Lord's prayer, F——. Cannot you teach me how to pray so that I might tell God what I feel and want?" I began to feel a formalism in the set petition, marvellously expressive as it is. To this she replied, of course, that she could not do so. I then said to her, "I will ask Him myself to teach me to pray," and I did so, and continued that evening thus, until like the apostles I fell asleep, for my eyes were heavy, and was so found kneeling by my bedside.

Some time after this I came across a hymn, written, I think, by Dr. Watts, beginning—

"Almighty God, Thy piercing eye
Strikes through the shades of night,
And our most secret actions lie
All open to Thy sight.

* * * *

And must the sins that I have done,
Be read and published there,
Be all exposed before the Son,
While men and angels hear?"

This convinced me of my state as a sinner, and led me to the throne of grace to sue for mercy, and this craving desire appeared to be answered, and enjoyed now and again. But the plague of one's own heart was then often experienced, frequently leading me to desire to swear as I had heard others do to express themselves, but my mouth was always shut

when the vile desire arose, or I was led from the company of those who did it, with a feeling of hatred to the sin.

It was, however, in conversation with a minister, who was afterwards, and for many years, deputation to the Bible Society, that I was brought into liberty, while he was explaining to me the words written, "Then shall we know, if we follow on to know the Lord." It was also in this frame that I was much blessed under a sermon by him, and which was the first time in my life that I had heard a sermon called "very strong Calvinism," and I remember making a remark to a friend, "Calvinism or not, it was good to a thirsty soul, and just what I wanted."

It is now some 21 years since I was led to see, and in a very peculiar manner, believers' baptism by immersion, and joined the Church here. My final decision was arrived at owing to a friend quoting our Lord's words, "If ye love Me, keep My commandments." I really felt at the time, I could have laid down my life out of love to Christ, so I there and then sought admission to the Church by the Gospel method.

I need not dilate further, than to say my whole experience up to now has appeared to be a fulfilment of the words, "I drew them with cords of a man, with bands of love."

With respect to the ministry, I can hardly name it a "call," but am more inclined to term it, being thrust out. As a lad, I might say, I had a strong desire to be a missionary.

When about 17 years of age, I became a member of an association of young men, who had given some evidence of their call by grace. It was usual on one evening in every week, that one of the members should conduct a devotional service and give an address, and I took my turn. To my surprise, I was met one day by the Secretary to a Village Preachers' Association, and told that I had been placed on the supply list, and that I had to go to a certain chapel the next Lord's-day evening and preach. To this I demurred, feeling myself totally unequal to the task. It was no use to say no, for I was fetched, and so went through the service, with much fear and trembling however, (yet I tremble often now), and believe God was with me, many testifying then and at subsequent services of the good received.

After uniting with the Church here, I was frequently requested to speak, but always declined, until one Sabbath morning the pastor was ill, and as I had promised to give out the hymns, I was requested to go on further with the service. So we read a portion of Scripture, and offered prayer. No one having appeared to take the service further, I said I would read the 137th Psalm and make a few remarks as I might be able. This was so well received, I was again pressed but declined. However, one Sabbath evening, a very similar circumstance occurred again, and I was asked to speak, and did so, taking as my first text the words, "Behold the man." I was afterwards frequently requested to undertake one service in the day.

Some time after this, I was very much exercised both as to speaking, and if I did, what my theme. My faith and feelings were much unhinged, and I felt if I preached I might do so as many others around without giving a prominence to the teachings of the Cross. In this frame, on a Sabbath morning in the chapel, I seemed to be laid hold of by someone, and a cord was gently placed around me and drew me to a cross, then gradually bound me to it, the cord all the while becoming more tightened.

I was thus for some time, and began to feel pained, when a voice seemed to speak most audibly to me, and it said, "You must preach Christ and Him crucified." The cord was then loosened, but the feeling of it lasted some time, as though it actually bound me still.

Later on again, when I had promised to speak, I was much troubled thereat, and deeply exercised as to a text. I felt disposed to give it up; my mind mentally and physically seemed racked with pain. I laid back on a sofa and fell into a sort of reverie, and while in this position a voice said most distinctly, "Go: I will be with thee." I arose, wonderfully refreshed. I went accordingly, had a message given me, felt the presence of the Master, and the people were glad. Whenever I am now similarly exercised, and led to plead that promise, we have a good time. It is like a staff to me, and I can testify to the Divine faithfulness who has always given me utterance.

On the death of our then pastor, some years since, the Church unanimously elected me to fill the office.

I have no relish for anything but the glorious doctrines of grace and setting forth the truths of God as based on His everlasting love. There can be no better theme, and none more Christ-exalting, and God-glorifying. I speak the feeling of my heart in quoting the words of the poet Cowper:—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

And I hope this will be true.

That the Holy Spirit may continue, and ever lead me into that glorious theme, is the desire of

Yours in the love of the truth, J. SMITH.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. V.

Showing how the New was before the Old.

IF someone who had planned some grand building which was not immediately erected, tells us how long ago he first conceived the idea of that work, we should be bound to believe him, should we not? Surely I know more about my own thoughts and wishes than anyone else does, for, as the apostle says, "Who knoweth the thoughts of a man save the spirit of man which is in him?" and in like manner only the Spirit of God really knows and understands the deep and wonderful thoughts of God, and we only in some little measure enter into them as He is pleased to show them to us.

Well, then, it is the Holy Spirit Himself who in the Bible tells us that the last covenant, like the last Adam, was really the first. God gave the law on Mount Sinai, and the covenant thus made with Israel, as we were saying in our last paper, was a covenant of *works*, where all depended upon the people keeping the promises they made; and this is called by God and by His servant Paul the *old covenant*. But four hundred and thirty years before, as the inspired apostle tells us, God made the

covenant with Abraham—a covenant not of works, but of His own free favour; not conditional on anything that the people did or did not perform. The covenant promises made to Abraham assured him that in him, and in his *seed*, all the families of the earth should be blessed. It was the “Gospel” that was preached to Abraham by the Lord Himself, the good news of free and full salvation by the Lord Jesus Christ, the message of mercy not only to the Jews, but, like the joyful tidings “the herald angels” sang so sweetly to the shepherds long ages afterwards, this ancient promise was to all people and nations of the world. And the law that was given afterwards did not alter that promise; no, not even when the Israelites broke God’s law and provoked Him to anger. Still His purpose held good, His love was unchanged and unchangeable. The covenant He afterwards made known to Jeremiah and Ezekiel was then in His heart, and He determined to reveal Himself as He described Himself to Moses, as “the Lord, the Lord God, merciful and gracious, slow to anger, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity, transgression, and sin.”

Long before the days of Moses, just after the terrible flood which was brought upon the old world for its sin and violence and oppression, God made a covenant with Noah and the earth, after the pattern of the covenant of grace—free, sure, and unconditional. He took into account the fact that every thought of man was only evil, and that sin was in his heart and words and actions every day, and then He promised never again to destroy the world by a flood, and said: “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Then He set in the cloud the lovely rainbow, and pledged Himself to give that token again and again till the end of time, and how often we have seen amid drops of falling rain that beautiful bow shining upon the dark cloud behind it, and have been reminded that God is faithful, and never forgets His word.

But further back still we may trace the new covenant; for just after the fall of man, when God declared that “the seed of the woman should bruise the serpent’s head,” it was because He had already chosen Jesus to be the Head and the Mediator of that everlasting covenant, ordered in all things and sure, which secures the full salvation of all His beloved people.

All the old sacrifices pointed to Jesus; hence He is called the Lamb slain from the foundation of the world—slain in promise and in picture, the Sin-bearer, the Redeemer, the Saviour. And yet we must not stay even at the Garden of Eden, if we would trace the great river of salvation back to its source. Christ was set up from everlasting, or ever the earth was; He was His Father’s delight, rejoicing always before Him, and His delights were with the children of men, before as yet any of them were created. We sometimes *imagine* things, we build castles in the air, and fancy pleasures that never are really enjoyed by us, except in fancy; but His joys were no fancy. He saw and knew all that would come to pass, and the covenant of peace was made and settled then, “in all things ordered well.” And Paul, writing to the Christians at Ephesus, blessed God for having chosen His people in Jesus. Before the foundation of the world. So the new covenant was before the old—long, long before—we know not how long, for “they reckon not by months and years” in the

heavenly country, where it originated. "Before the foundation of the world," is all that we can say about it. And the new covenant is so *good*, that it never can grow old. We speak of some old agreements, once very important and valuable, as being a "dead letter" now. Times have altered, and human laws and documents have to be altered too: "the case being altered, alters the case," as people say; but God's new covenant, like Himself, "knows no change with changing time." In it He engages to be the God and Saviour of sinners; He promises to forgive all their sins, and give them new hearts and right spirits; He undertakes to write His laws in their hearts and minds; to guide them continually, to strengthen, sustain and bless them, and positively declares that He will never leave or forsake them till He has brought them to Himself on high, and made them perfectly like their Lord and Saviour Jesus Christ.

How can such a covenant as this fail where God makes Himself responsible for everything, and He ever lives to carry out the purpose of His love? Happy people who have God so near to them. Are we among them? Do we wish to be? Can we say—

"Take this poor heart, and let it be
For ever closed to all but Thee;
Seal Thou my breast, and let me wear
That pledge of love for ever there?"

He will fulfil the desire of them that fear Him, and we shall be for ever interested in His loving care. So may it be. Amen.

THE PRECIOUSNESS OF GOD'S PROMISES.

BY PASTOR E. DUFFEY.

"For the Lord will not forsake His people for His great name's sake, because it hath pleased the Lord to make you His people."—1 Samuel xii. 22.

WHAT precious truths are brought before us continually in the Old Testament; precious promises here and there. In this verse we have a promise, which we may well claim as being exceeding great and precious. All God's promises are precious, but some seem more especially prized than others. Promises that tell of God's faithfulness and unchanging character are very sweet to the Lord's tried family. "The Lord will not forsake His people." This has been and is the heartfelt experience of the people of God in all generations, and has cheered, sustained, and raised up many who were ready to perish under heavy burdens, trials, bereavements, and the hidings of God's face. The Lord has sealed it home to the hearts of His own at the very right time. We could trace the history of the Israelites from their earliest period, and see how true it was in their experience that the Lord did not forsake them, notwithstanding their sins. This promise is the promise of One who cannot lie, and what He hath promised He is able to perform. It seems to accord with Heb. xiii. 5. He hath said, "I will never leave thee nor forsake thee." The same promise was made to Solomon (1 Kings vi. 13), to Joshua (i. 5), and to all the Church till the end of time.

In Psalm xciv. 14 we read, "For the Lord will not cast off His people, neither will He forsake His inheritance." Here the words "cast off" are used, implying the same truth. God's people have often feared lest

He should cast them off. Hence David cries, in Psalm xxvii. 9, "Put not Thy servant away in anger, leave me not, neither forsake me, O God of my salvation." Again, in Psalm xxxviii. 21, "Forsake me not, O Lord; O my God, be not far from me." And in Psalm li. he prays, "Cast me not away from Thy presence, and take not Thy Holy Spirit from me." In his afflictions David was often grieved by the taunts of the wicked. They said, "God hath forgotten him; persecute and take him." This would be as a "killing" in his bones, agony to his soul, and he would be driven to God in agonising prayer to say, "Forsake me not when my strength faileth." What a mercy that the Lord does not forsake His people when their strength faileth, but rather, "He giveth power to the faint, and to them that have no might He increaseth strength." Blessed be God, He does not forsake the work of His hands. Although He may be pleased to chasten, and allow mysterious providences to come to His people, yet those whom He loves He loves to the end. How varied are the experiences of the believer. He often wonders at the dealings of the Lord with him, not knowing the wise purposes God has concerning him. What a blessing that God wisely blends the varied experiences of His people for their good. As Paul writes: "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." No! nothing can destroy the child of God, for "his life is hid with Christ in God, beyond the reach of harm," and as the poet says,

"In every state secure,
Kept as Jehovah's eye;
'Tis well with them while life endures,
And well when called to die"

Although man may scorn the children of God, and persecute them and forsake them, yet the Lord will stand by them, as He did in the case of Paul (2 Tim. iv. 17), and strengthen them. God's promises are to His chosen people. They are led, through the power of the Holy Spirit, to see their awful vileness, helplessness, the exceeding sinfulness of sin, the deceitfulness of their own hearts; or, in other words, are made anew, born again of incorruptible seed. They are led to the blood of Christ, as Hart writes:

"Convince us of our sin,
Then lead to Jesu's blood,"

and made willing in the day of God's power, to believe to the saving of the soul, and walk in the fear of the Lord. A peculiar people, zealous of good works, is their character. Are we among this happy number? If so, this precious promise is ours. "The Lord will not forsake His people," and will not forsake in times of trial, persecution, afflictions, bereavement, in old age, in the hour of death. No—

"The soul that on Jesus hath leaned for repose,
He'll never, no never, desert to its foes;
That soul, though all hell should endeavour to shake,
He'll never, no never, no never forsake."

God will not forsake His people for His great name's sake. See what He has done on their behalf; the work of His Son in their redemption, in their justification; the work of His Holy Spirit, too, in revealing their sinnership, their need of Christ, and leading to Christ; also the price that was paid for their salvation. He saves them for "His great name's sake" (Psalm

evi. 8), pardons and leads in paths of righteousness for His great name's sake, and promises never to leave them or forsake them for His own sake. His covenant is unalterable, and abideth sure.

Do you ask, Why is this promise made to such a poor, perishing sinner as I am? Why such grace to me, who deserves eternal forsaking by God? The verse further explains the why and wherefore—gives the reason, “*Because it hath pleased the Lord to make you His people.*” I cannot tell *why* God has done this, shewn such marvellous grace to sinful creatures; yet it is a blessed truth, and one may rejoice in (although thousands reject it and treat it with contempt), “*Because it hath pleased Him.*” How this cuts at the root of all human pride, human confidence, self-dependence, creature righteousness and works. “*Because it hath pleased,*” will be the wonder of eternity to our souls. This shows that “*Salvation is of the Lord,*” all of grace. He begins “*the good work in the soul.*” He is the Author and Finisher of our faith. Are we not lost in wonder and astonishment at the grace of our God? Well may the poet exclaim:—

“Pause my soul, adore and wonder,
Ask, Oh why such love to me?
Grace has put me in the number
Of the Saviour's family.”

Are we not “*miracles of grace?*” Shall not our exclamation be, Salvation to God and unto the Lamb!

How sad it is, to find thousands to-day boasting of their doings, talking of giving God their hearts, &c., and despising God's Word concerning the utter inability of man to turn to God of his own will. One has truly said:—

“The Holy Spirit never moves a man to say,
'Thank God I am so good,'
But turns his eyes another way
To Jesus and His blood.”

This promise is based on the fact that God was pleased to make us His people. “*Not by works of righteousness which we have done, but according to His mercy He saved us,*” &c. “*Not of works lest any man should boast.*” What a humbling truth to the flesh. May we never lose sight of it, but daily realize that we are debtors to the electing love and free favour of God. *Because it hath pleased God to make you His people.* Like Israel, rebellious, stiff-necked, full of sin, having an evil heart of unbelief, yet the Lord has made us His people.

“'Twas even so, Father, we ever must sing,
For so it seemed in Thy sight.”

May this blessed truth be made more and more precious to our soul until we see Him “*face to face*” who has done this, and

“Cast our crowns at Jesus' feet,
And crown Him Lord of all.”

Ringwood, Dec. 3rd, 1895.

THE doctrines of free-will and of justification by works are not doctrines really calculated to promote holiness of life, whatever the asserters of those tenets may pretend; generally speaking, unsoundness and unholiness seldom fail to walk arm in arm.—*Toplady.*

OUR ATTITUDE WITH RESPECT TO THE RITUALISTIC MOVEMENTS OF THE PRESENT DAY.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 10th, 1896,

BY PASTOR EBENEZER MARSH.

BELOVED PRESIDENT, AND CHRISTIAN FRIENDS,—Before reading the paper I have been asked to prepare on the subject of "Our Attitude to the Ritualistic Movements of the Present Day," allow me to state that, the paper not having been read before the Committee of this Association, the sentiments must be regarded simply as a *personal expression* for which the writer alone is responsible. Any deserved censure must therefore fall on him to the exclusion of his brethren.

I could have wished for your sakes the important subject had been entrusted to one more able to deal with it from a better knowledge of ritualistic tactics, but with such as I have I willingly serve you.

I beg also to state, the margin of my paper contains the source of information given from the manuals quoted. I shall not therefore take up time by continually naming these.

If asked *why* touch such a subject at all, our answer is prompt. It is forced upon us by the times in which we live, and a burning love for the souls of our fellow-men, and jealousy for God and truth forbid us seeing them deceived and Him degraded without protest.

In dealing with the subject let me (I.) STATE THE CASE: (II.) CONSIDER OUR ATTITUDE RESPECTING IT.

(I.) *State the case.* What *are* those ritualistic movements toward which we are called upon to state what is our attitude?

In a paper read before this Association on March 8th, 1887, by Mr. W. Jeyes Styles, on "Our Attitude and Action in Relation to Current Events," he thus forcibly describes the enemy we are called to confront:—"Ritualism is a flagrant insult to the Bible, rank disloyalty to God, an open denial of the virtue of the obedience and oblation of Christ, a perversion of the priestly office, an emphatic setting aside of the ministry of the Holy Ghost."

Whatever may be urged in its favour, the revival of religion it has effected, the edifices it has renovated; whatever admiration is claimed for its devoted preachers, self-denying charities, and the personal purity of its devotees, I impeach it as utterly and only evil, a foe alike to God and man. Its system is not solely one of silly attitudinarianism. Its essence does not consist in public worship in accordance with an elaborate and æsthetical ritual. It is a method of popular education. It is a re-statement and enforcement of the doctrines of sacerdotalism. Its real aim is to exalt the Church, and to place her priests in a position of greater nearness to God than that occupied by the people, and to confer on them the right of intervening between God and man.

Sacraments are instituted as an absolute means of saving grace, and all that is essential to the Romish heresy is forced on the too credulous people who admit

"With a blind fond trust
The lie that burned their fathers bones to dust."

Sweeping as the statement is, every clause may be proved from their own manuals of faith and practice *as far as they can be obtained* for

Ritualism, like every other *agency of Satan*, does its most deadly work in the dark, and their publications are not the *most easy* to obtain.

Let Ritualism speak for itself, and stand or fall by the sword of the Spirit, the Word of God. It is charged with insulting the Bible. Listen! "The Bible supposes a ground-work of religious principles to be instilled before it can be of any use."*

Again, "What is the relation between the Church and the Bible? The Church originates and determines doctrine and worship under Divine inspiration, and Scripture confirms the Church's doctrine and worship in the way of mutual support."†

Again, "The results of that principle ('the Bible only' the religion of Protestants) are only too clear. It has been the source of all the *soul-destroying errors which have ever devastated the Church.*"‡

What says the Ritualist on the doctrine of justification by faith, that bulwark of Protestantism? "The doctrine of justification by faith is the most immoral, blasphemous theory which man ever invented, which overthrew not only Christianity, but the very theory of natural morality."§

Of Protestantism itself, one of the Council of the E. C. U. thus describes it, "A cold, miserable, unloving, un-Christlike, godless figment."||

These are expressions not of *declared Romanists* but *professed Protestants*.

To God the Holy Ghost belongs the Authorship of the new birth, without which no man can enter into the kingdom of heaven. What says the Ritualist (however *evangelical* such may claim to be). "Holy Baptism is the first Christian Sacrament; it cleanses from original sin, makes us members of Christ, children of God, and heirs of the kingdom of heaven."¶

And in answer to the question to the child, "Who gave you that name?" "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."**

Nor is the *form of administration* less outspoken, seeing that thanks are given to God that the sprinkled infant is regenerate, thus: "Seeing now, dearly beloved brethren, that this child is by baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."††

Then follows the words of the thanksgiving: "We yield Thee most hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this *infant* with Thy Holy Spirit, to receive *him* for Thine own child by adoption, and to incorporate *him* into Thy holy Church."

Could anything be plainer in the denial of Bible truth, unless it be *the facts that prove them false?*

Yet after all this, thus reads one of the ritualistic prayers to the *Virgin Mary and Saints*: "May the intercession of the holy mother of God, of the prophets, of the holy apostles, of the martyrs help me!

* Gace's Catechism, p. 3. † *Ibid.*, p. 7. ‡ "Facts and Testimonies Touching Ritualism," by Oxoniensis, footnote p. 174. § "Twelve Reasons for Opposing the E. C. U." (Shaw & Co., Paternoster-row). || *Ibid.* ¶ "A Catechism for Catholics in England," (Browning Commercial-road, E.). ** Prayer-Book.

†† Prayer-Book Service for private baptism of infants.

May all the saints and elect of God pray for me that I may be worthy with them to possess the kingdom of God. Amen."*

Surely the gross inconsistencies of the whole system of Ritualism is its own most powerful refutation. Further, notice the blasphemy of the doctrine of the *real presence*: "When the priest begins the prayer that which is on the altar is bread and wine. When the priest ends the prayer that which is on the altar is Christ's Body and Blood: it is Jesus; it is God. Who does this? The priest, acting for Jesus, in the power of the Holy Ghost. How does he do it? I cannot tell you; he does not know himself how he does it; but it is done. It is a work of God, and no one knows *how* God works. If you were to ask the great St. Michael, he could not tell you. If you were to ask the blessed Mary, she could not tell you. It is God's own secret, a knowledge which belongs to Him, and to no one else . . . We go to the altar and kneel down, and the priest comes to us with the blessed sacrament. We receive That which looks like bread, and which tastes like bread; we receive That which looks like wine, and tastes like wine; but That which we receive is the body and blood of Christ, IT IS JESUS HIMSELF, IT IS ALMIGHTY GOD."†

Please observe, that in these quotations every time the distinguishing adjective '*That*' is printed, it is given with a capital T.

Is this Romanism, or is it not? Yet such is the teaching of men supported by Protestant pay. Comment is needless. The same manual thus describes the dogma of *Apostolic Succession*:—"It is the handing down through the bishops of the power and authority given by Christ to His Apostles."‡ Another Ritualistic manual, "Steps to the Altar," says of Jesuits, "He is the trustee from God, and commissioned by Him as His ministerial deputy, to hear, and judge, and absolve."

Then, to such as come to these imposters for the absolution of their sins it is commanded: "Let the manner of your confession be in a humble position, on your knees, as being made to God, rather than man."

We only ask, Is not this the revelation of the man of sin "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God?"

Touching *confession*, a Ritualistic clergyman thus writes: "The most grave objection to confession has reference to breaches . . . of the seventh commandment. It has been alleged that the intimacy arising between the two sexes, and the circumstance of speaking on exciting subjects has led to evil results; that profligate priests have made the Confessional the means of pandering to their passions, and that artful women have bequiled unwary confessors." "Yet," adds the writer, after acknowledging he "fears it is so," "*Confession is far too important an ordinance to be given up on that account.*"§

I will not stain my paper with much I could lay before you on this subject, as practised by the Ritualists.

Well did *Bishop Wilberforce* on this subject exclaim: "It is nothing

*"The Way of Life," compiled by a priest, edited by Rev. T. T. Carter, M.A., Hon. Canon of Christ Church, Oxford, 1889. See *Protestant Observer*, Oct., 1894.
 † "A Book for the Children of God," pp. 121, 129. ‡ *Ibid*, p. 87. § "Facts," &c., p. 38.

short of the renunciation of the great charge of a conscience which God has committed to every man, the substitution of confession to man, for the opening of the heart to God. In families it introduces untold mischief. It supersedes God's appointment of intimacy between husband and wife, father and children; substituting another influence for that which ought to be the nearest and closest, and producing reserve and estrangement where there should be perfect freedom and openness It necessitates the terrible evil of familiar dealing with sin, especially with sins of uncleanness, thereby sometimes even tending to their growth by making the horrible particulars known to those who have hitherto been innocent of such fatal knowledge."*

Brethren, and sisters, shun as you would the *Devil himself* these vile ritualistic seducers, however much of truth *they* be associated with them; let no spurious charity ever permit them to cross the threshold of your door while you value a holy chastity in your homes.

More true to-day even than when uttered in the House of Lords long since are the words of the late *Lord Shaftesbury*, when he exclaimed:— "Do not suppose the Confessional is that idle phantom which it used to be. It is spreading very rapidly, and is not confined, as some suppose, to a few fine people in Belgravia. In all classes of society it is to be found. I speak from knowledge. I know the books that are circulated in regard to it; and I know how the minds of young and tender women in every class are being brought to favour it. The other day I had a talk with the Lord Chancellor on the subject, and I found he was well aware of the extent of the evil. He spoke to me with indignation and horror of the books relating to the Confessional that were issued by well-known publishers, and scattered broadcast throughout the country (hear, hear). If the Confessional prevail unchecked—and checked it cannot be by any ordinary legislative enactment—it will produce a complete change in the spiritual, moral, and political character of England, and will speedily steep the Establishment in ineffable ruin (hear)."

Time alone forbids me to further state the case concerning which I am called upon to show what must be "our attitude." Therefore, in a few words, let me give you the teaching of the Ritualists to-day, as exposed in the *Church Association Intelligencer*, where each statement stands proved.

They attend Roman Mass, and recommend others to do the same; pray for union with the Church of Rome; revile Protestantism as a *pest, heresy, cancer*, and *monstrous figment*; vilify the Reformation and the reformers in terms equally coarse; propose to abandon, and labour for the abolition of, the Thirty-nine Articles of the Church of England; hold, with the Church of Rome, that there are seven sacraments; pray to the Virgin Mary, and to saints, invoking their intercession; convert the communion table into an altar, the memorial Supper into a mass, and the clergyman into a sacrificing priest, who elevates material elements incorporating the Deity, and directs these to be adored by the worshipper with genuflexions and prostration; enjoins the reservation of the Lord's Supper; prays for the souls of the dead; declares their belief in purgatory, and in the power of the priests to relieve from its penalties; introduces extreme unction, incensing persons and things; substitutes wafers for bread at the communion service; uses holy water, consecrating and

* "Facts," &c., pp. 48, 49.

censing palm branches on Palm Sunday; consecrating ashes, and rubbing them on person's foreheads on Ash Wednesday; censing candles, and sprinkle them with holy water on Candlemas Day; advocate the procession and veneration of relics; encourage and enjoin habitual auricular confession to a priest; seek to restore judicial absolution by a priest, and the Roman sacrament of penance; restore monasteries and convents; recommend the celibacy of the priests; deny the sole authority of God's Word, substituting for its supremacy the decisions of the dark ages, introduced by an ambitious priesthood to enrich and aggrandise their order."* But I forbear. If these *few* facts do not prove that Ritualism is Romanism in disguise, and demand from every true Briton as firm a protest as ever Romanism did from Martin Luther, it can only be because we are asleep or blinded, and *will not see*.

Brethren! are these the men to whom the education of our dear children is to be entrusted in the future in the School Board, and by whom our loved old England is to be ruled?

You say, *No!* emphatically, *No!!* but do not, I implore you, be deceived. ACTION, not *words alone*, will prevent it.

[We are sorry, on account of limited space, to be compelled to divide our Brother Marsh's excellent article. The other half, on "What, then, is to be our Attitude?" shall appear next month.—J. W. B.]

THE LATE MR. ADAM NEWCOMBE.

Of Mount Zion, Hill-street, Dorset-square.

"WITH CHRIST, WHICH IS FAR BETTER."

MANY in the London Churches will know quite well the name of Adam Newcombe (formerly a deacon of the late Mr. P. W. Williamson's Church, but for the last nine years a member of Mount Zion, Hill-street), and it is in the hope that many more may be led to glorify God that this brief record of his dying testimony, and of "Our Father's" faithfulness, is penned by one who visited him frequently during his last illness.

Our brother, who passed into rest on the 7th of February last, at the age of 56 years, had been the subject of God's gracious dealing since he was about 19. He was enabled therefore, to speak of a somewhat lengthened experience of God's ways, love, and faithfulness. During the protracted period of suffering, the end of which was fully realised, he was wont to take a backward look over the way by which he had been led, and recall his own behaviour on the pilgrimage: always with the same result, regret for personal unfaithfulness and admiration of God's wisdom and love.

The disease from which he died had marked him as its prey for fully twelve years before the end came, during the whole of which time he had been a sufferer, while the last few years were characterised by intense and peculiar trial, equalled only by his patient endurance.

The writer has been called to witness much suffering and stand by many dying beds, yet he uses the language of sober truth when he testifies to the exceptional anguish endured in this case, and the unwavering fortitude and submission with which it was borne.

It is easy for the robust to testify to the faithful goodness of God, but to get the same witness from one whose lips were parched by the fever of pain, and whose very existence seemed a martyrdom, is no slight evidence of the sustaining grace and presence of God. Our brother's patience and cheerfulness—he would sometimes see, even in his own helplessness, some comic trait—were

* "Facts," &c., pp. 36—38.

the more remarkable, because he was constitutionally of a quick and irritable disposition, ill able to brook confinement and inactivity. He endured both, with the added burden of pain, such as falls to the lot of few, even in this vale of tears.

It would be easy to tell of his many unselfish, thankful, thoughtful utterances, but for the fear of undue trespass upon editorial kindness. Only let them be declared to the praise of a covenant-keeping God and Redeemer, how none who saw Adam Newcombe die could doubt His strengthening sufficiency who said, "I will never leave thee, nor forsake thee."

P.S.—The funeral service took place at Hammersmith Cemetery on Tuesday, Feb. 11, in the presence of a large number of friends from "Zion" and other Churches. His pastor preached the funeral sermon from Rev. xiv. 13, on Lord's-day evening, Feb. 13.

WHY DO WE MOURN ?

O, why should we mourn when an heir of salvation
Is called from his toil to a mansion of rest ;
When a soul is released from the world's tribulation,
To take his abode in the realms of the blest ?
And why should we grieve that the order was given,
Which bid the worn soldier from battle retire ;
Or murmur or pine that the mandate was given,
And sent to the weary one, "Friend, come up higher ?"
The battle is fought, the conflict is ended,
The pilgrim has reached his bright home in the skies,
His mortal remains to the grave have descended,
Till the archangel's trumpet shall bid them arise.
The conflict was sharp, but the triumph was glorious,
The sword is put by, and the armour laid down ;
O'er sin, death, and hell he through Christ was victorious,
And now he is wearing the conqueror's crown.
May we who remain in the lowland of sadness,
Be favoured to lean on the same precious Friend ;
When stript of our sackcloth, and girded with gladness,
We'll rise to adore Him through world without end.

THE PULPIT, THE PRESS, AND THE PEN.

The Story of the New Testament Movement. London: Marshall Brothers, Keswick House, Paternoster-row, E.C. Threepence.

An interesting account of the distribution of God's Word among the Jews. Of special interest to brethren studying the prophecies relating to the calling of the Jews.

Jesus Christ the Righteous; The Lord our Righteousness. By Robert Brown. London: W. Wileman, 27, Bouverie-street, E.C. Sixpence. Two copies post free for One Shilling.

This is an able tractate on some fundamental truths of the Gospel. In the main we are in accord with the writer, though we would not have used one or two expressions he employs. We rejoice to see men of great ability addressing themselves to such important truths. In the appendix some extracts from the diary of the celebrated Jonathan Edwards are given: these express a very exalted experience to which few believers attain. The first, which is after the order of a covenant, a

thing common with Presbyterians in his day, expresses a high act of consecration. It has been questioned whether covenants of this kind are desirable or useful. To the usual order of Christians we fear they would be injurious, rather than helpful. We are not aware of any Scriptural example or precept concerning them.

The Protestant Echo. London: W. Wileman, 27, Bouverie-street, Fleet-street, E.C. One half-penny bi-monthly.

This excellent periodical is well edited, and contains many sweet spiritual pieces, as well as trenchant attacks upon Romanism and Ritualism. We notice with pleasure, in the February and March issues, the portraits, with short sketch of life, of Mr. W. Sinden, and Mr. T. Hull.

Australian Particular Baptist Magazine; Life and Light; Here and There, continue their course, carrying helpful and stimulating truths wherever they go.

SORROWS AND JOYS OF THE KING'S SERVICE.

A Paper read at Koppel-street Baptist Chapel, at the Bible-class, by MISS COOPER, on Thursday evening, March, 1895.

With the prayer that the Master may seal home these words of encouragement to some faint-hearted labourer, that with renewed and strengthened vigour they may toil on, remembering the promise of the Lord Himself, "Be not weary in well-doing, for ye shall reap if ye faint not."

And that as even a few words spoken in His name have not been lost sight of by Him (feeble as the speaker may have felt to have been), so may this paper be richly owned and blessed by the King Himself, is the earnest prayer of
E. E. MARSH.

"Wherefore the King said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid."—Neh. ii. 2

THIS passage has been interpreted to mean that the pride of kings assumes that those who serve them can have nothing to complain of, but while they enjoy the favour of their lord, must be happy, and it is derogatory to the dignity of that lord that they should be otherwise, so Nehemiah had cause to fear the anger of Artaxerxes.

Whether this be so or not, it is a helpful thought, that the servants of the King of kings honour Him by being bright and cheerful and happy, and recommend His service to others, when their lives so plainly say, "My Master is a good Master, and I am happy in His service." Even when the heart is almost crushed by sorrow, and our lives through natural temperament or outward circumstances are often sad, is it not possible to cultivate a spirit of brightness, to triumph over sorrow, and without being hypocrites, to keep our trouble out of sight as much as lies in our power; and make the best of things. If this is done for the Master's sake, for the honour of our King; surely He will accept such as no mean service.

The servants of God! We are so used to the term, that the wonder of it does not strike us as forcibly as it would otherwise do—that we weak and sinful as we are at our best, can be of any real use to the mighty God! Yet it has pleased Him that it should be so.

Who are His servants, and what does serving Him mean? We have had these questions answered previously in the paper on "The King's service and His servants;" so I will repeat only what is necessary for the sake of order. To serve is to obey, to work for; and to begin at the point nearest home, includes contending with the evil of our own hearts, seeing it is an enemy to the King, and hinders our obeying Him, then our immediate surroundings. "Study to be quiet and to do your own business." At home, school, shop, office, &c., the servants of the King should be known by the thorough conscientious way in

which they do their daily work, remembering Eph. vi. 7, "With good-will doing service as to the Lord and not to men." This may be called the civil service. Then the military, as soldiers of the cross, fighting for our King we act as recruiting sergeants, by the Spirit's power, in getting others to serve with us, by telling out what we know according to our capacity and opportunity by a good word spoken, tracts distributed, classes taught, or sermon preached, then we seek in our King's name as He enables us to defeat the powers of evil by our teaching and example.

Our subject is "sorrows and joys," truly a big one, that would take all night to discuss; we can only give it very briefly. "Man is born to trouble as the sparks fly upward," and the King's servants are no exception, though there is a mighty difference between them and the servants of Satan; they have Rom. viii. 28 to rely upon: "All things work together for good to them that love God, and are the called according to His purpose." They have the knowledge that sorrow comes to them measured and weighed from a loving hand, to serve a purpose, and when that purpose is accomplished it will be removed.

"All must come and last and end
As shall please our Heavenly Friend."

Some may think it unwise to speak of the sorrows of the King's servants, especially to young people, and we began by saying it dishonours Him to let them triumph, so that we go about with long faces and dismal voices and words; but while we desire not to let them triumph, we cannot ignore them, and it is unwise to pretend they do not exist. The Master did not. He told His disciples over and over again most emphatically, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." and "If any man will be My disciple, let Him take up his cross," &c.

While thinking over this, a letter was sent me to read from North India, written by a young fellow of 21, called by grace about two years ago. Here is an extract:—

I don't approve of the way they are speaking (?) the Gospel: it is, Come to Jesus if you want to be happy; but I think it should be, come to Jesus if you feel yourself a guilty, hell-deserving sinner: this is why so many go back, they expect to find all joy, and so when the trials come and they find that there are times when the way is dark, and that it is "by faith and not by sight," then they turn away. Last March there was a great revival—so-called here Rawal-Pindi—30 professed to be converted, to-day 5 are standing firm.

Surely it does not add to our Queen's dignity when recruiting sergeants deceive village lads by telling them that joining the army is all joy, it takes them just about one day to find out they have been deceived, and their feelings toward Her Majesty's representatives are not

altogether complimentary. So then if we would be faithful recruiting sergeants for our King, we must not ignore the sorrows, though, thank God, we have to say, "Your sorrow shall be turned into joy" (John xvi. 20).

I will only deal with sorrows that are especially connected with service. 1st. May we not reckon felt weakness and incapacity as a sorrow? In earthly service none think of offering themselves, or would be accepted unless they were competent and fitted for the work they undertake, the higher the individual they serve, the better qualified they have to be; but in the service of the King of kings natural unfitness counts for nothing, when He gives the word of command. I often think of Moses' sorrow as the servant of God, when he was called to lead the Israelites out of Egypt. Exod. iv. 10: "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant, but I am slow of speech and of a slow tongue." Poor Moses, he was disappointed; he evidently thought that when the Lord called him to the work He would have taken away that which he felt to be a serious disqualification, and when he says, "Neither heretofore, nor since Thou hast spoken," we seem to feel his sinking at heart, at having to serve the King, hampered by his stammering, hesitating tongue.

What Paul's "thorn in the flesh" was we know not, but though grace triumphed, it was still a thorn, and it must often have caused him pain and humiliation. In 1 Cor. ii. 3. we hear him saying, "I was with you in weakness and in fear

and much trembling." What! the lion-hearted Paul tremble! Yes! the lame take the prey. It is not pleasant to be lame, we like to walk and run and leap, but the King has not willed it so.

Then another sorrow is "non-success." How is it that with an Almighty King as our Master that what we try to do in His service so often seems to fail? We struggle and fight with some besetting sin, and yet there it is tormenting and worrying us to our dying day. We strive to obey our King in our every-day duties, and yet we do not give satisfaction, or the business we engage in does not prosper, and surely this is a great sorrow, and one that staggers our faith, we feel inclined sometimes to keep on asking, "Why! why!" and say with the writer of the 73rd Psalm, "Behold, these are the ungodly who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency."

Then, again, in seeking to spread abroad the knowledge of our King and gain recruits for His army, we seem often to toil on and people will not listen, but simply treat it as an idle tale, and is not this a sorrow to the true servant?

Did not Elijah's heart fail him when he had served so grandly on Mount Carmel and stood out alone against the 400 prophets of Baal? God had acknowledged his service by fire and rain from heaven, yet Ahab, who had seen it all, was not converted, and Jezebel hated him only the more and sought to kill him. These are only two forms of sorrow.

(To be continued).

HUMILITY.

THE depth of this grace no poet can trace,

Its beauty is grand and sublime;
So modest and meek, with love it does teach,
The source of its springs are divine.

Its fibres run down into lowly ground,
Yet lovely and sweet are its fruits;
The fragrance and taste contentment creates,
And the meek it graciously suits.

Its mantle is love: O glorious dove,
No malice ne'er enters thy breast!
From guile thou art free: come dwell thou
Be ever my friend and my guest. [with me,

Adorn thou my heart, thy riches impart,
Presumption remove far from me; [found;
Thy beauties abound, in the meek they're
I among their number would be.

A stranger to pride, thou excellent guide,
Into paths of rectitude lead:
How comely art thou! come make me a vow
That I with thy fruit thou wilt feed.

Coventry, Sept. 27, 1895.

Where'er thou art found, peace's sure to
Emulation with thee ne'er dwells; [abound,
The valley and dale there Thou dost regale
And drink of sweet Bethlehem's wells.

Some few of the rich are favoured with bliss
And drink of humility's stream;
The unction and power, O bless'd be the hour
When sin shall no more intervene!

In the upper room, near to the Bridgroom
I humbly at His feet would dwell;
To love and adore the fountain and store
That flows from humility's well.

His graces are sweet, they loving entreat
The poor and the needy to come,
The riches to taste and love to create,
To glorify Father and Son.

Hosanna we'll sing to God our great King,
The notes of the humble shall swell
In melodious strains unto His great name,
And with Him they ever shall dwell.

JAS. CALCOTT.

The Christian's Pathway. London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C. One penny, monthly.
The Calvinistic Pulpit has been incor-

porated with this new serial. Those who rely on experimental preaching and teaching will find here many a savoury dish. It is neatly got up, and well printed.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

"Good Friday" and Easter Services.

BEXLEY HEATH, OLD BAPTIST CHAPEL.

On Easter Sunday and Monday the pastor's second anniversary was celebrated. On Sunday morning and evening the pastor (Mr. E. W. Flegg) occupied the pulpit. In the morning he preached from 1 Cor. xv. 3, 4, and in the evening from Luke xxiv. 13. The congregations on both occasions were good, and the sermons were listened to with much attention, and we felt all the better for the day spent in the Lord's house under his ministry. On Monday afternoon Mr. R. E. Sears, of Clapham Junction, preached an excellent sermon from Rom. viii. 34 to a large company. Friends from neighbouring Churches gathered to express their sympathy with the Church and pastor. In the evening a public meeting was held. It was a pleasing sight, and must have much cheered the friends to see the chapel filled. In the absence of Mr. Piggott (who, however, had shown his sympathy in a practical manner), Mr. Smith, of Eltham, presided. After the meeting had been opened with prayer by Mr. Brookes, the chairman called on the pastor, who in a few words spoke of the work of the past year. There had been abundant cause for gratitude, in that he had been sustained in his work. The congregations were still increasing, more had been gathered in, and they were working together in peace and harmony. During the year negotiations had taken place with a view to securing the freehold of the chapel, and an offer had lately been accepted. Towards the amount required to purchase, and to alter and repair the building, the sum of £150 had been collected. The pastor and friends are still hoping to receive further donations. This was followed by cheering spiritual addresses by brethren Dadswell, Elnaugh, Sears, Sandell, Pounds, and J. E. Flegg. The pastor briefly thanked the friends from far and near for their presence and help, and, feeling there was further cause for praise, "All hail the power of Jesus' name" was heartily sung. May God abundantly prosper the Church and pastor at Bexley Heath.—A VISITOR.

BOROUGH GREEN, KENT.

Services of a special character were held here on Good Friday, April 3, when pastor Thomas Jones, of New Cross, paid his first visit, and preached two very appropriate sermons. The text in the afternoon was from John xiv. 3. The preacher said there was more than enough in those two words, "I go," for

the time allowed at that service. The sermon in the evening was based upon Psal. cxiv. 7. One, as he heard, could not help thinking of olden times, when the services used to be of three or four hours' duration, our brother being one hour and a quarter in the delivery of his sermon. The services were continued on the following Lord's-day. Mr. M. E. Green, of Swavesey, Camb., preached in the morning from Luke xxviii. 6. Our heart burned within us as we listened to the glorious fact of Christ's resurrection. The text in the evening was from 1 Thess. v. 16-18. We felt that, as the children of God, we had great cause to rejoice, and not the least cause was the blessings enjoyed in the sanctuary on the two days above named.—ZIONITE.

BRADFELD-ST. GEORGE.

The sixth anniversary of our Mission-hall at Hesselst was celebrated on Easter Monday, April 6. The proceedings commenced with a tea at 5.30, superintended by Mr. and Mrs. A. Bland. Over one hundred persons were present; some had tea in Mr. Bland's yard. The service in the evening commenced at seven. Mr. Dixon presided, who said how pleasing it was to see so many had responded to the invitation he gave on the Sunday. Earnest Gospel addresses were given by our brethren D. Dickerson, A. Knell, and J. Hazelton on the Gospel in its various aspects. Suitable hymns were sung from Watt's hymn-book, numerically arranged. We felt greatly encouraged by the numbers present, and the tone and spirit of the meeting. The Gospel of the Lord Jesus was faithfully presented to us, and we felt it, and we are sure to reap fruit from this service to the praise and the glory of the grace of our Lord Jesus Christ. The services on the Sunday evenings are generally well attended from Hesselst and other villages round. The Suffolk and Norfolk Home Mission help us in keeping open this hall for the preaching of the Word of God, which shall not return to its great Author void.—W. DIXON, *Pastor*.

BROADSTAIRS.

On Easter Monday, April 6, the 106th anniversary of Providence chapel and Church was held. The Lord, who is rich in mercy and immutably the same, favoured us with some of the best of weather, and with a goodly number of Christian friends from Margate, Ramsgate, and the neighbourhood, which much cheered us, also with an excellent meeting and good collection. Tea was provided at five o'clock in the large room adjoining the chapel. Service was held in the chapel, and fairly well attended. H. J. Lawson, Esq., of Margate, presided, Mr. J. Mote being

abroad. Excellent addresses were given by Messrs. Harlick, Denniss, Miller, Robinson, and Davies, which were apparently much appreciated. Our kind friend Mr. Doughty presided at the organ. The singing was hearty, and very enjoyable. The service was brought to a close by singing "All hail the power of Jesus' name," followed by the Doxology, "Praise God," &c. The pastor pronounced the benediction. The Lord's name be magnified.—J. W. C.

CAMDEN TOWN (THE "AVENUE,"
PRATT-STREET).

Pastor, R. Burbridge. As usual the friends here held annual services on Easter Monday. Mr. Cornwell preached in the afternoon, and the evening meeting, under the presidency of the pastor, was devoted to praise, prayer, and spiritual addresses by brethren Cornwell, Bootle, W. H. Lee, and Baldwin. Our correspondent says, "It was a thorough good meeting." We have enjoyed many happy Easter Mondays at "The Avenue," and we pray God to bless and prosper pastor and people in this thickly-populated neighbourhood.

CATERHAM VALLEY.

Services commemorating the settlement of Mr. A. E. Fisher as pastor, and the second anniversary of the cause at Ebenezer, Birchwood-road, were held on Easter Monday. It was pleasing to see the people from different directions wending their way to this new place of worship, situated in this very picturesque valley. In the morning the pastor occupied the pulpit, in which he seemed quite at home. Mr. Wileman, in the afternoon, dived deeply into the eternal covenant, while dilating upon the words, "All things are of God." In the evening, Mr. Stedman brought before the people two questions, "What think ye of Christ?" and "What does Christ think of you?" Between the services the friends much enjoyed the walks in this truly rural and picturesque spot, and while they viewed the wonders of God in creation

"They talked of all He did and said,
And suffered for us here below."

It was a good day for the friends here, the chapel was filled, and the Lord's presence realised.—F. M. P.

CLAPHAM, COURLAND-GROVE.

Services to commemorate the 55th anniversary of the opening of this chapel were held on "Good Friday," April 3. Mr. R. E. Sears preached in the morning from Song of Solomon ii. 3, and Mr. S. T. Belcher in the afternoon from Prov. xxiv. 16. A good number of friends partook of tea. At the public meeting in the evening, the pastor, Mr. H. Dadswell, presided, and cordially welcomed the assembled friends. Mr. Wilby, deacon, offered earnest prayer, and excellent addresses

suitable to the occasion were given by Messrs. Belcher, Langford, Voysey, and Waite. The congregations were very good all day, and a sense of the Master's presence was realised at each service. The chapel has been put into thorough repair, and re-decorated throughout, and now bears a very neat and tasteful appearance. The report read by the Church secretary showed that the total cost of the renovation was £81, and that the chapel was re-opened on Lord's-day, March 29th, entirely free of debt. For this pleasing result our best thanks are due to the friends who have so liberally contributed towards the expense, and to Him to whom belongeth the gold and the silver, as well as the cattle upon a thousand hills.—A.

GRANSFORD, SUFFOLK.

The presence of the Lord was realised in the above named place of worship, on "Good Friday," April 3. Two sermons were preached by our beloved brother Debnam, of Horham, in the afternoon and evening, from Rev. i. 18, and 1 John v. 20. Both discourses savoured richly of Christ, the all-sufficient and only Saviour, and the hearts of His dear children rejoiced whilst receiving the word of life. Brother Burrell, of Leiston, took the former part of the service in the evening. The services were well attended and the social tea well patronised. May we yet see more fruit of these happy services is our earnest desire and prayer.—F. LOCKWOOD.

DORSET-SQUARE.

The usual services were held here on "Good Friday." Many of the old friends to the cause began to assemble early, with the earnest desire that the Lord's presence might be enjoyed by preacher and people. Mr. Mitchell preached in the afternoon, and the pastor, Mr. J. E. Hazelton, in the evening. Between the services tea was served, and the friends who gathered spent the interval in recounting the Lord's gracious dealings with them. We have seen more at Hill-street, but the weather being fine, many went for a little fresh air into the country.

EDMONTON.

The second anniversary of the pastorate of Mr. Whitcome took place at Ebenezer, Claremont-street, April 3rd, when two sermons were preached by our friend and brother, Mr. Popham, of Brighton, which were listened to with profound attention; the genial disposition of the preacher, together with the truly experimental strain of each discourse, proved to be soul-comforting to many who were favoured to be present. The neat little chapel presented an animated appearance between the services, as many groups were to be seen here and there, talking of the way the Lord had led them these many years in

the wilderness. In the evening every available space was occupied. It is gratifying to know the truths of the Gospel are so faithfully proclaimed in this growing suburb.—ONE WHO WAS GLAD TO BE THERE.

FLEET, HANTS.

The first anniversary of this cause was held on Tuesday, April 6, when two sermons were preached by Mr. Oldfield, from Godmanchester. Mr. Medhurst, of Aldershot, gave out the hymns in the afternoon, and Mr. Oldfield took for his text 1 John i. 1. Over sixty sat down to tea. The evening service commenced by Mr. Fells, of Hartley-row, giving out "Rock of ages, cleft for me." After reading and prayer, Mr. Oldfield took for his text, "Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John i. 3). We had two most powerful sermons, and our dear brother seemed to be enjoying great liberty of soul while delivering the Word, and we trust that some poor sinners may have heard the voice of Jesus and live; and on every hand the saints of God were led to say, "Truly it was good to be there." Collections, with profit on tea, £17, for which we are truly grateful. This was beyond all our expectation; it will nearly cover cost of necessary alterations. The chapel is clean inside and outside. As a Church, we are grateful to our heavenly Father, who "knoweth we have need of these things," and to the dear friends who supported us from London, Surrey Tabernacle, Aldershot, Farnham, Basingstoke, Hartley-row, Farnboro', and other places, and we can say with the text of the evening, "Truly our fellowship is with the Father, and with His Son Jesus Christ," and with His dear saints here in the wilderness. The meeting was brought to a close by singing "All hail the power of Jesus' name." Thus ended the first anniversary of the little cause of truth at Fleet, Hants. To God be all the glory. We had good congregations.—J. WHITE.

IPSWICH.—ZOAR.

Services were held on "Good Friday." Brother E. Marsh, of Gurney-road, Stratford, preached in the afternoon and evening. We had two good plain Gospel, experimental sermons, which were much appreciated. The attendance was good at both services. About a hundred and fifty friends were present at the tea. The collections were good. Altogether the services were pleasant and profitable. Praise ye the Lord.—J. W.

KENTISH TOWN.

The Church meeting for worship in Camden High Schools, 168, Camden-street, held special services on "Good Friday," April 3. In the afternoon brother P. Reynolds delivered an excel-

lent discourse from James i. 17. A good many friends partook of tea, which was admirably served. In the evening a public meeting was held, G. Turner, Esq., presiding. Brother J. Sanders opened with prayer. After reading the Scripture, and a very appropriate speech from the chairman, the following brethren delivered addresses: Messrs. H. T. Chilvers, W. Chisnall, G. Flower, A. Steele, A. Welch, and W. Webb. The friends responded liberally to the collections. The benediction closed a very happy day, the best this little hill of Zion has had for some years. To God be all the praise. P. H.

PECKHAM.—HEATON-ROAD.

A happy day, and one long to be remembered, was spent in the above place on Easter Monday, when we were favoured with the presence of Mr. James Clark, of St. Neots, who was the first pastor of the Church, and it recalled to the minds of many happy days during his successful pastorate there. It was our privilege to listen to two most excellent and savoury sermons, and many testified to the sacred season spent in the house of prayer. The pastor said that the sermons delivered on this occasion reminded him much of the late John Hazelton. Mr. A. E. Realf, of Finchley, was also present to show his sympathy, assisting Mr. Clark at both services. Dinner and tea were provided to a goodly number, the provisions being given to the cause freely by warm-hearted friends. In the evening a public meeting was held, presided over by our beloved pastor, Mr. H. S. Boulton, and sound Gospel addresses were given by brethren Chisnall, Realf, Thomsett, Lynn, G. W. Clark, and J. Clark, the latter referring feelingly to the time when he was pastor there. The collections amounted to over £8, and the day spent in the service of the Lord, which will long be treasured up in the minds of the friends, was brought to a close by singing, "All hail the power of Jesus' name." That God may bless the pastor and people here is the sincere prayer of—A FAVOURED LISTENER.

PIMLICO (CARMEL).

The Church celebrated its sixty-seventh anniversary on "Good Friday," April 3: sermon in the afternoon by pastor E. White, of Woolwich, from Heb. x. 12, 13: evening sermon by our pastor, J. Kingston, from Rev. xi. 19. Again we record the goodness of a covenant keeping God throughout the year that is past. Goodness and mercy hath followed us.

"Let us with a gladsome mind
Praise the Lord, for He is kind.
For His mercies shall endure
Ever faithful, ever sure."

—W. H.

POPLAR.

The 36th anniversary of Bethel

Sunday-school was held on "Good Friday," April 3, when pastor G. W. Shepherd preached a soul-cheering sermon from, "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified" (Matt. xxviii. 5, 6). The discourse was enjoyed by old and young. About one hundred took tea. At 6.15 our evening meeting commenced. Our old and esteemed friend Mr. Youdan presided, who read Psa. i., and gave a suitable address, and called on brother J. P. Gibbens to supplicate the throne of grace. The secretary read the report, which was very encouraging in many respects. Suitable addresses were delivered by our beloved pastor, Mr. H. F. Noyes (who was one of the founders of Bethel Sunday-school), and brethren Shepherd, Humphreys, Parnell, and our superintendent, Mr. Endersby, who thanked the friends for their kind support. The dear children rendered their singing and recitations most excellently, under the tuition of brother T. Phillips. Our esteemed brother D. Welley distributed the prizes. The chairman closed the meeting in prayer, and thus brought to a close one of the happiest days ever spent at Bethel. "Praise God from whom all blessings flow!" The chapel was quite full.—E. W.

RYARSH, KENT.

We had a good gathering at our services on "Good Friday," when our esteemed brother, and one time pastor, Mr. J. Jull, of Cambridge, was once more with us. The numerous friends from neighbouring Churches who attended very much cheered us, and we hope they also were cheered by the savoury discourses our brother Jull was enabled to deliver. We are a small people here, but the Lord hath been mindful of us, and we trust He will bless us as He has promised.

SOMERSHAM

We are glad to report that "Good Friday" was indeed a good day with us at Somersham; a good number sat down to tea at 5.30. At evening service the pastor presided (after preaching twice at Crowfield), opening with praise and prayer. Pastor addressed us from the words, "What shall I render unto the Lord?" speaking of God's gracious dealings with him during his eight years pastorage. May the Lord still be gracious unto him, and bless his labours amongst us is our earnest prayer. Mr. Knell addressed us both warmly and truthfully from the words, "Salvation is of the Lord." Mr. Saunders, of Stowmarket (being his first visit to Somersham), very encouragingly addressed us from, "Ye shall be a blessing." May this desire be more awakened, not only to be blessed, but to be made a blessing to others. Mr. Grimwood, of Stonham, also addressed us from, "I am

He that liveth and was dead;" though the hoary head told of autumn in the flesh, yet the words told of summer in the soul. A vote of thanks, and song of praise, closed the happy evening. Collections satisfactory.—F. H. GORHAM.

STEPNEY (REHOBOTH, WELLESLEY STREET).

We were favoured, by the mercy of our covenant God, to celebrate the fifty-third anniversary of our Sabbath-school on Lord's-day, April 5, at Rehoboth, Wellesley-street. Our pastor, Mr. J. Parnell, preached morning and evening, the Word being much blessed. The morning discourse was from, "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand;" evening subject: "And herein is this saying true, One soweth, and another reapeth." Our pastor also addressed the scholars in the afternoon in the chapel, from "Obadiah feared the Lord greatly." The children payed marked attention. Easter Monday Mr. E. Mitchell preached a sermon suited to old and young. The preacher remarked by the way, I am quite sure that we do not pay too much attention to the young people in the ordinary way. I am glad to see so goodly a number gathered together this afternoon; it looks healthy. The young people are our hope, they are the hope of the nation, and the hope of the Church of Christ. Mr. Mitchell then proceeded in an instructive way with his discourse which riveted the attention of young and old. Evening meeting, Mr. W. G. Faunch presiding, read part of Luke xviii. Mr. W. Webb offered prayer. The chairman gave a very effective address on "Prayer answered," relating his own experience when a lad, how God answered his prayer for temporal mercies. The superintendent read a very healthy report, shewing 184 scholars in attendance, being an increase on last year of 48, with an average attendance each Sunday of 97. Teachers and officers 11, being an increase of 3. Mr. S. T. Belcher addressed the scholars from, "The Son of God, who loved me, and gave Himself for me." Mr. H. F. Noyes founded his speech upon "I have esteemed the words of His mouth more than my necessary food." Mr. T. Jones (New Cross), spoke from "They shall speak of the glory of Thy kingdom, and talk of Thy power." Mr. Margerum affectionately spoke to the young on the Saviour's words, "Search the Scriptures." Mr. E. Mitchell based his remarks upon "One generation shall praise Thy works to another, and shall declare Thy mighty acts." Our pastor addressed us from "For ye are all the children of God by faith in Christ Jesus." Our scholars took part in these services, in sweetly singing hymns composed for the occasion by the superin-

tendent. Prayer by the chairman closed this happy meeting.—HAYTER SCRIVENER.

STOKE ASH, SUFFOLK.

Easter Sunday is looked forward to with much pleasure by many because it brings to them a holiday; but Zion's pilgrims hail it with joy because they are once again reminded they have at God's right hand an all-glorious, ascended Saviour. On Easter Sunday, April 5, at Stoke Ash, we celebrated the jubilee of the present chapel; it proved a very happy Sabbath. Mr. W. Jeyes Styles preached morning and evening sermons that were listened to with much pleasure by many. In the afternoon Mr. C. Hill, pastor, gave us a summary of the history of the cause from the time the present chapel was opened, in 1846, until the present time. While speaking from the words, "Bless the Lord, O my soul, and forget not all His benefits," our thoughts were taken back, and we were led to exclaim, "What hath God wrought!" and, as we reflected, we could not help once again repeating,

"Our vows, our prayers, we now present
Before Thy throne of grace;
God of our fathers, be the God
Of their succeeding race."

May the Lord still continue to bless His cause at Stoke Ash, and there get to Himself a glorious name, is the desire of,—Your Suffolk correspondent,

P. BARRELL.

STONEHAM, DEVON.

"Good Friday." A few words by the pastor from, "He was wounded for our transgressions." I.—Our transgressions. (1) Their number: From the first transgression in Eden to the last transgression of the last vessel of mercy, they are without number. (2) Their variety: From one sin of disobedience, the root, has sprung a numberless variety of sin; man, since the fall, has gone astray from God the Centre of life, light, and goodness—like lines reaching to a circumference immeasurable. "Who can understand his errors?" "The heart is deceitful above all things and desperately wicked." Each one gone forth from the womb, speaking lies; that is, his life is even as his origin, as his nature. No difference, all concluded under sin, fit objects of divine mercy; lost, only fit to be saved; sick, only fit to be healed; filthy, only fit to be cleansed. II.—He was wounded for our transgressions. How? By whom? To what extent? (1) By divine justice; by a chastening Father; a rebellious family; a cruel world; a wicked enemy, and all for our sins and our salvation. III.—Results. We are healed, all healed, no more suffering, no more sin, no more death since His death.—W. TROTMAN.

SURREY TABERNACLE.

The twenty-fourth annual meeting in

connection with the Penrose-street, Walworth, Sunday-school, was held on "Good Friday," April 3, in the Surrey Tabernacle, through the kind permission of the pastor and deacons. Mr. O. S. Dolbey preached a most encouraging and suitable sermon in the afternoon, from the words, "We know that Thou art a Teacher come from God," and showed, in the course of his sermon, some of those truths which the Saviour taught in His day. The usual tea was provided, and well attended. At the evening meeting Mr. John Green (the superintendent of the school), presided, and was supported by the teachers, as well as other brethren. The report read by the secretary (Mr. Robert Stockwell) was much to be grateful for, both for its spiritual tone, and for the encouraging results which it showed as being the outcome, through the agency of the Holy Ghost, of their teaching in the school. Suitable addresses were delivered during the evening by Messrs. Dolbey, Mitchell, White, Dale, Crowhurst, Gray, and T. Green. A good spiritual tone pervaded the meeting and speakers, and the Lord's presence was felt, so that at the close we could say, "It was good to be there."

TOTTENHAM (PHILIP-LANE).

Pastor, T. House. Successful anniversary services were held on Easter Monday. Mr. Sinden preached in the afternoon, and Mr. Wilmshurst in the evening. Tea was served between the services. The sermons were much enjoyed, and the friends found it good to gather in the courts of the Lord's house.

WANDSWORTH COMMON.

The first anniversary of the new cause at Chatham-road was held on Easter Sunday and Monday. On the Sunday two sermons were preached by Mr. R. W. Dale. On Monday we were favoured with fine weather, and a good congregation assembled. The afternoon service commenced with the hymn, "Great the joy when Christians meet." After reading and prayer, Mr. G. W. Thomas preached a very instructive and edifying sermon from the words, "And they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death." Mr. T. noticed the heavenly warfare and the battles fought, and enquired, "What is our place in this warfare? Satan is very active, and we must be 'steadfast, immovable, always abounding in the work of the Lord.' Press forward! Perilous times have come, and we should specially look well after the children, indoctrinating them with the truth." The service concluded with the hymn, "Happy the souls to Jesus joined." A goodly number sat down to tea, which was well served by many willing helpers. The evening

service began with "Stand up and bless the Lord. Ephes. ii., iii. was read, and "Grace, 'tis a charming sound" was heartily sung to the tune "Cranbrook." Mr. Kern, of Ipswich, preached a choice and experimental sermon from the words, "A people near unto Him; praise ye the Lord" (Psa. cxlviii. 14). He first directed our attention to the centre—"Him." He next noticed the connection: "A people near unto Him." Finally he spoke of the command: "Praise ye the Lord." "Praise Him if He has brought you near, praise Him if you have a sacred hope that you are one of those brought near, praise Him that there is no separation, praise Him by glorifying Him in your bodies and your souls, which are His." All to whom we spoke bore testimony to the sacred enjoyment they had had in listening to the discourse, and days afterwards many said to the writer the sweetness still remained. So we can say, "Sweet the joy when Christians meet!" In the course of the evening Mr. H. Clark said that, as a Church, they had great reason to praise the Lord for His goodness during their first year. They had increased in numbers, they were in peace, and they could say that God had been better than their hopes. They wanted at that anniversary to complete the sum of £100 towards the reduction of the debt. Mr. Clark was able at the close of the service to announce that this sum had been reached, and that altogether they had paid off over £600 of the debt. "Come, Thou Fount of every blessing" was then sung, and the meeting closed with the doxology and benediction.—FRED. W. KEVAN.

WHITTLESEA.

Friday, April 3, was indeed a good Friday in the best sense of the word to the lovers of free and sovereign grace at Zion, Whittlesea, it being a red-letter day in their history, when the goodness of our covenant God was realised in a very special manner. The earnest prayers of our dear brethren on Thursday evening for a fine day, a good gathering, and the presence and blessing of the Lord, were heard and answered, thus proving it is no vain thing to wait upon the Lord in prayer. On Friday afternoon our beloved brother Box (Soho) preached to a very good congregation from Rev. iii., part of 14th verse, leading our minds to contemplate the faithful and true Witness. At 5.15 a public tea was provided in the school-room, to which about a hundred and thirty sat down, the largest number we have had for some time. The aged friends were cheerful, and the young ones happy, if we may judge from the countenances. At 6.30 our brother was again favoured to deal out Gospel provision to the poor from Rom. viii. 26, 27, there being words of comfort and

strength for the travel-worn pilgrim, and also tender grass for the lambs of the flock. We felt it good to be there, and are encouraged to plead for the "greater things." He has promised we shall yet see in Zion. Collections were good; but, best of all, the Lord is in our midst, owning and blessing His own Word to anxious souls. That showers of blessing may descend on Zion at large is the prayer of—Yours in the Gospel, JOHN T. PETERS.

WOOD GREEN.

At Park-ridings Chapel, on "Good Friday," special services were held on behalf of the third year of Mr. J. E. Flegg's pastorate. Mr. Wren, of Bedford, preached in the afternoon to a good gathering. W. Abbott, Esq. (Chadwell-street) presided at the evening meeting. The well-worn hymn, "Blest be the tie that binds," opened the service. A few verses of Luke xxiii. having been read, brother Gentle sought the Holy Spirit's presence and blessing. The pastor, in his statement, referred to the fact that for three years God had graciously helped him, and he still dwelt in the love and esteem of his people. God has blessed the institutions connected with the cause. During the winter they had worked inside, but soon hoped to go outside and speak in the open air; and, if health and strength are granted, hoped this year to say a few words in the Master's name himself. The chairman congratulated the pastor as to his health and position, and also referred to the pleasure of God's people in meeting in His house, and the unsatisfying nature of the gaily and pleasures of this world. Pastor R. E. Sears, the first speaker, said two words forcibly impressed themselves upon his mind in Luke xxii. 48: "That sight." "All other sights must give place to this grand one here. In that sight the whole of God is seen. The more we meditate upon that sight, the more we shall see of God." Pastors Copeland and Reynolds followed in the same strain. Brother G. W. Clark spoke on God's care for His people. The chairman gave goodly words between each speaker, which were much appreciated. Collections and congregations good, and it was a good Friday indeed to all.—P. E.

STREATHAM—Very interesting and profitable services were held at Providence on Tuesday March 24. The weather being very fine and warm, there was a good attendance afternoon and evening. Mr. Cornwell preached in the afternoon from Matt. xxi. 28, 29. Mr. Cornwell spoke a full hour, and said some rather uncommon things. He dwelt chiefly on "He answered and said, I will not; but afterward he repented and went." Tea was served to a goodly number, which all

seemed to enjoy, and felt it a pleasure to be there. The evening meeting commenced at 6.30 with that sweet hymn, "Blest be the tie that binds." Mr. C. Lambourne, our old and tried friend presided, and read Psalm cxxxv, making some special remarks in reference to Praise. Mr. Ward prayed, and the chairman asked Mr. Horton to address us, who spoke warmly in seeking for Jesus. Mr. Dadswell was savoury upon the words: "Thou shalt guide me with Thy counsel." This was Mr. Dadswell's first visit; we hope not the last. Mr. Parnell spoke from the words, "All His saints are in Thy hand." Mr. Copeland and Mr. Cornwell followed on Praise and Providence. Brother Bartlett spoke kindly, and the meeting closed, many feeling loth to part. Through the liberality of friends from other Churches we realised the noble sum of £16. We as a Church do most sincerely thank them.—F. M.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—On Wednesday, April 15, we held our 76th anniversary. Mr. E. Mitchell preached two excellent sermons. The Lord mercifully helped our brother Mitchell in proclaiming the good news of salvation to a very attentive audience. We are thankful to say it was the best anniversary we have had at Mote-road for several years. The Lord's name be praised. A goodly number of friends from other Churches were with us to help us in our low estate. About sixty sat down to a very nice tea. Collections were taken before singing the last hymn at each service, and liberally responded to. I am thankful to say it proved a sweet and refreshing season to those present; many felt it good to be there. This happy meeting was brought to a close by singing "Lord, dismiss us with Thy blessing," &c.—E. W.

CROYDON (SALEM).—The fourth annual tea of the Sunday-school, Windmill-road, was held on February 12, when a goodly number of children, parents and friends partook of tea in the schoolroom. The evening meeting commenced, under the presidency of the pastor, Mr. Horton, by the children heartily singing, "In Jesu's name we gather." Mr. Horton read a portion of the Word, and brother Cullingford engaged in prayer. The friends were highly entertained by the scholars reciting psalms, hymns, and poems. Prizes were presented to a number of the children for good behaviour and attendance. A short address was given by the pastor to the parents and teachers, encouraging them in their work for the children's spiritual welfare, and lastly words of counsel to the children, especially on behaviour in the Sabbath-school.

Mr. Cullingford gave a few remarks on children sometimes being the means of spiritual blessing to their ungodly parents. A very happy meeting was brought to a close by the children singing,

"Have I any love to Jesus?
Do I know His power to save?"

Thanks are due to Miss Sears, Miss Whitehorn, and Miss Wright, teachers; and Mr. Andrews, superintendent, for the excellent way in which all arrangements were carried out.—E. G. WHITEHORN, Secretary.

WILLENHALL, LITTLE LONDON.
The celebration of the 104th anniversary of the existence of the Church of Christ in this place, on Sunday, March 22, 1896, was a season of holy joy and spiritual refreshing to many souls. Our dear brother, Mr. John Bush, of London, paid us his first visit, and was divinely helped to preach two excellent sermons, which were much appreciated. He also gave an address to the children of the Sunday-school in the afternoon, which highly pleased the young folk, some of whom were not slow to speak to me of it when I returned home from preaching at Cheltenham. Sickness among our people somewhat thinned the morning congregation, but the attendance in the evening was more encouraging; and the collections were satisfactory. All our friends are hoping the time is not far distant when Mr. Bush will visit us again.—GEO. BANKS, pastor.

GREAT YARMOUTH (YORK-ROAD).
—The twentieth anniversary of the Sabbath-school was held on Sunday and Monday, Feb. 16th and 17th. Brother Sapey, of Claxton, preached two sermons and delivered an afternoon address on Sunday. On the Monday a tea and public meeting were held, the pastor presiding. After reading a portion of Scripture, brother Reeder sought the divine blessing. The report showed that both superintendent and some of the teachers had during the past year been prevented from attending, through affliction and death in their households. The number of scholars was fifty-six, and six teachers. Average attendance, morning, nineteen, and two teachers; afternoon, forty, and five teachers. Amount collected in the school, £1 5s. 6d., 13s. of which was sent to Dr. Barnardo, and 12s. 6d. to our own Baptist Mission. Total income for the year, £7 16s. 0½d.; expenditure, £8 10s. 3½d.; deficit, 14s. 3d. The prizes for attendance and good conduct were next presented by the pastor. Our old friend and brother Bedingfield, of Beccles, gave us a very practical address upon the responsibility of parents and others. Brother Sapey spoke from Gen. xlviii. 16. Special hymns were sung by the children in a

very creditable manner, assisted by our harmonist, Miss Latten. The chapel was nicely filled at the evening meeting, and the collections in all were about 12s. in excess of last year. The pastor thanked the speakers and all others who had assisted. The anniversary was considered by most of us to be one of the best we have had. Brother Bedingfield closed with prayer.—J. M.

MARGATE (MOUNT EPHRAIM).—A special meeting of the above Church was held on Feb. 24 for the very solemn purpose of the election of deacons. During the past few months several brethren and sisters have been added to the Church, and it was thought a convenient time to re-arrange the officers, the deacons having held office for about six years, and their work has been hard, the Church having passed through many trials. The result of the ballot showed that the two previous deacons, with three others, were to manage the affairs, and at a subsequent meeting votes of thanks and confidence were tendered to the late secretary and treasurer. It is the Church's earnest prayer now that an under-shepherd may be sent of God, one who shall feed and nourish the hearts of the struggling few at this famous seaside resort, so that the many visitors which frequent this place during the summer months may find, not only that Margate is a health-giving, but a real soul-refreshing town. All further communications should now be addressed to the newly-elected hon. secretary, William Wise, 22, Ethelbert-road, Margate.

[We hope our readers who visit Margate during the coming season will not forget Mount Ephraim.—J. W. B.]

MARGATE.—Very successful services in connection with the second anniversary of Mount Ephraim Sunday-school were held on Sunday and Monday, March 15th and 16th, when, by the blessing of God, the friends were favoured with a good season. Two sermons were preached by our brother W. Chisnall, of Edmonton, who also addressed the children in the afternoon, the scholars singing special hymns in a very hearty manner at each service. The services were continued on Monday afternoon at 5.30, when about a hundred and fifty scholars and friends of the school sat down to a substantial tea, followed by a public meeting at 6.46, Mr. W. Chisnall presiding. After singing, and a portion of Scripture read by the chairman, Mr. Miller asked the divine blessing. After another hymn, the secretary read the report, the main points of which showed an increase in numbers from about forty to seventy. The receipts for the year were over £17, and expenditure £15, leaving a balance

in hand of above £1. The school had also contributed £2 to the S. B. Mission. A library had also been established, about a hundred and twenty books having been given by various friends. The chairman then called upon Mr. Carter, of Broadstairs, to address the meeting, and move the adoption of the report, after which various recitations were given by the children, and the prizes were distributed by the chairman, who, in presenting them, added some very applicable advice. Mr. Bloy, of Birchington, seconded the adoption of the report, which was unanimously carried. Then followed another recitation, and some very impressive remarks by the chairman. The meeting closed with prayer, and the children singing the hymn, "God be with you till we meet again." The recitations, without exception, were admirably and feelingly rendered, the children singing well, having been thoroughly trained by our superintendent, Mr. J. M. Doughty, and all things combined to make these services some of the most successful that have been held here for a long time past. Collections and congregations good.—W. G., Sec.

FIRST ANNIVERSARY OF PASTORATE OF H. T. CHILVERS.

It is with feelings of joy and devout thankfulness we desire to record the mercies bestowed upon pastor and people throughout the past year at Keppel-street, ten having joined the Church by baptism and four from other Churches during the year. On Lord's-day, March 15, special sermons were preached by the pastor, H. T. Chilvers. Collections, £7. On the following Tuesday, March 17, a sermon was preached in the afternoon by E. Mitchell, of Chadwell-street, making several kindly references to our pastor in his earnest discourse.

Tea was provided in school and vestry, after which the evening meeting was held, kindly presided over by brother Abbott, of Chadwell-street, when earnest and cheering addresses were given by brethren Box, Beecher, E. Flegg, Hazelton, Reynolds, and pastor, who recounted the blessings of the past, looking for greater in the year just entered upon. We beg here to express our sincere thanks to the many friends who encouraged us by their presence throughout these services, also for their liberal support. Collections amounted to £21. "The Lord hath done great things for us, whereof we are glad."

A. P.

GREAT GIDDING, HUNTS.—The teachers of our Sunday-school invited the parents of the children, with the singers, to an excellent tea on Wednesday, Feb. 19, in the vestry. After tea a

public meeting was held, presided over by the pastor. The meeting opened with singing,

"Begin, my tongue, some heavenly theme.
And speak some boundless thing."

Mr. Rowlatt sought the divine blessing. The pastor read from Isa. xlix. 13—26, and made a few practical remarks to parents and teachers. After another hymn the superintendent, Mr. Southwell, gave an address, followed by Mr. Rowlatt, who called our attention to a paragraph in the parish church magazine, in which the vicar regretted that only just half the number of infant baptisms had taken place in 1895 compared with 1894. He (Mr. Rowlatt) hoped that was due to the Baptist element in the village. This is the kind of thing we have to-day to contend with in the country villages. I am right out here, set for the defence of the Gospel, with no one nearer me than brother Sadler at Raunds, and brother Burgess at Wellingborough; and yet not alone, and often have cause to sing:

"Though faint yet pursuing, we go on our way,

The Lord is our Leader, His Word is our stay."

—C. T.

WOOLWICH (ENON, HIGH-STREET).

—The fifth anniversary of pastor E. White was held on March 24. Mr. Dolbey preached a good Gospel sermon in the afternoon from Luke xix. 7. A goodly number of friends were present, and many spoke of the profit derived. Mr. Catchpole ably presided over the evening meeting. After reading Psa. xx., Mr. Piper earnestly prayed. The chairman called on Mr. Abrahams, the secretary of the Church, to give a report of the past, present, and future prospects of the Church, who stated there were many signs of encouragement, though an unusual number of our friends had been removed from the neighbourhood this year. Mr. Holden gave good words of cheer on the pastor's work, its encouragements as well as discouragements. Mr. Sears dwelt on the pleasing view of the King in His beauty. Mr. Jones gave us good solid matter on the grace of God, our need of it, and its all-sufficiency. Mr. Belcher spoke on the help received from the sanctuary bearing us up in our ministry. Mr. Dolbey based some telling remarks on the goodwill of Him who dwelt in the bush. Mr. Marsh spoke of the pastor being a witness, herald, interpreter, teacher, and example to the flock. The pastor cordially thanked the friends for their presence from other causes, among whom we were pleased to note Messrs. Crowhurst and Stringer (from the Surrey Tabernacle), Mr. West (of Erith), Mr. Smith (of Eltham), with many others from neigh-

bouring Churches. Collections, upwards of £12.—E. WHITE.

HARTLEY ROW, HANTS.—The anniversary of the Sabbath-school was held on Lord's-day, Feb. 23, 1896. There were three services, each being conducted by the minister of the chapel, Mr. F. Fells. The afternoon was specially for the young people, the theme chosen for the address being "Onesimus, the runaway slave." We had a good day in the house of the Lord. On Monday, Feb. 24, one hundred took tea. In the evening the chapel was well filled to hear the children and friends render the "Pilgrim's Progress," which they did creditably, and to the evident appreciation of the many persons that assembled. Mr. Fells gave the connective readings, and also distributed prizes, each scholar receiving a book, which had been carefully selected beforehand. Miss Crate presided at the organ. Friends were present from Fleet and Yateley. These services were unique in the history of the chapel. The interest taken in them acted as an impetus to further effort in Sabbath-school work. The children were delighted, the friends were pleased, and a Triune Jehovah shall have all the praise.—F. F.

RAUNDS.—The second pastoral anniversary was held on March 22nd and 23rd, when H. E. Sadler, pastor, preached on the Lord's-day to good congregations, and on the Monday, Mr. B. J. Northfield preached afternoon and evening two excellent, Christ-exalting sermons. A special effort was made to liquidate a debt of £30, due to the Baptist Building Fund. It was the pastor's pleasure to inform the company at the Monday tea-tables that the £30 was awaiting to wipe off the debt. In 1890 the Baptist Building Fund granted a loan of £100, to be paid in ten years, but many of our kind friends were anxious to clear it off at once. Our kind aged sister Mrs. Field gave us £10, and a generous friend residing in Wellingborough kindly sent us £3. Thus, before the Monday evening service commenced, we were enabled to sing the doxology as an acknowledgment of the Lord's goodness again towards us.—H. E. SADLER, Pastor.

DUNSTABLE.—Sunday-school anniversary. On Sunday, March 22nd, the annual sermons were preached by our pastor, Mr. G. Batchelor, of Tring; and in the afternoon an address was given to the young. The address was very practical and to the point, with words of sound wisdom to both parents, Sunday-school workers, and scholars. The evening discourse was delivered to an overflowing congregation, from Psa. xvi. 4. Special hymns were sung throughout the day by the scholars,

assisted by friends, to whom we are much indebted for the kind sympathetic assistance rendered to us. Mr. Boskett, senr., conducted the singing; Mr. Boskett, junr., presiding at the organ. The congregations throughout the day were very good indeed, at night especially so. Collections £6 7s., a good advance on former years. We have sometimes felt weary in the work, and said our labour is vain, but again we are obliged to confess (and that gratefully) the goodness of God unto us, and we take fresh courage and press on with the work, believing that we shall reap if we faint not.—ONE WHO WAS THERE.

I WILL TRUST AND NOT BE AFRAID.

ALTHO' the waves beat high,
And storm-clouds hover near :
The haven is close by.
Nothing shall make thee fear.
A calm shall reign, for Jesu's nigh,
And sweetly says, "Peace, it is I!"
Trust in Jehovah God,
He'll bring thee through at length;
He is thy sure abode,
Thy everlasting strength.
To Him let all your vows appear.
He will supply with loving care.
He knows your daily needs,
He sees the inward strife;
With tenderness He feeds,
And rules thy daily life.
From earth to heav'n He'll guide aright
With cloud by day and fire by night.

Leicester. N. B.

A PLEASANT AND PRAYERFUL EPISTLE.

DEAR CHRISTIAN FRIEND (for such we trust you are).—We hope your dear father's God (C. W. B.) is yours; that the truths he preached, wrote, and loved, you love. I have heard him preach from these words: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." He, with thousands besides, had much to endure; but, like the rest who have crossed the Jordan, has the eternal glory. I enjoyed the sermon very much. We have read with much interest the short sketches of the lives of the ministers whose photos appear in the E.V. & G.H. There is Mr. David Smith, of Bilston, in this month's, and, need I say, we have been very much pleased with his account; we have heard him blow the Gospel trumpet several times, and it has always had the certain sound, and we know that

"'Tis no uncertain sound
The Gospel trumpet gives."

"Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." This is not so every day feelingly; many of the Lord's children find that the days of darkness are many; but the darkness and the light are both alike with Him.

Thanks for punctuality in sending us the E.V. & G.H., also *Cheering Words*, which we much enjoy.

"Remember, Lord, our mortal state,
How frail our life, how short the date!
Where is the man that draws his breath
Safe from disease, secure from death?"

Trusting you are well, and that you will receive the enclosed all right, with Christian love from these two sinners here,

JAMES AND MARY FIELDING.
Horsforth, Greenfield, Oldham.

[Thank the Lord, we have many such sweet testimonies to God's gracious goodness.—J. W. B.]

THE AGED PILGRIMS' CORNER.

WE would draw the attention of our readers to the Society's annual meeting at the Mansion House on May 11th, Lord Kinnaird in the chair. Particulars of what promises to be an exceptionally interesting meeting will be found in our advertising columns.

Camberwell Asylum anniversary will (D.V.) be held on June 11th, and Hornsey Rise Asylum anniversary on July 3rd. Particulars will be announced shortly. Will friends kindly make a note of both these dates?

The April Number of the *Quarterly Record* is now ready, and will be gladly sent on application at the office, 83, Finsbury Pavement, E.C. Its contents will be found bright and interesting.

The annual expenditure in pensions is now at the rate of £10,400 per annum, no less than 1,079 recipients being on the £7 7s. list. In view of such an increase, new subscriptions are much needed.

On April 16th, the Treasurer, Mr. W. J. Parks, and Mrs. Parks, kindly gave a tea to the inmates of the Camberwell Asylum. The old folks highly appreciated this favour, and the after meeting was a helpful one to them all.

On April 8th, Mr. F. Lawson, of Providence chapel, Brighton, and friends, kindly entertained the inmates of the Brighton Home and the out-pensioners in the town at a tea, which was greatly enjoyed. Suitable addresses were given during the evening.

PAST AND PASSING EVENTS, &c.

ABOUT 150 services were held in London and country in connection with our Denominations on "Good Friday" and Easter; the services took the usual plain and simple form of worship, as is our wont. Not so

In the Roman and Ritualistic "Churches." In "St. Paul's" Cathedral, the Brompton Oratory, Westminster

Abbey, St. George's Cathedral, where a solemn mockery was performed.

Another step Romeward. At Westminster Abbey, on "Good Friday," for the first time, the authorities imitated the Papacy in carrying out a dramatic programme, called "The Three Hours' Agony." May the Lord have mercy upon us as a nation, and grant that these unholy performers may not be allowed to rob us of our privileges.

A little bit more. On "Palm Sunday" palms were used in many of the "evangelical" Churches, and in several of High Church proclivities every worshipper was offered a piece of palm on entering the Church. This was the practice at St. John the Divine, Vassall-road, Kennington, where in the course of the morning service there was a procession, the choir, churchwardens, and clergy all carrying palms. At St. Paul's Cathedral five palm branches, sent over especially from Egypt, were used and placed for the day round the altar.

Hull. There are two New Testament Churches of truth in Hull—viz., Bond-street, and Foresters' Hall, Charlotte-street; at either places visitors will receive a hearty welcome. These places are nearest to Sutton. Mr. Wilcockson also preaches in Gt. Thornton-street; he preaches the truth, but does not observe New Testament Church order.

Broken Legs. We hear with much regret, through our brethren Jabez Whitteredge and Jabez Wright, that Mr. Hazelrigg, of Leicester, has broken his thigh; he was standing before a public clock putting his watch right, and, turning round suddenly, he fell and broke his thigh.

The late W. Gadsby once went into his garden, fell, and broke his leg; was laid up some time, and was favoured with so many love visits from the Lord, that he almost (not quite) wished for another broken leg, followed with the same blessing.

Since being confined to bed with broken knee-cap, we have heard of several similar cases. We have reason to hope the Lord is blessing means used in our case for restoration to health and strength, but must not expect to be about for some time to come.

We had the forty-third of Isaiah to lie down with, which, for some time, was a source of comfort. Seasons of depression, with some bright shinings, have been our experience.

The hymn commencing—

"Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at the throne of grace
Let this petition rise
Give me a calm, a thankful heart,
From every murmur free:
The blessings of Thy grace impart,
And let me live to Thee"

Has been much upon the mind, and sometimes it has been the sincere expression of the heart. We pray for grace to abide the Lord's time. If spared, we hope to meet with the friends at Homerton-row in October next.

A Few Things. Peace and prosperity are notable at Grays, Claxton, Norfolk, West Ham-lane, &c. At Hartley-row, Hants, Mr. Fell's ministry is acceptable. The good folk at the infant cause, Fleet, Hants, have some good praying brethren, and are going on hopefully. Brother Pool says the Lord is blessing His own Word at Caterham Valley, where Mr. A. E. Fisher is pastor, and they have started a Sunday-school. A bapistry has been put in Providence chapel, Streatham, and used. Pastor Batchelor, Dunstable, is preaching a full Gospel for empty sinners with profit. Mr. Humphreys is unanimously elected to the pastorate at West Ham. Brother S. B. Stocker cannot see his way clear to stop at Glemsford.

Gone Home.

THOMAS MASON was called home on February 22nd, 1896, in his 86th year. He had been confined to his bed upwards of five years with paralysis, and quite helpless, but the Lord gave him patience to wait His time. When he heard of one and another being taken home he wondered why he was left, but would say, "The Master knows best." He had been a member at Zion, Prestwood, nearly 26 years, and deacon 17 years; he, with his wife, being dismissed from Sheen to Prestwood, May 1st, 1870. She left him for the better country, July 10th, 1883, being very sorely missed, as they were always in their place on the Sabbath. He was a silent worshipper, but a lover of good men and all that was good. His Bible and hymn-book and E. V. were his constant companions while he was able to read, and he wanted to hear all about Zion as long as he could talk or understand, the prayer-meeting, the Sabbath-school, the preachers and congregations. Now we believe he worships where they rest not day or night, praising the Lamb that was slain. His remains were laid in the grave with his wife in the chapel-yard, on the 26th, Mr. Price and Mr. Free officiating. May the family be led by the same hand to follow their parents. So prays—C. H. N.

HENRY NORTH AND JAMES THOMAS CRAWLEY. The month of February has

been a time of bereavement for the Baptist Church at Walton-street, Aylesbury, two of its deacons having been taken home during that month. The senior deacon, Mr. Henry North, fell asleep in Jesus, on Feb. 14, at the advanced age of 74 years, having been a faithful member of the Church for upwards of 40 years, honourably discharging the duties of deacon for 35 years of that period, and for some time filled the office of superintendent of the Sunday-school. The call home came very unexpectedly to all his friends, our brother being in his usual place on the Sabbath evening previous, giving out the hymns. Always a lover of the doctrines of divine and sovereign grace, sudden death meant sudden glory to him. Only a fortnight had elapsed ere the Master took another faithful servant to Himself in the person of Mr. James Thomas Crawley, the junior deacon and superintendent of the Sunday-school. After a period of intense suffering, very patiently borne, our brother experienced sweet rest after weariness, on Feb. 28, being only 33 years of age. During a membership of nearly six years he had done much useful work, filling a deacon's office well for five years of that time. As superintendent of the school, he was beloved by all the scholars, and by his consistent and Christian character gained the love and esteem of all who knew him. The remains of both brethren were interred in the Aylesbury cemetery, and on both occasions the services proved of a very impressive character. "In memoriam" sermons were preached by Pastor D. Whitton on the Sabbath evenings after the respective funerals of our brethren. —J. E. B., Aylesbury.

MARGARET SILLS, of Berkhamsted. Herts, entered into rest Feb. 22, 1896, aged 76 years. She was baptized by the late Mr. James Newborn, at Sownfield Chapel, Chesham, Bucks, Jan. 7, 1839, and has lived a consistent member of that Church for fifty-seven years (although not able to attend there for many years on account of distance and affliction). She never left it; she said that was her home, and she dearly loved Mr. Newborn, under whom she was called by grace; from her earliest childhood his name had been familiar to her. She would so often quote what he said in his sermons, and say, "Oh, he used to explain the Word, and make it so plain." In later years, as she was not able to get out, she has seemed to live that time over again, feasting upon what she had heard, and it was ever fresh. Now she has gone to her Saviour, whom she loved. Though always afraid of death, when it came she knew nothing about it; she just passed away in her sleep, without even a sigh. God grant that each of her nine children left may meet her at home! Two are there. She was

buried at Akeman-street, Tring. Mr. Colls, pastor, and Mr. J. R. Shipton, officiated. Mr. Shipton's ministry was the last she attended, and he talked with her a few days before her death.—Z.

ELIZABETH MARTHA BLENCOWE, of Lordship-lane, East Dulwich (granddaughter of the late William Fenner), was taken home into her heavenly Father's bosom Feb. 17, 1896, after a long and severe affliction, which, by the grace of God, she was enabled to bear without a murmur. The last six months of her illness was characterised by a deep sense of her unworthiness. Her sufferings at times were very severe, but amidst them all her dear Lord visited her poor soul, and cheered her heart with tokens of His mindfulness and His care, assuring her of her interest in divine things. It had been her favoured lot for the last nine years to sit under the ministry of Mr. T. Bradbury, of Grove Chapel, Camberwell, whose searching ministry often caused her closely to examine herself as to whether the root of the matter was in her. Thus she travelled on, doubts and fears often arising, which kept her sighing and crying for further manifestations and assurances. About the month of September last her disease made rapid progress, the poor body being quite prostrated. Towards her closing days she felt her end was near; she was enabled by grace to leave her dear partner and three children in the hands of her covenant-keeping God. Her mind got weaker, and for some days prior to her departure she was unconscious; but now and then, for short intervals, her heavenly Father helped her to say a few words for the comfort of those she so soon had to leave. Her dear father said to her, "Can you say—
On Jordan's stormy banks I stand,
And view the landscape o'er,"

&c., &c.?" She feebly replied, "Not yet." On another occasion, when watching her, she lifted up her hand. Seeing her lips moving, I tried to catch, if possible, something, and truly I did. It was, "Jesus sweet." Two or three days after she had a severe attack of pain, and after it had passed away she broke out singing, "Praise God from whom all blessings flow." These were almost the last words she uttered audibly. She passed away without a sigh, and is now joining in that chorus, "Unto Him that hath washed us in His own precious blood, to Him be all the glory." Her pastor paid her several visits, and both found it good. He officiated at the interment at Forest-hill, and referred on Sunday morning, Feb. 23, to the dear departed. His text was John xiv. 3. God grant His blessing to follow this dispensation, and may each member follow their Lord as she did, in the sincere prayer of her bereaved husband and parents.—R. FENNER.

ANN POCOCK, the last of the late J. A. Jones' family, and almost the last of the old "Jirehites," entered into rest Feb. 18, 1896, aged 86 years. Mr. Hammond, her oldest earthly friend, says: "Sister Pocock was an honourable member for over fifty years. As a deaconess, her advice often proved valuable; as a visitor to the sick, always welcome; a friend to the poor, and a teacher in the Sunday-school. She would always take the Infant Class, and was much respected both by teachers and scholars." Her remains were interred in Willesden Cemetery. Mr. W. Jeyes Styles officiated. Mr. and Mrs. Haslop were among the mourners.

SAMUEL VERLANDER, another of our beloved friends and helpers at Hadleigh, has passed away to his eternal rest. For upwards of fifty years deceased had been connected with the Baptists at Hadleigh and the locality. He was brought to the Lord early in life and baptized by the late C. Elven, of Bury-St.-Edmunds, and through his long life has been a faithful and consistent follower of the Lamb, often in past years preaching the Word among the Churches around. He has left behind a cheering testimony to the power of the grace of God, especially during the closing weeks of his life. It was wonderful to behold the calm and heavenly peace he enjoyed. Never once did a murmur escape his lips. To visit him was to get spiritual strength renewed, and to the last he prayed for the prosperity of the cause of God. We miss his loving counsel and his cheering face, while we know he is at rest. He was likewise the oldest tradesman in the town, and deeply respected by all, which was evidenced on the day of his funeral, shutters being closed and blinds drawn along the route from his house to the cemetery, and large numbers gathered at the cemetery to witness the closing scene. We all feel deep sympathy for the bereaved widow and family, and earnestly desire that our loving Father will sustain them, and raise up others to fill the empty places in His cause here.—A. M.

SARAH FURNISS.—The church at George-street, Hadley, has for some years been passing through heavy trials, in the loss by death of many who have for years been its chief helpers and supporters in every way. Another has left us for the home above. Our dear sister, Mrs. Sarah Furniss, after passing through many months of weakness and pain, gently fell asleep on Jan. 18. Twelve months previously symptoms of a terrible disease were manifest, which necessitated her undergoing a painful operation; and it was hoped that she might be spared to us for some time, as she was again permitted to fill her much-loved place in the house of God; but hopes were soon blighted, and a gradual failure was noticed, and soon

her seat was again empty, to be filled by her no more. And she felt herself that the end was coming. During all she had a special enjoyment of her Lord's presence and grace, and often has the writer been cheered, in visiting her, to hear her tell of God's goodness. Shortly before her end she spoke of special answer to prayer. When every means had failed to procure sleep for several nights, she was constrained to cry, "Lord, if I am Thy child, and Thou lovest me, do grant unto me the sleep I need." Soon the answer came, and she had several hours of peaceful sleep. Almost the last words she uttered were, "Yes, going home; I wonder I have not gone before." Her remains were laid to rest the following Thursday in the cemetery, the pastor, Mr. Morling, conducting the service, a number of friends being present. The following Lord's-day evening a funeral sermon was preached by the pastor from the words, "There remaineth therefore a rest to the people of God." We pray that our heavenly Father may sustain the bereaved husband in his declining days, and likewise the daughter, who has lost a loving mother. We, as a Church, are looking unto the great Head of the Church to raise up others to fill the places of those gone up higher, as we need them very much.—A. M.

IN loving memory of WILLIAM SIDDESS, of 11, Richmond-crescent, Barnsbury, who fell asleep in Jesus March 19, 1895; between thirty and forty years a member of Mount Zion Chapel, Chadwell-street, Clerkenwell.

DAVID HURREN, a member of the Church at Halesworth, entered into rest Feb. 7, 1896, aged 80. Like the rest of Adam's race, he loved the downward road; but the Lord stopped him,

"Changed his heart, renewed his will,
And turned his feet to Zion's hill."

Our departed brother was well taught in the things of God; his mind was stored up with choice ideas, his conversation was savoury, and his prayers most sweet; his chief books were his Bible, hymn-book, and *Gospel Standard*. Nothing would suit him but sovereign love and a free-grace Gospel. Our brother's life was consistent all through; he never turned aside and tarried for a night. He was the means of leading a young man to chapel on one occasion; the Lord was pleased to bless the Word to that young man; he was baptized in due time, and to-day he is a useful member of the cause, and those two have been like father and son in Israel. Our brother has not been able to get to chapel much the last two years; his advanced age, and two and a half miles to walk, was too much for him. And now David's seat is empty, though dead, yet he is spoken of (margin). A friend called to see him the Sunday before he died; he said,

"Give my love to my brethren; tell them I am going soon." So it proved; the next Sunday he was

"Gone to share his people's glory.
Midst the ransomed throng above."

Deceased stood an honourable and consistent member for forty-one years; he was buried in the parish church-yard in the presence of several fellow-members. As a Church, we have lost a truly praying brother. Although a poor man, he never forgot the cause; he honoured the Lord with his substance as far as it lay in his power. He leaves behind a son and daughter. We can but cherish a hope that they may be brought to know their father's God. On Sunday morning, Feb. 16, our pastor preached his funeral sermon from the words, "For we know that if our earthly house of this tabernacle were dissolved," &c. (2 Cor. v. 1).—C. G. GREEN.

HENRY COPPING, of Badingham, died Oct. 18, 1895. He was for many years a deacon of the Baptist Chapel, Laxfield, till the infirmities of old age compelled him to resign. He had been in failing health since the death of his beloved companion, Dec. 6, 1891. Mr. Debnam, of Horham, preached at Laxfield on the following Sunday a funeral sermon from Isa. lviii. 2. Often, when friends have spoken to him of her death, he did weep, feeling his loss most keenly. His mortal remains were laid to rest on Oct. 21st, beside his dear companion, in Laxfield Cemetery. Our beloved pastor, Mr. Ward, preached from 1 Peter iv. 18 on the following Sunday afternoon.—R. J. GRAYSTON.

LYDIA FRANCIS passed away Jan. 20, 1896, aged 91 years, many years a member of "Rehoboth," Pimlico, and a good supporter. The work of grace in her heart was very gentle; darkness of mind often beclouded her soul, but free grace was her only hope. The body was consigned to its last resting-place Jan. 25th. A few friends gathered in the chapel to pay the last token of respect. Mr. W. Harris kindly officiated, and gave a very impressive address, making many touching references to the character of her who had been gathered home. The remains were afterwards conveyed to Brompton Cemetery, and interred in sure and certain hope of a joyful resurrection to eternal life. On the Sunday evening following a memorial service was held.—W. E. T.

MRS. TYE, age 84, who died February 1st, was the oldest member at Zoar, Ipswich, having joined in 1845; was previously a member of Grundisburgh Church, which she joined in 1839, being baptized in May by the late Samuel Collins. She was left a widow many years since. Most ministers will remember her as one who used to entertain the supplies. She attended the house of God as long as health and strength permitted. Her desire was that she

might not be confined to her bed for a long period. This was granted, for it was only about ten days that she was kept to her bed. She was visited by her pastor, Mr. Bardens, and brethren and sisters. Her last words were: "On the Rock of Ages founded," and repeated the hymns, "Rock of Ages," and "The Lord is my Shepherd," and lifted up her hand and voice, saying, "Death is swallowed up in victory," and we would add, "Asleep in Jesus, blessed sleep."

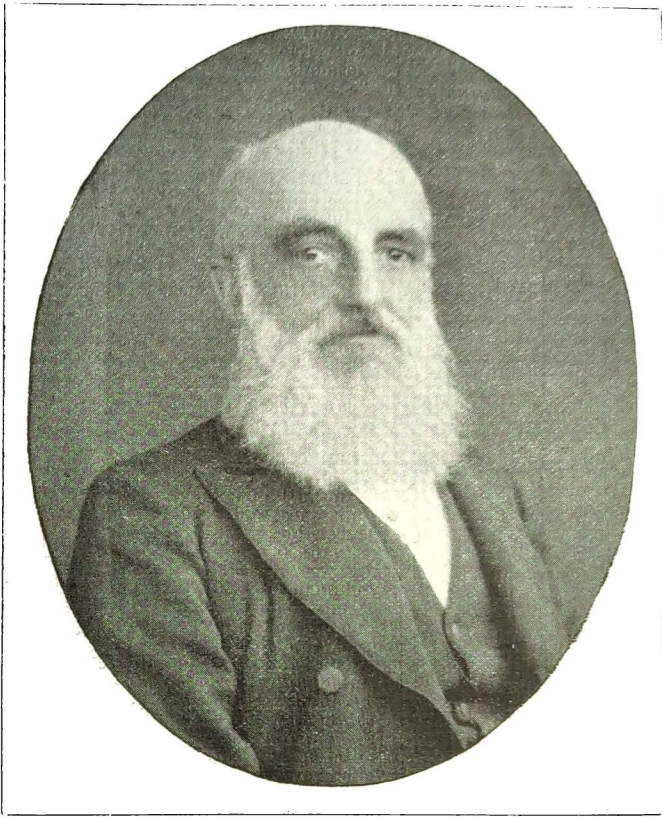
On the 11th inst., at his residence, 30, Nelgarde-road, Catford, S.E., in his 73rd year, JAMES WEBB, formerly of Catford Bridge Mills, and for many years deacon of Zion chapel, New Cross-road, S.E.

MRS. DUNN, another member at "Elim," Limehouse, has been called to take possession of her eternal mansion on high. She was called by grace at the age of fifteen, baptized by the late Samuel Milner at the age of eighteen, lived to be seventy, and was therefore kept in the ways of the Lord for at least fifty-five years. She was one of the number that first formed the Church at "Coverdale" rooms. She was faithful even unto death, so that, when the summons came, it found her ready to depart and be with Christ, which is far better. Her affliction was a long and painful one; her end was peace. She was buried at Bow by her pastor on Feb. 28, 1896, and on the following Lord's-day evening her funeral sermon was preached by him from Rom. viii. 30.—F. C. HOLDEN.

MRS. WHEAR, of Carnhill, Camborn, Cornwall, after a long and painful illness, passed away on April 4 to the rest that remains for the children of God, "where the inhabitants no more say, I am sick."—W. J. S.

DANIEL WINTERS (uncle to the late Mr. W. Winters, of Waltham Abbey) entered into rest March 8, 1896, aged 67. Deceased was a member of the Church at Hertford upwards of twenty years. His end was peace. To one who visited him he said: "I want the little white stone with the new name therein." His mortal remains were interred in All Saints' burial ground, his pastor, Mr. R. Bowles, officiating. He was followed to the grave by several members of the Church.

JOHN ADAMS, of Cransfold, Suffolk, a "shock of corn fully ripe," crossed the narrow sea Feb. 8, 1896. Deceased was brought to a knowledge of the truth in 1857; was baptized by Mr. Baldwin (the then pastor of Cransfold) May 9, 1858, united with the Church the same day, and remained a member there till he was called to his home on high. His remains were committed to the tomb in the chapel ground on Thursday, Feb. 13. Mr. Ward, of Laxfield (in the absence of Mr. Lockwood) officiating, when he delivered a solemn and impressive address.—J. A.



PASTOR JOHN ANDREWS, OF HILPERTON.

(See page 168.)

We are Christ's.

BY E. MITCHELL.

“And ye are Christ's.”—1 Cor. iii. 23.

THE Corinthian Church appears to have been eminent for gifts, and equally so for disorders. Among other things its members were divided into factions. One party held strongly for Paul, and another for Apollos, while a third party was equally strong on Peter, and a fourth was so spiritual that they were beyond and above all teachers whatsoever, and declared for Christ. From this we see that grace and gifts are not always equally conjoined. Gifts may cause us to be esteemed by our fellow-creatures, but grace is regarded by God. The apostle, in the chapter from which our text is taken, is seeking to rectify these disorders,

and turn them away from glorying in men. "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's."

These words REPRESENT A GRAND DISTINCTION. All men are not Christ's in the sense of this text. "If any man have not the Spirit of Christ, he is none of His." This distinction is *gracious in its origin*. It is entirely by the grace of God we are Christ's. "'Twas grace that gave me to the Lamb." By grace we have been constrained to yield ourselves to Christ. His grace has conquered our hearts, won our affections, and bound our souls fast to Him. We glory only in His rich, sovereign grace which has so highly distinguished us.

This distinction is *eminent in its effects*. Worldly differences, whatever importance they may have, pass speedily away, but to be Christ's produces lasting consequences. It makes a man *wise*, not with mere fleshly prudence. Abithophel was so full of natural wisdom that his counsel in the affairs of this life "was as if a man had enquired at the oracle of God." Yet he went and hanged himself, and was found a fool at the last. But this makes "wise unto salvation." It confers also *eminent riches*. Not the poor appearance that so often takes wings to itself and flies away, but durable and substantial wealth. Poor in this world Christ's may be, but they are "rich in faith, and heirs of the kingdom, which He hath promised to them that love Him." It secures, too, *real happiness*. Not the frothy mirth of fools, which is but as "the crackling of thorns under a pot," but a measure of true joy in God here, and a fulness of bliss hereafter at God's "right hand, where there are pleasures for evermore."

This distinction is *equally shared by all who are Christ's*. Differences there are in intellectual capacity, spiritual knowledge, and gracious experience. Solomon "spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." There are as great diversities in the spiritual as in the vegetable kingdom. Some are like the magnificent cedars, others but as the lowly hyssop, but all are equally Christ's, from the great apostle down to Mr. Feeble-mind, or Ready-to-halt. "He will bless them that fear Him, both small and great:" and the small are put first lest they should seem to be less regarded than the great.

THIS SUGGESTS A SERIOUS ENQUIRY. Am I Christ's? We cannot afford to take this for granted. To claim this high position we require a Scriptural warrant. It is to be feared that many conclude they are His without any sufficient ground for their conclusion. Let us eschew such folly and make close enquiry in the light of the Word as to our true position. Four things we may mention which will give sure evidence of our being interested. I will put them in question form.

Do I feel my need of Christ? We start here, as this is the first sign to be relied on. The Holy Ghost in due time makes all who are Christ's sensible that they need Him. Nor is this confined to their earlier experiences, but continues increasingly all through their Christian pathway. Those who are Christ's need Him always. He alone can meet their condition. Those only who cannot do without Him have evidence that they are His. *Do I live upon His fulness?* This is our next position. The Holy Ghost takes of the things that are Christ's, and shows them

to the soul that has been made conscious of his need. He enables also those that are His to, at least in some measure, appropriate by precious faith what He has discovered to them. "They on and in Him live." Everything of Christ is food to the believing heart. *Have I abjured all but Christ?* Many profess to trust in Him, but join something to Him. Those who are His renounce all other hope, trust, and confidence, to rely alone upon Him. His blood is the only ground of their hope of pardon; His righteousness for justification; His Spirit and grace for strength and sanctification; His power for protection; His promise for hope in death and eternity; in a word, "Christ is all, and in all." *Have I sworn fealty to Christ?* Come under His banner, dominion, and laws? Have I received Him as my King and Lord, bought with a price, no longer my own to serve self, but Christ's to serve Him for ever and ever? Happy those who can honestly answer these questions affirmatively in the sight of God.

Some dear souls attach too much importance to the particular way in which they think they ought to have been led. No two experiences are exactly alike. God is a Sovereign, and deals with each separate soul as seemeth Him good. Lydia's heart was opened to attend unto the things spoken by Paul. The Philippian gaoler was awakened by an earthquake. No two methods could well be more opposite, yet both were brought alike to Christ. Deep, sound, saving conviction can be wrought in the heart without great terrors being felt. If the things mentioned are really wrought in our souls, then the work of grace is surely begun, and the Holy Ghost will most certainly carry it on. Thank God for what He has done, and believe that the way He has taken with you is that best suited to your constitution, and the particular place He has assigned you in the spiritual temple.

Those who are Christ's ARE WARRANTED TO ENTERTAIN LARGE EXPECTATIONS. He never neglects or overlooks His own. They cost Him dear, and He loves them with a love that passes all creature apprehension; while His resources are boundless. We may expect Him *to come to our relief in danger*. Of old He made the stormy billows a pavement for His gracious feet, as He came to the help of His distressed disciples. Time has wrought no alteration in Jesus. We may look for *His sympathy in our sorrows*. Nothing could keep Him from that darkened home in Bethany. He did not withhold His tears as He stood with the mourners beside the cruel grave. "Jesus wept!" Sweet words assuring us of His real sympathy with us in our dark nights of sorrow: *Succour in temptation* may also be expected. "In that He Himself hath suffered being tempted, He is able to succour them that are tempted." He will not fail His own. *His presence in death* will be granted. Through the dark valley where no earthly friend can accompany us, He will walk by our side, hold our hand, and cheer our heart. "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."

Time and space fail me to so much as mention many things that those who are Christ's may expect. But these two other things I must just notice. If we are Christ's we may confidently look to have *a right hand place in the day of judgment*. Amid the awful solemnities of that day there shall no evil happen to those who are Christ's; it will be the day when their redemption shall be completed. No guilty fears will

seize upon them, but full of joy they will gather at the right hand of their beloved Lord. We may and should also anticipate *the joys of heaven*, for they are our everlasting portion from the Lord. How will our hearts rejoice to hear Him say—

“Come in thou blessèd, sit by Me,
 With My own life I ransomed thee ;
 Come, taste My perfect favour ;
 Come in, thou happy spirit, come,
 Thou now shalt dwell with Me at home ;
 Ye blissful mansions make him room,
 For he must stay for ever.”

Reader, art thou Christ's ?”

OUR PORTRAIT GALLERY.—No. VI.

PASTOR JOHN ANDREWS, HILPERTON, NEAR TROWBRIDGE, WILTS.

BELOVED BROTHER IN THE LORD,—In acceding to your wish to give a brief account of my call by grace and also to the work of the ministry. I must of necessity omit various details, my time being limited, seeing I have much to attend to in connection with my removal,* as also fearing to trespass upon your valuable space. Therefore I hasten to commence with the fact that I was blest with godly parents (both members of a Strict Particular Baptist Church, *i.e.*, meeting at Zoar Chapel, Ipswich, where with them I attended till I was about 16 years of age) and was the subject of many prayers, with godly teaching ; but, alas ! paid but little heed either to warnings, counsel, admonitions or reproof. When about 13 I began to have doubts about the reality of religion, seeing so much inconsistency on the part of some who were members of the Church, while the enemy of souls carefully blinded my eyes to the consistent walk of others. This was the first step to what followed after, for I soon came to the conclusion that the Bible was not of God, and had no hesitation in declaring religion a delusion and the Bible a lie.

IT MAKES ME TREMBLE

even now, when I think of it, and wonder I was not left to perish or cut off in my iniquity. But “Wonders of grace to God belong.”

At the age of 17, I went to live in Cambridge, and as my calling brought me into the colleges daily, I had opportunities of seeing into the life of the students, many of whom were being trained for “the Church” (?), and seeing the corrupt, filthy lives of the majority of them, and knowing that they would soon be dubbed “Reverend,” and become religious (?) teachers, my infidel notions were deepened, and I felt satisfied that my verdict was correct, and in addition, religion was only a money-getting system from beginning to end.

While here I was charged with being “a Baptist,” as it was known my parents were. I repudiated the charge with scorn, declaring my infidel principles, adding that, “If I took up religion it would not be the Baptists, as I hated them like I would poison.” Nevertheless, I spent one night in searching my reference Bible,

* Removing from Ipswich, Suffolk, to Hilperton, near Trowbridge, Wilts., to enter upon the pastoral office there, June 7, 1896.

MY DEAR FATHER'S GIFT ON LEAVING HOME,

to see if baptism could be supported by it; and, to my utter astonishment, I found that if there was any truth in religion, the Baptists were right and

NO OTHER SECTION HAD THE LEAST SUPPORT FROM THE BIBLE.

So I confessed the next day what I had done, and the result of it, stating that if I believed in the truth of religion I should be a Baptist. So

THE LORD MADE ME A BAPTIST

while I was an Infidel. Oh what a wonder working God.

Upon my removal from Cambridge I went for a short time to Norfolk, and while there made the highest game of religion, leading others to follow me in my infidel principles. From thence I went to live in Essex. The Lord's time to call me by His grace was drawing near; but I must sink lower yet. Step by step the devil had been leading me down, first in doubting the truth of religion, esteeming it a delusion and, in some cases, I thought a happy one. Next doubting the truth of God's Word, believing it to be only got up by priests to establish their money-getting system. Being then a confirmed infidel, it was only one step more; I took that one, and plunged into atheism, believing there was neither God or devil, heaven or hell. Now the enemy came upon me, I felt a hatred for every semblance of religion, and for everyone who professed it. Some kindly tried to shew me the truth. I hated them for it. My life was a misery to me. At last it became unbearable; Satan urged me to get out of it; as there was no hereafter there would be an end to it. At last I yielded to him, took a sharp knife, secreted it under my coat went into the cellar, bared my throat, and was just raising the knife to finish when a voice came out of the darkness, "Prove whether there is a God first." My hand was stayed, the knife dropped out of it on to the floor. I rushed out of the cellar and into my bedroom, and fell on my knees crying in agony, "If there is a God reveal Thyself!" I prayed till the sweat rolled off me. At last I opened my neglected Bible; there I saw in bold letters, "The fool hath said in his heart there is no God." It came with such power it sent me to my knees again, crying for mercy and forgiveness. After twenty minutes agonizing thus, again I went to the Word of truth, and oh,

THE RICHES OF GOD'S GRACE AND LOVE.

He spoke through His word so sweetly and powerfully that after praising Him I went down into business again, "A new creature in Christ Jesus," with a heart so full of gratitude and praise best described by Colonel Gardiner in his life, a scrap of which laid on the counter, and 'on it:—

"Oh had I but an angel's voice,

Whose sound would reach from pole to pole;

I would to all the listening world,

Declare His goodness to my soul."

And, oh what changes I have passed through since then, and to this day Satan tempts me on the old line of doubting the truth of Christianity and also the truth of God's Word. Oh, sometimes I wonder the dear Lord bears with me at all. Oh, what a wretched hell deserving sinner, but

"Tell it unto sinners tell,
I am, I am, out of hell."

And sometimes when all is bright I can add, "And never shall be there."

But I must hasten to relate

HOW I CAME TO ENTER THE MINISTRY.

The first intimation of it was given me soon after my call by grace being brought down in a severe illness to the gates of death, the nurse (a Christian woman) watching the crisis, expecting it would end in my death. I was lying in an unconscious condition, when I saw the heavens opened and my precious Lord sitting upon His throne surrounded by the angels and the redeemed, all of whom were beckoning me but the Lord; I felt grieved because He did not.

I WANTED TO GO TO HIM,

but the vision passed away and then this text was given to me, "I shall not die, but live to declare the works of the Lord." I opened my eyes then, and nurse said, "Praise the Lord, you are going to live now; you are better." I told her the text that had just been given me, "Ah," she said, "then you will be a preacher." I replied, "No! never; I can't, and I won't preach!" "Hush, my dear," she replied; "you must not talk like that: it's very wrong and very wicked." I replied, "I am angry; I wanted to go to heaven, I did not want to come back to earth." I felt rebellious because I was disappointed.

Oh, what wondrous forbearance that I was not sent to hell in my rebellion. From that time I determined I would never preach, although I was pressed by friends to do so. I steadily refused. I afterwards joined an open communion Church, and was prevailed upon to address some young people at a prayer-meeting, and having done so two or three times in the presence of the deacons, the Church offered to send me to college (Leeds Baptist), the Church bearing the expense. I thanked them for their kind offer, but declined, assuring them that if the Lord called me to the work He would qualify me for it, and that I dare not go to college for a qualification.

Some time after I was on a visit in the country, went with a young friend who was going to preach at the evening service. When nearly there he discovered he had left his Bible with the notes of his sermon at home, telling me he could not preach and that I must or the people would be disappointed. I refused, but he begged so hard at last I yielded; but oh, what trembling and fear possessed me I cannot express. At last in answer to earnest prayer, the dear Lord appeared for me and strengthened me, giving me the blessed text, "It is finished." The Lord stood by me, and I afterwards heard that He blessed it to the quickening of two dead sinners into life and of liberating others who were in bondage. Yet with this encouragement I still hesitated. Occasionally I would go out, but mostly reluctantly.

At last, removing into Norfolk, I was led to itinerate in the villages, and then received a call to the pastorate of a small Baptist Church (open), which, after much prayer, I was led to accept, where I laboured for five years, often preaching four times on the Sunday and nearly every night in the week in surrounding villages. The Lord blessed the work, thirty-five souls being added to the Church during that period. Although Open Communion, yet doctrinally I preached as the Strict Particular Baptists, and had to endure much persecution in consequence. But the Lord was with me and delivered me. About twelve months before I left the dear Lord shewed me clearly that the open way was not His, so I was obliged to come out of it.

From there I went to Bungay, entering into business, resolving I

would preach no more. I and my dear wife joined beloved brother Brand's Church, and my dear brother soon set me to work again, either in the villages or at home for him when absent. My business did not prosper, so removed to Colchester, where I again was called to preach, but business failing there I returned to Ipswich, again resolving not to preach, but the Lord would not have it so. I was therefore sent to Chelmondiston, Stowmarket, and Little Stonham, where I eventually settled for about five years, then to Walsham-le-Willows for eighteen months, and from there into business again at Walton with the determination never to take a pastorate again, but was called to Waldringfield, where I laboured for seventeen and half years. My reasons for leaving there I need not go into, as it is given in *EARTHEN VESSEL* for August 1895. I must not go into details of my call to Hilperton, Wilts., but pray that it may be manifest that it is of God.

To give a history of my chequered life, my several narrow escapes from death, my persecutions for the truth's sake, being stoned, waylaid, beset, nearly drowned, wrecked, with the many providential helps in money, clothing, food, proving Elijah's God so be still living, with the remarkable conversions of some of the vilest wretches under the sun, through God's blessing upon my poor weak ministry, would more than fill a large volume.

What I have written is with a single desire for God's glory, and for the strengthening of the faith of the Lord's dear tried people. May it prove so, is the prayer of a poor hell deserving sinner, but trust, saved by sovereign grace.

JOHN ANDREWS.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. VI.

NEW WINE IN OLD BOTTLES OR IN NEW.

THE bottles used in the East to carry water, or wine, or any liquid in, were and are still made of the skins of animals, so as to be flexible, strong and portable, some of them being very small, and others very large, as Bruce, the African traveller, speaks of some which held sixty gallons each, and two of these filled with water—making 120 gallons—was a full load for a camel. But when skins were required to contain new wine which had not ceased fermenting, no one would be foolish enough to use old skins which were already stretched to their utmost capacity and would quickly burst with any extra strain. Old skins would do very well for old wine which was mellow and quiet, but new wine must be put into new wine skins, and then both contents and containers would be preserved.

It was a parable, a picture used by the Lord Jesus to shew that the New Covenant, the Gospel He came to publish to men, would break through the old ceremonies and observances of the law which they had attached so much importance to before, like a young healthy plant confined in a small flower pot will split and break through its prison, because it must have room to expand and grow. The occasion of the parable being spoken was a question put to Jesus by the disciples of

John,* "Why do we and the Pharisees fast often while Thy disciples eat and drink?" And Jesus gave the striking reply—referring to what John the Baptist had previously said about himself being the Bridegroom's friend—"Can ye make the children of the bridechamber fast as long as the Bridegroom is with them? But the day will come when the Bridegroom shall be taken away, and then shall they fast in those days." A wedding feast is connected with joy and brightness, the very opposite of fasting and gloom. Jesus, the Bridegroom, was present with His people then, and they were glad, but He knew that He would be removed from them later on in a violent and terrible way, and then they would indeed mourn and be filled with grief and fear for a season. He would not therefore, check their happiness too soon, but we see how the "shadow of the cross" ever cast its gloom over His own pathway, and He every now and then gave a hint of it to His disciples, though they could not understand Him as yet. He went further, however, in His answer than to give His own presence with them as a reason why they need not fast and afflict themselves, and declared that His spiritual kingdom could not be confined as the old Jewish kingdom had been. To try to join on to the Gospel all or any of the ceremonies of the law would be like putting new wine that was still fermenting into old wine skins that were stretched already as much as they could be, and which any additional strain would split all to pieces, and to attempt to tack the Gospel on to the ancient law would be like sewing a piece of new, strong cloth upon an old worn-out garment, and would only make the rent larger and more unmendable. But Jesus kindly made allowance for their unwillingness to leave the old ways they were so accustomed to, by saying, "No one who has drunk old wine straightway desireth new, for he saith the old is better." He likes it better, and does not wish to change. In this case, however, the old is *not* better, for the new is best of all. Whatever goodness and glory the old covenant had was borrowed from the new. The law had a shadow of good things to come; its lambs and bullocks pointed to the Lamb of God; its washings typified the heart cleansing, and heavenly purity which He would give His people; its annual day of atonement prefigured that day when Jesus offered Himself without spot to God, and the joyful period when, His work accomplished, He entered into the holiest place above, having obtained eternal redemption for His redeemed ones. And the feast of tabernacles, its last great yearly festival, seems to be a picture of that joyful everlasting Sabbath of rest where they wave their palms and sing their anthems of thankful praise to Him that loved and washed them from their sins in His own blood and made them kings and priests to God, to reign for ever with their Lord above. Yes, "coming events did cast their shadows before;" Jesus and His great salvation was the substance of them all, and but for that glorious substance, the shadows would never have appeared.

But alas! men still say, "The old is better," and this is why the High Church people are so busy, and get so many followers. They want us to go back to the olden days of twilight and shadow; so they have rich robes, and lights, and incense, and have invented the sacrifice of "the mass," as they call it, teaching for commandments the traditions of men.

No sane person would close the shutters in broad daylight and light the lamps in preference to enjoying the beautiful, joyous sunshine; but this

* Matt. ix. 14; Mark ii. 18; Luke v. 33.

is what multitudes are doing in a spiritual sense, because they love darkness rather than light. They are trying to patch up the old worn-out garment of Jewish ceremonies with pieces torn from the Gospel, and to put a little, a *very* little, of the new wine into their decayed skin bottles; but it is all useless, and worse than useless. The Gospel is a new and beautiful robe; it is pure sunshine; it is the best wine, that never intoxicates or injures those who drink it, and the more they partake of it the more they are refreshed and strengthened to run the heavenly race and walk in the ways of righteousness.

May you, my dear young friends, be taught to love God's pure and simple Gospel; may you love to walk in the new and living way, which is also the way everlasting; and, turning away from all men's teachings and traditions, may the Bible only be your text-book and direction, and the Holy Spirit Himself your Teacher and Guide. May you with new hearts receive His holy Word, and learn that new song which only redeemed ones sing, and in the new Jerusalem may you for ever dwell. Amen.

THE MERCIFUL DECLARATION, MYSTERIOUS DISPLAY, AND MOMENTOUS DEFINITION.

A Few Thoughts on Habakkuk iii. 4.

BY PASTOR W. KERN, OF IPSWICH.

I.—THE MERCIFUL DECLARATION. "And His brightness was as the light," *i.e.*, God's dear Son (See Hebrews i. 3) "the brightness of His glory."

(1) His *Person* was bright, for—

"All human beauties, all divine,
In my Beloved meet and shine."

(2) His *countenance* was bright. See Revelations i. 16, it "was as the sun shineth in his strength;" so bright that John could not bear to gaze, but fainted beneath its splendour and glory. (3) His *character* was bright. No stain, no imperfection, no sin; for—

"His life was pure, without a spot,
And all His nature clean;"

the Holy One of God. (4) His *name* was bright. They shall call His name Jesus; a precious Saviour, "Immanuel, God with us;" above every name, higher, richer, sweeter and better, and so attractive to a sin-troubled sinner who is seeking for mercy. (5) His *throne* is bright, *i.e.*, transparent. A throne of holiness, righteousness and mercy. It had the appearance of a sapphire stone (see Ezekiel i. 26); the centre of all authority, influence, blessedness and power.

"On His cross He built His throne,
There to make His mercy known;
Sends His Spirit down to give
Dying sinners grace to live."

(6) His *designs* are bright. They are glory to His Father, benefit to His family, honour to Himself, justice to all, so that every chosen and loved one shall eternally share in all His beneficial and glorious designs.

II.—THE MYSTERIOUS DISPLAY. "He had horns coming out of His

hands, bright beams or rays out of His side." (1) Rays of *tenderness for the timid*, who are saying, "If I may but touch," "but I am so unworthy, so vile." He says to such, "Come unto Me"—"you may come, you will be welcome," "for I am meek and lowly in heart, and ye shall find rest." (2) Rays of *mercy for the miserable*, which they are seeking, longing for, and hoping to receive. These rays shall meet them, fill them, satisfy them. (3) Rays of *salvation for the lost*. He "came to seek and to save that which was lost." And these are welcome rays, powerful rays, precious rays, free rays, lifting rays, dispersing rays, heart cheering rays. (4) Rays of *pardon for the guilty one*, who comes with—

"Mercy, through blood, I make my plea,
O God, be merciful to me."

And these rays of pardon are honourable, just and sufficient. These rays reached Mary Magdalene, the thief, and thousands since have felt their sin-removing and soul-saving power. (5) Rays of *strength for the prostrate*. Those that have no might these rays reach and, by the Spirit's application, renew, lift up, causing them at times "to mount up with wings as eagles, to run and not be weary, to walk and not faint," to "press on toward the mark for the prize," in spite of opposition, difficulty and danger. (6) Rays of *restoring favour for the returning backslider* who comes back weeping, confessing, with "Restore unto me the joy of Thy salvation," so that he can presently say, "He restoreth my soul." "What shall I render unto Him for all His benefits towards me?" (7) Rays of *approval for the worshippers*. "He makes the place of His feet glorious," causing His lovingkindness to pass before them, so that—

"He helps them, tho' vile worms of the dust,
With their God to commune as a Friend;
To know their forgiveness is just,
And to look for His love to the end."

(8) Rays of welcome to the departing one, so that though there is "a mortal paleness on the cheek," there is immortal glory in the soul. "Child, come home, come away from all that grieves, worries and annoys, and enter the joy of thy Lord," to dwell for ever.

III.—THE MOMENTOUS DEFINITION. "And there was the hiding of His power," the Divine hid in the human. The babe meek, helpless, dependant. His Godhead upholding heaven and earth, "while Mary held up Him." And there was the hiding of His power—the Man asleep in the boat on a pillow—a real Man because asleep; angels don't sleep nor devils either; then hushing the storm, stilling the waves, bringing a great calm. The Man weeping at the grave in sympathy with the bereaved ones, proving His real manhood; then, saying, "Lazarus, come forth," displaying His true Godhead. And there was the hiding of His power, the man weary and thirsty at the well asking for water, and then plucked a brand from the burning, causing the water of life and salvation to flow into and fill her astonished soul, so that she said to her neighbours, "Come see a man—a *real, true, tender man*—that told me all things that ever I did; is not this the Christ?" "Come and see One that has saved my precious soul. A man poor, homeless, despised, "not where to lay His head." Yet feeding thousands of hungry ones from five loaves and two fishes—there was the hiding of His power. A man groaning, sweating, suffering, bleeding, dying, then rising,

ascending, and reigning on His throne as the Redeemer of an unnumbered host who shall, through His poverty, be made everlasting rich. So in His manhood He suffered, and by His Godhead stamped those sufferings with intrinsic and eternal value for the benefit and salvation of His chosen family.

Dear reader, is this wonderful Person your Friend? Do you feel your need of Him? Or are you a stranger to Him? Oh! remember! if you die so, you will die in your sin, to sink beneath its terrible curse for ever. I pray the Lord the Spirit may open your eyes if it is His gracious will.

OUR ATTITUDE WITH RESPECT TO THE RITUALISTIC MOVEMENTS OF THE PRESENT DAY.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 10th, 1896,

BY PASTOR EBENEZER MARSH.

(Concluded from page 147.)

WHAT, then, is to be

OUR ATTITUDE

against such a formidable foe?

I.—*No persecution, either directly or indirectly, of our enemies.* “They that take the sword shall perish with the sword,” is the teaching of our Lord and living Example, who sealed His own teaching with—“Father, forgive them, for they know not what they do”; yet,

II.—The most *uncompromised opposition to their teaching.* That attitude must be carefully avoided by us that makes our own position questionable. Our “*yea*” must be *yea*, and our “*no*,” *no*. Neither position in society nor associations in social life must be any pretext for concealing our convictions. Our position will be defended by that in which all our power stands—the *sword of the Spirit, the Word of God*. “**THUS SAITH THE LORD**” is the weapon of our warfare. Every faithful servant of Christ has received the Word of the Lord as his only message to man. “*To the law and to the testimony*”: if we speak not according to this, it is because there is no light in us. The only authority in the Church of Christ is the Word of her Lord and Lawgiver. When the Church assumes the *legislative* she offers an insult to God; while she is *executive* she glorifies Him in fulfilling His high behests. The commentaries of the greatest minds that ever lived, or shall live, are only of value as they are expositions of the Divine mind and will.

If the Church of Christ is to be purged of evils, and the saints reprimanded for sin, “**THUS SAITH THE LORD**” is the rod of correction: with this a child SAMUEL may face an ELI, *the high priest*, as well as a NATHAN *the monarch of Israel*.

No rushlight of Ritualism is needed to aid this SUN to shine, or discover its light. None too severe were the outspoken utterances of the late WILLIAM PALMER, *of Homerton*, to the Bishop of Winchester. In his powerful letter to that prelate he says:—

“The Ritualists, who are special casuists, but whose evasive shifts show them to be more clever than conscientious, are a wonder unto many. Nor are the Evangelicals, although they prefer heavy charges against the

Ritualists, in a much better plight: for if the Ritualists, who have three parts of the Prayer-Book in their favour, are guilty of perjury, it is difficult to see how the Evangelicals, with three parts of the Prayer-Book against them, can be innocent. We know the latter pretend to stand on the Bible. But this is arguing away from the question; for you cannot have one thing in the premises, and another in the conclusion. If the Prayer-Book is in the premises, the Bible cannot be in the conclusion. But the Prayer-Book, and the Prayer-Book alone, is in the premises; and the Prayer-Book, not the Bible, is the rule of your faith and worship. The Bible has no jurisdiction in the government of your Church. It is not 'to the law and to the testimony,' but to the Prayer-Book and the law courts: if any man speak or subscribe not according to these, it is because there is no light in him."

III.—*Preach the Word of truth RATHER THAN lecture against error*, for when the first is done the second is not left undone. Lecturing may be a valuable adjunct to preaching, but lecturing against error is never to be *substituted* for preaching of the Gospel.

Let the preaching of the Cross be as plain, pointed, and withal as simple as from the lips of the apostles and Christ Himself, and it will do His will in the gathering of His redeemed to Himself, unaided by monkish mimicry in lace and lawn. Our dependence is in REALITY, not ritual. We have a SACRIFICE, offered once for all; an ALTAR, "whereof they have no right to eat which serve the tabernacle"; A PRIEST, "who ever liveth to make intercession for us;" and everything that was found in the ritualism of the Jewish economy—a *God-appointed ritual to teach and prefigure the real*, we have in Christ our Prophet, Priest, and King. Therefore, having the reality, we cease from the ritual; possessing the substance, we need not the shadow. The Gospel is the white horse on which the dear Redeemer rides conquering and to conquer. Who shall either *stop* Him or dare to think of *assisting* Him in His onward march! Let the modern millenarian, or the Anglicised Romanist, throw all the discredit on it they may!

What but a want of trust in God the Holy Ghost, faith in the glorious Gospel of the blessed God, and firm adherence to its distinguishing truths (stigmatized by our enemies as Hyperism), has substituted *man's devices* for *God's method* in the hosts of religious entertainments, bands, guilds, Endeavour Societies, &c., &c., with all the train of socialistic movements which to-day sap Zion of her spirituality, and clog her faithful ambassadors with many chains!

Not one whit too far has honest Archibald Brown pushed his "Devil's Mission of Amusement." Against these things—*aiders and abettors of Ritualism at home*—our attitude will have to be one of increased and continuous protest. "Stand firm, having your loins girt about with truth," need be sounded with trumpet voice on every hand to-day.

IV.—I will not presume to counsel or caution my senior brethren, at whose feet I gladly sit to learn the way of God more perfectly; but to men mine equals, and to my younger brethren, I may be permitted to say, in all Christian affection—Can the attitude of "*our fathers*" be improved upon? which was one of *holy, godly defiance of all opposition to truth*. Let us read again the language of Paul, when false brethren were brought in unawares to spy out the liberty of the Church in Christ, and let us imitate his "*No! not for an hour!*" Mark the attitude of the

parent Church at *Jerusalem* to their weaker brethren at *Antioch*, when the Ritualists would entangle them with "the yoke of bondage." Full of the spirit of the Master, and with no lack of Christian courtesy, they send back the decision of the Council, that cuts up the ritualistic movement as they set over against it—"We believe that through the grace of our Lord Jesus Christ we shall be saved." Can the attitude of those honoured servants of Christ, many of whom are now in glory, who once filled the presidential chair of this God-honoured Association, be improved upon? of whom to-day we say, "Whose faith follow." I will mention no names, lest the omission of one be misunderstood.

Brethren, to follow to-day the attitude of those brethren, faithful and true, is *safe*. God forbid the wicked pride of our youth should seek any more excellent way. *Let their mantle, O God, fall on us, in this our hour of need.*

Let us emulate them in that, in the delivery of the Gospel, they abode by the "form of sound words." Ambiguous phraseology is a ritualistic stronghold; let us assail the citadel with "sound speech that cannot be condemned." Men who send their congregations home distressfully asking, "*What are we to believe?*" and "*What is truth?*" simply because the preacher has mystified its simplicity by his most marvellous acquaintance with the original languages, or is so vacillating he can suit himself to anything or anybody, may serve the devil in either Greece or Rome, but never can meet the agonising cry of a perishing world, "Men and brethren, What must we do to be saved?"

V.—*Prayerful waiting on God* will be our strength. Our God will hear us. Who to-day more weakens the hands of God's servants, and lay as a stumbling-block in the path of God's little ones, than those who lose no opportunity to attend a lecture against Ritualism, but never find time for the prayer-meeting at home, where the Church is assembled to wait on her God?

Let Zion's citizens crowd her gates for prayer, and Ritualism will pale and die before her power.

VI.—We cannot cease our protest against *the unholy alliance of Church and State.*

John Angel James well said: "Religion cannot be seen in its own pure, heavenly glory when viewed through the distorting and discoloring medium of an Establishment. What it gains in earthly splendour, it loses in spiritual lustre, and the beauty of holiness; its own appropriate charm is defaced by the meretricious ornaments of secular grandeur."* When gracious men can bear their bondage no longer and are compelled to come out from amongst them, their testimony is clear.

What said *Capel Molyneux*, once Vicar of St. Paul's, Onslow Square? "The Church of England is a corporate body, dependent for her constitution, laws, and very existence, on the law of the land. She is what the law makes and declares her to be. The law can alter her, make her, or destroy her at any time. She is established by law, and can be disestablished by law. She is absolutely responsible to the Legislature, and is bound, at the very peril of her existence, to abide by the laws which are, or may be, imposed upon her by that authority. This is the essential constitution of a State Church, and only so can a Church be a State Church, and so nationally an Established Church at

* *Liberator*, Sept., 1888.

all." Again, he says, "The Church of England is a monstrous combination of truth and error—of Protestantism and Romanism—of light and darkness, of testimony for Christ, and yet also testimony against Christ."* The alliance is unscriptural.

VII.—Let the *denominational literature* of all lovers of truth be purged of some of the "tit bits," that can only be pleasant to the *carnal-minded news hunter*, and give place to solid exposition, and defence of truth.

The press is a mighty power for good, when guarded by godly men. How refreshing, in this wonderful age of "forward movement" and "march of intellect" it is to take up *some* of the old magazines, and feast on some of the clear expositions of Gospel truth in answer to "Queries," from the perplexed and anxious heart.

Use the press freely, but faithfully, for God and truth. The efforts of the Protestant Alliance, Calvinistic Protestant Union, and kindred Societies against Ritualism deserve help, and our attitude toward such cannot be other than co-operative.

VIII.—Very important too is *our attitude against Ritualism with respect to the young*.

I venture to assert that if every child in our Sabbath Schools mentally mastered that compendium of truth, "Milner's Catechism," the Ritualists would find it hard work to get foothold. While our senior classes must be profited by the study of such works as "A Manual of Faith and Practice," by *W. J. Styles* (whom, by the way, we thank for his letter in this month's *Earthen Vessel*), and also that valuable tractate on "The Distinguishing Doctrines of the Strict and Particular Baptist Denomination," by *G. W. Shepherd*.

We cannot give grace, but we are bound to furnish the mind, and the Church knows the value of those additions when grace comes to dwell in such a furnished house. "Fill the measure with wheat, and there will be no room for chaff." I utterly despair of anything like solid growth among the young, apart from Catechetical teaching. Rome well knows the value of such, and surely the influence to-day of the Ritualists on the School Board demands the use of Catechisms more than ever. *We will not have them in the BOARD SCHOOL*, but in our *SUNDAY SCHOOLS*, *we must*.

IX.—Let us maintain *primitive simplicity* in our public services, as well as *plain preaching*. Let the the Ritualist know we not only court daylight, and closest investigation of our faith and order as New Testament Churches, but will stand on the inspired declaration "not by might, nor by power, but by My Spirit, saith the Lord."

We cannot be *too* guarded against pandering to a *natural taste*, which is often mistaken for *real and spiritual devotion*. Our senses may be easily wrought upon, while the soul offers no sacrifice of praise or prayers.

X.—*In conclusion*. Let the flag of eternal truth—eternal in its very nature—float high at our mast head, whatever contrary winds may blow upon it. The God-inspired Book is our only rule of faith and practice, and the "Man of one book," whose life simplifies its teaching, is the most faithful servant of God, truest friend to Christianity, and most forcible opponent of all error.

Apostate Rome with all its unholy practices, has yet to be finally

* Tract by W. Palmer, of Homerton, "Letter to Wilberforce."

blasted with the breath of the nostrils of a holy God, even of our own Lord and Saviour, Jesus Christ. There is nothing that the *Mother of Harlots*, whether attired in her hell-black robes of *Romanism*, or her delusive light lawn millinery of *Ritualism*, dreads more than *simple Bible teaching in doctrine*, upheld through a living *experience*, and enforced by a *godly, consistent life*, the only natural result of its teaching.

By the bold and fearless utterances of a *Martin Luther*, by the pleadings of a *John Knox*, by the noble example of the *Scottish Covenanters*, by the dying declarations of a burning *Ridley, Latimer*, and *Cranmer*, by the piercing cries and heart-rending agonies of butchered men, women, and children, who would *bleed and burn* for, but never turn from, Bible truth—by all the galaxy of martyred forefathers, whose ransomed spirits are now before the throne, but whose mangled bodies are to-day mouldering beneath dear old England's sod, which has been soddened with their blood; by all this, and above all, the GLORY OF THE CROSS, that wrought it, suffer the word of exhortation when I say, *Give not up one iota* of Bible truth.

In the strength of the Lord God Almighty let us die together, rather than deny "the truth" by which we have obtained our freedom from the wrath to come.

With no hated breath do I assert that our attitude with respect to present-day ritualistic movements is *united prayer for God to have mercy on all its promoters, save England from its withering blight, politically, commercially, socially, and religiously*, while, come what may, our attitude is, *No confederacy, no compromise, no surrender*.

Ebenezer Marsh.

March 10th, 1896.

WORK.

BY JOSEPH PRINGLE.

"Work out your own salvation with fear and trembling."—Phil. ii. 12.

In treating an exhortation of this nature, it is always well to look at the parties addressed. In this instance it cannot be done without, except at the expense of accuracy. Paul uses the endearing term "beloved" in addressing them, and refers to the fact that they had been obedient in the past, and expresses his desire that they should continue so in the time to come. The parties, then, addressed are those who have been obedient to the faith: that is, believers. They are called upon to work.

Works, though not indispensable to salvation, are evidences of it, and not to be overlooked. A healthy, fruit-bearing tree will have fruit in its season gracing its boughs. If there is no fruit, something is the matter with the tree, or its surroundings. Either the tree is unhealthy, or the climatic influences are prejudicial to its welfare. Even so with the believer. If there are no works, there is something wrong somewhere; and the sooner it is found out and remedied, the better will it be for the individual. "Quench not the Spirit," is no unnecessary exhortation. The healthy believer will work. And there is the greatest difference in the world between the way he does work, and the way an unregenerate man works. To a certain extent there will be a similarity between the two methods. Both will try to work upon a natural basis: but, while the unregenerate succeeds amazingly, the Christian meets with disappointment at every turn, and grows at length quite despondent.

Notice the little word "out." It is small, but important. We are accustomed to look upon the Bible as containing much unnecessary verbiage. The result, we say, of the richness of the Oriental imagination! What a mistake!

There is not a book in the world so concise as the Bible. Not an unnecessary word, I venture to affirm. Everything just what it should be; nothing more, nothing less. The individual that has had a ray of divine light shed upon the Word (but how seldom that is) knows quite well there was not one superfluous word there. It was just what was sufficient; nothing more.

"Out" is not *in*. How often we read the passage as if it was so. Even we, who have life in our souls. But it is not, and never can, be made to be so. Out is out; and before you can get something out of an individual, that something must be in him. Do you want to get learning out of an individual? That learning must be in him, before you can get it out. What is not in cannot come out.

Now, it is salvation that has to be got out. Well, it cannot be got out if it is not in. Men try to work it in as if the exhortation ran that way, and they succeed amazingly well as a rule with every one but the quickened soul. With him, as a rule, they can do nothing, and generally give him up in disgust; but not till they have made his back smart. He is under a different order of things, a new covenant order, and this new covenant order is that God will work salvation in the soul. He will place it there firm and secure. And where He places it, that individual will work it out in his life. It is like leaven; it will not stop in one place, but work throughout the whole. If God places salvation in the soul, it will work out to the very finger ends. Effort! it requires no effort; the effort would be to keep it back. But it is like the rising tide; it cannot be stopped till it has reached its utmost limit. It will work out, I was going to say, in spite of the individual. But there is no force work; the will is sweetly changed. There may be, and often is, opposition; but this arises, partly from ignorance, but more frequently from the flesh, the world, and the devil. So little is this outgrowth of salvation due to the efforts of the individual that it frequently has assumed large proportions before he is consciously cognizant of the fact. And then it comes upon him as a revelation, as it is indeed a revelation.

The mood, the frame of mind, the disposition of the believer, has next to be noticed. "*Fear and trembling*"—that is what it is. Now, the ordinary worker-in of salvation has not much fear and trembling to contend with; it is pretty generally from one beatitude to another. His path is strewn with roses and flowers. The sun shines upon him in all its surpassing loveliness. The birds sing to him their most enchanting strains. The winds blow their softest zephyrs. In fact, all nature conspires to make his pathway joyful. Strange, is it not? When, "through much tribulation," men are to enter the kingdom, the mere fact of the easy-going tranquillity, one would think, would be sufficient to arouse suspicion; but it does not do so. They go on in their humdrum, easy-going way, well pleased with themselves, and well pleased with those they encounter in the same state of mind.

Not so with the living child of God. He is the subject of fears, great, yet often unreal; though, notwithstanding that, bad to bear. His pathway is so chequered; his moods so various—hopeful at one time, despondent at another; joyful almost to hilarity, at another time sunk down to the borders of despair. He is a mystery to himself. He cannot make it out how he should be Godward at one time, then quite the opposite at another. How is it? The thoughts that flow through his fevered brain are the worst developments of the pit of darkness. How is this? He often asks himself the question, How is this? without getting any satisfactory answer. He judges himself at times, and these times are very frequent, as being altogether out of the secret. Deceived and a deceiver. Yet he does not want to be deceived, neither does he want to be a deceiver. For fear people should be deceived in him, and think him better than he is, he takes the opportunity frequently to inveigh against himself in no measured language. He is loth people should take him for a saint, when he feels he is not one. There is no desire to sail under false colours, or be decked out with borrowed feathers. In this respect he is terribly earnest. Alive to his own deficiencies, sensible of his own shortcomings, he dreads being taken

for that which he is not. The thought that such a thing might occur fills him with grave fears. The probability that he is mistaken, that he is out of the secret—for “the secret of the Lord is with them that fear Him”—takes at times a firm hold upon his mind. Yet he cannot altogether relinquish hope. He catches at the smallest evidence, as the drowning man will catch at a straw. He examines and re-examines every detail of his spiritual career. Each thought, every motive, is sifted to the bottom, to find out, if haply he can, whether God be in his life or no.

This exercise constitutes a work, a stupendous work, that the mere professor is altogether ignorant of. It has a spiritually healthy effect. Under its influence the roots strike down into lower depths, and the branches tower aloft towards greater heights—heights that the unexercised soul never rises to.

1, St. James'-terrace, Newcastle-on-Tyne.

THE LATE MR. ADAM DALTON.

“Your fathers, where are they? And the prophets, do they live for ever?” Both *No* and *Yes*, says feeling and affection, struggling for the mastery. And while contemplating the attenuated frame of our old friend, we felt glad that his physical sufferings were so nearly ended, and the glory world so nearly reached. We must have talked hundreds of times together of “What must it be to be there?” Our brother now knows, while we for a while must still deal with the ever-increasing conflict of what is to be *here*.

Brother Dalton was born at the village of Shorne, about midway between Gravesend and Rochester. The country districts at that time were far more than now under the domination of the squire and the parson, both of whom were more at home in the saddle than in pulpit or pew. Religious training consisted in learning to take off the cap when the parson or his daughters happened to pass, and, in general, to learn the catechism and “do your duty in that state of life in which it had pleased God to call you.”

The Wesleyans, however, so often the pioneers of evangelical energy, had a footing at Shorne, and to them our brother Dalton owed some of his first and most powerful struggles of conscience. An elder brother lost his life as the consequence of a drunken quarrel, and this solemn circumstance was the means of our friend's awakening. He devoured eagerly the Wesleyan theology of salvation by works. He read the life of Mr. Fletcher, of Madeley, who, it was affirmed, had become *perfect*; and young Adam, who did not know the strength of *old Adam*, resolved to be perfect too. No one went far enough or fast enough to satisfy him. He might have been seen bareheaded, kneeling down in the middle of a dusty road, praying to be made quite perfect.

But Wesleyism and perfection were destined both to be shattered to the winds at a stroke. On a fine and sultry day in July, our brother, being without employment, accepted the offer from a friend of a ride into Gravesend. This friend was busy delivering his wares at a greengrocer's shop in the town. Another friend, passing by, saw Mr. Dalton sitting down outside the shop, and asked him to come to the anniversary services, at that moment being held at Zoar Chapel. He indignantly refused, going so far as to say, “I would rather be damned than be saved by such a God as you believe in.” Oh, if God were to take us at our word sometimes, where should we have been long since?

But to proceed. The grower having finished his business, they started for home, and had nearly reached it, when the man discovered he had brought away the key of his customer's cellar, and prevailed upon brother Dalton to tramp back again to Gravesend to return it. Anyone who knows the Wrotham road as we do, its hills and bottoms, knows what that means. By this time the sun was at its greatest power, and when our friend had returned the key, he longed for a cool place to sit down in. So, recollecting the anniversary, he went up to the chapel, and sat down on the gas-meter box in the lobby, still determined not to go in. But Mr. T. Stringer, the afternoon preacher, had

remarkable lungs, and a most unmitigated hatred of Wesleyism, which appeared in most of his sermons.

The text was Isa. v. 10, 11: "So shall My word be; it shall not return unto Me void." &c. Presently he went off as usual: "There are some people in the world called *Wesleyans*." Brother Dalton was now all attention. "Their idea is," continued Mr. Stringer, "that the WORD—the *personal* WORD—did return home to heaven void; that He advanced to the throne, and said, 'FATHER, I have obeyed Thy command—have been down into yonder world; I have lived Thy life, shown Thy love, done Thy work, suffered, bled, died; but whether anything will ever come of it or not, I am sure I cannot tell—it all depends upon them, and they are not to be depended upon.' There, that's Wesleyism"—and said Mr. Dalton, "*So it is, and no more of it for me.*"

From that moment until his last expiring breath our brother was a staunch free-grace man. But his large heart would never go into a sectarian casket; and so, while a firm "*Standard*" man as to the distinctive tenet of that body, he was yet one of the truest and most loving friends of the writer, who is not.

Our brother was soon after this baptized by the then most honoured minister of the county, Mr. Pope, of Meopham, close to whose ashes his own are now deposited. Affliction, as deep and as trying as that which sent Naomi down to Moab, sent brother Dalton into Gravesend, where he joined Zoar Chapel. After a few years he was called to the deacon's office. It was a memorable night. Mr. Stringer had much wished the choice to fall upon a friend who need not now be mentioned. He has finished his course long years since: peace be with him. But the people chose Mr. Dalton, upon which the gentleman aforesaid arose, seized his hat and his handsome walking-stick, and marched out, exclaiming, "You have chosen a man for a deacon that is not worth a penny!" *And this was literally true.* That night brother Dalton had not one penny in the world.

But brother Dalton made an admirable deacon for all that. When Zoar was without a pastor, he was a father to it; and during the pastorate of the beloved Thomas Wall, and subsequently of the writer, he discharged his office always fearlessly, honestly, and as a godly man should do, and was ever the pastor's assiduous and diligent friend.

Our brother was exercised about the ministry soon after his baptism. His first attempt, however, was not made until he had come to Gravesend, when, on one occasion, Mr. Stringer prevailed upon him to go over to Grays, in Essex, to act as substitute for him. This was, of course, many years before the present cause at Grays existed, or, it may be, any of its members were born. He did so, and was soon in request in many places, asking no remuneration, and receiving very little. At length, after the decease of good old John Neville, the friends at Sutton-at-Hone prevailed upon him to become their pastor, and a few of us can remember the solemn and delightful day when he was set apart for the work there. It does not seem so very long ago, yet the honoured names of W. K. Dexter, J. S. Anderson, Isaac Lingley, and others who were there, are now but monumental.

But brother Dalton clearly had the evangelistic gift rather than the pastoral, and, what is very rare, had sense enough to see it. After a few years, therefore, during which he made many friends, and lost none, he felt constrained to resign, and to devote himself once more to itinerating, and so continued to within a week or two of his call to the better land.

We buried him at Meopham chapel-ground on Tuesday, April 21, in the presence of a large number of friends old and young. Brethren E. Wood (Ryarsh) and I. C. Johnson (Gravesend), formerly co-deacons at Zoar, respectively took devotional services, the writer reading the Scriptures and brother C. Cornwell, of Brixton, delivering a suitable and solemn address. The grave being reached, a final address was delivered by the writer, and a thirty years' loving friendship was suspended, until we meet again where such scenes are happily known no more.

The Lord send us as many more friends as seems good to Him and good

for us; but we are too old now to make any more such historical associations as that of dear old Adam Dalton. The partner of most of his vicissitudes survives to mourn her loss, but an affectionate and godly son is spared to be what earthly comfort and support one mortal can be to another. May the "Immortal" be the sure support of both.

GEORGE W. SHEPHERD.

THE LATE MR. THOMAS NEWBOLD; THE CAUSE AT "JIREH,"
HORSHAM, AND PASTOR TOBITT.

BY C. LAKER.

OUR late esteemed brother, Thomas Newbold, was born at Swavesey, Cambs., and lived on unconcerned and careless of his state as a poor sinner, seeking no gratification but what this vain world could afford, until he was about 18 years of age, when he met with a serious accident. Being thrown from a cart and falling upon his head, he was rendered unconscious, receiving a severe wound, the effects of which he felt all his remaining days. It was while in Cambridge Hospital the Lord began a work of grace in his soul. He went in an unconcerned sinner, and came out an anxious seeker for mercy. Though not able to give in exact terms the Lord dealings with him, yet I have heard him speak of sweet deliverances about this time, in respect to his soul's interest in the best things.

We next hear of him being associated with the Baptist Church, Ely Place, Wisbeach, and of his being baptized by Mr. Worster, of Swavesey, and sent out by that Church to preach in the villages around; his services were much valued. In a book they presented to him on "Pulpit Work" there is an entry showing the esteem in which he was held, signed by Thomas Watts, who, I believe, was pastor at that time. Our brother kept a school for a livelihood, but the Lord had other work for him to do. Just about this time he was chosen pastor of the Baptist Church at Great Catworth. Whilst the Church were met to consider his settlement, he was walking down a lane from the Chapel when he felt constrained to turn aside into a field and pour out his soul in prayer to God to guide them. After being here between seven and eight years, he lost his first wife; the bereavement worked very much upon his mind, which brought on a deep mental affliction, so that he was unable to preach for three years; and he never expected to be able to open his mouth again in the name of the Lord. But He, with whom nothing is impossible, again raised him up to fulfil the work that was yet remaining for him to do, and he served the Churches at Bedford, Burgh-le-Marsh and Stretham, Ely. Here his health again failed and he was laid aside, suffering from diabetes.

After a time he moved southward for the benefit of his health, and resided at Dormans, East Grinstead. At this time he was only able to preach about once a month. He was recommended to us at Jireh, Horsham, as an occasional supply moving to Horsham, with the intention of worshipping with us, and doing any service if occasion arose. It was the Lord's will to put Mr. Tobitt, our dear pastor, into the furnace of affliction for nigh upon fifteen months, but He strengthened the departed one to fill his place and preach regularly for us, with the exception of two or three Sundays, for fifteen months, keeping the people well together, so that in all that time we lacked nothing. Our pastor's work not yet being accomplished, according to the Lord's eternal appointment he was raised up to fulfil that which remains and given back to us. About a month before Mr. Newbold's engagement ended, Mr. Tobitt took his place with us, allowing him to supply away, giving him the little pecuniary benefit of both places, and he being a poor man, called it "a golden month." But the dear man did not then think in what way it would prove so—namely, the month when he should go to be for ever with the Lord.

The third Sunday in March he was engaged at Bedworth; but here, in the night, was taken ill so that he could not preach in the morning, but was strengthened for the evening, when he preached what proved to be his last sermon, from "Unto Him that loved us," &c. (Rev. i. 5, 6), which proved a blessed season to preacher and people.

Thus ended our brother's ministry. The Lord spared him to get home, but His will concerning him in this world was drawing to a close. I saw him about a week before he died, and found him rejoicing in the Lord, singing the substance of his last text, the song of all the redeemed. About a week before he died I spent a short time in prayer with him; he blessed me in the name of the Lord, and we bade each other "Good-bye." He crossed the Jordan, April 7, 1896, aged 70.

He was interred in the Horsham cemetery, Mr. Barringer, of Cranleigh, officiating. Many friends were present to pay the last tribute of respect.

THE PULPIT, THE PRESS, AND THE PEN.

The Genesis, Resurrection, Revelation, and Glory of the Gospel. By Alfred Dye. 307 pp. Price 2s. 6d. London: Robert Banks and Son. An Exposition of Gen. iii., 1 Cor. xv., and Rev. xiii. and xx.

THE author is a workman, and "mighty in the Scriptures." The remarks on Revelation are very timely, and afford an excellent corrective to the many wild notions so prevalent in the religious world. Mr. Dye argues strongly for the position occupied by the late W. Huntington, S.S., that Adam was created a spiritual man. Many of our readers will demur to this, but the book is well worth a careful reading, and we can hardly imagine a spiritual reader failing to obtain some profit from a perusal of its contents. The portion that deals with the kingship of Christ is specially excellent. Buy it, and try it.

A Plea for Decision. By Josiah Morling, Baptist Minister. Price Twopence. To be had of the author, 7, London-road, High Wycombe.

THIS excellent pamphlet apparently owes its birth to some slighting statements from a so-called Strict Baptist minister, who is reported to have said publicly at an Association Meeting—"The minister's business is *not* to preach the doctrines of grace." "The doctrines of grace will take care of themselves. The doctrines of grace seldom save sinners. The minister's theme should be Jesus only." Mr. Morling thoroughly exposes the weak-kneed fallacy underlying this statement by showing that only as the doctrines of the Gospel are expounded can Jesus be really and truly preached. It is a trenchant appeal to stand fast in

the truth, and to keep clear of all compromising religious confederacies. We cull two short extracts, and heartily commend the pamphlet to all lovers of the doctrines of grace. "Let us be men, and quit ourselves like men. But if we are not true and loyal we had far better quit the ranks, and identify ourselves with those with whom we feel one at heart. No playing fast and loose. No holding with the hare and running with the hounds." This is plain, honest speech. Again, he says, "Is there not a solemn obligation devolving upon us in relation to our families and Sunday-schools? Ought we not to endeavour to keep our children under the sound of the truth? It is lamentable to the last degree that many, who themselves profess to know the truth, allow their children to go where they please. It is a grievous thing to give the reins into the hands of children and allow them to choose for themselves. . . . Many parents are thus bringing heavy curses on themselves." Alas, this witness is true! Let parents ponder their solemn obligations!

The Way Home. By J. Jenner. London: H. Horne, and Sons, 7, Warwick-court, Gray's Inn. One penny. Plain, pithy, and pointed. The Author knows what he writes about.

Baptism and the Lord's Supper, or Gospel Teaching in Christ's rites. By W. T. Whitley, M.A., L.L.M. London: Baptist Tract and Book Society, 16, Gray's Inn-road, Holborn, W.C. A scholarly and masterly pamphlet. Should be in the hands of all our young people. Ministers may profit by a perusal.

It is not the nature of our sins, nor their number, nor their aggravations, can hinder our pardon and salvation, since a sacrifice of immense value has been offered to God for their atonement. He who is the "mighty God, is mighty to save; able to save even to the uttermost;" so that no guilt is so great, but the death of the Son of God is sufficient to atone for it.—*Brine.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Strict Baptist Mission.

THE fact that India and Ceylon have, hitherto at least, been the sphere of our Mission, has always made it of peculiar interest to me. I fear that few consider fully what are our responsibilities as a Christian nation towards our Indian Empire.

The late Mr. C. W. Banks, in the EARTHEN VESSEL of November, 1857, said that it was the conviction of his own mind that the suppression of the Indian Mutiny would prove a most deadly blow to all the false religions of Asia. These religions have entered into the very being of those nations for centuries upon centuries, and the forty years which have passed since then are not a long period to show a marked effect. But notwithstanding, what a vast work has been done by the long line of missionaries, from the "Consecrated Cobler"—William Carey—to brethren Hutchinson and Booth!

British Christians! you who have taken upon your shoulders the government of these millions, who have taken over the administration of justice, and have finally set yourselves to the task of educating them, realise what are your responsibilities to spread among them the Gospel of our Lord and Saviour Jesus Christ. We are often told that there are heathens enough at home, but I contend that our Indian fellow-subjects are "at home" within the bounds of our Empire, and they cry to us for the light of Christianity with a voice such as comes from no other country. Let us, then, in the name and strength of the Lord, go boldly and energetically into this matter.

The last balance-sheet of the Mission shows that the total subscriptions and collections amounted to only £812. What is this in comparison with the work before us? In many of our Churches it seems to be considered quite good enough to collect the children's pence, but a public collection is never taken. A glance at the accounts will prove this. Out of 117 collections, 84, or 71 per cent. of the number, were made by Sunday-schools. Further, lest it should be said that the Sunday-school collections are comparatively small, I find that out of a total of £500, gathered by collections, no less a sum than £320, or 64 per cent. of the total amount, came from the Sunday-schools, and only £180 from collections in chapels! This shows us, incidentally, what we owe to our young people, but it also shows that our weak point is that a sufficiently public interest is not aroused. This could, however, be obtained by special sermons and collections once a year

among ALL our congregations, for "the many make the much."

Neither Churches nor their pastors ever suffer by contributing towards the Mission. On the contrary, they may be assured that in those Churches where the missionary spirit is manifest, and is sympathetically encouraged, there will be a divine fulfilment of the promise: "Prove me now herewith, and see if I will not open the windows of heaven, and pour you down a blessing, so that there shall not be room enough to receive it." If such a blessing comes, then Churches will not have to say that their own financial condition is so poor that they cannot help the Mission.

That these facts may cause our Churches to institute annual collections, and that the noble efforts of our Sunday-schools may be encouraged and increased, is my earnest prayer.

FRED. W. KEVAN.

48, St. Anne's-hill, Wandsworth.

CLAPHAM JUNCTION (PROVIDENCE).—The 24th anniversary of the formation of the Church was held on Tuesday, April 21st. A very good congregation assembled in the afternoon, when Mr. O. S. Dolbey, of the Surrey Tabernacle, preached a most edifying discourse from Eph. iii. 16, 17. There was a good attendance at the evening meeting, over which Mr. John Piggott presided. After prayer by Mr. J. Mason, the chairman called upon Mr. S. Stiles, one of our deacons, who gave an account of the formation of the Church 24 years ago, and of the blessing of the Lord ever since, specially now, in giving us Mr. Sears as our pastor. The chairman, after congratulating the meeting on the interesting report they had heard, made a few remarks on the words, "Let not your heart be troubled." He said there had always been trouble in the world, but the troubles of the saint and of the sinner are very different. Trouble made us think of our future state, and it was sometimes the greatest blessing to us. Trouble in the soul, however, caused by the working of the Holy Spirit, was that which gave most joy to Christ. The disciples at the time had no real cause for trouble because of the promise of the Comforter, which Christ had given them; and though the people of God had always been in trouble, yet their trouble has always led them to one place—Christ. Mr. E. Beecher spoke from the words: "But if we walk in the light, as He is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin." Mr. J. Cattell dwelt on the words: "For such a High Priest became us." He pointed out how fitting and suitable

Christ was, and how we have in Him all that we can need, leading us to consider Him in His engagements, in His aims, and in His achievements. Mr. C. Cornwell, speaking of the words, "I am poor and sorrowful," showed how they indicated the spiritually poor, and pointed out that this sorrow was turned into joy, so that the Psalmist was able to say, "I will praise Thy name." Christ was the revelation of the name of Jehovah, and that name was the sinner's only plea. Mr. Dadswell spoke well from the words, "Therefore will the Lord wait that He may be gracious unto you:" and Mr. O. S. Dolbey from the text, "This people have I formed for Myself, they shall shew forth My praise," applying them very appropriately to the Church which had been formed here 24 years ago. Our pastor, Mr. R. E. Sears, in his usual cheerful manner, made a few concluding remarks, in the course of which he mentioned that the circulation of *Life and Light* had increased from 8,000 to 8,500 per month. He announced that the collections had amounted to over £12, and then moved a hearty vote of thanks to the chairman. This was seconded by Mr. G. Appleton, and suitably acknowledged. The singing of the hymn, "Lord, dismiss us with Thy blessing," and the doxology by our pastor, concluded a very enjoyable evening.—FRED. W. KEVAN.

"THE LORD'S SERVANTS" AT MOUNT ZION.

By our Hill-street Correspondent.

AN encouraging meeting was held on the evening of Tuesday, April 21, in connection with our Benevolent Society at Mount Zion, Hill-street, Dorset-square. After singing and reading, Mr. C. Wilson, who occupied the chair, called on Mr. Adams to ask God's blessing on the meeting. The chairman made a few remarks as to the object and work of the Society. He said that this was our special home society, as its work is confined to the members of our Church. The Lord had said that He would leave in the midst of us an "afflicted and poor people," and it was our privilege and pleasure to help them according to our ability.

After the very able report, read by Mr. W. S. Millwood, the several speakers were asked to make a few remarks on subjects which had been previously kindly arranged by our pastor. The subject chosen for consideration was, "The Lord's Servants": Mr. Box, "Their origin," *i.e.*, "His workmanship;" Mr. Bush, "Their place," "At Jesus' feet;" Mr. Chilvers, "Their power," "By the power of the Holy Ghost;" Mr. Hazelton, "Their motive," "For Jesus' sake;" and Mr. Mitchell, "Their walk," "Walk as children of light."

THEIR ORIGIN.

Mr. Box said: "We are His servants, because He hath made us sons; He hath quickened us who were dead in trespasses and sins, and we are united to Christ through the Holy Spirit. Having made us sons, He hath ordained us to good works, and given us an interest in the work which is nearest and dearest to us, and made us feel a delight in being His servants."

THEIR PLACE.

Mr. Bush said that their place at Jesus' feet was the place of rest. We could not get on long in His service without rest, but "He maketh me to lie down in green pastures, He leadeth me beside the still waters." The sweetest spot on earth to the favoured servant of God is at the feet of Jesus. He also said it was the place of communion. In communion with Him, we receive of His fulness, and are fitted and strengthened for service. He hoped that we might be often found in the place of communion at Jesus' feet. It is also a place of honour, because He is the very best Teacher. He teaches us by opening our hearts, and showing us His love. There is no other place where we can learn to serve as we can at His feet. To sit at the feet of our great Teacher will make us better teachers. It is, again, the place for strength; for, by sitting at His feet, we become more like Him.

THEIR POWER.

Mr. Chilvers, in speaking of their power, reminded us that we are guilty and weak in ourselves; but He giveth power to the faint, and our power is derived from His power. He felt that those who most realized their dependence on Him were really the most powerful.

THEIR WALK.

Mr. Mitchell said that good works are not fit for the foundation, but are the adornment of the building. They do not form the ground of our acceptance with God, but they are for the glory of His holy name. Our walk may be viewed from two aspects, *viz.*, that of our inner life and that of our outer life. Unless the inner life is nourished by walking close with God, it will soon become apparent in the outer life. We can only walk before the world as children of light as we are in communion with Christ. The Holy Ghost works in our hearts, that we should show forth the praise of His glory.

THEIR MOTIVE.

Mr. Hazelton then spoke of their motive—"For Jesus' sake." Some of God's servants he compared to a canal boat, whose progress depends on a power from outside. They depend on their leaders; and, when these fail, then their progress is delayed. Again, some were like sailing vessels, which depend on the

wind for their progress. These are those who depend on public approbation and sympathy from those around. Again, others might be compared to the Atlantic liners, whose propelling power is in themselves. This power is the love of Jesus shed abroad in our hearts by the Holy Ghost. This is the greatest motive power, having which we are independent of leadership or public approbation, but take the work from His hand, and look to Him for the needed strength. "For Jesus' sake" is the highest, noblest, purest motive power.

The happy and profitable meeting was then brought to a close by singing part of "All hail the power of Jesus' name." —M. E.

SUNDAY SCHOOLS.

A CONFERENCE of Sunday School teachers, officers, and friends was convened at Gurney-road Baptist Chapel, Stratford, on Tuesday, April 21st, 1896, under the auspices of the Sunday School Committee. The beloved pastor, Mr. E. Marsh, presided. After singing, Scripture reading, and prayer by Mr. Waller, of Hornsey, the chairman held up to view a telegram which he had received from Mr. Shepherd to say that, being detained at a funeral at Meopham, he could not be present before 7.30. Mr. Shepherd was expected to read a paper on "The Verbal Inspiration of the Scriptures." He (the chairman) said he felt sure the audience would sympathise with Mr. Shepherd, who was engaged at Meopham burying one of his oldest friends—Mr. Adam Dalton—and he thought they could not do better than spend the half-hour in prayer. Four prayers were offered, interspersed with singing, and brother Shepherd still absent. The secretary (J. Copeland) therefore tried to fill up the gap by giving a few thoughts on "The Teachers' Text Book, and The Study of It." The attendance was unfavourably affected by the several meetings being held by sister Churches in the neighbourhood, yet the attendance was rather beyond the average. Disappointed we were, yet we had a spiritually happy and profitable meeting.

STRICT BAPTISTS AND MARGATE.

I AWOKE in Cliftonville, Margate, on the morning of Lord's-day, May 10, to the music of the free and happy birds. I thought, "Lord, Thy birds praise Thee; give me, in Thy Spirit and truth, acceptably to praise Thee too." I partook of a cheerful breakfast with secretary William Wise and his family, and shortly afterwards found myself strolling along towards the Thanet-road for "Mount Ephraim" Strict Baptist Chapel in glorious midsummer weather. There it is, at the bottom of

the road, on the left-hand side; a long, narrow building, capable of seating about a hundred and sixty worshippers. The Strict Baptist Church here has now attained its majority, having been founded in 1875.

The historic Baptist Church in Margate dates its origin as far back as 1762; it is to be found in New Cross-street, having sitting accommodation for seven hundred, a membership roll of about two hundred and sixteen, and a Sunday-school register of over three hundred scholars.

I entered our now well-known Margate "Mount Ephraim" a few minutes before service time, and was glad to find that already there was a strong muster; by the time service was well commenced the chapel was nearly full. The friends seemed alive and earnest in their devotions. The collection taken at the door at the close broke the record, being over £2 for the morning alone.

We returned once more in the afternoon to find a good number of children and young folks. There were several teachers, with classes averaging from six to a dozen children apiece. I was favoured with an adult Bible-class in the vestry (or rather vestries), most inconvenient and overcrowded.

At the close of the afternoon service for the young, I went under escort to Dane-court House, to take tea with our friend Mr. Lawson, jun. Mr. Lawson's father, of Brighton, and editor of the *Protestant Echo*, is staying with his son, and worships with us.

In the evening we met together at Mount Ephraim once more in full force, and again realized the presence, power, and blessing of our great and adorable Lord. Close by Mount Ephraim there are several acres of pasture and arable land, which, a little bird tells me, a friend has presented to the Margate Corporation for conversion into a public park for the benefit of the people for ever. Almost next door to the chapel, and opposite to what will be an entrance to the park in perspective, is a roomy square plot of freehold ground, for which a first application has already been made in behalf of the Strict Baptist Church, whereon to build a suitable and commodious chapel, school, vestries, and class-rooms. With an inhabitant population of nearly twenty thousand, and a season population of four or five times that number, we hope ere long to see a more commodious place of worship erected in this favourite and healthy watering town.

SAMUEL BANKS.

The Mead, Orpington, Kent.

PIMLICO (REHOBOTH).—On Wednesday evening, April 15, a special service was held, when a goodly number of friends gathered at the house of God, when Mr. T. Bradbury preached. Many

felt it to be a happy season, and a time of refreshing to their thirsty souls; and, at the close of the service, they could bless God for the good news of salvation, through the Holy Spirit's application.

DACRE PARK, LEE.—The 44th anniversary was held on Sunday, May 10, when special sermons were preached: that in the morning by the pastor, J. H. Lynn; in the evening by Mr. E. White, Woolwich. The congregation was fairly good, and both sermons very appropriate, and we trust much good may result. Services were continued on Tuesday: in the afternoon a sermon was preached by Mr. John Box, which was much enjoyed. Tea was served in the schoolroom. A public meeting was held at 6.30, presided over by Charles Wilson, Esq., who opened the meeting with some encouraging remarks. Very helpful addresses were delivered by brethren E. W. Flegg (Bexley Heath), T. Jones (New Cross), W. E. Piper (Eltham), A. H. Pounds (Bexley), E. White (Woolwich), and pastor J. H. Lynn. The Church secretary, C. W. Sears, gave an encouraging report of the state of the Church, school and various societies, &c. Collections amounted to £15. Friends were present from neighbouring Churches. The meetings were successful, and we look for much good to result therefrom by God's blessing.

MUTUAL FAITH AND MUTUAL FEELING AT MOUNT ZION, CHADWELL-STREET.

BY H. S. L.

THE 42nd annual meeting of the Benevolent Fund at this place was held on April 23rd. A sermon was preached in the afternoon by the pastor from Gal. ii. 10, enforcing the duty and privilege of remembering the poor of the Lord's family especially. After tea, and the offering of praise and prayer, the annual report and cash account were read.

MUTUAL FAITH.

Mr. Savage, A.P.F.S., then addressed the meeting from "The mutual faith of you and me" (Rom. i. 12). He observed that there were many mutualities in this world, some very dear and important; but death parts them all. Here is one, however, that neither death nor life, nor present nor future things, can ever divide. Paul was persuaded of this (Rom. viii., last verses), and persuade means to convince thoroughly, and this God does to His people. Mutual has the same root as immutable, and this union of believers with each other and the Lord is an "immutable mutuality."

Then, "faith" comes from a root that means to love, and then to lean. "Who is this that cometh up from the wilder-

ness leaning upon her beloved?" Belief, from the Saxon, is "by life," and

"True faith's the life of God."

Faith given by the Father, resting upon His Son, and wrought in the heart by His Spirit, of whom Hart wrote as the

"Fountain of joy, blest Paraclete,"

an Advocate called to our aid, and so near to us that He dwells in us and we in Him. Blessed mutuality! where the brother of low degree may rejoice that he is exalted, and he of high degree may glory in being humbled; and, all partakers of the same faith, heirs of the same kingdom, are travelling to the same glorious everlasting home.

MUTUAL FEELING.

Mr. Smith made a few appropriate remarks on the preceding verse in Rom. i. Messrs. Hodges, Fricker, and Applegate also made stimulating speeches, and the occasion altogether was a very interesting and enjoyable season, and we felt the Lord was there.

The following is a brief extract from the excellent report by Mr. T. Cole:—

During the past year upwards of £73 has been distributed in 350 separate grants, showing an average of about £6 monthly. Several of our friends have suffered from the general depression of trade and consequent lack of employment. To such the Society has been enabled to extend a helping hand. Female workers with the needle are very badly paid, and sad instances of this fact have come before the committee; other cases, through age and chronic infirmity, are also in need of constant attention. The committee cordially thank the collectors for their valued help, also all kind subscribers, and the brother who again made a gift of coals during the winter months, together with those friends who so liberally contributed to the Christmas and New Year's gifts.

IPSWICH (BETHESDA).—We celebrated our 67th anniversary of the chapel on Lord's-day, April 26, when Mr. S. T. Belcher, of London, preached three sermons to good congregations. Our brother came as a stranger to many of us, but he soon showed us that the Master he served was the one we loved, and we were pleased to hear him tell out of a full heart the wonderful things of God. Throughout the day, from the easy way and the ready utterances of the preacher, it was clear that he felt "at home," and enjoyed much of the presence of Him who dwelt in the bush, and who helped him to extol the virtues of the Redeemer, and to encourage the people of God in the ways of righteousness and peace. We pray that the seed sown may bear fruit, some thirty, some sixty, and some an hundredfold, and to our God shall be all the praise. As is our custom, we had collections during the day for the support of the cause, and this amounted to £10 18s. 6d.; our pastor, Mr. Kern, also received from numerous friends at a distance, well-

wishers of the cause, the sum of £9 7s. 6d., making the total of £20 6s.; and, as we were £16 in debt to our treasurer, this has now been cleared off, and we have a small balance in hand. We thank all our friends for the interest they manifest in carrying on the worship of God in this place, and desire for them "Heaven's richest blessings."—
A. E. GARRARD.

WELCOME TO PASTOR W. WAITE, AT "REHOBOTH," CLAPHAM.

WE, as a Church, shall ever have cause to remember the 14th day of April, 1896, when friends far and near came to welcome our pastor, and bid him God-speed in his future labours in the Gospel vineyard. The afternoon commenced by singing:—

"Great the joy when Christians meet!
Christian fellowship how sweet!
When, their theme of praise the same,
They exalt Jehovah's name."

Mr. George Turner, who presided, called upon our brother Fuller to engage in prayer, and after reading a few verses of 1 Peter i., the chairman stated that the purport of the meeting was of "divine origin and command," that he had known Mr. Waite many years, and esteemed him as a man of "peace and truth," ever the same both in word and doctrine.

Mr. R. E. Sears, basing his remarks upon "Peace," said how necessary to Church and people for God to be known as a God of peace for blessing, and that by the Holy Spirit our brother, as under shepherd, would preach through the death of Christ the good and the chief Shepherd.

Mr. F. C. Holden said he had knowledge of this our "Rehoboth" for 35 years, felt sure it was the cause of God, and instead of the fathers were the sons, and rejoiced in heart, having known brother Waite many years; that he was the right man in the right place, advising the Church with wholesome words, and hoped that many spiritual children may be given, and that he might be favoured to "dip his foot in oil," and have large possessions south and west.

Mr. C. Cornwell made welcome remarks to our brother, and mentioned an incident in life which led him to the words, "The Lord bless thee;" said there was plenty of room for him, there were none too many that preached "free-grace," and he truly wished there were more.

Mr. E. White made some very pithy and choice remarks for the Church and pastor on the duties required, exhorting, refuting, instant in season and out, refuting error, need of patience and long suffering.

Mr. W. H. Lee gave warm and cheering remarks, conveyed his best wishes, and

hoped the brethren and pastor would wear well together; said sometimes our pastors that are in business are not quite up to the mark, and inferred that many would readily relinquish business if the Church could but give a salary of £100 per year. With reference to prayer, what a wonderful mercy that we can tell our heavenly Father that which to others we cannot, however near and dear to us.

Mr. J. Copeland was led to make his remarks on the word "Rehoboth," referring to Isaac and the Philistines striving for the wells, till at last Isaac made the well "Rehoboth," which made room.

Service being concluded by prayer, the friends adjourned to the school-room for tea, the tables being surrounded with happy faces.

EVENING MEETING

at 6.30. Mr. John Piggott took the chair; and after the hymn,

"Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal throne,"

called upon our brother Cooper to engage in prayer.

The chairman read a few verses from Jer. i., and then referred to our meeting—the purpose and aims; also drew attention to God's ministers in comparison to the nation and Prime Minister, quoted Nehemiah, who said, "Come, seek the welfare of the children of Israel," which God's ministers are wont to do, children who recognised their helplessness and dependency upon God's sovereign will.

Mr. H. Mundy gave an outline of the Lord's dealings with the Church from the time Mr. Brindle was pastor onward to the death of our late pastor (Mr. Tooke), when the Church was compelled to revert to the "supply system." During this time we were very low, and directed to give our brother Waite a three months' invite with a view to the pastorate, which he accepted, excepting one Lord's-day in November. Mr. Gray preached on that day from the words, "Arise! anoint him, for this is he." A Church meeting was previously arranged for that night. The word so wrought with us that it was unanimously decided by the Church that brother Waite become our pastor.

Mr. W. Waite arose, and stated the leadings of Providence with him, referred to leaving "Rehoboth," Stepney, and had made up his mind not to accept another pastorate, but serve the Churches as a supply. During 1894 his health was indifferent, and for a time laid aside, which prevented him fulfilling his engagements and taking others. In January, 1895, he received an invite from "Rehoboth" for February 3rd, which he accepted and came, and felt

cold inside and outside too, yet felt the presence of the Lord in the services, which led to supplying other Lord's-days during the year, and ultimately accepting the pastorate, having felt a union with the friends from the first, and feeling it was of the Lord. He was glad the Church had increased, the congregation better, also collections, and was looking for greater things.

Mr. J. Bush gave words of counsel to the Church on "Sustaining Grace," needed both by the pastor and the Church, basing his remarks upon "David," who would have fainted without it, the many sources of it, the promise, the blessing, the sufficiency, and, lastly, the blessing of God upon it, praying it may descend upon our brother, advising him to look out for it. Wait on the Lord. I say, Wait on the Lord: be of good courage, and He shall strengthen your hands.

Mr. E. Mitchell gave our brother a hearty good welcome, having known him as a bold champion for truth, no orthodox pastor, but a worthy soldier of the cross.

Mr. T. Carr followed with words of welcome and good advice on "Attending the Means of Grace," stating how much Christians lost through their own non-attendance (perhaps only once a week), instead of prizing their liberties in sitting under their own "vine and fig-tree." Trusted God would bless this people who know the joyful sound, and give them to realise the great blessings in attending the means of grace.

Mr. H. Dadswell gave testimony to the great pleasure of being present on this occasion, and also pleased to hear that a deacon of his Church, in a measure, had been instrumental, in God's hands, of bringing about this happy meeting.

Mr. J. Parnell, in his usual and genial manner, joined with each and all in hearty best wishes for the prosperity of the Church, having been himself a member in our late brother Tooke's labours.

Mr. G. F. Gray made remarks on the words, "Let thine ear now be attentive," stating the pleasure he felt in being an instrument in God's hands in reference to this Church and people. Observed that we were, as Nehemiah of old, surrounded by enemies; therefore, our weapon must be prayer, and then we shall realise prosperity.

Mr. A. H. Pounds, though a young man, made some weighty remarks from the words of Moses to Joshua, telling him he must go with the people. So he would say to brother Waite: "You must go with this people all the days of your life. No man shall be able to stand before thee."

Mr. Waite arose and thanked the ministers and friends for their good wishes, not forgetting the ladies, whose

kind attention assisted the happy meeting. He was sure the Lord's presence was in our midst. Said he had not asked for the collection to be given to him, but was not in a position to refuse, and it would be most thankfully received.

The pastor's wishes were realised in seeing the chapel full, there being "ne'er a vacant seat." The collection, aided by the chairman and a Croydon friend, realised £14 15s. The Lord be praised!
JOSEPH.

ALIVE AND WELL AT BURY-ST.-EDMUNDS.

ON Lord's-day, April 19, our pastor, Mr. W. Tooke, baptized two sisters, to whom his ministry has been blessed. A goodly number of persons gathered to witness the ordinance, and very marked was the attention during the whole service. The text was Acts xxii. 16, "And now why tarriest thou," &c. We believe that fruit will be seen from this service, some present who have not yet put on a profession by baptism being visibly affected, and afterwards expressing wishes that they had been with those who had passed through the ordinance.

On Tuesday, 21st, we held our 56th chapel anniversary. Our pastor preached both afternoon and evening. A goodly number of friends sat down to tea. Several ministers and friends from other Churches were present, and we feel that we have cause to join with the Apostle Paul, "He thanked God and took courage" (Acts xxviii. 15), this being our pastor's text in the afternoon.

In the evening we had a much larger congregation, and then our minds were directed to 1 Kings xviii. 42-45, "The little cloud and what it brought." We have seen the little cloud; some drops of rain have already fallen; we are praying and looking for the like experience, "And there was a great rain."—A. H. H.

STOKE ASH, SUFFOLK.

(From Our Suffolk Correspondent).

ONLY those who labour in connection with a cause of truth in the country know under what great disadvantages we labour. The people are scattered; evenings are often dark, and roads muddy. Nevertheless, those to whom Zion and her welfare are dear—who have loyal hearts toward her King and the interest of His kingdom, feel go on they must, in spite of difficulties, as God gives opportunity.

Our superintendent, brother L. Moss, assisted by our brother H. Look, have during the winter months on Friday evenings held a Bible-class for the benefit of the young lads belonging to Stoke Ash—average number attending has been about 14. These, with a few friends met and partook of tea in the vestry of

our chapel on Tuesday evening, April 21st. After tea a meeting was held, presided over by brother L. Moss; Mr. E. Freeman copiously implored the divine blessing. Excellent advice was given to the young assembled, in addresses delivered by brethren L. Moss, T. W. Colson, H. Lock, and G. Dorling. As we listened to the speeches, and looked at the bright young faces assembled, we thought what a stream of moral and social blessing the religion of the Bible brings to us. The day of small things is not to be despised. Shall any of these dear lads be in future years, "Heralds of salvation?" God grant it, for Christ's sake.

Our venerable pastor is again holding forth "the Word of Life" at Stoke Ash, to the joy and delight of his hearers. On Lord's-day mornings, April 12 and 19; while preaching to us from two last verses in the epistle of Jude, he portrayed to us, Christ, the "HIM" of his text, God's *Him*, the angel's *Him*, the *Him* of all ages, nature's *Him*, she obeyed *His* mandate, the believer's *Him*. The office *He fills*, as "Only wise God and our Saviour." The dual-deed, He was able to perform, *i.e.*, keep us from falling down before the world, and present us faultless before the presence of God's glory. One act related to this world, the other to heaven. If any of God's people were permitted to fall, we were

NOT TO KICK THEM,

but pity and pray for them. Sometimes they were allowed to fall here, but should nevertheless be presented faultless there. Then the text spoke of the ascription of praise, rightly HIS for ever and ever, Amen.

Lord's-day morning, April 26, we heard about hell (from the question asked by Jesus Himself in Matt. xxiii. 33), as revealed in Scripture. It was the devil's home, it was a place of torment, and of horror; a world where there is no rest, a place without an exit, a place upon which God's curse rests, where they continue to sin by rebelling against God. Hell is eternal, everlasting fire.

Lord's-day morning, May 3, from the lips of our pastor, we heard about the way of escape from hell, the devil's home and sinner's doom apart from grace. The host of the redeemed around the throne proclaim the way of escape. Good intentions would not save us from it, nor external reform, neither liberal contributions toward God's cause, or charitable institutions; mere formal worship, nor sacramental and sacerdotal observances would not open up a way of escape. The way of escape must be JUST to God, and safe for man, which could only be through the ransom spoken of in Job xxxiii. 24. Rescue stands upon sacrifice flowing through Him who died on the tree. The way of escape from hell is only through Him.

"Believe on the Lord Jesus Christ, and thou shalt be saved." No believer in Christ was ever lost.

We thank God for the truths we have listened to of late, and we wonder so many in our congregations who are

BELIEVERS IN JESUS,

and rejoice He died to redeem them from hell, can keep outside the Church on earth. Such little think what they lose. Who will be ashamed of confessing Christ in the last great day? Our heart's cry is: "Lord, make Thy living children feel

"They need not work their souls to save.

That work the Lord has done:
But make us work like any slave
From love to God's dear Son."

Arise, O Lord, send now prosperity, and let a wave of blessing roll over Thy Churches in dear old Suffolk. So prays,
P. BARRELL.

HALESWORTH.—The fourth anniversary of the pastorate of brother H. B. Berry, was held on "Good Friday" (so-called). In the afternoon our esteemed brother Suggate preached from "My soul desireth the first ripe fruit" (Micah vii. 1). Tea was provided in the chapel, when a goodly number sat down. In the evening a public meeting was held, our pastor presiding. After singing, brother Aldous led us to the throne, and our pastor addressed the meeting in a most savoury manner, dwelling upon the mercies of a covenant God, and His goodness to us through another year, which has been one of peace, unity, love, and concord.

THANK GOD FOR THAT.

Brother Sheldrake followed, and sweetly dwelt upon the relation that exists between Christ and His people. "And this is life eternal, that they might know Thee" (John xvii. 3). Brother Suggate continued in a measure his afternoon subject, which was much appreciated and enjoyed by all. A most happy, pleasant, and enjoyable meeting was brought to a close by singing, "All hail the power of Jesu's name." Collections good.—
C. G. GREEN.

BROMLEY, KENT (COLLEGE SLIP).

—Pleasant, peaceful, and profitable services were held on Tuesday, May 5, to commemorate the 3rd anniversary of the opening of this place for worship, when, at 3.15, Mr. Jones, pastor of Zion Chapel, New Cross, preached an excellent sermon from 1 Cor. iii. 9, "Ye are God's building," dividing his text (1) The Foundation; (2) the Material; (3) the Builder. After which tea was partaken of, kindly given and served by our lady friends. At 6.15, a public meeting was held, presided over by J. Piggott, Esq., who, after singing, read a portion of Scripture from Rom. ix., called upon brother Weeks to

seek the Lord's blessing upon the evening gathering. A short report was read, which was of a prosperous nature. The chairman gave a rich exposition upon the mercy of God (Matt. ix. 13). Pastor E. White, of Enon, Woolwich, addressed the meeting, basing his remarks upon Acts iii. 42, giving a few sound, logical reasons why the primitive Church continued steadfast in the apostles' doctrine, in fellowship, and in breaking of bread, and in prayers. Brother A. H. Pounds, of Bexley, followed with a few sweet, but very savoury remarks upon 1 John iv. 19, "We love Him, because He first loved us," dwelling principally upon the nature of the Divine love towards us. 1. Eternal; 2. Unchangeable, 3. Inseparable. Collections during the day, £9 1s. 10d., which goes towards the re-seating of the little sanctuary. Brother Jones further enlarged upon his afternoon text, and closed with prayer. Thus ended another of those happy seasons of soul refreshings from the presence of the Lord, which are treasured up in the heart experiences of God's Church now militant, but who are pressing on to the Church triumphant where they hope to join in that everlasting song, and "crown Him Lord of all."—J. ASPINALL.

WARM HEARTS AND WILLING HANDS AT WALTHAM ABBEY.

Kindly contributed by MR. J. P. GIBBENS.

THURSDAY, April 23, was a high day with our friends at "Ebenezer," when they were enabled to celebrate the 72nd anniversary of the formation of the Church.

Much prayer had been offered, and expectations raised were amply rewarded by the goodness of our God. At 3.15 a good congregation gathered, and the service began by singing the 940th hymn (Denham). Mr. E. Marsh, of Stratford, preached from Ezek. xxxiv. 23, basing his remarks on the two points—a Shepherd set up and set over. It was one of the most edifying, instructive, and soul-refreshing discourses it has been our privilege to listen to for a long time, and we could only wish that all our pulpits and platforms were giving out such

A CERTAIN SOUND.

A large number gathered for tea, which was provided on no mean scale by the warm-hearted friends, so that the proceeds might go to the Lord's treasury.

The evening meeting began at 6.15, when our esteemed and beloved brother Mr. George Turner, one of the secretaries of the Metropolitan Association, was in the chair. He began by giving out hymn 336, after which he read Ps. xlvii., and brother G. Elnaugh, sen., led in prayer. The chairman congratulated

the friends at Ebenezer on being permitted to see this, the 72nd anniversary, saying he was there to wish them many happy returns of the day.

A pleasing feature in the meeting was the address of brother Marsh, who said he had a few days previous visited our brother J. W. Banks, so well known at Waltham Abbey; he wished to move a resolution that a telegram of sympathy be sent him and Mrs. Banks. This was seconded by brother W. Pallett, who spoke of the union existing so long that for nearly seventeen years no important meeting had been held at Ebenezer but brother Banks had been there. This was put to the meeting, and an unanimous voice given that the loving sympathy of this meeting be sent. Hymn 316 was then sung.

Brother Bowles, of Hertford, said he had come, as Paul did, to visit brethren. Repudiating the term "Universal Fatherhood," he proceeded to give a word of encouragement and exhortation. This he did in his own happy style, which we much appreciated.

Brother Gibbens followed on Paul's desire, "That I may know Him" (1) To know Him as our life-Saviour; (2) as our subject to preach "sufficiency"; (3) as our supplies' rest.

Brother Green spoke of Christ as the good, great, and chief Shepherd.

Brother Hewitt referred feelingly to his many happy associations with Ebenezer, and with gratitude for the kindness shown him; then dwelt for a few minutes on Haggai ii. 5: "So My Spirit remaineth among you; fear not."

Another hymn was sung, and brother W. Webb gave some cheering and encouraging words from Col. i. 20: "Provision in Christ." There was variety, adaptation, and it was communicable.

The offerings of the people were taken, which, within a few shillings, amounted to the needs; and, when this was made known, the remaining few shillings came in.

Brother Marsh gave a very appropriate address from the words, "His name shall continue as long as the sun." Prayer and praise closed the joyful meeting.

LEYTON.—On Tuesday, April 28, special services were held here. Pastor F. C. Holden preached in the afternoon to an encouraging gathering of friends. The basis for his able and helpful sermon was found in Matt. v. 6. Tea was provided at 5.30, to which more than sixty friends sat down. The evening meeting commenced at 6.45, and was ably presided over by F. J. Catchpole, Esq., of New Cross. After the opening hymn, brother G. Lovelock prayed. The chairman then read a portion of the Word, and, having addressed some very nice and encouraging words to the

youthful Church, called upon brother Bond, who said that, although they had not been blest with much increase, yet the efforts that had been put forth had not been without signs following. The people, though few, were united, and were hopeful of the future. The services, particularly the prayer-meetings, had been well sustained. But they were still in need of help, that the work might be carried on. The meeting was then addressed by brethren F. C. Holden, J. Parnell, S. T. Belcher, H. F. Noyes, W. Chisnall, and J. Everett. The chapel was nicely full, and the expressions of many were that it was a season long to be remembered. Collections, £5.—H. E. B.

GRAVESEND.—On Wednesday, May 6, an interesting meeting was held at Zoar chapel, Gravesend, called the Spring meeting, having for its object thanksgiving to the Almighty for the return of Spring, when the trees are putting on their beautiful garments, and nature smiles, and also for the prosperity of the cause in Gravesend. In the afternoon, Mr. Philip Reynolds, of Highbury, preached a soul-stirring sermon on Exod. xix. 9. A large number of attentive hearers were present, and were edified by the masterly exposition of the text. The schoolroom was afterwards filled by the friends who sat down to a refreshing tea. At 6.15 the chapel was again well-filled, when Mr. C. Guy, the new pastor, presided. The usual devotional exercises were attended to, that is, singing, reading, and prayer, after which Mr. I. C. Johnson, the senior deacon, delivered a short address, mainly to introduce Mr. Guy, not now as a supply, but as the pastor of the Church, after a probation of about two years. Mr. Mobbs, of Southend, gave a warm address congratulating the Church on the choice they had made, and expressed every good wish for his pastoral success. Mr. Reynolds then held the attention of the audience for half an hour to a vigorous speech. The meeting was of the nature of a welcome one with regard to the pastor, although that is to be held, D. V., on June 17. The chairman, Mr. Guy, then spoke at some length, expressing pleasure at being so warmly received, and hoped for the Lord's blessing on the union. A hymn, prayer, and good collections, closed the meeting.—*From Our Local Correspondent.*

ZION, NEW CROSS ROAD.

FIRST ANNIVERSARY OF MR. THOMAS JONES'S PASTORATE.

TUESDAY, April 21st, was quite a red-letter day in our Church's history. One of the largest afternoon gatherings we can remember met for the purpose of listening to a masterly discourse by Mr. W. Jeyes Styles, who, in his usually

characteristic manner, dealt with the words from 2 Cor. x. 12: "They measuring themselves by themselves, and comparing themselves among themselves, are not wise." He contrasted in very forcible language man's measurement and God's, as set forth in the Pharisee's prayer (who measured himself with the vilest of men), and God's, as in Psa. l. Man would measure God by himself, but the only accurate standard of measurement was the Bible. Sin must be viewed from God's standpoint, and then we should see that the Cross at Calvary was the only place where the full demands of justice could be satisfied, when God made to meet upon Jesus all the sins of His elect. If we feel we are among the unwise ones, we have this assurance, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not."

A large number of friends, many coming from a distance, partook of tea in the schoolroom, after which a public meeting was held in the chapel, brother I. R. Wakelin, of Keppel-street, presiding. After singing, prayer was offered by Mr. T. G. C. Armstrong (Church Secretary).

Pastor Thomas Jones expressed the pleasure he felt in having the company of such good friends and brethren as their chairman and the speakers on the platform. We should do well to remember our indebtedness to Him from whom all our help cometh. He was exceedingly thankful to be able to bear testimony to the faithfulness and goodness of our covenant-keeping God, which has followed us all through the past, and which we believe will carry us through the future. When we came to Zion, we commenced our work in the fear and confidence of our God, assured that His purposes would be fulfilled, and it has been so. There has been a gradual increase in our numbers, not only at our preaching services, but also at our week-night prayer-meetings. If the prayer-meetings may be considered as the pulses of the Church, then we have every reason to believe we are in a healthy condition. During our ministry here we have had the unspeakable pleasure of receiving 29 into Church fellowship. All our institutions are flourishing, and one young brother has commenced to preach the Gospel of the grace of God with much acceptance. The past year has been full of encouragement to all concerned.

The chairman said it was very kind of the pastor and deacons to invite him to preside at this gathering. He could very well remember when Mr. Milner introduced their late much-loved pastor, Mr. Anderson, as "a young colt." He became attached to him from the first, and watched his growth, and rejoiced in the prosperity with which God crowned his work. He thought the same blessing

would rest upon Mr. Jones. He thought the words of Moses to the children of Israel were very applicable: "Stand still, and see the salvation of God." Go forward! waiting before Him to get strength for service; wrestling with Him in prayer for the blessing, and then going forward, expecting the blessing to follow. May many of the young be brought within this fold, and the glory of this house increase a hundred fold.

Pastor P. Reynolds referred to the essentials necessary for the proper carrying out of the work of the ministry.

Pastor Holden (Limehouse) followed on the same lines, taking as his text 1 Thess. i. 2: "That the name of the Lord Jesus may be glorified in you." He could not wish anything better for the pastor and people here or elsewhere. Everything in the name and in the person of Him who bears that name, that we can possibly need—sovereignty and power, grace and salvation. The name of the Lord Jesus can be glorified by us by the power of the Holy Spirit being poured out upon us so that there may be true devotion to His service.

Pastor G. W. Thomas (Watford) spoke on the minister's need of sympathy; for there were times when he went from his pulpit to his home feeling he could never speak in his Lord's name any more. We cannot read hearts, but we can actions. Show your sympathy for your pastor by constant attendance on the means of grace, and hold up his hands by earnest, fervent prayer for him at all times.

Mr. James Martin (deacon) said their hearts had been stirred within them as they listened to these heaven-sent messages. His word should be: "The Lord hath been mindful of us; He will bless us." When we remember all the way the Lord hath led us, we cannot help but believe Him for the future. If He is to bless us He must dwell in us, and where a holy God dwells there must be holiness. "If I regard iniquity in my heart, the Lord will not hear me." Let us beware of bringing sin into the camp.

THE AGED PILGRIMS' CORNER.

THE anniversaries of the Camberwell and Hornsey-rise Asylums are now approaching, and we would refer our readers to the particulars given this month in our advertising columns. We hope many of our friends will avail themselves of these opportunities to visit these beautiful homes for God's aged poor.

The 89th annual meeting of the Society was held on May 11th in the Mansion House. The large hall was crowded to excess, many friends being

unable to find seats. An excellent tone pervaded the meeting, and the unanimous feeling of the assembly was that it was a matter for great thankfulness that the cause of the Lord's aged poor could be pleaded in the central building of the City of London, a privilege which it was hoped might be accorded on many future occasions.

Among the audience and on the platform were members of all our metropolitan Churches; in addition to pastors Mitchell and Beecher, we noticed Messrs. T. Green, A. Boulden, W. Abbott, J. Hodges, J. Fromow, and many other friends.

The addresses were much to the point, and in thorough harmony with the principles of this time-honoured Society. Among those who spoke were Messrs. Mitchell, Hallett, W. Fuller Gooch, and W. J. Parks; also H. M. Bompas, Esq., Q.C. The chairman, Lord Kinnaird, entered heartily into the spirit of the meeting. The doxology fitly expressed the gratitude of one and all.

PAST AND PASSING EVENTS, &c.

A PROMINENT feature for the past month was the annual meeting of the Aged Pilgrims' Friend Society, held at the Mansion House, when a most cheering report was read, which can be obtained of Mr. Hazelton, 36, Finsbury Pavement, London, E.C. It should be read by every true Christian.

Self. Up to the present we have experienced the truth of the promise, "As thy days so shall thy strength be." Although at times we feel anything but meek, yet the words of the Psalmist have dwelt much on the mind for some time.

"He will beautify the meek with salvation" (Psa. cxlix. 4). May we and all our readers—if it is the Lord's will—be found clothed with the "garments of salvation."

In answer to the enquiries of numerous kind friends, we hope—by the Lord's blessing on the means used—to be able to leave the bed and by aid of crutches to do a walk round the room in a few weeks. General health fairly good. For the remainder see Psalm cxix. 175.

Our young brother Frank Matthewman, had the great pleasure and joy of baptising his own sister—a sister in the flesh and in the faith—recently at "dear old Rehoboth," Lockwood.

"My collecting card"—[see advt.].—The Church at Mount Zion, Chadwell-street (E. Mitchell, pastor), have, after several years search, secured a site on

which to erect a building for the Sunday-school.

It will cost, according to present estimate, £1,900. We believe the Church and congregation have raised £1,000, and now for the first time for 40 years, they are going to try their friends outside.

The cause at Zion, Trowbridge, is keeping up, sittings are well let, and they are looking forward to the advent of Mr. Peet; there is a good school, and the seven excellent class-rooms are fully occupied.

Accrington (Zion).—Pastor David Smith, of Bilston, preached the Sunday-school sermon on Lord's-day, April 19th. A good number gathered in the morning to hear an address given to parents, scholars, and friends. The chapel was filled afternoon and evening with attentive hearers. Collections amounted to £20 11s. 1½d.

We hear that, at Bethel, St. Albans, at the recent baptising, pastor H. J. Wileman, beside baptising a cousin of his partner in life, also baptised the chapel-keeper; he had filled the baptistry many times for others, but this time for himself.

Bilston (Bethesda).—The 35th chapel anniversary, held on Sunday, March 29th, was the most successful for many years past. Pastor Wm. Price, of Hereford, preached morning and evening, and was well heard.

Good.—At Penn, Bucks., a Home Mission Society is established for the purpose of distributing Gospel literature in the neighbourhood and house-to-house visitation. Mr. R. E. Sears is the president, and Mr. C. F. Raine, secretary. We wish them God-speed.

Better.—Mount Zion, Chadwell-street, Open-air Mission commenced their fifth year of services in the open-air on Sunday evenings, of which we hear good reports.

Best.—The same Gospel that is preached inside is proclaimed outside. Hymns used are from hymn-sheets published by R. Banks and Son. Sound, Scriptural, good hymn-sheets are convenient as they can be given away with "Who can tell?"

A Flower Show.—The late Colonel North was recently buried at Eltham. The hearse was followed by four open cars laden with flowers, which are said to have cost over £5,000. Colonel North has left money to every person in his employment.

The Roman Catholic and Church of England Education Bill.—There is a great stir among the large body of Non-conformists against this Bill which proposes to compel all children to be instructed according to the rites of Romanism and Ritualism, and for which

We are all to be heavily taxed. By this surreptitious Priestcraftism our children are to be tutored to "hate Dissenters," and to be initiated into that system for which our forefathers burnt at the stake, to secure the privileges which we now enjoy. But, says a stalwart modern "Ironside," "Cromwell is not dead, he is only sleeping." Following upon this, other good men and true, in the cause of religious liberty, have declared their intention to oppose this, another

STEP TOWARDS ROME
at the expense of imprisonment in one of Her Majesty's jails.

The Children.—All sections of society are clamouring for the children. Thirty years ago in a populous London district an unorthodox sect opened a large room—they made no effort to get an adult congregation, but got 300 or 400 children together; the result is that to-day they are, within a small radius, 30,000 strong.—C. C.

The "Socialists," about whom it is needless to express an opinion, have a Sunday-school; what instruction is given we know not, but there is no doubt they can see this to be the best means of strengthening their movement.

Our advice to lovers of the truth and civil and religious liberty is, Look after the children!

LOOK AFTER THE CHILDREN.

A Few Things.—Glad tidings reach us from Aylesbury, West Ham-lane, Waltham Abbey, Lockwood, Southampton, "Mount Ephraim," Margate, Trowbridge, St. Albans, Brixton, Bucks., Berks., Herts., Oxon., Gravesend. James House, a cousin, we hear of T. House, is settling at Zoar, Canterbury. John Andrews commences his pastorate at Hilperton, first Sunday this month. Mr. Keeble has accepted the unanimous invite to the pastorate of Zoar, Birmingham. The Wesleyans report a decrease of 2,200 members during the past year. Mr. D. B. Garnham, formerly of Bourne-mouth, has "Gone home." Mr. Humphreys is to be "welcomed" at West Ham-lane, in June, and the same harmonious service is to be held at Gravesend, when Mr. Guy is to be recognised. Pastor J. J. Cooler has been laid aside 13 weeks.

Gone Home.

JAMES MAYNARD, the oldest male member of Mount Zion, Hill-street, Dorset-square,

"Crossed the narrow sea"

April 30, 1896, in his 87th year, being born into this world Jan. 15, 1810, in the borough of Greenwich. But James Maynard had two birthdays: he was "born again," and consequently, as our old friend John Taylor puts it, had "God for his Father, Jesus for his Mediator and Advocate, and the Holy Ghost for his Comforter." We cannot give the date of his "new birth," neither is it necessary: but we can say, with David Denham, he was

"Chosen of God ere time began,
His sovereignty to prove."

But there is no doubt the work of grace began in his heart in the days of his youth: for we find him (as soon as he was liberated from his apprenticeship, and coming to London) searching for food for his soul, and, after listening to several "yea and nay" preachers,

"Grace led his roving feet"

to Mount Zion, Hill-street, and he heard Mr. Foreman. The Word was blest to his soul, and here he found rest, and became rivetted to pastor, place, and people, and this proved to be his spiritual dwelling-place.

"No more a stranger or a guest,
But like a child at home."

Mr. Foreman baptised him Feb. 25, 1840, and he was therefore a member of the Church fifty-six years. During this long period he never wavered from the truths of the Gospel, though he often got in a strait about his standing, and said:

"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?"

Of course, he "ought not" to have got into such a frame of mind; only, like most of us,

HE DID.

To the praise of the glory of God's grace, he was kept in the path of rectitude, and during the whole of a long life no one could say aught against him. His mortal remains were laid to rest in Waltham Abbey cemetery, May 7, in the presence of a large number of relatives and friends, Mr. J. E. Hazelton officiating, assisted by Mr. E. Marsh, of Stratford, Messrs. C. Wilson, C. C. Harris, and W. Millwood (of Dorset-square), Mr. W. Pallett, jun., and others. The funeral sermon was preached by Mr. Hazelton on Sunday evening, May 10, from 2 Sam. xix. 32, which, if our readers (and especially those who knew the departed) will kindly peruse, they will find it most suitable to an aged pilgrim.

SARAH ANN DAY, of Leicester, entered into rest March 12th, 1896, aged 31. In

the year 1891 she felt a constraining love to follow her beloved Lord in His appointed way. She, therefore, applied for membership at Providence chapel, Newark-street, was accordingly baptised and received into the Church in the month of November. She was like many others greatly troubled, because she could not state any definite time as to her call by grace, but it was, without doubt, several years before she joined the Church. She was well established in the truths of the Gospel, but at times her faith was severely tried, yet she was much favoured to rest in her unchanging Lord. Some long time previous to her death, declining health prevented her attending the Lord's house; but she was graciously blessed with sweet manifestations of the Lord to her soul. It was a real privilege to visit her, for she would at once begin to speak of her exalted Lord, and especially of His faithfulness. The text she desired to have on funeral card was, "A sinner saved by grace." She died as she had lived, trusting in the Lord.—D. ORTON.

CHARLOTTE ELIZABETH DUVAL (formerly Hoddy, cousin of the late Mr. Robert Hoddy, of Chadwell-street), was baptised by Mr. J. Foreman, at the age of 18, and was a devoted follower of the dear Lord for 60 years, and a member at Hill-street most of that time. The last 12 years she was a member at Notting-hill-gate, being called in providence to reside in that district. For some months before her death, she lived very near her adored Redeemer, often expressing to the writer her intense longing to see Him face to face, and speaking almost with envy of those who had been called home suddenly, having a dread of a long illness. The Lord granted her desire, for she kept about in fairly good health until the morning of the 9th July, 1895, her 78th birthday, when she was taken with an apoplectic fit, from which she never fully recovered, and in 48 hours her Saviour gently took her to Himself. That her dear children may, in answer to her many prayers, meet their mother in glory to celebrate redeeming love, prays her loving daughter, E. REEVES.

WILLIAM SMITH, aged 88, was called to his Father's house, "Good Friday" (early in the morning). For some years he had been almost confined to his room. Died rejoicing in his Saviour; lived much in His presence. His burial took place on Thursday, April 9, at Eltham churchyard. Mr. John Hunt Lynn conducted the service at the grave. Our brother was a member of Dacre-park for 29 years, formerly deacon at Ilford (brother Woodward, pastor), and was a ten guinea pensioner of the Aged Pilgrims' Friend Society. He leaves a widow and four children (3 under 12) totally unprovided for.—C. W. SEARS, Church Secretary.



THE LATE ADAM DALTON.

(See page 200.)

Jehovah's Love Asserted.

BY E. MITCHELL.

“Yea, He loved the people.”—Deut. iii. 3.

THIS rich and beautiful chapter forms a delightful ending to the ministry of “Moses, the man of God.” Ere he ascended Pisgah’s top, from whence he viewed the promised land, and then fell asleep, he uttered the blessings that are here recorded. Doubtless his whole heart flowed out in the words that fell from his lips. He first views the people as one body, all alike interested in the covenant of God. The tribes are then distinguished, and particular blessings pronounced upon each. The chapter closes with a regathering of the tribes into one body, and a glorious doxology to God, and expression of the happiness of Israel arising from covenant relationship.

JEHOVAH'S LOVE TO HIS PEOPLE IS EMPHATICALLY ASSERTED. "Yea, He loved the people." Sweet is the scriptural description of the Eternal given by John. "God is love." This He is in His very being and nature. But the outflow of His love is directed by His sovereign pleasure. It pleased Him to make Israel His peculiar people, and to embrace them in the arms of His love as no other nation was embraced. In this they are a picture of the whole "election of grace."

It is God's pleasure that His people should know that He loves them, hence this emphatic assertion. "We have known and believed the love that God hath to us," says John. *The experience and knowledge of His love produces desirable effects.* Fear, the fear that hath torment, is cast out, and sweet confidence enjoyed. His love, shed abroad in our hearts by the Holy Ghost, is the cause of our love to Him. "We love Him because He first loved us," and we cannot return His love unless we know we are loved of Him. The more certain this truth is in our experience, the more constant will be the return.

This emphasis is required because of the amazing character of the truth asserted. God is a being of infinite purity, holiness, and rectitude. Man in his fallen state is a mass of impurity, a very sink of corruption and uncleanness. Those who are sensible of their true condition feel to need the emphatic, "Yea," to assure their hearts that God really loves them. This is a wonder of wonders. I, who abhor myself, am loved of God! Blessed truth! Emphatically asserted, may we realise it in our inmost soul!

The love of Jehovah to His people is unchangeable. The Revised Version reads, rendering the words more accurately, "Yea, He loveth the peoples." Love is in the present tense. No date can be fixed when this love arose. From eternity God loveth. No period can arrive when this love shall cease to be—He loveth, unalterably and unchangeably. From the counsels of eternity; through all time, and in spite of every provocation; and to all eternity Jehovah loveth the people. If He reveal Himself, or hide His face; when He smiles, and when He frowns, when He caresses, and when He chastens, His love remains the same.

All His people are equally interested in His love. Their knowledge and experience of His love greatly varies, but He loves them all alike. "He loveth the peoples" (R.V.). Doubtless the different tribes are intended. Special blessings were pronounced by name on each of the tribes, but *this* belongs to all of them alike and equally—the *peoples*—the tribes, are all loved. So now His people are of many nations, live under vastly different conditions, in various ages, and are greatly distinguished from each other in many ways, but He loveth them each and every one without distinction:—

"To Him the weakest is dear as the strong."

His love being sovereignly free embraces all alike.

JEHOVAH'S LOVE IS THE SOURCE OF ALL THE BLESSINGS HIS PEOPLE ENJOY. Because He loved His people He listened to their cries, pitied them in their bondage and oppression, plagued Pharaoh, brought them out with a strong hand, delivered them at the Red Sea, destroyed their enemies, fed them with manna, brought water for them forth from the flinty rock, led them through the wilderness, gave them the pillar of cloud by day and fire by night, instructed them, and brought them finally

into the promised land. So now His people owe all their blessings to His wondrous love.

Their providential mercies are the fruit of His love. True, "His tender mercies are over all His works." His enemies share in the common bounties of His hand. Often the wicked have the largest share of the good things of this life, while His people not unfrequently are in straits. But love is working on behalf of the beloved ones. The wicked by the very plenty they receive are as oxen fattening for the slaughter, but the loved ones are preserved from evil by the trials through which they pass. Love weighs and measures all things in infinite wisdom to its objects, and when their eyes are anointed with love's eyesalve they discern the love of God in all that comes to them.

Jehovah's love sent redemption to His people. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Herein is love," in its highest and fullest manifestation, "not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

"Nothing brought Him from above,
Nothing but redeeming love."

No motive less than God's infinite love could have reached to this amazing sacrifice.

The love of God is the cause of our spiritual life. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." But for His wondrous love,

"We all should have lived, should have died, too, in sin,
And sunk with the load of our guilt."

Look at what branch of salvation we may, the love of God is stamped upon it. Love pities, pardons, protects, sustains, supplies, succours, cheers, comforts, guards, guides, and will take us safely home. May this love banish all our fears, dry our tears, and create sacred confidence in our spirits.

JEHOVAH'S LOVE ITSELF IS THE RICHEST BLESSING HIS PEOPLE ENJOY. It is the end, as well as the source of salvation. "He hath chosen us in Him, that we should be holy and without blame before Him *in love.*" A drop of the love of God in the heart here gives a foretaste and earnest of heaven hereafter. It is not possible to be other than happy under any circumstances if His love be sensibly realized by us. We have been in circumstances of distress, sorrow, and pain, and our hearts sunk down almost to despair, and He has shed abroad His love; and, without the least change in our circumstances, our souls have danced within us joyfully. Realizing His love, the rack has been as a bed of down to some stretched upon it, and in the very flames the martyrs have sung for joy:

"O, love of God, how sweet thou art!
When shall I find my longing heart
All taken up with thee?"

God's love fully enjoyed is the crown of the bliss of heaven. Here a few drops of love make our cups to overflow, but there we shall enter into its ocean fulness. Our enlarged capacities will be filled to their utmost limit, while the infinite fulness of divine love will encompass us completely. The very atmosphere we shall breathe, and in which we shall

for ever live, will be love. The theme of every song will be the love of God; and every fresh discovery of His love will fire our hearts anew with love to Him, who has so wondrously loved us. Gracious God, shed abroad Thy love in our hearts now by Thy Holy Spirit, and bind us close unto Thyself, for alas! we are prone to wander from Thee, though we know that only in Thee have we rest or peace.

“Lord, take this strange mysterious heart,
And sink it deep in Thine.
There may it lie entombed in love,
Absorbed in conq'ring grace;
From Thy dear bosom never rove,
But dwell in Thy embrace.”

OUR PORTRAIT GALLERY.—No. VII.

THE LATE ADAM DALTON.

IT is needless to say much in reference to our departed brother Dalton, whose portrait we give this month, as we inserted in our June number a concise account of his origin, work, and his going home. It was a pleasure to have the acquaintance of Adam Dalton; he was straightforward, honest, unpretending, yet ever ready to run with the good news of salvation wherever He who had called Him by His grace had a message for him to take. “Old Adam,” as our brother Isaac Ballard so frequently, in his familiar way, called him, was an experimental preacher, and there was frequently a savour and unction about his utterances. He is gone to his long and blissful home, but the Churches of truth in Kent and Essex, as well as friends at Hill-street, Dorset-square, Keppel-street, and numerous other places, together with his family, will miss his cheerful countenance and genial disposition. “He is not dead, but sleepeth.”

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

THINGS NEW AND OLD.—No. VII.

THE OLD AND THE NEW CREATION.

WE often speak of God as the Great Creator, who formed all things and beings by His own unaided power. Create means, as we use the word, to *make something out of nothing*, and this God must have done in the first instance; but the account given in Genesis relates to the *forming* and furnishing of this world which, until then, was utterly waste and void, without any of the life, light, and beauty which we are so accustomed to see in earth, and air, and sky. Darkness covered the deeps of earth and ocean, and all was desolate and drear, and the beginning of a brighter state of things dated from the time when the Spirit of God like a parent bird brooding over the nest moved or fluttered upon the deep, gloomy waters with quickening influence and power, and the mighty word was spoken, “Let there be light,” and the light shone forth, and God saw that it was good. Then gradually the atmosphere was formed, that wonderful “expansion” stretched out like the curtains of a tent

above and around the earth, where the rain-clouds form, those watery treasures that, drawn from the sea at first, and from seas and rivers now, float over our heads so gracefully and harmlessly as a general rule, yet containing so much water that if they suddenly opened they would sweep everything away and drown us all. "He layeth up the deeps in store-houses," "He watereth the hills from His chambers," or upper storeys. He causeth the grass to grow for the cattle and herb for the service of man, the earth is satisfied with the fruit of His works. So God formed the heavens and the earth, and when He had prepared and furnished his habitation He made man to enjoy the beautiful dwelling-place He had got ready for him. While surveying the whole He saw that it was "very good." But sin entered into the world, and death and misery by sin, and though the world itself is still beautiful, sorrow, disease, cruelty, and confusion have spread themselves everywhere over the fair face of God's creation, and this is why we so often hear this earth called a wilderness, not only by Christians, who think of its sins as well as its sorrows, but by worldly people also who, if they do not trouble much about the sin cannot help feeling the disappointments and sorrows of life as they find that—

"The light of other days is faded,
And all its glories past;
For grief, with heavy wing, hath shaded
The joys too bright to last."

And the poet goes on to mourn that though in nature the sun may shine more brightly after the shower of rain, and storm may give place to calm, and while—

"The very ivy on the ruin
In gloom new life displays,
Yet the heart alone sees no renewing
The light of other days."

But there is a new creation and a more glorious one by far than that of the heavens and the earth. A wonderful text reads thus: "If any be in Christ he is a new creature, or a new creation; the old things are passed away and all things are become new!"

A new creation. What a beautiful thought! The old creation has become defiled and spoiled by sin; the new is created in righteousness and true holiness; the old decays and will eventually be destroyed like a worn-out garment, but the new will abide for ever, "world without end."

When John Bunyan wrote his "Holy War," he had conceived the idea that the human soul was like a town in itself, and he represents the town of Mansoul as being a large and very important place, and so it is. How many a battle is fought, how many a defeat is suffered or victory gained in the mind of even a young person or a child, for "he that ruleth his own spirit is better than he that taketh a city," while "he that hath no rule over his spirit is like a city that is broken down and hath no wall" (Prov. xvi. 32 and xxv. 28).

But here we have more than a city. We have, so to speak, a little world in the breast of one person, for the word "creation" is as correct as the more familiar one of creature, and is so translated in other parts of our beautiful old Bible. This opens up a wide field of interest where our thoughts may range with pleasure and profit also. And we shall find there are many points of resemblance between the first formation of our earth and the new forming of a sinner's mind and heart. Before the

Holy Spirit enters with His gracious power, the mind of the best among us is "waste and void" spiritually; darkness, confusion, and death are everywhere. Look at the wise and clever people in the old heathen nations, how they worshipped the most absurd idols, making themselves gods of silver and gold, wood and stone, and were utterly ignorant of all true religion, for to them the great Creator was an "unknown God." The history of mankind after the fall is told by the apostle in (Rom. i.) a few solemn words. They did not like to retain God in their thoughts and affections, as they tried to forget Him, and were only too successful in their attempt. They did forget Him and forsake Him until they got to deny His being altogether, and He gave them over to their own evil ways and wishes.

Then, long afterwards, Jesus the Son of God came, the Great Prophet, to reveal God to us as He had never been revealed before, yet He was by the most of the people rejected and despised. After He had returned to heaven, and His disciples preached the Gospel with the Holy Spirit from above, teaching them what to say, and blessing the word to multitudes who heard it, still Satan managed to get men who hated it to invent another Gospel, which is not really another, but, like a counterfeit sovereign, deceives and robs the inexperienced and the unwary. Popery, with all its abominable falsehoods, has grown out of this false gospel, and, alas! how many have been and still are ruined by it! And in every case the unrenewed mind is waste and dark and empty towards God, but God who commanded light to shine out of darkness, naturally shines in His people's hearts, and the light discovers the ruins and the chaos first of all. But this is only the beginning of that gracious work. Just as literally light was the forerunner of life and beauty, so when the Holy Spirit broods over the dark, dead spirit of a human creature, and when the light of life begins to shine within, it is to beautify and fertilise and bring joy and blessing there.

It is to make "the wilderness glad and to cause the desert to rejoice and blossom as the rose." God's natural creation was a gradual work; one after another He produced the creatures of His power, but did not cease till all was completed. So, says the apostle, "Being confident of this very thing, that He who hath begun a good work *in you* will perform it until the day of Jesus Christ."

To us the most important question is, Has He begun to new create us? Has His light revealed our darkness and misery and made us long for a better state of things? If so, let us ask Him to produce within us all those lovely things, and all those blessed fruits which we read of in the Bible, and sometimes see in the lives of true Christians. Or, if as yet we cannot realise that He has done anything for us, still let us seek Him; He will give His Holy Spirit to those who ask Him, and when we seek Him with our whole heart we shall surely find.

And, then, instead of our tongue being a "world of iniquity," may our speech be gracious, sweet, and beneficial to others; instead of being stumbling-blocks, may we be helpers; and instead of living to ourselves may we live to Him who died and rose again to save sinners, and, we trust, for us.

After the flood was over and Noah offered sacrifices upon the new earth, God smelled a sweet savour of rest. He put His rainbow in the cloud and promised never to drown the world again. So may we, saved

from wrath through Jesus, offer the sacrifices of prayer and praise to Him to whom we owe our all ; and encircled by His love and precious promises, may we walk in newness of life to those fairer scenes where, in a fuller sense than we can now imagine, old things shall all have passed away and all things become new ; we shall be satisfied in His likeness, and in the fullest sense God, beholding the completed work of His saving grace, shall for ever rest in His love, and declare all to be immutably and eternally *very good*. Amen.

“WORKERS TOGETHER WITH HIM.”

A Paper read at the Pastors' Conference, January 31, 1896,

BY PASTOR EBENEZER BEECHER.

“We then, *as workers together with Him*, beseech you also that ye receive not the grace of God in vain.”—2 Cor. vi. 12.

THE subject chosen for discussion this evening is an important one, and of a most interesting nature, fraught with consequences necessitating close attention in order that right conclusions may be arrived at, thereby cautioning or comforting, as the case may be. The R.V. renders the passage thus : “And working together, *with Him*, we entreat also that ye receive not the grace of God in vain,” the difference in the two being very small.

Let us try to look, first, at what our true position is ; second, at what is our business ; and, third, at what is the meaning of the few last words.

1ST.—OUR TRUE POSITION, WHAT IT IS.

All authorities to which I have turned agree in repudiating the idea that we are co-workers *with* God, except Matthew Henry, who says we are co-workers, but *only* as instruments. My own conviction is that the sense of working together as servants employed *by* God is intended in the text, *yet* working together *with* Him for the carrying out of His purposes, in the same sense as the different men employed in erecting a building work together to carry out the design of the architect. Many of these have not the slightest idea of the structure they are helping to raise, others are trying to find out what it is to be ; some are altogether indifferent about it ; yet all are conducing to the one end, the completion of the structure. We do not know all the purposes of God in salvation. The details of the scheme, and the great completed temple are beyond our finite comprehension ; the mysteries of redeeming love and grace must always be beyond us until we “see Him as He is.” Yet He condescends to use us as His servants, having given us a measurable grasp of the glory of His saving work, an abiding interest in it, and an earnest desire to carry out His behest to the best of our ability. “Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, *even* unto the end of the world. Amen.” And if He is with us, as He undoubtedly will be, then all our true work will be done with Him as our companion, our strength, our wisdom, and our all. Every power He has given us will be by Himself consecrated to His glory in His service, and the joy of His

presence and communicated grace will be consciously ours, so that while we, as ministers of His Gospel are unquestionably workers together in His service, we are also accompanied by our beloved Master in all true service in His cause and interest on earth. I maintain, therefore, that we are workers together *with Him*.

2ND.—OUR BUSINESS,

to “beseech,” meaning to persuade, to implore, to entreat. This at once cuts away the platform from the feet of any that try to assume the position of a commander in the Church of Jesus Christ. “One is your Master, even Christ, and all ye are brethren.” The text is not addressed to unconverted sinners, but to professedly regenerated, called, and baptised Christians, who had “passed from death unto life,” and were “translated into the kingdom of God’s dear Son,” and were, in their collective capacity, the visible professing Church of the Lord Jesus Christ. As such it was necessary in order that the name of the Lord Jesus Christ might be glorified before the world, that they should “walk worthy of the vocation wherewith they were called,” and this is incumbent on all professing Christians now, and it is our business as ministers of the Gospel and pastors of Churches, constrained by the love of Christ, to seek the wellbeing of the remainder of the flock, and usurping no authority over them seek to “persuade men,” “praying them in Christ’s stead” to be “reconciled to God,” by which I think is intended God’s order of things as laid down in the New Testament, exhorting them to exercise the grace given to them by “putting off the old man with his deeds,” “and to put on the new man,” to “make their calling and election sure,” and “press toward the mark for the prize of the high calling of God in Christ Jesus;” to “put on the whole armour of God;” to remember “they are not their own,” but “are bought with a price,” and while thus exhorting, endeavouring to lead the way, “walking humbly with our God,” watching for souls, and, in our measure, going before the sheep committed to our care, copying the great and good Shepherd as far as possible in our ministry among them, that they may not receive “the grace of God in vain.”

3RD.—WHAT THE WORDS “RECEIVE NOT THE GRACE OF GOD IN VAIN” MAY MEAN.

Some tell us this is impossible, but if it is so, why are the words here? It is evidently possible, or the Holy Spirit would not have inspired the words. Let us quote a living author on the text: “The grace referred to is therefore not the manifestation of Divine favour to sinners in their lost condition, nor is the salvation of those addressed the object of the exhortation. They were thus appealed to that their outward conduct might be free from inconsistency, that they might ‘walk worthy of the vocation wherewith they were called,’ and thus *manifest* the fruits of grace in their lives. Paul’s meaning is therefore clear. The doctrines of grace conveyed to the mind by the medium of the Gospel may be received in a flippant and prayerless spirit, which will lead to careless and unbecoming conduct, alike discreditable to the person himself, the ministry he attends, and the Church to which he belongs. Such a one is a living stumbling-block.”—*Manual of Faith and Practice*, W. J. Styles.

There are many such stumbling-blocks in the present day, who, holding fast (in their way) the doctrines of grace, fail to practise the

precepts, and instead of "adorning the doctrine of God our Saviour" and "commending it to all men," really prevent others (at least for the time being) from "putting" on the Lord Jesus Christ by public profession, and cause many to question the reality of our "holy faith." At any rate, such is my firm conviction. Nor is this all; the influences of such lives in our Churches are sad beyond description, depressing to every true pastor and member in connection with them, and I fear is the cause of the low state of many of our Churches, the

BARRIER TO TRUE PROGRESS,

and dims the lustre of the Church's light in the world. Assuming that this is so, how sad, and helpless, and hopeless would be the thought of trying to do anything without the dear Master's presence and power. How sweet the consciousness of His companionship in all true service, the remembrance that while He allows us the privilege of serving Him, He accepts the responsibility of all results and cannot fail in carrying out every Divine purpose. The assurance that "He will never leave nor forsake," that He "knoweth them that are His," that He *dwells* with the contrite and humble, and crowns all true effort in His service with success ultimately, and in the meantime cheering us with the "exceeding great and precious promises," enables His true servants to rejoice that they are "workers together *with Him*."

FOOTSTEPS OF THE FLOCK.

By M. A. J.

The object of Christian faith.—Heb. xi. 10.

THE good and gracious of all ages have been united by one common object, interest and hope; and this has proved the distinguishing feature by which they have been recognised—the badge which marked them out to be pilgrims, strangers and sojourners in the world. The nature of their faith is precisely the same, whether in Old Testament or New Testament times. Faith, true and real, ever centres itself upon the Incarnate God-Man. The *Ancients* looked forward to the "fulness of times" when Christ should come. The *Moderns* look back to an accomplished fact. The peculiar experience of Christians in all ages has been much the same—*e.g.*, Abraham was *Divinely* and *effectually* called; that call came from above. It is precisely so in each recipient of Divine grace. God calls us out of the darkness into the light. The Almighty called Abraham from idolatry, from the worship of the sun and the moon into the true worship of the true God.

This call means personal separation. This is seen in the case of Abraham. The Divine call separated him from all his kindred and friends. It is not less in our case—"Come ye out from among them, and be ye separate," &c. In Abraham's case we notice the readiness on his part to render willing obedience. With the call came the power to obey. So in the case of the majority of God's children—they are "made willing in the day of Thy power." So Abraham went out not knowing whither he went, but bowing submissively to the Divine will, he followed *at once* the command. Well would it be for many if they were as willing and as ready to follow the loving command of their Redeemer as the noble patriarch evidently was.

Observe the *personal faith in the promises* of God. Each must believe for himself. Faith is not like riches left by will. Abraham must believe for himself, and Isaac and Jacob must each in their day exercise their faith in God's promises. But while each man stands *alone* as regards his faith, yet it is interesting to note the fact mentioned by the apostle, that "They were fellow-heirs of the same promise." While each man is called upon to exercise faith for himself, there is a fellowship, a unity of heart, a real companionship, a tie which binds them together in the common interests of their fellows. In this we see a common bond of brotherhood. Are we not, as believers, sharers in the faith once delivered, and partakers of the same hope? We share in the common interests of the household of faith, and join in the expectations of the things "laid up" for all who look for His appearing. If we look carefully into the passage of Scripture to which we are directed, we shall note that *it assigns a reason why Abraham regarded himself a stranger*. "He looked for a city." That the Divine promise given included the length and breadth of Palestine we do not for one moment doubt, but to conclude that the promise was limited to that country to which Abraham was called, would be to conclude against reason and revelation. It appears to my mind that the earliest impression upon his mind was the firm belief in a future life. This was no hasty conclusion, no dream, no fleeting phantom, but a gracious reality. Abraham rejoiced to see Christ's day, and may he not rejoice in the full hope of a glorious immortality? We know that Abraham, Isaac, and Jacob died before the literal fulfilment of the great promise; but it is quite clear that they believed the promise would be fulfilled, and through the Redeemer they saw the way to the city. Thus Abraham's faith was far-reaching, and in accordance with his faith we see the noble aspirations of his soul were concentrated upon "the city of God," a city in his estimation surpassing all the magnificent cities of this world. This intense desire of the soul is beautifully expressed in the following words: "They desire a better country, that is, an heavenly." And for this reason they classed themselves as *strangers*, and *sojourners*. Is not this an absorbing desire of many to-day? Not that any right minded man would wish to vacate his post, or in any measure shirk responsibilities resting upon him, but there are moments when like his illustrious predecessors he "desires a better country," when he would gladly lay down the cross and take up the crown.

In the passage before us we cannot help noticing the fulness there seems in the words, "He looked," *i.e.*, the act of expectation which conveys to the mind that Abraham fully realized the distant glory, and caught a faint outline of the city. The eye of his faith penetrated into the unseen. "He looked" as Paul looked, and the great future became real—the house sure, the crown certain and the prize as though already obtained. This enabled him to wait for the realization of his fondly cherished hopes, a waiting described by the apostle: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Such faith could afford to wait, and such faith can endure hardships and privation. It knows and believes that there is a "weight of glory" waiting for them at the end of the journey. So that we may say the clearer our conceptions of the future are the more earnest our life will be here. The stronger our faith in the future life the greater

our activities here. The more real the future, the more intense our zeal in the service of our Lord while here. And finally, in proportion as we believe the records of inspired truth relative to future glory, the more prayerful and the greater will be our relish for the spiritual things of Christ's kingdom while like Abraham we are sojourners, yet, at the same time looking for the beautiful Zion the city of the living God.

(To be continued.)

“FINAL PERSEVERANCE.”

“And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand.”—John x. 28.

By “Final Perseverance” we mean that solid and comforting doctrine that all who are once regenerated by the Holy Spirit, and thereby made sons of God, shall be “kept by the power of God through faith unto salvation,” and notwithstanding whatever may intervene in them or around them, in life or in death, they shall be upheld, and outlive every storm, and finally arrive where Christ has gone to prepare a place for them.

This doctrine is most emphatically set forth throughout God's Word, and especially in the words of our Lord in the above portion (John x. 28), which has been a source of unspeakable joy and encouragement to many of God's dear children ever since it was given. Nevertheless, ere light or comfort can be drawn therefrom, it is absolutely necessary that we be experimentally acquainted with the weighty truths of the context (ver. 27), which form an important connection, not only in showing who they are upon whom this wondrous gift is bestowed (“MY SHEEP”), but also by two distinctive marks of evidence by which they may know and be known:—“They hear My voice, and they follow ME.” So that we do well to accede to the exhortation of the apostle Paul: “Examine yourselves, whether ye be in the faith” (2 Cor. xiii. 5); “If any man have not the Spirit of Christ, he is none of His” (Rom. viii. 9).

“Let us ask the important question,
Brethren, be not too secure,
What it is to be a Christian,
How we may our hearts assure:
Vain is all our best devotion,
If on false foundations built;
True religion's more than notion—
Something must be known and felt.”

The pivot upon which *all* in connection with this subject turns is this: Am I one of Christ's sheep? because He says, “I give unto THEM eternal life,” &c., &c.; and, when He gave utterance to these words, He was speaking to some who, He told plainly, were not of His sheep, and hence were not partakers of this great and everlasting gift. And we do well to note that these very persons were *most religious* in themselves, and boasted great confidence and hope; but their hope had no foundation, for it rested upon their own self-righteousness, which is as filthy rags (Isa. lxiv. 6). And they also made an empty boast of being children of Abraham; but the gift of God is not thus handed down by generation (Rom. ix. 7), but is a gift of free, sovereign, distinguishing grace (Ephes. ii. 8). Neither is this unfounded hope and false peace confined to the

Pharisees in the days of our Lord's humanity, but it is as prominent in the present day and in our own land as ever. Go where we will, we find almost everyone has got *some sort* of a hope with regard to the all-important questions of eternity; but, unless our hope is firmly fixed upon the everlasting Rock and only Foundation, Christ Jesus (1 Cor. iii. 11), and parallel with what God's Word plainly declares (Acts iv. 12), it amounts to nothing more than delusion.

Hopes of heaven are most solemn matters, and should be well tried by the Word of God, for there will come a time when nothing but the pure gold will stand the fiery test, that shall try every man's work, of what sort it is.

“MY HOPE is built on nothing less
Than Jesu's blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesu's name.
On Christ, the solid Rock, I stand,
ALL OTHER GROUND is sinking sand.”

Christ says: “MY sheep hear MY voice.” They may not all hear it in the same way, but they all *hear* it. Saul of Tarsus, on his way to Damascus, was struck to the earth, and heard a voice saying, “Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest” (Acts ix. 4, 5). And Lydia, a seller of purple of the city of Thyatira, whose heart the Lord opened, that she attended unto the things which were spoken of Paul, and was baptized, afterwards entertaining God's servants in her house (Acts xvi. 14). With both Saul and Lydia it was the same voice and the same power that called them from the bondage of sin and Satan into the light and liberty of the Gospel of Jesus Christ; and, though it be through different experiences the sheep of Christ are called, yet are all alike brought to realize, “One thing I know, that, whereas I was blind, now I see” (John ix. 25). Christ also plainly declares:

“MY SHEEP FOLLOW ME,”

and this is a very significant mark of evidence. “Wherefore by their fruits ye shall know them.” “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven” (Matt. vii. 20, 21).

It is lamentable to-day to know that some who profess to be Christ's sheep are found in places where they certainly did not follow Christ into. But, if we are truly the sheep of Christ, we shall be found following Him in paths of holiness and uprightness. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean” (2 Cor. vi. 17). We shall be found following Him into the sanctuary, and into obedience with His commands and communion and fellowship with His saints, with desires to be found engaged in His service and work, and finally He will lead us through the valley of the shadow of death to the realms of everlasting joy and felicity on high.

Christ says: “I give unto them ETERNAL life.” If there were nothing else in God's Word to substantiate the doctrine that “the righteous shall hold on his way,” this *word* would fully uphold it: “I give unto them ETERNAL (or everlasting) life.” It would fail to be eternal life if it could die out, and the term, “falling away from grace,” is a misnomer altogether; for to be a partaker of the grace of God is to be a recipient of the gift of *everlasting* life. And those characters who, after having made

a prominent profession of religion, have given it all up, and, like the dog, turned to their own vomit again (2 Peter ii. 22) never were partakers of the grace of God, and therefore did not fall therefrom, but their religion began and ended with themselves only. But, with the sheep of Christ, the whole work is of God (Eph. ii. 8). "Looking unto Jesus, the Author and Finisher of our faith" (Heb. xii. 2). Hence it is His work, and not theirs, throughout; He not only creates life in them by the regenerating power of the Holy Spirit, but, being the Author *and* FINISHER thereof, upholds and sustains it until it is consummated above. "Your life is hid with Christ in God" (Col. iii. 3). "He that heareth *My word*, and believeth on Him that sent Me, HATH *everlasting life*, and shall not come into condemnation; but is passed from death unto LIFE." They may come into troubles and trials, and meet with foes without and worse within; they may stumble and fall continually: but they shall be eternally upheld and preserved by the God of all grace.

"They may on the main of temptation be tossed,
Their sorrows may swell as the sea;
But none of the ransom'd shall ever be lost,
The righteous shall hold on his way."

The nature of this wondrous gift of eternal life is beautifully set forth in "Bunyan's Pilgrims Progress" where Christian is in the interpreter's house, where he is shown a fire burning under a wall and one representing Satan casting much water thereon, and yet the fire burned brighter and hotter; at which Christian was much amazed, but on being taken round to the other side of the wall he was enabled to better understand the mystery, for there was one representing the Lord Jesus Christ pouring on the oil of grace which can never be quenched. There may be some conflict in the mind in reference to the fact that *all* mankind has an everlasting existence, but here we must not mistake this existence for *life*, as it is just the opposite, for it is eternal DEATH, and death is not annihilation but separation. Hence, the lost will go away unto everlasting death or separation, and the saved unto the fulness of everlasting life or union.

THEY SHALL NEVER PERISH,

because their final perseverance does not depend on themselves but on the Spirit of God, who is a Rock and His work perfect, and it is *not in man* that walketh to direct his steps, but the steps of a good man are *ordered of the Lord*, "He will keep the feet of His saints." David says: "The Lord will perfect that which concerneth me;" and Paul writing to the Church at Phillipi, says: "He which hath begun a good work in you, will perfect it until the day of Jesus Christ." He will never begin to save a soul and leave His work unfinished or suffer it to be frustrated. He will never regenerate any whom He will not bring safely through. No! everyone whom He calls, He will glorify. Christ and His sheep are set forth in Scripture as one body; He the Head and they the members. They are said to be baptized into this one body by one Spirit (1 Cor. xii. 13). There union is so close that the Head and members are together called Christ, for as the body is one and hath many members, and all the members of that one body being many, are one body; so also is Christ (1 Cor. xii. 12). Surely then, final glory is secure to every one who is a member of His body, for without the smallest and weakest member it

would be incomplete. They shall never perish, because He ever liveth to make intercession for them. When Christ was about to leave His disciples He prayed for them that they might be kept from the evil of the world. He prayed that they might be with Him to behold His glory, and He also said, "Neither pray I for these alone, but for them also which shall believe on Me through their word." And surely those for whom Christ prayed shall never be lost, His intercession must secure their continual safety and everlasting glorification.

"With cries and tears He offered up
His humble suit below,
But with authority He asks,
Enthroned in glory now.
For all that come to God by Him,
Salvation He demands,

Points to their names upon His breast,
And shows His wounded hands.

His sweet atoning sacrifice,
Gives sanction to His claim;
Father, I will, that all my saints
Be with me where I am."

They shall never perish; they may lose their joys and comforts, but *they* shall never perish. The life in them shall never be starved out, nor beaten out, nor driven out; *they* may think they shall oftentimes. The devil will tell them so; they may go to their death-bed full of doubts and fears, but they shall never perish. "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, saith the Lord" (Isa. xliii. 2).

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

Neither shall any pluck them out of My hand.

They are in Christ's hand by Divine gift, for when speaking to His Father He said, "All Mine are Thine, and Thine are Mine; Thine they were, and Thou gavest them Me" (John x. 17). Again, Christ says: "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John vi. 39).

"In every state secure, kept by the eternal hand."

Peter was in Christ's hand, and though Satan desired to have him, and was permitted to gain a temporary victory over him, nevertheless, he could never pluck him from the Almighty hand of the Redeemer.

There are those who, with false doctrine, would deceive if it were possible the very elect. There are roaring persecutors who would frighten the sheep and make them turn back; there are scheming tempters and enemies to the Cross of Christ everywhere around them, who would fain drag them to destruction; and then there is our own wicked and deceitful hearts that would pluck us thence, and Satan goeth about as a roaring lion seeking whom he may devour, but none shall pluck them out of Christ's hand.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

“ Yes! I to the end shall endure
 As sure as the earnest is given,
 More happy, but not more secure,
 The glorified spirits in heaven.”

And this precious gift is all of grace, for Christ is first and Christ is last, and Christ is all in all.

“ Bold shall I stand in that great day,
 For who aught to my charge shall lay?
 Fully absolved in Him I am,
 From sin's eternal curse and shame.”

“ Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead ; to an inheritance incorruptible, and undefiled, and that *fadeth* not away, reserved in heaven for you ; who are kept by the power of *God* through faith unto salvation ready to be revealed in the last time ” (1 Pet. i. 3—5).

“ I give unto them *eternal life* and they shall NEVER *perish*, neither shall any pluck them out of *My hand* ” (John x. 28).

H. ACKLAND.

Notting-hill-gate.

THE PEACE AND PROSPERITY OF JERUSALEM.

“ Pray for the peace of Jerusalem; they shall prosper that love thee.”—Psa. cxxii. 7.

PRAYER is the pulse of the new man, which beats for God ; prayer is the opening of the heart to God ; prayer is the cry of faith, the tears of distress, the language of hope, the expression of dependance, the acknowledgment of God's goodness, and the privilege of all who feel their need of Christ. With prayer the quickened sinner enters upon a spiritual state, by prayer he perseveres through the wilderness, and with prayer he expires in the arms of covenant faithfulness, feeling with dying Stephen, but not able to express themselves in words, as some are favoured to do in their lifetime, by faith and hope, “ Lord Jesus, receive my spirit ” (Acts vii. 59). Yes, although some of the redeemed of the Lord may “ through fear of death be all their lifetime subject to bondage,” the Saviour comes to deliver them, which is more from the want of revealed pardon than dread of the article of death. Such tried ones are the children of liberty, and come into the freedom of the sons and daughters of the Lord, and as I have often said in preaching the Gospel, the Saviour was bound for them, bore their sins away, “ In His own body on the tree ” (1 Peter ii. 24), and did bare them away in this world, and they cannot die or fall asleep in doubt, for the dear Redeemer said, “ If the Son therefore makes you free, ye shall be free indeed ” (John viii. 36), and for the comfort of poor, doubting souls, may the Holy Ghost enable you to realise :—

“ If sin be pardoned, I'm secure,
 Death hath no sting beside ;
 The law gave sin its damping power,
 But Christ my ransom died.”

And to encourage prayer it is written, “ The Lord waiteth to be gracious.” The Intercessor now appeareth in the divine presence, and God the Holy Ghost resides in the saints with the promise of the showers of blessings, for saith the Lord, “ And I will make them and the places round about my hill a blessing, and I will cause the shower to come down in its season ; there shall be showers of blessing ” (Ezek. xxxiv. 26), and we have the will of God revealed. “ Thus saith the Lord God,” I will be enquired of by the house of Israel, to do it for them. I will increase them with men like a flock ” (Ezek. xxxvi. 37). In the scripture at the head of this piece we are directed to pray for the peace

of Jerusalem, and encouraged by the fullest assurance of prosperity, and in her prosperity is included our own, as the Lord directed Jeremiah to instruct the people in captivity, and more especially is it true in spirituals—viz., “Seek the peace of the city, for in the peace thereof ye shall have peace” (Jer. xxix. 7), and the Saviour said, “Ask, and it shall be given, seek and ye shall find, knock and it shall be opened unto you.” So may we be enabled to do for the Church of God and ourselves, for the glory of the Triune Jehovah, and with heart and soul feel and sing:—

“My soul shall pray for Zion still,
While life or breath remain;
There my best friend, my kindred dwell,
There God my Saviour reigns.”

J. FLORY.

THE LATE MR. JOSEPH J. COOLER.

It is with deep regret that we record the removal from the sphere of labour to which the Lord had called our brother Cooler, and also from a beloved wife and fond family, in the meridian of life. It is a source of satisfaction, however, to know that he was enabled, in the midst of his daily avocation, to be a Christian; it was—as we once heard him say at Little Alie-street Chapel—through being

“KEPT BY THE POWER OF GOD.”

We always entertained a feeling of love toward him, from the time we heard him preach in old “Jireh,” City-road, from the words, “There is no difference.” It was a sound, experimental discourse.

What brother Cooler was as a minister, a father, a servant, was due to the grace of God. Until the time of his accepting the pastorate at “Zoar,” Tollington-park, he was a member at “Zion,” New Cross, and was for several years secretary of the Strict Baptist Ministers’ Association. We hope in a future number to give some further particulars about him.

The following account of

THE FUNERAL

is supplied by our brother Samuel Banks:—

Tuesday, June 2nd, and Saturday, June 6th, were solemn and memorable days for the family of our late brother Joseph J. Cooler, and also for the Church at “Zoar,” Tollington-park. Our friend, after about sixteen weeks illness, received the summons, and entered into the joy of his Lord on the Tuesday, while a numerous company of sympathizing friends attended at Forest-hill (otherwise “Camberwell”) cemetery on the Saturday reverently to commit his mortal remains to *their* last resting-place. It was a beautiful afternoon from the point of view of the weather, and the grounds telling of brightness and promise and hope, in the midst of sadness, sorrow, and tears. Many of us were already there, to receive the funeral cortège as it arrived, a few minutes before 4.30—the time appointed.

Mr. W. J. Styles conducted the obsequies, in which no hymn was included, not a note being sung throughout.

The chapel was well filled. There were the widow and family of our departed friend; a goodly number of the Church and friends from “Zoar,” Tollington-park (where Mr. Cooler had been pastor nearly two years), and other Churches, as for instance, Mr. and Mrs. Boys and members of their family (“Ebenezer,” Hampstead), and Mr. A. Smith (Eltham). The London Strict Baptist Ministers’ Association was represented by brethren Belcher, Kingston, Brown, Sandell, and Samuel Banks. And also there were some gentlemen present from the firm of the Right Hon. C. T. Ritchie, where Mr. Cooler was engaged for nearly thirty-five years, commencing his labours there when he was twenty-one.

The service in the chapel commenced with the reading of appropriate portions of Scripture by Mr. Styles; Mr. Kingston prayed; Mr. Styles spoke words of comfort to us all; Mr. Belcher led us in prayer.

At the grave Mr. Styles prayed, and gave an address full of Christian tenderness and hope. Mr. Baldwin (who has been supplying the pulpit at "Zoar" during our friend's illness) followed with prayer; another prayer by Mr. Styles and the benediction concluding the solemn proceedings.

Mr. Cooler was fifty five years of age. A letter, which bears testimony to the esteem in which he was held by many of his fellow-clerks, and the high tone of his Christian and moral influence in their midst, has been received from employèes of Messrs. Ritchie; also letters of condolence and sympathy have been received by the family and the Church from the London Strict Baptist Ministers' Association.

S B.

THE PULPIT, THE PRESS, AND THE PEN.

The Hunted Stag, and other Poems. By Esther, 160 pp., cloth, gilt edges. Price 1/7, cloth gilt, bevelled boards, gilt edges, 1/6. London: R. Banks & Son.

This neat little booklet contains several poems suggested by incidents in the life of the authoress. It is devout in spirit, gracious in tone, and emanates from one well taught in the things of God. It is

suitable for a gift book, being daintily got up.

SERMONS. *Pure minds stirred up. Holy waters.* By C. Cornwell. Price 1d. each. London: R. Banks & Son. *The Abrahamic Pilgrimage. Strength and righteousness.* By J. Parnell. Price 1d. each. To be had from the Author, 7, Trigon-road, Clapham-road, S.W. Sound, instructive, edifying.

CONDEMNED TO DIE.

Lines suggested by the solemn and sorrowful circumstance of four fellow-creatures being condemned to be executed on June 9th, at Newgate, in the City of London.

"The soul that sinneth it shall die."

CONDEMNED to die! O awful word
To those who love not Jesu's name;
They who the Gospel oft have heard,
But only to deride and blame.

Condemned to die! to die! what woe!
O Christians, pity such as these!
You, who in Jesus' strength do go,
Striving each day your Lord to please.

Condemned to die! ah, so were you;
We travelled once the downward road,
Till Jesus came His work to do,
And rid us of the dreadful load.

Condemned to die! to sink beneath
Sin's penalty, to depths of gloom;
To die indeed a second death,
Such suffering is the worldling's doom.

Condemned to die! to hear the roar
Of Sinai bursting overhead;
To be shut out from mercy's door, [dead,
Too late! too late! when once you're

Condemned to die! but do you feel
Repentance, for your past sad guilt?
Remember Jesus came to heal.
For such as you His blood was split.

Condemned to die! O sinner list,
Do you desire to know His name?
Are you afraid you will be missed
When Jesus comes on earth again?

Condemned to die! condemned no more,
If longingly your heart is raised;
He'll surely open mercy's door.
While you without remain amazed.

Condemned to die! O what a change,
If you but feel your guilt and sin,
All your concerns He will arrange,
And sweetly bid you enter in.

Condemned to die! 'tis altered now,
Your guilt removed by Jesus' blood;
Enraptured at His feet you bow,
Redeemed back again to God.

NELLIE H.

Woolwich.

A DEPENDING soul will be content with anything if the Lord will but own him, if Christ will but smile and entertain him. This was visible in the returning prodigal (Luke xv. 18, 19). The soul can say, "Lord, let me be anything, so that I may have a being in thy house. Let me but come under Thy roof and I will be content though I have no other usage. The meanest office in Thy house is too good for me, only let me not be shut out of doors."—Clarkson.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Whitsuntide Services.

ALDRINGHAM, SUFFOLK.

THE Sunday-school anniversary of the above place of worship was held on Whit Sunday and Tuesday. W. H. Ranson, of Somersham, preached on the Sunday morning, from the words, "But the Word of God is not bound" (2 Tim. ii. 9), a very appropriate sermon, showing us plainly that there is every encouragement for teachers and workers to labour on in the Master's service. Though tried and bound in the work at times, let us rejoice in knowing that the Word of the Lord is not bound. In the afternoon, recitations and dialogues were well rendered by the children, Mr. Ranson making some timely remarks to the children. A short address followed to children, teachers and parents, from the words, "Be not weary in well doing." Here some of the rich blessings that rests on Sunday-school work, were spoken of. To those that endure, and have the interest of the young at heart, this is the work the Lord blesses, though sometimes it is many years before it becomes manifest. Yet what joy it brings when it is revealed; how it encourages us, and makes us labour on, believing the Lord will prosper us, and bless our labours yet more abundantly. At the evening service our brother made some suitable remarks to young and aged. Monday afternoon the children were presented with their prizes, and enjoyed themselves in various ways on the old common. Tuesday, services of the same character as those of Sunday afternoon and evening by the children, tea being provided for the children and friends, numbering about 200; the weather being all that could be desired. Congregations good at all the services. Special hymns were sung by the children most heartily under the conductorship of our good friends, Messrs. A. and J. Markwell. A small present was made to the superintendent, Mr. W. H. Botwright, for his services during the past seven years: then a few feeling words from our brother Ranson concluded another good anniversary.—J. S. OXBORROW.

BLAKENHAM, SUFFOLK.

"Our fathers, where are they?" is a question often asked, and as often answered. They have done their life's work, and entered into rest; yet, coming down from the days of the sweet singer of Israel, we hear the voice, "One generation shall praise Thy works to another, and shall declare Thy mighty acts." As God hath said, so we find it; many who used to preach God's truth at Blakenham, including brother W.

Houghton, of blessed memory, the originator of the cause, have gone home. The Church is small, but their God is great; to Him they look, and are not confounded. On Whit-Sunday, May 24th, Mr. S. T. Belcher, of Homerton-row, was expected to preach. Several friends have come over from various Churches around, manifesting their practical sympathy with this small cause. In the morning Mr. Belcher preached a very instructive sermon from John xx. 19, 20. Mr. R. C. Bardens preached a melting sermon in the afternoon from the words contained in Jer. xxxiii. 3, a fitting subject for brother Bardens; for not only is he large of stature, but has a large, loving heart. In the evening, again, Mr. Belcher preached a sermon, listened to with much pleasure, from Luke xv. 22. Whit-Monday is ushered in; people are seeking pleasure in all directions; the world allures, nature attracts. Shall we again have a full house at Blakenham? We go and see, and to our joy seats are being placed down the aisle as we enter this calm, quiet house of God. Many have come from Ipswich and other places to wish the cause here God-speed. The service commenced by singing, "Come Thou Fount of every blessing." Mr. Belcher again held forth the "Word of life," while preaching from Lev. xvi. 9, 15, 21. A good number sat down to a well-spread tea. The evening meeting was presided over by Mr. Belcher. After singing and reading, brother J. Garrard, from Stowmarket, led us in prayer. Interesting spiritual addresses were given by brethren C. Sug-gate, E. Haddock, J. Garrard, and the chairman, S. T. Belcher. "All hail the power of Jesus' name," and prayer, brought these happy services to a close. Here is a large field for a hardworking servant of God. May the Lord add His blessing, and grant the little one may become a thousand, and grant that here and elsewhere there may be a shaking among the dry bones, joy and gladness in the heart, a moving of the waters; and, while our hearts rejoice, all the glory will be given to Him to whom alone it is due. Amen.—P. BARRELL.

BRADFIELD-ST. GEORGE.

A fine holiday and the various attractions which always surround us on Whitsuntide in no way detracted from the attendance at our 46th anniversary on Whit Sunday and Monday. In these days of novelty and emotionalism, it is very gratifying to find that in our villages the glorious Gospel of our Lord Jesus Christ is still loved and revered. Our services this year were of special interest, as we have decided to put a new floor in our chapel and to re-seat it. We

believe our position as free Churches of this country has been

DEARLY BOUGHT.
MAY GOD GIVE US
GRACE TO MAINTAIN
THAT POSITION TO THE
GLORY OF HIS GREAT NAME.

On the Sunday, our brother Hazelton, of Wattisham, preached three sermons to a fairly-filled chapel; our beloved brother was helped to preach, and our souls were fed with the bread that cometh down from heaven. On the Monday, our brother, Mr. Northfield, preached in the afternoon a sermon on the blessedness of a place at the Saviour's feet. We felt, "Here at Thy feet it is good to lie." About 120 took tea. The meeting in the evening was of a very hearty nature; our brother Mr. G. Cobb, now living at Bury, read the Scriptures and sought the Lord's presence. Our pastor in his opening address, said, We meet to-day to raise another stone, and say, "Hitherto the Lord hath helped us." We owe our position to God's goodness, love, grace, power, and truth, and through these, by faith, we shall still hold on. The truth of the Gospel of our Lord Jesus is alone that upon which we stand; we have never tried anything new. The power upon which we rest to make the love of Jesus known to one lost is the quickening influence of the Holy Ghost. The Church is purely a spiritual body, receiving her spiritual life from her spiritual Head in the regeneration of all her members. Our sole authority is God's Word; upon these things we stand or fall. Brethren Hazelton, W. Tooke, Jull, and Northfield, spoke of the grace and love of Jesus. We thank God for our brethren; may He very richly bless them. We thank friends who came to help us from Bury, Brochley, Norton, and Rattlesden.

BRAINTREE.

The 32nd anniversary services of Salem, were held on Sunday and Monday, May 24th and 25th, when W. Chisnall, of London, was expected to conduct the services, but our God ordered it otherwise, and in a manner that proved the truth of those sweet lines, "God is too wise to err, and too good to be unkind." Our brother Chisnall sent as a substitute our esteemed friend, S. Banks, of Orpington, Kent, and he proved to be the right man in the right place; three sermons were preached by him on Sunday. The services were continued on Monday, when our brother Banks again preached to a large congregation, the chapel being almost full, friends coming from Colchester, Witham, Sudbury, Haverhill, Halstead, Coggeshall, and over forty from Chelmsford, and our friend Potter and his wife, of London repute. The preaching was indeed grand, containing spiritual good such as God's

children love. Tea was provided; the little company had more friends than were expected, and were almost at their wits' end, but in due course all were served. The evening meeting was presided over by our esteemed friend, Mr. Beach, of Chelmsford. Mr. Wigley, of Colchester, opened the meeting with prayer. Brother S. Banks gave a good stirring address. Brother A. Baker read the report, stating that during the year five had been added to the Church, the congregation had increased, and there was a balance in hand of £10. Mr. Lovelock, of London, spoke of things new and old. After a few remarks from the chairman, Mr. Cottee, of Chelmsford, closed with prayer. During the services a vote of sympathy was sent by telegram to brother Chisnall in his affliction; a reply was received stating that he was improving. The collections were good, more than the preceding year, and on the whole this anniversary has caused the hearts of the little company to go on their way rejoicing, raising to God another Ebenezer.—A. BAKER, Stisted.

CLAPHAM.

On Whit Monday, May 25th, we held special services at Rehoboth, when an encouraging number of friends met in the afternoon. The hymn was sung (553 Denham's), "O come, Thou wounded Lamb of God." Our brother, W. H. Lee, of Bow, read that grand chapter Rom. viii., and gave an able and savoury sermon from Psa. cxxxii. 15. "I will abundantly bless her provision. I will satisfy her poor with bread." Setting forth our blessed Lord Jesus Christ, as the provision of His people and blessing them, and when known and realised by the child of God, he can testify as did Jacob of the "gate of heaven," shewing the electing love of God in calling our souls from a "covenant of works," to the "new covenant of grace," and after being instructed in the knowledge of our poverty and nothingness, we come into the position of "Give me Christ or else I die," and then leading us on until we come to the full fruition of the love of God in the yon brighter world. The evening meeting was presided over by our old friend and helper, Mr. Chas. Lambourne, who read and commented on part of Psalm lxxviii., "Thou hast led captivity captive." Brother Garrod led us to the throne of grace. Brethren Dadswell, T. Carr, W. H. Lee, W. Waite (pastor), and A. H. Wright, gave spiritual and instructive addresses. A well-spent day closed with singing and prayer.—JOSEPH.

CROYDON.

The opening anniversary of our chapel (Salem) was held on Whit Monday. The holding of it on this day was a somewhat unsuccessful experiment, as far as the attendance was concerned, but

our dear brother J. E. Hazelton, of Hill-street, came up in the afternoon with a rich repast of spiritual food, taking for his text David's memorable words, "Although my house," &c. He spoke first upon the surroundings of his text, and then was divinely helped to dive very deep and bring up the rich treasure and soul comforting truth the text contained. Dish after dish our brother set upon the Gospel table; the last dish, "all my desire," was most admirably served up for the little fearing, thinking, desiring ones. We then adjourned to the vestry to the excellent tea our kind sisters had provided. The evening meeting was presided over by our esteemed brother G. F. Gray. After singing and fervent prayer by our aged brother S. Vallery, came his introductory address, and truly it might well be called by the brethren who succeeded him, the keynote of the meeting. Blessed liberty, blessed thoughts expressed and applied to our hearts by the power and influence of the blessed Spirit, gave us to feel our dear brother's prayer was being answered, and his mantle seemed to fall upon the after speakers. Brother Hazelton came forth as full and fresh with gems of precious truth like a vessel wanting vent. Brethren Sandell, Kingston, and Brain were so blessedly led into their subjects, it was hard to break off when time expired. Brother Cullingford observed the time was too far gone for his address, and he wished to give place to the pastor, but felt he must express his gratitude to God for enabling the brethren to give the excellent addresses, especially the chairman's. Not only had he been kind to us, but also rendered valuable help free of charge to several needy causes, whose matters he had taken in hand. The pastor's address, a vote of thanks, "All hail," &c., closed a happy season. Our dear, kind friends from Derby-road, visited us and greatly helped collections.

ELTHAM, KENT.

The anniversary services of the Baptist Meeting-room in the above-named village, were held on Whit Monday, in the Public Hall. We were favoured with excellent attendances, both afternoon and evening, a goodly number of friends from surrounding causes having come to show their sympathy with the struggling little Church. In the afternoon, Mr. E. White, of Woolwich, preached a helpful and instructive discourse, addressed principally to inquirers, on Matt. xvi. 15-17. After the friends had refreshed themselves at a well-furnished tea-table, they re-assembled in the evening for the public meeting. The chair was taken by Mr. J. W. Foreman, of Dacre-park, whose services in that capacity were greatly appreciated. The meeting commenced with singing; reading (Eph. i. 1-17), by the

chairman, and prayer by Mr. Holett, of Dacre-park; after which the chairman called upon Mr. A. Smith, deacon, to give his report for the past twelve months. Brother Smith's statement was of a cheering nature: he reported an encouraging increase in the congregations, and spoke thankfully of God's goodness to the cause, especially in the last few months. Addresses then followed from Messrs. J. Copeland (Croydon), W. H. Jarman (Staines), A. H. Pounds (Bexley), J. J. Smith, E. White, and W. E. Piper. The anniversary was in every way a successful one. The Lord's presence was abundantly realized and the hearts of all were glad.—W. E. PIPER.

HAMPSTEAD.

Our 69th anniversary services were held at Ebenezer, New-end, on Whit Monday. Brother Burbridge preached in the afternoon from Ezek. xv. 6, "And when I passed by," &c. Brother Box, in the evening, expounded unto us the Lord's words recorded in Matt. vii. 7, "Ask and it shall be given you." It was a blessed discourse upon the power of prayer. We all felt that the Lord was in our midst. Our friends desire heartily to thank the many brethren and sisters who honoured us with their presence on our anniversary, and so contributed to make, with the Lord's blessing, one of the most successful gatherings our little cause has witnessed for many years.—J. B.

HOUNSLOW.

At Zoar, on Whit Monday, we had a very pleasant and hospitable gathering. The bedewing influence of the Holy Spirit was felt. Brother Thomas, of Watford, gave words of encouragement to old and young as he drew a comparison between the things of time and sense, and the glory that awaits the redeemed. A goodly number gathered round the tea-tables, and after taking a quiet stroll in the beautiful surroundings, re-assembled for the evening service, when brother Mitchell, of Chadwell-street, in his usual deliberate way, spoke of the blessedness of being under the rule and reign of our ever adorable Lord and Saviour Jesus Christ, as expressed by the poet:

"Let Christ be first, and Christ be last
Let Christ be All in all."

After laying beside the still waters and feeding upon the true Bread from heaven, the friends were enabled to leave refreshed and strengthened to pursue their onward journey. "All hail the power of Jesus' name" to "Miles Lane," brought the very pleasurable day to a close.—A. J.

SAXLINGHAM, NORFOLK.

The friends of this old-established cause of truth celebrated another anniversary on Whit Monday last, when

pastor T. L. Sapey, of Claxton, preached in the morning, and pastor W. Gill, of Norwich, in the afternoon. Both brethren were enabled to handle their subjects well, insisting on the power, person and work of the Holy Ghost as essential to salvation, together with the certainty of His success, concluding by weighty Scriptural exhortations to the exercise of faith and good works in all real believers. There were friends from Norwich, Claxton, Great Yarmouth and Carleton Rode. About 120 sat down to tea, after which brother G. W. Fairhurst (the pastor-elect) presided over a public meeting, supported by brethren J. Muskett, W. Gill, T. L. Sapey, and J. Pook; each gave a short Gospel address. The chairman, in a few well-chosen remarks, referred to the loss by death of brother R. Fordham (many years a deacon at Saxlingham), since last year's anniversary. Six have been added to the Church by baptism, one restored and one received by transfer from a distant Church. He stated this was the best anniversary here for some years past, for which he desired to thank God and the dear friends. Miss Louisa Gill presided at the harmonium, and the singing, which was well sustained, was led by brother W. Reeder, of Zoar Chapel, Norwich. That this cause may flourish is the prayer of—R. F.

SUTTON, NEAR WOODBRIDGE.

On Whit Tuesday, in conjunction with the previous Sunday, services on behalf of the Sabbath-school was held, when the past year's work was brought before those present, and their sympathy solicited. In the afternoon some of the scholars recited portions of Scripture, and sung special hymns; several rewards were given to them, and some kind words from the president, Mr. J. Andrews. Mr. R. C. Bardens (Ipswich), gave an address to scholars, teachers and friends, and expressed his pleasure at seeing so many Bibles and hymn-books among the prizes. He was very earnest and practical in his remarks upon the right use of God's Word. The children and a large number of friends took tea. The evening meeting was presided over by brother J. Andrews (now of Hilper-ton), who read a portion of God's Word, and made a few remarks thereon, followed by Mr. R. C. Bardens (Ipswich), and our brother G. W. Gardner, who has supplied this cause for some time past acceptably. A goodly number gathered together in this out-of-the-way part of Suffolk, to bid farewell to brother J. Andrews before his departure to a new sphere of labour.—"BOURGEOIS."

WALDRINGFIELD.

On Whit Sunday and Monday, Sabbath-school anniversary was held. Two sermons were preached by Mr. J. Andrews (late pastor), who has left the

county, and many were the kind expressions and earnest desires for his future welfare. On Monday afternoon the children recited suitable portions of Scripture, and sung special hymns very creditably. A report was read by the chairman (Mr. Andrews), and several books as prizes were given to the scholars, after which Mr. R. C. Bardens gave an earnest and encouraging address to all those engaged in teaching the youth from God's own Word. After the children had partaken of their tea, about 200 friends sat down. The evening was again presided over by the same servant of God, who asked the divine blessing upon both the Church and school, and Mr. R. C. Bardens spoke of "Forget not all His benefits;" G. W. Keeble on Prov. xii. 1; Mr. Welton alluding to the 25 years he had known the chairman, and taking a few words from one of the epistles, expressed his pleasure at being in their midst, followed by Mr. Meadows (Tunstall), who is now supplying the pulpit, and who is doubtless appreciated in the Master's name. Many felt it to be a very favourable opportunity.—"ONE WHO WAS THERE."

WALTHAM ABBEY.

Whit-Monday was a very enjoyable day in connection with Sunday-school work at Ebenezer. Through circumstances over which they had no control, they needed £7 10s., which led the friends to devote this day to its interests; and though in some there were misgivings, yet it proved a success. In the afternoon, at 3.15, brother J. Chandler, of Prittlewell, preached an interesting and profitable sermon, suited to the occasion, from Isa. xl. 11, the chapel being nearly full. At five tea was served to over one hundred in the schoolroom. At 6.15 a public meeting was held in the chapel. Our esteemed friend and brother, Mr. Wakelin, was in the chair. He gave out the hymn, "Come, let us join our cheerful songs," which was sung to that good old tune, "Nativity," as our Ebenezer friends can sing it. After reading Prov. iii., brother Caplin led in prayer. The chairman spoke to the young people in his usual interesting style on four great men of the Bible—

Solomon.

I saiah.

Nehemiah.

Gideon.

The report followed, which was read by our beloved brother, W. Pallett, jun. (president of Sunday-school Committee), and proved interesting and encouraging, giving the origin of the school. It was evident, as one listened to the success that had attended the school, both numerically and spiritually, the good hand of the Lord had been with them. Many members of the Church to-day were scholars in the school, and some

of them are now teaching what they once were taught. Whatever feeling might exist in any against Sunday-schools, such a report must remove all prejudice. Loving reference was made to the late pastor. Brother J. Everett spoke, giving an encouraging word on behalf of Sunday-school work. Brother J. Chandler followed, after kind reference to Mr. Winters, and based his remarks on Gal. vi. 9. Brother Ash (a former superintendent of the school, still a member of Ebenezer, but has moved from the district) moved the adoption of the report, which he did with much feeling, and touching reference to happy associations with the school and with the late pastor. Brother Humphries, of West Ham-lane, seconded it by saying he felt himself still a Sunday-school scholar, and, after referring to personal experience from a godly mother's prayers, influence, and advice, spoke on Joseph making mention to his brethren of his bones, evidently conveying to their minds that Egypt was not their rest; so, pointing to the hymn-book from which all the hymns had been sung, the tablet in chapel, and monument in cemetery, all spoke to Ebenezer, "Arise and build." Brother Gibbens spoke on the condition and circumstances of the children; with all their so-called innocent prattle and interesting ways, yet under it all was the corrupt nature. We know this from Bible teaching and our own experience, Sympathy toward the children. Some may say, "Only a child," but they have souls, immortal spirits; the teacher sympathises. He asked parents to give their sympathy, and called upon all the members of the Church to give it to children and to the teachers. Brother Nash followed, after speaking of difficulties at Ponder's End, through Ritualism and sensational teaching in various ways, and dwelt on the words, "Let the heart of them that fear the Lord rejoice." After singing, the chairman closed with prayer.—J. P. G.

WANDSWORTH COMMON (CHATHAM-ROAD).

With great thankfulness we have to record a very successful first anniversary of the Sunday-school, which took place on Whit-Sunday, May 24th. Sermons were preached morning and evening by Mr. H. Shepherd, who addressed the children in the afternoon, and presented to them their prizes. Hymns and anthems were well sung, and goodly collections made, so that the little school received a direct impetus to go on, and, by God's blessing, to prosper. The number of scholars has increased since the beginning of the year, from thirty-six to fifty-six at the present time.

WELLINGBORO'.

The Tabernacle Sunday-school anni-

versary services were held on Whit Sunday and Monday, and, being well-attended throughout, proved most successful. On the first-named day Mr. Shepherd preached morning and evening, and gave an address to parents and scholars in the afternoon. On Monday afternoon the preacher was the pastor (Mr. F. G. Burgess), after which a public tea was served to about 120. In the evening, Mr. Shepherd again preached to a good congregation. The annual report, which was of a satisfactory character, was presented by Mr. Burgess, this shewing that the present number of scholars was 174, an increase of 20 on the previous year. The income for the past year had been over £16. The proceeds amounted to over £14, the highest amount received for seven years.

WILLINGHAM.

Services were held here on Whit Monday, when Mr. Reynolds preached afternoon and evening. The chapel is 200 years old; it was nearly full. Mr. J. B. Lamb, a former pastor, announced hymns in the afternoon, and Mr. Favel, deacon of Eden, Cambridge, in the evening. A large number took tea, and there were friends present from Cottenham, Cambridge, Erith, Swavesey, Over, Chatteris, Oakington, &c., among whom were brethren Ward, Reynolds, and Green. Collections good. [We shall refer to this cause again—J. W. B.]

WOOD GREEN.

Park Ridings Chapel celebrated their eighth anniversary of the formation of the Church on Whit-Monday. Mr. Kern, of Ipswich, preached in the afternoon from Zech. xi. 7, and was heard to profit. Tea was served to a goodly number of friends, who came from St. Albans, Fulham, Chadwell-street, &c. The evening meeting was presided over by H. Cooper, Esq., of Soho, who opened the service by the well-known hymn, "How sweet the name of Jesus." The reading was from Psa. cxviii., and supplication was made by pastor H. J. Wileman. Brother W. F. Waller was called upon for his report, which was a verbal one, and a good one. He said there had been many discouragements, but the encouragements had exceeded them. Nine had been added to the Church during the past year. Pastor Holden (Limehouse), in his opening congratulatory remarks, referred to his early connection and intimacy with some of the friends at Wood Green. He based his speech upon the words, "The Lord hath done great things for us, whereof we are glad." Our brother emphasized the important difference there is between being a mere spectator and a partaker of these "great things." Our pastor's brother, Mr. E. W. Flegg, was greatly helped in speaking from the words, "Whose image and superscrip-

tion is this?" All men bear some kind of image. Originally pure, it became marred and obliterated. The super-scription round the man of this world is sin and rebellion. We either bear the image of Satan or the Lord Jesus Christ. Pastor Thomas, of Watford, with his usual vivacity, ably dealt with the precious words, "He leaileth me." Mr. Kern, of Ipswich, said he had a "few crumbs" to give. His text was, "The Lord taketh pleasure in His people"—"I cannot tell how much." He taketh pleasure in their (a) tears, (b) prayers, (c) groans, (d) persons, (e) deliverances, and receives them with pleasure. Brother Fowler (Fulham) spoke from the words, "This sickness is not unto death, but for the glory of God," and referred to our pastor's sickness redounding to God's glory. The pastor, Mr. J. E. Flegg, said it had been a happy day, and he felt greatly cheered by so many friends from far and near. Collections, £7 4s. "Having received help from God, we continue until now." The chairman said he would leave this verse with the friends: "Wait on the Lord, be of good courage, and He shall strengthen thine heart," and then closed by prayer.—P. J. C.

RECOGNITION OF

MR. G. ELNAUGH, AT ZION,
WALTHAMSTOW.

WHIT MONDAY was a red-letter day in the history of the above Church, the occasion being the public recognition of Mr. G. Elnaugh as pastor of the Church. As early as 8 a.m. a goodly number of friends met to commence the day by prayer. At 11 o'clock pastor E. W. Flegg occupied the platform (of the Town Hall, where the services were held), and preached a suitable sermon from the words in Col. i. 27, 28. At 1 o'clock a cold collation was partaken of by a goodly number.

THE AFTERNOON

meeting commenced at 2.30, brother H. Cooper, of Soho, presiding, who read Rom. xii., and called on Mr. G. Elnaugh, of Hill-street (uncle of the pastor) to lead us in prayer.

THE NATURE OF A GOSPEL CHURCH was set forth in a masterly way by pastor J. Box carrying us back to the days of the apostles. We would gladly have given this, but want of space prevents.

THE CHURCH'S REASON

for inviting Mr. Elnaugh to the pastorate was given by Mr. Smith (secretary), who said that Mr. Winch, now pastor of Zion, Chatteris, was engaged to supply, but accepting the call to Chatteris, he sent brother Elnaugh in his stead. The hand of the Lord was so manifest that in a few months 15 were added to the Church. Peace was in their midst.

Firmly believing the Lord had sent brother Elnaugh in their midst the Church gave him an unanimous invite for three months, during which time the congregation increased, and a spirit of love and unity was experienced by all, so that the Church with one voice gave him a call to the pastorate. Hence the present day's services.

Pastor F. C. Holden, after a few suitable and interesting remarks, in a fatherly way asked the newly-chosen pastor to give his

CALL BY GRACE.

Mr. Elnaugh stated that he was born at Haverstock-hill, of godly parents, on March 22nd, 1867. At a very early age he removed to the county of Suffolk, and was taken to Laxfield, and remembered pastor R. E. Sears preaching there, but was still a stranger to God's grace. They removed back to London, and while in the school at Mount Zion, Hill-street, Mr. H. Rowen, who was his teacher, asked one Sunday, What was the name of the cup—that cup which Christ drank up? The words went home to the heart of George Elnaugh, and, passing through many nights of sorrow, he received the words, "Fear not, I have redeemed thee," which gave some comfort, but this was short-lived. Going into Hill-street on "Good Friday," 1884, he felt miserable until the pastor, Mr. G. W. Shepherd, gave out his text, "Go in peace; thy sins, which are many, are all forgiven thee," which was a word of deliverance, for the fetters were all gone, and peace flowed in like a river. About 12 months after he applied for membership, and went before the Church at Hill-street, and was baptized by Mr. G. W. Shepherd on June 28th, 1885.

Mr. Holden having expressed his satisfaction, asked Mr. Elnaugh to give his

CALL TO THE MINISTRY,

who said: Having received the blessing of God in his own soul, he desired to tell it out to others, but no door was opened until one Sunday he was so troubled about it he asked the Lord to send someone to fetch him out, with the result that Mr. Woodrow, being engaged to preach for brother Archer at Acton, but being taken ill, applied to Mr. Burbridge for a substitute, who asked me to take Mr. Woodrow's place. The word "go" came so forcibly that I could not say no. I went trembling, and decided after not to go preaching again. But, being invited to go elsewhere, and feeling it was of the Lord, I asked Him to remove all opposition, and after supplying various causes for three years went to West-end, Tring, and Mr. Winch was at Akeman-street. Meeting in the train at night, I accepted an invitation to go to Walthamstow. Feeling at home, and believing the Lord

had sent me, and seeing signs following, I accepted the pastorate.

Mr. Holden being satisfied, asked Mr. Elnaugh to give an outline of the doctrines he intended to preach and the Church order he intended to observe. These being in accordance with the New Testament, he (Mr. H.) asked the members of the Church present to stand up and ratify the choice, which they cheerfully did. Mr. Holden then joined hands of pastor and deacons, offering, in his fraternal manner, good advice to pastor, deacons, and Church.

Pastor Realf followed with the Ordination prayer. This closed the afternoon's service. About 200 took tea, and

THE EVENING MEETING

commenced at 6.15, pastor R. E. Sears presiding. After reading and prayer by Mr. Britton, of Wilton-square, pastor J. H. Lynn gave the charge to the pastor, basing his remarks on the words, "Study to show thyself a workman approved of God."

Pastor Realf addressed the meeting from the words, "Christ in you the hope of glory, whom we preach."

Pastor E. Marsh gave the charge to the Church from the words, "Be perfect, be of good comfort, be of one mind."

Brother Chilvers urged the friends to fervent prayer.

Brother Bond spoke fervently from "Grace be with you."

Brother Langford earnestly desired God to be with pastor and people.

Pastor Elnaugh thanked all for their kind feeling, good advice, and the help afforded, and said collections were over £10. After the doxology,

Brother Sears closed with prayer. Thus ended one the happiest days at Zion, Walthamstow, long to be remembered.—ONE WHO WAS THERE.

CLAXTON, NORFOLK.—May 10, the 146th anniversary was commemorated by Mr. John Hazelton, of Wattisham, preaching three sermons; the preacher was at happy liberty, and the people profited; the Holy Spirit's influence was sought, and His presence realised by many. It was a good day. Since Mr. Sapey's pastorate of three years, the membership has more than doubled. There are three mission stations connected with Claxton, which the pastor visits. Prayer-meetings are held on Wednesday evenings and between the services on Sundays. The people here have warm hearts but weak pockets, hence, a debt of £12 for necessary repairs is a burden.—J. C.

NORWICH.—Anniversary of Sunday-school at Orford-hill on May 11th was a pleasing opportunity to many. The pastor, in his usual cheerful manner,

welcomed lovers of truth, and, as a stalwart champion of civil and religious liberty and defender of the faith, gave words of encouragement. Brethren Bullimore, Bennett, Sapey, Northfield, and others took part.—ONE WHO HEARD ABOUT IT.

AYLESBURY (WALTON-STREET).—

The pastor's third anniversary was held on Lord's-day, May 31st. Sermons were preached by the pastor, D. Witton, in the morning from Phil. ii. 16, and in the evening from 2 Cor. iv. 5 and v. 14. Good congregations were present at both services, and on Thursday, June 4th, pastor P. Reynolds preached two most soul-cheering and God-glorifying sermons. A large number of friends came from London, Penn, Wycombe, Bicester, and other places. This proved the most successful of the pastor's anniversaries. There was much sympathy shown to both pastor and people, and many expressions of "God bless you." We feel encouraged to press on in the dear Master's service, trusting to His faithful promise, "I will never leave thee." We desire to give the divine Lord all the praise for what has been done for His dear people at Aylesbury. And, although there is a debt of about £500 on the new building, the friends do not lose heart, but are holding special prayer-meetings that the dear Lord will influence some, to whom He has entrusted this world's goods, to help to clear off this debt; and we feel sure He will answer the earnest prayers of our brethren and sisters, as He has heard and answered our prayers in the past. For the Lord has been so good to us as a Church till now, and we thank our ever-blessed Lord, and take courage.

ANNUAL GATHERINGS OF THE SUFFOLK AND NORFOLK ASSOCIATION OF STRICT BAPTIST CHURCHES.

PROFITABLE, PROSPEROUS, PEACEFUL.

By our Suffolk Correspondent.

HOXNE, SUFFOLK.

WORDS are a very poor, inadequate means to express happy seasons, especially when attempting to describe the joy felt at the annual gatherings of the Norfolk and Suffolk Association meetings.

These gatherings took place this year at Hoxne, near Eye, on June 3rd and 4th. The fine weather, beautiful scenery around, birds singing overhead, the many friendly greetings and kindly salutations, apart from the services, did much to increase our pleasure and enhance our joy. Many were missing who used to meet with us on former occasions; we missed among others the genial face of Mr. J. W. Banks, whose heart is ever warm toward the interest of Zion and

her King; and what a blank to many hearts is the absence of the venerable Stoke Ash pastor,

MR. CHARLES HILL, at these gatherings. But not the least pleasing feature, while we deplored the absence of some, was to see several young brethren, who met with us for the first time at Hoxne.

The ministerial brethren present from London were R. E. Sears (whose face and voice is ever welcome in dear old Suffolk), R. Mutimer (Brentford), and J. McKee (supplying at Little Alie-street). Other London Churches were represented by brethren Howard (Limehouse), Applegate (Chadwell-street), Cooper and Deane (Wandsworth), Newman (Meyrick-road), S. G. Ince (Alie-street), and Mr. J. W. Sears, from Cambridge. We also had the privilege of welcoming three good ministerial brethren from Cambs., viz., J. Jull (Eden chapel, Cambridge), B. J. Northfield (March), and H. M. Winch (Chatteris).

There were also present, S. K. Bland, Secretary to the Association, Glasgow (Tunstall), Dixon (Bradfield-St. George), A. Morling (Hadleigh), W. Tooke (Bury-St. Edmunds), H. D. Tooke (Grundisburgh), Evans (Rattlesden), Gill (Norwich), S. Haddock (Occold), Sapey (Claxton), Dennee (Hoxne), Jarrard (Shelfanger), Bowtell (Bungay), A. K. Davidson (Colchester), L. H. Colls (Tring), J. R. Debnam (Horham), J. Hazelton (Wattisham), D. Dickerson (Mendlesham), Saunders (Stowmarket), Ward (Laxfield), Ranson (Somersham), Bennett (Lowestoft), Lockwood (Cransford), Berry (Halesworth), Kern (Ipswich); also C. Broome, Leggett, and Ling (Ipswich), A. Knell (Ringshall), E. Haddock (Needham Market), and Beddingfield (Beccles).

On the morning of June 3rd, by 10.30 a.m., a goodly number had assembled within the tent for worship. Special hymns were provided. The service commenced by singing,

"Let us with a glad some mind
Praise the Lord, for He is kind."

Romans xii. was read, and brother J. Garrard, deacon of the Stowmarket Church, implored the divine blessing.

The Moderator, Mr. W. H. Ranson, then proceeded to give his address, basing his remarks on the words, "Go forward." Another hymn, and the articles of the Association read by brother Dixon. Abstract of letters from the Churches were read by Mr. S. K. Bland, we joined in singing a hymn of praise, and Mr. Evans pronounced the benediction.

Luncheon was served in a marquee, to which a goodly number adjourned.

The afternoon service commenced by singing, and Mr. J. R. Debnam, of Horham, read and implored the divine blessing. Mr. R. Mutimer, of Brentford,

formerly of Welby, Suffolk, announced his text, Isa. xxxiii. 17, and portrayed to us some of the beauty seen in our lovely Lord.

Hymn 20 was given out by Mr. R. E. Sears; Mr. J. W. Sears closed by prayer.

While the afternoon service was going on in the tent, the ministers and messengers assembled for worship and conduct of business in the chapel, where among other things a vote of condolence was passed by those assembled to the editor of the E. V. & G. H.

The evening service commenced by singing, and brother H. M. Winch read Col. i. Mr. B. J. Northfield sweetly implored the divine blessing. A hymn followed. Mr. J. Jull, of Cambridge, then announced his text, Col. i. 28, 29. We listened with pleasure, as our brother, whose manner is calm, dignified, and genial, his matter choice, weighty, and good, extolled the Christ that Paul preached. Singing and the benediction brought the first day's services to a close.

All those who needed beds were accommodated and hospitably entertained by Hoxne friends.

SECOND DAY.

June 4th dawns, a smart shower falls upon the thirsty earth, causing nature to silently echo back her thanks to God. Inside the tent many gathered at the early hour of six, for worship. On the outside of the canvas the rain fell; inside prayer arose from eleven brethren audibly, and silently from many brothers and sisters, that showers of blessing might rest upon Zion. At the close of the service, having had a rich spiritual breakfast, we now adjourned to the provision tent for a natural breakfast.

At 9.30, another prayer-meeting was held, when several ministerial brethren implored the divine blessing—viz., Knell, of Ringshall; Lockwood, of Cransford; Winch, of Chatteris; Hazelton, of Wattisham; and Sapey, of Claxton. At this service the large tent was filled to overflowing, yet still the people kept coming.

At 10.30, the time for commencing the third morning service, many were unable to sit down. Hymn 34 was sung. Mr. Kern, of Ipswich, read, and in pathetic strains implored the divine blessing. Mr. Morling, of Hadleigh, preached to us from Acts xix. 2: our brother's discourse was full of practical suggestions, which will, we trust, bear fruit in the lives of many who listened to it.

THE EDUCATION BILL.

Before this service ended, a resolution was unanimously passed by the immense concourse which thronged and surrounded the capacious tent, protesting against the Education Bill now before Parliament.

The doxology was heartily sung, and the benediction, pronounced by Mr. A. Morling, closed the morning's service.

After luncheon, a very large gathering assembled. Hymn No. 1, was sung. Mr. R. E. Sears read Rev. v. Mr. W. Tooke sweetly led us to the mercy-seat. Mr. McKee gave out hymn No. 14, and Mr. A. J. Ward, of Laxfield, showed to us the way of salvation, while preaching from John i. 29.

Votes of thanks were then accorded to all those who had worked so hard to make everyone comfortable. The usual closing hymn at these services, commencing "Blest be the tie that binds," was announced by Mr. Dennee, and heartily sung to the proper tune, "Glasgow."

At all the services, Miss Theobald ably presided at the organ.

Mr. J. W. Dennee, pastor of Hoxne, brought these interesting services to a close by prayer.

May the Lord add His blessing, and grant that through these gatherings at Hoxne glory may redound to His name. Seeing such a large concourse of people, the question arose to the mind, "What is the centre of attraction?" Not worldly pleasures, not a display of the works of art and science; novelty and curiosity may attract some, but may we not hope that the majority met at Hoxne to

WORSHIP GOD.

Attracted by love to the Gospel and the Christ of the Gospel, we rejoice that,

"Jesus SHALL reign where'er the sun
Does his successive journeys run," &c.

"Our vows, our prayers, we now present
Before Thy throne of grace.
God of our fathers, be the God
Of their succeeding race."

Grant Thy blessing, O Lord, for Christ's sake. Amen.—P. BARRELL.

[We hope to furnish some statistics and other particulars in respect to this time-honoured institution, next month.—J. W. B.]

COLCHESTER.—St. John's-green Baptist Sunday-school anniversary services were held on Sunday and Monday, May 31st and June 1st. Mr. S. Banks, of Orpington, Kent, preached two excellent sermons morning and evening to good congregations; many of the hearers testified that they felt it sweet to be there, to be reminded of God's goodness to His people through all ages. Pastor Davidson, who is of mature age, and has had much experience, felt that God was indeed speaking through the man. In the afternoon Mr. Banks addressed the scholars, teachers, and friends. The services were continued on Monday, when a public meeting, preceded by a tea, was held. Mr. Davidson, as pastor of the Church and president of the school, presided. After prayer, and the reading of God's Word, Mr. Wigley gave a good report, stating

that two scholars had joined the Church, and two teachers had been added to the staff. The amount collected in the missionary boxes doubled that of the previous year; this is very encouraging, as part of this goes to the Strict Baptist Missions. Addresses were then given by Messrs. A. Baker, T. Bruce, and E. Thorington. Special hymns were well rendered throughout by the teachers, scholars, and friends, through the able tuition of Mr. List. It gladdens my heart to be able to state that this event proved such a success. Collection, £5 17s. 6d., showing an increase upon last year. May this cause have not only an increase in finances, but in numbers and in grace, is the desire of—A. BAKER (Stisted).

FAREWELL SERVICES AND PRESENTATION TO MR. JAMES CLARK ON LEAVING ST. NEOT'S.

FAREWELL sermons were preached by our late much beloved pastor, Mr. James Clark, at St. Neot's, on Lord's-day, May 31st, to very excellent congregations. Prior to announcing his text in the morning he, in a very feeling and touching manner, acknowledged the expression of kindness he had received that morning from the friends, in the shape of a purse of money as an expression of the high esteem in which he is held by them.

Mr. Clark thanked the friends most heartily for this tangible proof of their affection for him, and said that the feeling which prompted this gift he valued beyond price.

Mr. Clark then delivered an excellent and instructive discourse from the former part of Col. iii. 16, and in the evening a most weighty and suitable sermon to a large and attentive congregation from Gen. ix. 16. Mr. Clark stating that he desired to preach his last sermon from the same text he was led to speak from 14 years ago on the occasion of his first occupying the pulpit in that place. This sermon will long be remembered by many who listened to it, and who testified it was one of the most sovoury they had been privileged to hear from his lips.

To say that the friends deeply regret parting with their much esteemed pastor, falls very short of giving full expression to the love and respect in which he is held by them, and the deep sorrow they feel in losing a ministry which, by God's blessing, has been made invaluable to their souls. Mr. Clark carries with him the warmest affection and kindest feelings of a host of friends, and he assured them they would ever have a place in the tenderest feelings of his heart, and would be remembered by him in his every prayer, and he sincerely hoped when their earthly pilgrimage here closed, they might all be privileged

to meet in that land, "Where the congregation will ne'er break up, and the meeting have no end."—JONATHAN.

BUCKS. AND SURROUNDING COUNTIES STRICT BAPTIST ASSOCIATION.

THE half-yearly meeting in connection with the above Association was held in the Prestwood Baptist Chapel, on Monday, April 27th, and was one of the most successful in the history of the Association in every respect. Many friends from surrounding Churches gathered, especially from Wooburn, J. Dullely bringing a large brake-load. The usual business meeting commenced at twelve o'clock, the following brethren being present:—D. Witton (Aylesbury), president; J. Dullely (Wooburn), secretary; C. Jones (Wycombe), treasurer. Committee and delegates: Messrs. Maunders, Tilbury, Chapman, Dearing, Markham, Wild, Ives, Baker, Groom and Palmer.

The minutes of the last meeting having been read and confirmed, the balance sheet and secretary's report was submitted. On the proposition of J. Dullely, the name of the Association was altered from "The Bucks, Berks, Herts, and Oxon," to the "Bucks and Surrounding Counties Strict Baptist Association." The officers for the ensuing year were appointed, a cold collation was served, and in the afternoon a good Gospel sermon was preached by H. T. Chilvers, of Keppel-street, London, from Psal. cxv. 12. A public tea was afterwards provided, to which a full house sat down, and which our friends provided in a very nice way.

A public meeting was held in the evening, president D. Witton in the chair, at which there was a good and full attendance. The chairman, on behalf of the Association, gave a very hearty welcome to brother Jones, of New Cross, and brother Cornwell, of Brixton Tabernacle, delegates from the Metropolitan Association, this being a new feature in our meetings, and for which we were most thankful. The meeting was most ably addressed by brethren Jones, Cornwell, Chilvers, and Colls (of Tring).

Brother Jones expressed the pleasure it gave him to greet the members of that Association that day. It had been said that their Association was but a baby, but he heartily hoped it might develop and grow like a cedar in Lebanon. He said there were two things he wished to call their attention to. The first was the fulness of Christ. Having spoken of the redemptive work of Christ, he went on to speak of the fulness as displayed in the Christian experience, and the Church receiving all its fulness from Christ. As an Association, they must not be discouraged

because difficulties cropped up; that might not be pleasant, but at such times they should drink deeper into the fulness of Christ, and therefore he would urge them to look to Christ for all needed help.

Brother Cornwell thanked the Association for the kindly welcome extended to them. He had come to greet them in the name of the Lord, and in the name of the Metropolitan Association. There must be real union if they wanted progress. He considered the time was come when there should be a general associating of Baptist Churches, in order to get legislation. Many advantages were being wrenched from them as a body because they were not strong enough or united enough to protest.

Brother Chilvers followed with an appropriate address based on the words, "It is not by might nor by power, but by My Spirit, saith the Lord." In the present day men said there was a power in eloquence, and doubtless there was, to move the feelings of the people for a time. But we wanted a lasting power—the power of God, which could only be obtained by the Spirit of God; and from this source the spirit of prayer, the spirit of love, and the spirit of light, all of which were so necessary, might be obtained. He hoped that they, as an Association, might stand and grow in the name of the Lord. The friends from London having now to leave, it was proposed by Mr. J. Dullely, seconded by Mr. G. Ives, and carried, that the best thanks of the Association be conveyed to the Metropolitan Association for their kindness in sending representatives to that meeting.

The chairman emphasized the remarks of brother Cornwell on legislation, and referred to the new "Education Bill" now put forward, and thought it was time we, as Baptists and Nonconformists, ought to protest against it; and Mr. Dullely proposed, and Mr. W. Feasy seconded, the following protest, which was carried:—

The Bucks and Surrounding Counties Strict Baptist Association, meeting at Prestwood Baptist Chapel, do hereby protest against the new Education Bill, as dangerous to the peace of the community, as well as to religious liberty and equality; and this Association calls on all the Churches to do all they can legitimately to prevent this Bill becoming law.

Brother Colls, of Tring, spoke very nicely of the pleasure it gave him to be among them, and he hoped to join them as an Association. He thoroughly sympathized with them in their work, and heartily congratulated them on their efforts, and hoped that God would abundantly bless them. He was much pleased with the spirit of the report, as read by their secretary; and, if that spirit was carried out by them all, He felt sure God's blessing would follow.

A hearty vote of thanks was moved by J. Dulley, and seconded by F. Tilbury, to the Prestwood Church, for the way they had entertained them that day. Brother Groom suitably responded.

WEST HAM-LANE.—The 23rd anniversary of the Sunday-school was held on Tuesday, June 9th. Special sermons were preached on the preceding Lord's-day by the pastor, Mr. W. J. Humphreys. Brother John Updale occupied the chair on Tuesday evening. There was a good attendance, and it was felt to be a very happy time. The secretary, Mr. Oakey, read his report, which was very encouraging, and full of hope for the future. It was felt there had been a revival, both in spirituality and service, with the advent of our pastor, a very bright feature of the report being the record of eight scholars being added to the Church by baptism during the year. Mr. Thomas, of Watford, gave a very interesting address to the children. He spoke of his personal knowledge of our pastor, and that he had been the happy means of introducing him to the ministry. Mr. E. Marsh said our greatest plea for an existence as a denomination was that we might teach the distinguishing truths of the Gospel to the children. The chairman, in his address, said for years he had been anxious for the future of the Church: but now God was sending them young men, and brother Humphreys was the first pastor the Church had been able to exclusively support: he felt the Lord was indeed blessing them. The pastor had the very pleasing duty of presenting the school with photos of Messrs. Upsdale and Oakey, in oak frames, a gift from the teachers, and said that both superintendent and secretary were worthy of the honour given them, and hoped that, as the pictures were seen hanging upon the walls of the school, the good brethren would not be forgotten by future generations. After a few words from Mr. Dickson, the meeting closed with prayer and singing by the children. We are glad to report that the debit balance owing to the treasurer was wiped out.—A. T. H.

NOTTING-HILL-GATE (BETHESDA).

—The 30th anniversary of the formation of the above cause of truth was held Sunday, April 12th, and the following Tuesday. Our brother Carr preached on the Lord's-day, and was greatly enjoyed by all. Brother Jones, of New-cross, preached on Tuesday afternoon, from Psalm xlvi. 5 (latter part); not being well, however, he was obliged to leave his post, but brother Chilvers kindly supplied the vacancy, and continued the same subject. The evening meeting was presided over by Mr. Goodley, of Hill-street, who read Psalms cxxxii, and

cxxxiii., and brother Withers prayed. Brother Oxborrow gave an encouraging report for the past year. Special mention was made of the great goodness of our God to us, since the resignation of our late pastor last July, but that we were again prayerfully and earnestly seeking another of His hand. Brother Chilvers addressed the meeting on "The blessedness of our salvation;" brother Chisnall, "The power and greatness of God;" brother Jones, "The strength of that building which is founded on the Rock, even Christ Jesus;" brother Sears "The blessedness of the work of Christ on behalf of His people." Brother Spire engaged in prayer, and the chairman pronounced the benediction. Thus closed, we trust, a happy and profitable anniversary day.—H. G. D.

HOMERTON ROW.—Encouraging services were held in connection with the 53rd anniversary of the Sunday-school, on Lord's-day, May 31st. In the morning Mr. W. Jeyes Styles preached an instructive sermon from the words in Exod. ii. 9, and spoke of The Ministry, the Employer, the Renumeration. In the afternoon a special service was held for the children, at which our brother, Mr. H. T. Chilvers addressed the school from the words in Psalm li. 7. The address was given in an earnest and helpful manner, illustrated from the speaker's own experience. In the evening our pastor preached, the text being Luke xviii. 16, 17. In a simple and yet forcible way he defined the kingdom of God and the evidences of being in the kingdom. On Tuesday, June 2nd the services were continued at an evening meeting, Mr. J. Haines presiding. The Secretary was favoured in being able to present a most encouraging report. During the past year the school had increased in a marked degree, and further than that ten precious souls had been added to the Church from the school. Mr. J. Box in moving the adoption of the report said that the teachers had been sowing during the past year, but by the mercy of God they had also reaped. Mr. A. Steel seconded the adoption of the report, and spoke from Gen. xxxiii. 5, speaking of the solemn charge committed to the Sunday-school teacher. Mr. Crook exhorted the teachers to faithfulness in well-doing from the words in Eccles. xi. 6. Mr. Shepherd spoke solemnly from Eph. vi. 24, reminding us that, "The day is coming when every man's work shall be tried of what sort it is." Our pastor in "Gathering up the fragments" spoke of our indebtedness to God for all He had done, and of the "oil of grace," which had lubricated Church and school and had kept them united. Special hymns were sung by the children, and during the meeting a letter was read

from our dear brother Ernest Booth, now in India. The collections realised £9 5s. God's presence was realised, and prayer by the chairman concluded a most enjoyable evening.—S. B. CAPLIN.

RECOGNITION OF MR. J. W. HUMPHREYS AT WEST HAM LANE. ON Tuesday, June 16, very interesting services were held in this well-known sanctuary, when friends flocked in from most of the suburban Churches and many parts of the country. Notwithstanding the excessive heat, the chapel was crowded in the afternoon at the time for commencing the service, which began (under the presidency of Thomas Glover, Esq., of Tring) by singing, "God moves in a mysterious way."

Brother E. Langford read the Scriptures, and Mr. W. Humphreys, the worthy father of the newly-chosen pastor, sought the Lord's blessing to rest on his beloved son and the services of the day.

Pastors Holden, Marsh, Belcher (Homerton), Bond (near neighbours), Jones (New Cross), Thomas (Watford), Colls (Tring), Clark (Wandsworth), and others took part.

The evening meeting was held in the large iron building at back of Conference Hall (kindly lent for the occasion), which was crowded.

We intend (D.V.) giving a portrait next month of our young brother Humphreys, and of his call by grace, to the ministry, &c., &c. We cannot give more now.

LIMEHOUSE (ELIM).—The 13th anniversary of laying the memorial stones of this chapel was held on Tuesday, May 19th. Mr. White, of Woolwich, preached a much appreciated sermon in the afternoon. Our dear friend and neighbour Mr. J. Haines, of Homerton-row, presided in the evening, and spiritual addresses were delivered by Messrs. Noyes, Lee, Dadswell, Shepherd, Pounds, and Parnell. Mr. Lovelock opened, and Mr. W. Webb closed the meeting with prayer. The attendance through illness and other causes was not so good as usual, but those present were favoured with a feast of fat things. Many of the older members looked back to the day when the stones were laid with sorrow and with joy. With sorrow because so many dear and helpful brethren and sisters who were present then, had been called away to join the Church above to our loss, though to their gain, and joy because of the evident presence and blessing of the Lord on that memorable occasion, and at the opening of the chapel in the following October, and many subsequent occasions. It was also a cause of joy that the pastor, most of the deacons and so many of the people had been spared so long, and that others had come in to fill the vacancies death

had caused, so that we can say now as we said thirteen years ago, "The Lord hath done great things for us whereof we are glad."—GEO. TURNER.

BRIGHTON.—The 45th anniversary of the "Ebenezer" Sunday-schools, Richmond-street, was held on Sunday and Tuesday, May 17th and 19th. On Sunday the pastor, Mr. S. Gray, preached morning and evening, and gave an address in the afternoon. Special hymns were sung by the scholars, and collections taken on behalf of the school. On Tuesday, about 150 took tea in the large school room, followed by a public meeting, the pastor presiding. The report, read by the secretary, was of an encouraging nature, and strongly condemned the Government Education Bill as endowing sacerdotalism, and appealed to every Bible-loving Sunday-school teacher to sound an alarm. The number of scholars is 398 and 37 teachers; three scholars and one teacher joined the Church during the year. The entire school had been thoroughly renovated, partly by voluntary labour. An anonymous donor had given a clock to the young women's class-room, and six scarves for the poorest infants. Four books had been given to the library, which has now 1,200 volumes and about £7 in hand. Nearly £23 had been contributed by the scholars to the Mission Fund and D. V. Swamidas, the missionary. All the funds show a balance in hand. After three years devoted work, Mr. D. R. Smith and F. Cozens, the superintendent and secretary, had retired from office, being succeeded by Mr. S. Botting and T. A. Gurr. The report concluded with thanks to helpers and a request for renewed support. Addresses were given by the pastor, superintendent, and Mr. C. Brooks, a former scholar. Recitations were given by seven scholars, and 48 books were presented to those who had gained the largest number of marks, Bertha Room and Joseph Brooks tying for first place with the highest possible number. Special pieces were sung by the scholars in a manner that reflected great credit on the conductor, Mr. E. H. Elliott, and Mr. E. Room, the accompanist. A successful gathering closed with the benediction.—T. A. G.

HORNSEY RISE (ELTHORNE-ROAD).—Our privilege is again to record the Lord's goodness at the Sunday-school anniversary services. On Sunday morning, May 10th, Mr. E. Gentle preached from the words of Joshua: "Ye have not passed this way heretofore;" and in the evening from 1 Cor. xv. 33, 34. On the following Thursday evening the public meeting was held, Mr. Gentle in the chair, who read Psa. xxvii., and our senior deacon offered prayer. The chairman in opening remarked that the

essential qualifications for a Sunday-school teacher was love to Jesus and love to souls, and recommended the teachers to make the reading of the Word interesting to the scholars by verbal illustration. The annual report was read by the superintendent, which indicated blessing and increase; the balance-sheet also was satisfactory. Eleven scholars creditably recited their pieces, the subjects of which were commended by those present, and suitable reward books were distributed. Mr. J. E. Flegg addressed us from "These little ones," referring to the little ones of the Bible, the little ones of Zion, and the little ones present. Mr. W. West spoke from "My fruit is better than gold," and exhorted to diligent reading of the Word, and to punctuality and perseverance. Special hymns from sheet No. 7 (Banks) enlivened the meeting at intervals. There were good attendances of scholars, teachers and friends, and good collections were made for school funds and annual excursion. Our motto was: "Let us not be weary in well doing, for in due season we shall reap if we faint not." Amen.—H. G.

IPSWICH (ZOAR).—Services in celebration of the 55th anniversary were held on Lord's-day, May 17th. Mr. S. T. Belcher, of Homerton-row, preached three excellent sermons. The services were well attended and the collections good, exceeding our expectations. Oh, that unbelief, what distress it brings! how dishonouring to the Lord! We hope and pray that the seed sown will spring up and bear fruit to the honour and glory of our Lord.—J. W.

CHATTERIS (ZION).—Anniversary services were held on Lord's-day, May 17th, when Mr. A. B. Hall, who formerly was pastor here for seven and a-half years, preached in the morning on "Divine mercy and divine leadings," and in the evening, "Sin, and its remedy." There were large congregations, and especially in the evening, when the commodious chapel was full. On the following Wednesday Mr. Lambourne, of Warboys, preached a very excellent sermon on the Lord's people as the citizens of Zion. He was nicely led out in describing the features of the life of God in the soul. The evening meeting was provided over by the pastor, Mr. M. Winch. Mr. Nichol engaged in prayer. Mr. Northfield gave a very helpful address from "These days should be remembered." Mr. Lambourne spoke from "Walk about Zion," in which he very nicely showed the safety and security of God's people. Mr. Hall gave a very encouraging address from "David encouraged himself in the Lord His God." The pastor, Mr. Winch, made some soul-stirring remarks

on Jacob prevailing with God, the power of prayer. The anniversary was a very successful one, and came to a close with an earnest desire for the best of blessings to rest on the young pastor and his people.

RECOGNITION OF MR. GUY, AT ZOAR, GRAVESEND.

BY OUR LOCAL CORRESPONDENT.

On Wednesday, June 17, 1896, meetings were held at Zoar Chapel, Gravesend, to recognise or welcome Mr. Guy, of Brighton, as the pastor of the Church there.

In the afternoon nearly every seat was occupied by friends, who came to hear Mr. Philip Reynolds, of Highbury, preach a sermon, in his usual vigorous style, on the two first verses of Psa. lxxvii. This was listened to with rapt attention.

In the evening the chapel was crowded, when John Piggot, Esq., took the chair. After singing "Glorious things of thee are spoken," from sheets specially printed for the occasion, and after reading and prayer, the chairman founded his opening address on the words, "Then David inquired of the Lord," which he dwelt on in an edifying manner.

Mr. J. E. Flegg, of Wood Green, then spoke on "The Church and its Head;" followed by Mr. G. W. Shepherd, who spoke on "The constitution of the New Testament Church."

The pastor, Mr. Guy, then gave an account of his call by grace, and his call to the ministry.

The senior deacon, Mr. I. C. Johnson, gave an account of the manner in which the Church was induced to invite Mr. Guy to become the pastor, and spoke of the efficacy of fervent prayer in that behalf.

Mr. Reynolds then spoke of "The relation of the Church and its pastor;" followed by Mr. Pounds, of Bexley, on "The Church and its mission."

It being now 9 o'clock, the meeting closed by singing, "All hail the power of Jesu's name." Collections amounted to about £16, which will be handed to the pastor.

Arrangements had been made with the S.E.R. Company, whereby friends having cheap return tickets might return by any train not cheap, without extra payment.

Thus closed a very soul-refreshing and God-glorifying occasion, encouraging both to pastor and people. To Him be all the praise!

THE AGED PILGRIMS' CORNER.

The election of twenty pensioners to the £10 10s. pension, on June 3rd, at the Cannon-street Hotel, was a well-attended gathering. Mr. W. Abbott occupied the chair, and Mr. T. Green, of

the Surrey Tabernacle, the vice-chair. The highest successful polled 986 votes, and the lowest 753. Lists of successful candidates can be obtained on application at the office.

On June 11th the 61st anniversary of the Camberwell Asylum was held. In the afternoon, an excellent sermon was preached by the Rev. J. W. Merryweather, M.A., Vicar of Carbrook, Sheffield, a friend of the Rev. J. Battersby's. A large congregation assembled. The text was 1 Cor. i. 9.

The marquee was crowded for tea, and in the evening a public meeting was held, presided over by W. H. Collingridge, Esq. The chairman very heartily commended the Institution to the support of the Lord's people. A series of admirable addresses followed from Messrs. Merryweather, Dolbey, T. Carr, H. Wood, J.P., G. F. Gray, T. Green, J. M. Rundell, and A. Hayles. The financial proceeds were very satisfactory.

We hope our readers will remember the 25th anniversary of the Hornsey-rise Asylum, on July 3rd, together with the sale of work on the same day. The garden alone is well worth seeing; it is a daily delight to the dear aged friends to sit and walk among its beauties.

1,384 pensioners are now upon the books, and upwards of £10,400 are expended in pensions alone.

PAST AND PASSING EVENTS, &c.

It is with much pleasure we notice three recognition services this month. Gravesend, Mr. Guy; Walthamstow, Mr. G. Elnaugh; West Ham, Mr. Humphreys. This forms a leading feature during the past few weeks. And there are

More to follow. During July recognition services are to be held at the Old Chapel, Bexley; St. John's Green, Colchester, and Grays, Essex. [See notices]. "I will give you pastors according to Mine heart."

Our brother G. W. Thomas is going to Wales for a little rest. We have no doubt he will find many of his namesake there, but we hope he may also meet with some of his kindred in Christ.

Previous to Mr. J. T. Peters leaving Wellingboro' for the pastorate at Winchelsea, a prayer-meeting was held in the chapel; supplications for his usefulness in the future were made. Our brother says, "If Thy presence go not with us, carry us not up hence."

"*Instead.*"—Arthur H. Pounds having accepted the call to the pastorate at Bexley, he relinquishes the superinten-

dence of the Sunday-school at Limehouse; but they have chosen E. P. Baldwin, son of brother George Baldwin, instead.

"Although young Pounds is down
To Bexley village sent,
At Elm school, of some renown,
We've Baldwin in his stead."

Appreciation.—Pastor Sapey, of Claxton, Norfolk, holds a Bible-class on Lord's-days, and the young people recently presented him with a gold pencil-case as a small token of esteem and appreciation.

Opposition.—A baptismal service had been arranged to take place at Herne Bay. One of the candidates, a domestic servant, failed to put in an appearance; her employers, who belong to the Established Church, had prevented her from coming.

Demonstration.—Prebendary Webb-Peploe baptized by immersion a member of his Church, in the baptistry of Onslow Baptist Church, South Kensington. Rev. J. Garden, by request of Mr. Peploe, opened the proceedings with prayer, gave out two hymns and closed with the benediction.

There has been a controversy going on for some time in our contemporary the *Gospel Standard*, in which Mr. Wileman takes part; our readers will kindly note this is

NOT H. J. WILEMAN,
pastor of "Bethel," St. Albans, as some have thought.

The First.—On Saturday, May 23, the first matrimonial alliance was solemnised in Providence Chapel, Clapham Junction, and, consequently, it was the happy privilege of the pastor, Mr. R. E. Sears, to present the bride with a Bible—a handsome quarto Bible.

The bride, Mrs. Ridenton (*nee* Miss Licence, "Rosey") is the eldest daughter of our highly-esteemed brother and sister, Mr. and Mrs. Licence, of Mount Zion, Chadwell-street, London. The newly-married couple had many other presents from the Church and congregation.

Sympathy.—It is not usual to have a collection at the Surrey Tabernacle on the pastor's anniversary, but Mr. Dolbey has been unwell for some months, and was about to seek rest and medical advice at Matlock. His deacons thought he ought not to go away without some practical expression of their esteem.

Mr. Crowhurst mentioned this to the meeting held on May 17th (Mr. Dolbey's ninth anniversary), and it was evident the congregation desired to unite with

the deacons in manifesting their affection to their pastor. The plates were handed round, and Mr. Rundell shortly afterwards handed Mr. Dolbey a cheque for £40, hoping the means used may be blessed to his complete restoration to health and strength. Report appears on wrapper.

A Few Things.—Mr. A. K. Davidson is chosen pastor at Colchester. The members of the Church at Watford Tabernacle now number 104. "Moving on" at Trinity, Plymouth. Five were added to the Church at Dunstable, on June 7. The Jubilee of Providence, Halstead, has just been celebrated. Pastor E. Mitchell baptized a sister at Colbrook, aged 73. The erection of the New Sunday-school for Chadwell-street, is now going on.

Marriages.

HODGES—HAZZLEDINE.—On Thursday, June 4th, at the Baptist Chapel, Little Tew, Enstone, Oxon., by the minister, R. B. Wallace, John Hodges, of 2, Highbury-place, to Mary Ann Susannah Hazzledine, of Leicester.

POTTER—RIDDLE.—On Saturday, May 30, at the Baptist Chapel, Great Berkhamstead, by Mr. John Shipton, the pastor, Ralph Edward Potter, son of Mr. E. Potter, of Kitsbury, to Hannah, daughter of Mr. J. Riddle, of Potten.

RIDENTON—LICENCE.—On May 23rd, at Providence, Clapham Junction, by the pastor, Mr. R. E. Sears, Robert Henry Ridenton to Rose Rebecca, daughter of Mr. Alfred Licence, London City Missionary.

Gone Home.

JOHN COLLINS departed this life Mar. 17, at the residence of his brother-in-law, 18, Mote-road, Maidstone, in his 75th year. He was united to the Strict Baptist Church, at Providence, Mote-road, in 1857. Our esteemed brother held office as deacon 33 years, and acted as treasurer and clerk 30 years. He being blessed with unusual good health, always gave out the hymns, and never missed but one Sabbath, that being at the death of his brother James, and continued to do so until Feb. 9, 1896. On that day he asked his brother deacon, E. Wagon, to do duty for him, he saying, "I feel unable myself," and from that time he gradually became worse, suffering from a tumour. The Lord wonderfully supported him under this affliction; not a murmur escaped his lips. He said to me, "Brother Wagon, all my times are in His hands," &c. At another time he quoted Psalm xxxix. 9, "I was dumb," &c.; he also repeated Psalm cxvi. 1, 2. I (E. Wagon) visited him often, and found it "better to go to the house of mourning than to the house of feasting." Our brother said but little, as it hurt him to speak. His own sister, with whom he

was living, gave him every attention. I visited him for the last time on Monday evening, March 16. As I took his hand, I said, "Brother Collins, do you find Jesus precious?" "Yes," he said, "He is precious on a dying bed." These were the last words he spoke to me; I then shook hands with him, repeating on leaving:—

"Yet a season, and you know

Happy entrance will be given,

All your sorrows left below,

And earth exchanged for heaven."

Our esteemed brother passed quietly away next morning at three o'clock. We feel it a great loss to the Church. He not only gave his labour, but was also a good supporter to the cause. Our loss is his eternal gain. Our departed brother was interred in the cemetery, Friday, March 20. Mr. Hancock conducted the funeral service. The deacons and a great number of friends were present to pay the last mark of respect to our departed brother. Mr. Wm. Beddow, of Grays, Essex, preached a funeral sermon at Providence chapel, Mote-road, on that occasion, to a good congregation, on Sunday evening, March 22, from 2 Tim. iv. 7, 8. Hymns were sung from Steven's Selection, 71, 88, 962, 938.—E. W.

ELIZABETH MARY ARNOLD (daughter of Henry Lettington, deacon of the cause at Downe, Kent) "fell on sleep," March 30, 1896, aged 34. Deceased, with her partner in life, was a member at "Beulah," Farnboro', Kent. Her mortal remains were interred in the churchyard, Keston, Kent, April 5, her beloved pastor Isaac Ballard improved the event from Rev. xxi. 25. Mrs. Arnold's death was a most triumphant one; occasionally the enemy was permitted to harass her, but Christ was precious to her, and she passed away with the words of the Psalmist on her lips, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for"

"THOU ART WITH ME."

—T. ARNOLD.

"ALL THINGS ARE FOR YOUR SAKES."

AND can it be, that every varied scene, (alone;
Which so perplexing seems when viewed
Guided and governed by a hand unseen,
Is really working God's great will in me?

I know it must be so: sorrow and joy
Blend in the chords of life harmoniously;
One altered note for ever would destroy
What in the end proves perfect melody.

How often have we seen our fondest hope,
Which seemed so bright and fair to our
short sight,
Entirely crushed or changed to give full scope

For God to work in us designs more bright.

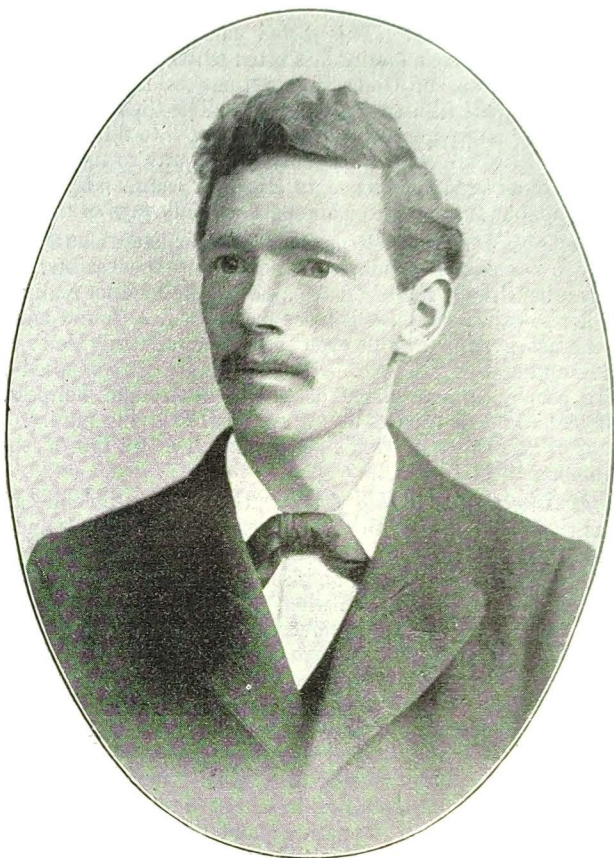
Where were our need of patience, did He not
See fit to call it into exercise?

The shield of faith is proved in battles hot,
And every victory comes a glad surprise.

I know His will is best: infinite love
Can never err nor make the least mistake;
'Tis in the crucible of trial we prove
That He is working all things for our sake.

April 27.

K. E. TRIGGS.



PASTOR J. W. HUMPHREY.

(See page 232.)

The Security of the Saints.

BY E. MITCHELL.

“All His saints are in Thy hand.”—Deut. xxxiii. 3.

WE resume our last month's meditation on this precious portion of the Word of the Lord. In the first clause of the verse we saw Jehovah's unchangeable love to His people asserted; in the clause under our consideration we have His people described, and their security declared—“All His *saints* are in *Thy hand*.” A sweeter title can hardly be devised, a safer position does not exist. *Who are His saints? Where are His saints?* will afford us the scope we require for our short article.

WHO ARE HIS SAINTS? This sacred name is not unfrequently *the matter for a saucer*. "He's a saint," is often employed as a taunt by the jeering world, when one of God's children makes himself singular by refusing to participate in ungodly practices. The tongue of the wicked can find nothing more opprobrious than "*saint*" to fling at the godly. Let us rejoice if we are counted worthy in this way to suffer shame for our love to Jesus, and adherence to His holy commands; and regard it as a high honour to be counted amongst the followers of the Lamb.

This title is often erroneously employed. The apostate Church of Rome undertakes to canonize individuals, and constitute them saints. In this, as in many other things, she arrogates a power she does not really possess. Many of her so-called saints, it is to be feared, will be found among the goats at the last great day. But even where they are truly God's children she misuses and abuses this title. God's saints are not composed of some few of His people eminent above others for service and holiness. The title embraces and denominates the whole of His living family. Moses here speaks of the whole of God's people, and not of a few of the most eminent among them.

This title is oftentimes foolishly feared. God's own people are afraid to claim it as their own. That they are sinners they deeply feel, and readily acknowledge, but they fear to lay claim to being saints. It is good to have clear, deep, soul-humbling, and self-abasing views of what we are in ourselves; but it is not good when we fail to realise what God has made us in His Son. We may be over modest, and too humble in this respect. If we are not saints, we have no claim to any of the blessings in this precious portion of the Word, and many other equally precious portions. The epistles are largely addressed to the saints, with all the blessings they contain; and none but saints have right unto them. Let the Scriptures regulate all our views, correct our estimates, and direct our language. Where they lead us we need not fear to follow. They are as trustworthy when they testify to our standing in Christ Jesus, as when they bear witness to our sad condition by nature; and we honour God when we receive their testimony implicitly. If we are in Christ Jesus, we are God's *saints*.

This title is blessedly descriptive. It sweetly and accurately describes true Christians. A saint is a sanctified one—set apart, and separated by and to God. The saints are "*sanctified by God the Father*." They were selected and set apart by Him in His eternal purpose, and consecrated to be His own people and family. "Know that the Lord hath set apart him that is godly for Himself." As He selected and separated the seventh day from the other six days of the week, and sanctified it to Himself, so has He chosen, separated, and sanctified His people to Himself, to be His own possession. They are *sanctified by the blood of Jesus*. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." His blood cleanses all their defilements, removes their guilt and stain, and makes them "whiter than snow." They are *sanctified by the Holy Ghost*. His work in them makes and manifests them to be true saints. His office is to accomplish the Father's purposes, apply the blood of the Son, and make us "meet for the inheritance of the saints in light." Where He thus works a saint will be formed and found.

The Holy Spirit's work is separating in its effects. He calls "*out of*

darkness into light;" He delivers "from the power of darkness, and translates into the kingdom of God's dear Son;" He "turns from Satan unto God." He separates us from our old ways, delights, companions, thoughts, desires, and aims, and sets us apart for God. Satan, sin, and self reign in the unregenerate. The Lord Jesus reigns in the heart of a saint. Sensible, deeply sensible of sin the saint is, but whereas he once longed for it, he now loathes it; once he ran after sin, now sin runs after him, and he strives to run from it. Sin is now his bane and burden, while he pants for holiness and freedom, but looks for all from his Lord, and sings—

"And even when I feel Thy grace,
And sin seems most subdued;
I'll wrap me in Thy righteousness,
And plunge into Thy blood."

Reader, art thou a saint of God?

WHERE ARE THE SAINTS? "All His saints are *in Thy hand*." Here is no exception made, but all are included; little saints, who, though true saints, cannot read their titles clear, and fear to presume, as well as their bigger brethren. The change of person from *His* to *Thy*, appears to indicate the Mediator. They are God's saints—note the possessive—and He has given them into the hand of His Son. "Thine they were, and Thou gavest them Me," said Jesus, in His great intercessory prayer. This does not, however, lessen the Father's proprietary right in them. "I pray for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine," Jesus goes on to say.

The saints, then, are in the hand of Jesus. Committed to Him by the Father as a sacred deposit; given to Him that they might be redeemed, and brought home to glory; bestowed upon Him as the reward for His service and soul travail. *This secures their safety.* The hand into which they have been delivered is capable of preserving them. "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand." He who has undertaken for them must produce them at the last day. Hence He says, "Other sheep I have, which are not of this (Jewish) fold; them also I *must* bring, and they shall hear My voice, and there shall be one fold (flock, R.V.) and one Shepherd." He has already redeemed them with His blood, gathered millions to Himself, and at the appointed time will present the whole family complete with—Here am I, Father, and the children Thou hast given Me.

This should give the saints sweet confidence. In His hand, what harm can reach them?—

"Where is the foe can reach them there?
Or who shall pluck them thence?"

Our foes may be many, but cannot be too many for Him; they may be mighty, but He is mightier by far. Why should fears arise? Our Jesus will never be wanting to us. However rough, difficult, or dangerous our path may be, His hand will ever suffice to protect and preserve us. Our fears dishonour Him, and distress our own souls needlessly.

In His hand *suggests a moulding process.* We are being fashioned as "vessels of mercy, prepared unto glory." We are the clay, and He is the great Potter. The process may at times be painful, but the hand that is shaping us inflicts no unnecessary pangs. It is a loving and tender

hand. Himself has passed through the furnace, and is too sympathetic to afflict us needlessly. Let us be patient and plastic in His moulding hand: the result will well repay the suffering.

In His hand *reminds us we are under His authority*. His rule is gentle, His yoke easy, and His burden light, but He expects obedience. His saints should wear the livery He has provided, and walk humbly in the way He has marked out. "If ye love Me keep My commandments," is His own sweet word, and no other proof of love but loving obedience will be accepted by Him. Lord Jesus, we rejoice that we are in Thy hand: bless us with an increase of holy confidence, that we may trust Thee at all times: protect us from our every foe, and guide us safely; mould and fashion us according to Thine own pleasure, that we may be fitted for glory; work in us true, loving obedience, that we may follow Thee whithersoever Thou goest; bless us with the light of Thy countenance; and bring us where Thy saints see Thy face without a veil between, for Thy name's sake. Amen.

OUR PORTRAIT GALLERY.—No. VIII.

PASTOR J. W. HUMPHREY.

CALL BY GRACE.

I WAS born on July 12th, 1873, at Tring, a little town in Hertfordshire. My soul praises God for the untold blessing of being the son of a saintly mother, one who, as soon as I could utter words, taught me to pray. At the early age of five years, the first sorrow that I can remember came. When my wayward feet seemed most to need a mother's guiding hand, the loved one was taken away. I shall never forget gazing upon that cold, lifeless form; the whole scene appears to me as vividly now as though it were only a few days past. From that time forward I was terrified by a great fear of death; at night when trying to go to sleep the thought would occur, "What if you were to die in your sleep?" Then, shaking with fear and dread I would utter a prayer, vowing that if I were but spared till the morning, I would serve the Lord. The morning came, and as might be expected my prayers were forgotten and my vows broken. Nevertheless, from this time forward, death, judgment, and eternity, were great and dreadful realities to my soul; I was led to realise that apart from the grace of God I was hopelessly and eternally lost.

At an early age, I was sent to the Sunday-school, held in connection with the Akeman-street, Baptist Chapel. As a scholar there, I spent many very happy years, but one year stands out above all the rest; I refer to the year spent in the class taught by my beloved friend Mr. Glover. With grateful feelings I look back upon that period of my history, for it was a time when I was led to esteem the Bible as being the very Word of God, and to take a keen delight in Bible study. About this time, Mr. Belcher came to preach at Tring. His subject one Sunday evening was "Zaccheus;" this was the first sermon that I remember having listened to throughout; upon that occasion I both listened and enjoyed.

In the month of April, 1887, Mr. Thomas was elected pastor of the Akeman-street Baptist Church, at which period I was in the seeking

stage of a believer's experience. His ministry was much blessed at this juncture to my soul, but I was helped still more by one or two private conversations and by the Bible-class that he conducted. I was also led to form the friendship of a young man who, like myself, was seeking the Lord. The companionship was much blessed to my soul; frequently we would get alone for Bible study and prayer. God, ever faithful to His promise, answered the prayers; clearer light dawned at last; I realised that my case was not hopeless. The Spirit led me away from self to the place called Calvary, and there with eyes fixed upon the bleeding Son of God I was enabled to exclaim, "my Saviour," "my sin bearer," "my Righteousness," "my Lord and my God." I felt that Jesus was all and in all for my soul's full salvation. Not long after this, an utterance used by Mr. Thomas in prayer, led me to feel it to be both my duty and my privilege to own my Lord by being immersed. On the last Sunday in March, 1890, in company with four others, I was baptized by Mr. Thomas in the name of Father, Son, and Holy Spirit.

CALL TO THE MINISTRY.

Some short time before reaching my teens, I began to take a great interest in politics; when in my twelfth year, I went to work half-time in a weaving factory; seeing that my interest in politics was very lively and ardent and maybe rather amusing, the persons at this place, who were older than myself, sought to draw me out to give expression to my opinions. This experience led me to a knowledge of the fact, that whenever deeply moved, I should find no difficulty in giving expression, either to my thoughts or feelings. I take this to be one link in the chain of circumstances leading up to my entrance into the ministry. After this there followed another experience which I think I can look upon as the second link in the chain. At an early age, I had become deeply imbued with the distinctive doctrines of grace; at least, I should say my brain was deeply imbued with them, for their savour had not then reached my heart. Upon several occasions I posed before my elders as a furious opponent of Arminianism. I dislike Arminianism now, most intensely, but I have not a word to say in defence of my conduct when a youngster. Certainly, modesty was sadly wanting, to say nothing of the inadvisability of being furious when talking upon subjects of religious controversy. But even this experience was not a purposeless one, for after one of these outbursts, a listener exclaimed, "Build him a pulpit." This suggestion of a pulpit spoken in jest, filled my soul with anxious thought. I wondered if I ever should preach; it seemed to be quite impossible. I could talk about politics for a long time, but how I should ever hold forth for three quarters of an hour upon one text I did not know. The fact of men being able to stand up and preach before the same people Sunday after Sunday I thought to be nothing short of miraculous. My religious experience at this time was far from being either clear or decided, but as God deepened my experience my feelings upon this subject deepened too. Whilst seeking I thought that did I ever receive light, God helping me I would not be silent.

When Mr. Thomas came to Tring, circumstances occurred which brought the matter with great solemnity and power to my mind. At a Bible-class he had opened, I was asked to deliver a paper upon the subject of the "Paschal Lamb." I read the paper at one of the Monday night meetings. At the close of the reading, Mr. Thomas rose to pray;

in the delivery of his prayer he used words to this effect, "O Lord, we do not know what Thou intendest to do with Thy young servant, but we believe he will be made great in Thy service." Then he went on to pray that I might be prepared for all that lay before me. Soon after this, I was brought into great trouble. There were but few who understood the nature or intensity of the trial; some understood in part, but scarcely anyone knew all. I felt like one in despair. My sister, who knew more about my experience than anyone else, wrote to our pastor. In reply to her letter he declared that he had never known a boy called to face such an accumulation of difficulties at so early a stage of his experience; he also repeated the expressions he had used at the Bible-class, saying that he believed the Lord was preparing me for definite service.

In the year 1890, a party of young men commenced going to the villages around Tring on Sunday evenings to conduct the services; two or three of them went to each place. Towards the end of the year, I was asked to accompany these parties; my first attempt at preaching was at Wiggington, where I spoke for about one quarter of an hour from the words, "Leaving us an example that we should follow in His steps." Shortly after this I preached at another village station named Aldbury, from the words, "Unless your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter the kingdom of heaven." The word was well received, and from persons of varied ages and experiences, I received the advice to "Go forward."

God's time to speak very definitely now arrived. In the month of December, 1893, I had a most severe illness; I became quite prostrate and helpless. My illness took me very suddenly one Saturday morning. On this morning I was busily engaged preparing a sermon for the following day from the words, "Follow Me." I had to obey this voice by following my Lord into retirement for a while, there to be taught by Him as to my future course. Whilst ill, the words "Follow Me" were much upon my mind; my thoughts were turned into the most solemn channel. In consequence of many searchings of the heart I declared, that should I ever get well, by the help of the Lord, I would devote myself more fully to the work of the ministry. I knew that this stand involved a great deal, but it was not mine to argue, the message had been received, my course was settled; I determined that come gain or loss, encouragement or opposition, I would go forward with this great undertaking. I could do no other. I felt that I must say with Paul, "Woe is unto me if I preach not the Gospel."

From this time my sphere of labour became much more extensive; many doors were set open before me, and it appeared to me then, as it does now, that I had four things that seem essential to the knowledge of a call. First, "The inner promptings of the Spirit." Secondly, "The testimony of God's Word." Thirdly, "The agreement of circumstances;" and, fourthly, "Acceptance amongst God's people."

CALL TO WEST HAM.

In 1895, I received an invitation to supply several Sundays at Chatham-road, Wandsworth Common. Here I found many kindred spirits, the deacons being especially kind. I was much helped in preaching the Word; the two sermons preached on my third visit were followed with very marked blessings. On August 2nd, I received an invitation to fill the pulpit for the first six months in 1896, and was also

asked to take no invitations for anywhere else beyond that period. This I accepted. As far as any human being could see, my future course was now definitely settled; but we poor creatures are short-sighted, we have to walk by faith and not by sight. Man thought that Wandsworth must be my sphere, but God's ways and thoughts are very different to ours. I thank God that I went there, also for the pleasure afforded in spending about two months under the hospitable roof of brother Clark. I realised that there were lessons to be learned at that side of London which could be taught me nowhere else. As it was necessary for Elijah to visit Zarephath, and Ezekiel to go to the side of Chebars river, so it was just as essential that I should go for a time to Wandsworth Common. It was an important part in the ordered plan of one human life.

On July 21st, 1895, I preached at West Ham, Stratford, for the first time; I had taken one Sunday each month for three months. After my first visit I was asked to preach on the first Thursday in August. This developed into a request to preach each Thursday in that month, and this was followed by my being asked to preach every Thursday until further notice. The Lord blessed these services abundantly. He answered the earnest prayers that many had been offering for a long time previously. Good seed that had been previously sown now sprung forth into blade, and ear, and full corn in the ear. Five persons were led to follow in the Saviour's blessed footsteps, and were baptized by the late minister, Mr. W. J. Styles. In the meantime I was still staying with brother Clark. My kind host (who I must, after having seen so much of his private life, hold in high esteem) was all this time watching the hand of the Lord.

The last week of November and the first of December will ever stand out very prominently in my life's history. During the last week in November a Church meeting was held at Chatham-road. At this meeting the Church resolved to give me up to West Ham. They expressed themselves as having the same feelings of love towards me as ever, but they thought it would be acting against the Lord's will to seek to bind me down to my engagement. This communication I passed on to Mr. Upsdale the next day. A Church meeting was called for the following Monday evening. On the morning of the same day I went to Hastings. Whilst this meeting was being held I was (in company with Mr. and Mrs. Stockdale and Mr. Stockdale, junr.) asking the Lord to guide the Church to a wise and God-honouring decision. The next morning I received two letters: the first one I opened told me of an unanimous invite for six months, the second letter was to the same effect; by the next post I received the official communication, to which I replied, accepting the call. The Lord still continued to own His Word. Towards the end of March eight souls professed their repentance toward God and their faith in the Lord Jesus, upon which profession they were baptized in the name of a Triune God. On April 13th, a meeting was called to take the final decision of the Church. Each member present voted in favour of my becoming their pastor, there being neither "neutrals" nor "nocs." I felt that again, as in the call to the ministry, I had the fourfold leadings, and consequently accepted the call. My most heartfelt prayer is, that the Lord may abundantly bless the union, that both pastor and people may seek nothing apart from, or short of, "The glory of Father, Son, and Holy Spirit."

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. VIII.

"OLD PATHS," AND THE "NEW" AND "EVERLASTING WAY."

IT has often been the boast of the Roman Catholics that their Church is the *old* and the only true Church of Christ, but history assures us that it is not old enough to make good its claim, for it does *not* date back to the days of Christ or His apostles. Its leading doctrines have been gradually "evolved" from the imaginations of men in different ages, and of two of its dogmas—viz., the immaculateness of the Virgin and the infallibility of the Pope, we may say, without any fear of contradiction, "They are not yet fifty years old," and since the Holy Scriptures are the touchstone by which all teaching must be tested we know that a system so opposed to the plainest teachings of the Bible cannot be true. Age is not of itself the proof of truth and sincerity. Many very old things have been wrong and evil; sin is old, and so is error of every kind. We must not believe every spirit, but must try the spirits whether they be of God, and pray that in God's light we may see light; so shall we walk safely in the way everlasting.

Some old paths were good and right in their day, but they are not to be walked in now, because God has opened up to all believers "a new and living way." The old paths of sacrifices, washings, and priestly mediation, were made for the Jews before Jesus came down to be "The Offering and the Priest," and the people caught glimpses of the Coming One as they traversed those paths, but now that He has come and perfected His great work of salvation, we must not "prefer the twilight of some darker time and deem our base stupidity no crime."

I have heard that a country road had become so worn, and out of repair, that the waggon wheels sunk in the ruts and the poor horses could hardly drag them out of the mire, and another and much better road was made parallel with the old one, and a great many travellers and drivers thankfully used it, but some persisted in sticking to the old way. Their "feythers" and "grandfeythers" and "great-grandfeythers" used it, and they wanted no newfangled things. That was a very foolish proceeding, was it not? But let us be very careful lest we do a far worse thing by going back in any sense to the old legal forms and ceremonies which have received all their fulfilment, and been done away with in Christ.

Love of the ancient and admiration for the "antique" may be well enough in its place, but when God has given us His glorious Gospel we must not go back to the shadows of the ancient ceremonial law.

For contrast and comparison it is still good to study those old commands given in the "grew dawn" of revelation; but Christ, the Sun of Righteousness, has arisen with healing in His wings, and therefore "Now is the accepted time, now is the day of salvation." Jesus only is all in all.

Yet in another sense those old paths led many of the fathers into the new and living way. "By faith Abel offered unto God a more excellent sacrifice than Cain!" by faith Noah made the ark, Abraham offered up Isaac, Moses kept the feast of the passover, and David prayed to be "purged with hyssop, and made whiter than snow," while Isaiah, in

glowing, prophetic language, described the Messiah's glory and spake of Him.

Yes, the saints of long ago saw the day of Jesus and were glad ; their trust was fixed not on smoking sweets (*i.e.*, fragrant incense) or bleeding lambs, but on the Lamb of God, whose one acceptable offering has perfected for ever them that are sanctified.

The new and living way is therefore like the new covenant, the ancient, everlasting one, and while other things change and decay, require alteration, and are altered accordingly, Jesus from everlasting to everlasting abides the same.

Why then is He called the *new*, and why the *living* way ? Heb. x. He is called the new way because He was not plainly and fully revealed until thousands of years after the old paths had first been walked in. God let the people see that there was no salvation in all the forms and ceremonies of the old dispensation. The poet's statement may be applied in a general way here as well as to the experience of individual seekers after salvation :—

“ Few, if any, come to Jesus
Till reduced to self-despair,”

so it had to be proved beyond all dispute, that no ceremonies, however numerous, no ritual, however elaborate, expensive and burdensome, could either “ give the guilty conscience peace, or take away its stain,” before there was anything like a general readiness to receive a Saviour, who in and by Himself was able and willing to save all who came to Him.

The yoke of the olden time was found heavy and trying, the load of sin still weighed on the awakened consciences of men, and the Jewish people found themselves subject to their national foes, and so it came to pass that many of them were looking for deliverance, for redemption and help, and could appreciate the Messiah when they came to understand His character and His work.

Salvation by Him alone was a *new* way and it was and is a *living* way, because it is the way of life, life-giving, life-sustaining. He opened up the way by His own death, the shedding of His own precious blood. The word *new* in the passage we are noticing is said to mean “ *newly slain*,” and this is very suggestive, “ He that liveth and *was* dead, but now alive for evermore.”

A Gospel minister once asked a “ Sister-of-Mercy,” whom he met in travelling, why she and her associates always dressed in *black*, she replied, “ It was in memory of the death of Christ.” “ Ah,” said he, “ you are mourning a dead Christ while I am rejoicing in a living One !”

Yes it is Christ that died, yea, *rather* that is risen again, and *because* He lives His people shall live also. He continueth ever ; He is the way everlasting, and “ able to save unto the uttermost all who come unto God by Him.” That sweet and well-known hymn of Cennick beautifully sets forth this subject :—

“ Jesus, my all, to heaven is gone,
He whom I fix my hopes upon ;
His track I see and I'll pursue
The narrow way till Him I view.
The way the holy prophets went,
The road that leads from banishment ;
The King's highway of holiness,
I'll go, for all His paths are peace.”

“ Then will I tell to sinners round,
 What a dear Saviour I have found.
 I'll point to His redeeming blood,
 And say, ‘ Behold the Way to God.’ ”

May this be the happy experience of each of us, and may we know how pleasant and peaceful is this new and living and everlasting way. **Amen.**

THE FRUIT OF THE SPIRIT.

(Gal. v. 22, 23.)

BY A. E. REALFF.

“ **H**EREIN,” said the Divine Redeemer, “ is My Father glorified, that ye bear much fruit; so shall ye be My disciples ”—not *many fruits*, but *much fruit*. In this chapter we have “ the *works* of the flesh ” contrasted with “ the *fruit* of the Spirit.” The workings of the flesh are many and various—some irreligious, others religious, and others positively wicked and scandalous. But “ the fruit of the Spirit ” is one and the same in every case.

The Saviour tells us that every tree is known by its fruit. Men do not “ gather grapes of thorns, or figs of thistles.” “ Either make the tree good, and its fruit good; or else make the tree corrupt, and its fruit corrupt ” (Matt. xii. 33). The “ fruit of the Spirit ” is spiritual fruit, and cannot by any means be developed from the flesh. (See John iii. 6, 7; Rom. viii. 5—9). Though Satan may, and does, counterfeit this spiritual fruit, he never does, or can, produce in any of his subjects the real thing. Let us, then, take this figure of the tree, as given by the Redeemer, and apply it to the words before us. All trees may be, and are frequently, termed “ the fruit of the soil.” Root, trunk, branches, leaves, blossoms, and, indeed, all that is comprehended in the term “ plant ” or “ tree,” may be adequately described in one word as the “ fruit ” of the soil. Take an oak as an example. There is first the seed—the acorn—which contains wrapped up in its tiny, compressed substance all that is subsequently developed in roots, trunk, branches, &c. All is there in germ or embryo.

Let us remark, then, in the first place, that *Love is the seed-germ*; or, to change the figure, it is the key-note of all the heavenly music in the Christian’s life. (See 1 Cor. xiii.) One may have all gifts, but without love they are nothing. Compare this with verse 14 of the chapter before us, and this with Rom. xiii. 8—10. Love fulfils the whole law, because it works no ill to one’s neighbour. Devils believe, and even tremble (Jas. ii. 19). Yes, indeed—

“ For Satan knows, and trembles, too;
 But Satan cannot love.”

Love, then, is a sure test; and it is to be the basis of the last judgment: “ Inasmuch as ye did it unto one of the least of these,” &c. (Matt. xxv. 40).

Satan counterfeits this, but he cannot produce it. Amiability of temper, politeness of manners, goodness of nature, control of temper, acts of “ charity ”—these are his counterfeits. They look very much like real spiritual love, but they are totally different in their nature and

essence—quite as diverse as a thorn is from a vine. We see this illustrated in Orpah and Ruth. The former was a kind daughter, and had been a good wife; she is very amiable, and even affectionate, yet she loves her native country and her idols more than she loves Jehovah and His people. But Ruth “clave” unto her mother-in-law, saying, “Thy people shall be my people, and thy God my God.”

Remark next that *joy and peace* grow out of, or spring from, love, as green shoots grow from the germinal seed. There can be no such thing as real joy or peace otherwise—

“Joy is a fruit that will not grow
In Nature's barren soil;
All we can boast till Christ we know
Is vanity and toil.”

True peace and joy come only through believing—*i.e.*, by the exercise of the grace of faith.* The seed-germ of Love is implanted in the hearts of all the chosen by and in the New Birth; and every soul that is born from above has in that germinal gift of sovereign goodness every grace of the Spirit—faith, hope, repentance, patience, courage—all are there in embryo state, waiting only to be developed by exercise, growth, and trial, just as all that is essential to a man or woman is in the new-born babe, and as all that constitutes a robust, wide-spreading and fruitful tree is wrapped up in the seed.

Satan's counterfeits are mirth, laughter, good spirits, a happy temperament, a pleasant countenance or voice. But the heart may be sad all the while. “Even in laughter the heart is sorrowful: and the end of that mirth is heaviness” (Prov. xiv. 13). I have read of one who went to a physician for a cure for lowness of spirits and sadness of heart. “Go,” said the physician, “and hear —, the comedian; he will convulse you with laughter, and drive away all your sadness.” “Alas!” exclaimed the patient, “I am —, the comedian.” Oh, how different the inward joy and peace of the real believer! It enables him to joy even “in tribulations also” (Rom. v. 2, 3). What joy and peace sustained the martyrs under imprisonment, banishment, cruel usage, and even death!

Remark, thirdly, that *a gracious life is the result*. We have spoken of the seed, and of the tree itself; now here are the green foliage, flowers, and fruit—“longsuffering, gentleness (R.V., kindness), goodness, faith (*i.e.*, faithfulness in our dealings one with another), meekness, temperance” (*i.e.*, self-control). Here, then, are the flowers and fruit of a truly gracious life. One's neighbours and friends reap the benefit; and even worldly people know that Christians are kind, sympathising, charitable people. When in trouble they know better than to go to the sceptic, agnostic, or blaspheming infidel for comfort, sympathy, and aid. Grace makes a man faithful to his engagements. His “word is his bond;” and he hates all deceit, slander, and treachery. Grace also teaches him self-control. He may not be naturally of what is called a good temper. In disposition he may really be irritable, irascible, or perhaps melancholy; but the grace of God that is in him enables him to control and overcome these corruptions. Jesus “said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” (Luke ix. 23).

* See Rom. xv. 13.

The unregenerate are not all dishonest and unfaithful in their language and actions, but then their *motive* is not the same as the Christian's. Their goodness is the goodness of nature, not the grace of the Spirit. They act from motives of respectability, policy, or worldly wisdom. The Christian's goodness of conduct springs from and grows out of *love* to God, to Jesus, and to His people. Therefore it is said, "Let every one of us please his neighbour for his good to edification." Notice the *motives* that are to influence the believer's conduct, as mentioned by the apostle in the following passages: "Children, obey your parents *in the Lord, for this is right*. Servants, be obedient, . . . not with eye-service as men pleasers: but *as the servants of Christ*, doing the will of God from the heart. And ye masters, do the same things unto them, . . . *knowing that your Master is in heaven*. And whatsoever ye do, do it heartily, *as to the Lord*, and not unto men. Putting away lying, speak every man truth with his neighbour, *for we are members one of another*. Let him that stole steal no more: but rather let him labour, . . . *that he may have to give to him that needeth*. And be ye kind one to another, tender-hearted, forgiving one another, *even as God for Christ's sake hath forgiven you*." Dear readers—

"So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

GROWING IN GRACE.

*The substance of a sermon by MR. SAMUEL MITCHENALL,
OF BIRMINGHAM.*

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen."—2 Peter iii. 18.

AND so every gracious heart responds! What a delight is it to all true believers that the crown of glory and blessing should rest upon the head of Jesus! Every poor, sensible sinner knows that if ever he is saved "Christ must be the way." He finds that every other way is shut up, and no other hope of exemption from the curse can be found. And yet, in the face of this experience by the teaching of the Holy Ghost in the hearts of His people how many there are that build their hopes on anything and everything short of Jesus Christ: they will find that the hope is vain, the foundation is not good and will sink and suffer eternal loss. Therefore one good man has well expressed it,—

"Vain are the hopes the sons of men
On their own works have built."

But how many there are who build their hopes on their own performances, their own alms-deeds, name, and reputation, and say, in spirit and conduct, that they will be accepted of God.

"Their hearts by nature all unclean,
And all their actions guilt."

And God the Father will frown on all such as set up hopes and expectations to the despising and setting at naught the merits of His

dear Son. The Pharisee who exalts himself, is only working for his own condemnation, while God looks down upon the humble sinner with approbation, and declares concerning him, that this man is justified by Me. Have *you* this disposition of mind, that Christ shall have all the praise, honour and glory? He alone is worthy to receive it; and every poor sinner that knows his native poverty, and knows the riches of Jesus Christ in His suffering, humiliation and death crowns Him day by day in the spirit of his mind, and looks forward sometimes to the period when he will cast the crown at His feet and crown Him Lord of all.

I know you have this disposition of mind if you have tasted that the Lord is gracious, and the freeness of His goodness toward thee; and another thing I can tell thee, if you are well affected toward Jesus Christ, God the Father is well affected toward thee, and looks down upon thee with delight. You say, perhaps, "What, upon such a poor, weak, helpless worm as I am." Yes, He does, upon that poor sinner who is well-pleased with His Son. Say you, "How can you prove it?" Our blessed Lord Himself declares it. "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him and make our abode with him" (John xiv. 23). If you are well-affected towards Christ, God the Father will come, God the Son will come, and God the Spirit will come, and take up their abode, and They break down all opposition, and all the mountains of thy unworthiness. What are they compared to Him who can make them a plain? Our blessed Lord, on one occasion, when Peter would be meddling (like you and me, "Fools will be meddling")—and he said, "What shall this man do?" Our Lord said unto him, "What is that to thee, follow thou Me." And so we say, "What is all our unrighteousness and all our guilt to Thee?" It is nothing to the merit of His precious blood; and, when He lets down a little of that love and mercy into the heart, the poor sinner finds that

"It rises high and drowns the hills,
Has neither shore nor bound;
And if we search to find our sins,
Our sins can ne'er be found."

Have you ever found it so? Did you ever feel that you were freed from sin? Do you ever find exemption from the curse of God's holy law by faith in Jesus Christ? That is how I found it. I remember that when the Lord came it was just when I was going to give up and not pray any more. I had been reading, and could only read my own condemnation: I had been praying, but got worse, and for the last time as I thought, when the blessed Lord drew near in His power. "What do you mean by His power?" *You who have had it will know.* The Lord says, "Come now, and let us reason together: though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool" (Isa. i. 18). All my guilt had been reasoning with me, and reasoned all my expectations out of me. "Come now, and let us reason together," I felt that my sins were as snow; and I dare say some present know what that is, at least to some degree. I remember how I felt the burden gone, just as truly as dear Christian felt it when he looked to the cross—it tumbled off his back and he never had *that burden* again—nor will you, poor sinner. No, that Spirit of liberty is never a spirit of bondage again, it never allows that same burden to be brought back again that he may sink under the same. I used then to sing—

“ Now freed from sin I walk at large,
 My Saviour's blood my full discharge;
 At His dear feet content I'll lay,
 A sinner saved, and homage pay.”

I thought then that all my journey through would be without darkness or obstruction, or temptation, and I should go singing all the way to glory. That is how I used to feel, and I remember a good old man who saw me, told me I was having my bounty-money, and that I should have to go out to fight presently, and I should find the devil would set upon me. I know now what he meant: the Lord has since led me into darkness and not into light: He led me as He did the children of Israel directly into trouble. It is like the children of God in the Egypt of this world when brought into the liberty of the Gospel, God leads them right into trouble. No doubt they expected that in a few days or months they would go right into the promised land, but there is the sea before them, the mountains on either side, and their enemies determined to bring them back or destroy them. And God often brings His people into such spots and places where none but Himself can deliver. If you remember, the Lord said unto Moses, when in their worst condition, “ Wherefore criest thou unto Me ? ” Poor man, to whom could he cry but unto God ? And when brought into such spots and places to whom can we go ? We have no helpers, no friends, none to defend us; we are a poor, defenceless lot, exposed to our enemies. “ Why criest thou unto Me ? Speak unto the children of Israel that they go forward. But, lift thou up thy rod, and stretch out thine hand over the sea and divide it, and the children of Israel shall go on dry ground in the midst of the sea ” (Exod. xiv. 15). And Moses did so, and the Lord divided the waters, and delivered His people out of the hands of the Egyptians. And so He will bring the same deliverance to thee, poor sinner; when in difficulties, he will open supplies for thee, and by such means as these you will “ grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,” and you will have to say, “ It is the Lord's doings, and it is wonderful in our eyes.”

(To be continued)

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

The object of Christian faith—Heb. xi. 10.

(Concluded from page 207.)

WHILE Abraham looked for a city, his mode of life gives emphatic proof that his faith and convictions were real; he “ dwelling in tents,” such is the brief yet definite description of the manner in which he sojourned here. From the time the divine call arrested him to the day of his departure Abraham never dwelt in an enclosed city, but continued to live in the simple habits of pastoral life. We have read that the “ Friend of God,” made his headquarters near Damascus, in a village bearing the significant name of “ The habitation of Abraham.” How suggestive this mode of life! calculated as it undoubtedly was of constantly reminding him that here he possessed “ no continuing city.” The same thought applies to his descendants, who shared the same faith and who rejoiced in the same hope. They were actuated by the same

noble aspirations, and interested in the same great object of faith. What a grand array of prophets, priests, kings and poets followed in the old and well-beaten path.

To-day we have many companions in tribulation who share in "the faith of God's elect," and who are looking, waiting and hoping, as Abraham and the grand phalanx of men did, for the city, the eternal inheritance of saints, the perfect home with God.

But observe that the words before us *describe the object of the Christian's faith* as a "city which hath foundations, whose builder and maker is God." The first thought suggested by this scripture, is that of its divine Architect—"builder and maker is God." The first work of an architect is the devising and drawing out the plan. May we not say *reverently*, that infinite love drew the plan of "the heavenly Jerusalem," Almighty wisdom devised its shape, dimensions and all its arrangements, for the comfort, peace and happiness of all who are destined to inhabit that city where there "are pleasures for evermore." While all particulars have been duly considered relative to its general departments, special attention has been given to its "foundations." This will be seen if you take into consideration as to when the foundations of the city were laid. They were laid before the foundation of the world. The word itself implies strength. The foundation must be strong in order to bear the structure erected. Is not the foundation of this city supported by the power of omnipotence? Therefore it is not only strong but *durable*. "It standeth sure;" for it rests upon an unalterable covenant, made between the eternal and triune Jehovah. This being so, we rejoice in its *permanency*. The clock of time shall cease to tick, heaven and earth shall pass away, but this shall in no wise disturb the foundations of that "city whose builder and maker is God." It should be carefully noted that the foundations were laid by Him who alone is unchangeable, whose goings forth are "from everlasting to everlasting."

How cheering are the prospects which such reflections are calculated to inspire! Truly there can be no reason for the Christian's hope to fail. May we not adopt the language of an inspired prophet and say, "Verily there is a reward for the righteous." Do not the words of the royal singer come with sweet and joyful assurance—

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

Let us have a word or two about the city itself. One word is uppermost in our mind, *incomparable*. The city is like all God's works in nature, grace and glory, which "passeth knowledge." They are far beyond the reach of man, for who by searching can find out the stupendous works such as the heavens, which sheweth forth His handiwork, or the earth, which is His? They are supremely great, wonderful, divine! This city is incomparable! Think of its massive walls of jasper, and its huge gates of pearl, its streets of pure gold, and its "tree of life," together with its pure river, and its sea of glass clear as crystal: its vast riches, and its glorious wealth, so that all the wealth of nations is but "sordid dust" in comparison to this city's inexhaustible treasury.

A word about the inhabitants. "God is in the midst of her." The Lamb is in the midst of the throne; an innumerable company of angels are there; the spirits of just men made perfect are there; the redeemed of all nationalities are there; the great multitude no man can number are

there; "the noble army of martyrs are there;" our sainted dead are there; thousands of thousands are already assembled there. Day by day the number is augmented by loved ones leaving us to enter through the "pearly gates of the New Jerusalem." Many a weary, sad heart longs for the chariot to come, for are they not often saying—

"Jerusalem, my happy home!
 Name ever dear to me!
 When shall my labours have an end
 In joy, and peace, and thee?
 O when, thou city of my God,
 Shall I thy courts ascend,
 Where congregations ne'er break up,
 The Sabbath has no end?"

To-day we cherish the fond, beautiful, cheering hope of one day joining that goodly blood-washed company who stand before the throne of God, and serve Him day and night in His temple. Until the day of light and glory dawns, and all shadows flee away, we will look for "the glorious appearing," of the holy "city, which hath foundations, whose builder and maker is God."

GLAD TIDINGS FROM A FAR COUNTRY.

DEAR BROTHER,—I willingly respond to your request. Bungay, Suffolk, England, is the land of my nativity, wherein the Lord was pleased to call me by His true and sovereign grace, and afterwards, in the order of His providence, directed my steps to London, where I became a member of the Church at Artillery-street, Bishopsgate, where I remained in fellowship with the Lord's people about six or seven years. I might add, my soul hath them still in remembrance, and my prayer for them still, is, Lord, bless Thy people and lift them up for ever. I believe I have the like interest in their hearts and prayers also. I found it hard to say, good-bye. On the 11th March, 1892, I left London for Queensland, Australia, not knowing whither I went. But the God of our Father Abraham was with me, according to His Word, "I will be with you in all places whithersoever thou goest." There I became acquainted with pastor and people at *Jireh, Mr. John Kingsford*. After a few months, I returned to Sydney, where I am to-day in fellowship with a few of the Lord's people at Castlereagh-street Chapel, teaching in Sabbath-school and occasionally in other places when the Lord is pleased to set before me an open door.

I am sorry to relate that Churches of our faith and order in these Colonies are at a very low ebb, both spiritually and financially. May the Lord in *His time*, cause a shaking amongst these dry bones, and cause them to stand upon their feet an exceeding great army. We are glad to hear of and from those at home, often comforted by them through E. V. and G. H.

May the Lord yet spare you and bless you in your work of faith and labour of love. With love to all that love our Lord Jesus Christ in sincerity and in truth.

Yours in the love of truth,

F. RALPHE.

THE LATE THOMAS GILBERT.

BY A. B. HALL.

THOMAS GILBERT, a servant of the Lord, valiant for the truth, was called home June 27th, 1896, aged 86 years. Deceased was brought into the liberty of the Gospel under the late Mr. Pope, of Meopham, who baptised him, and where he served the office of deacon 45 years. Mr. Gilbert was also sent out by the Church to preach the Gospel, and his ministry was well received by the Lord's people at Ash, Faversham, Sittingbourne, Ryarsh, Sheerness, Halling, Strood, Rochester, Gravesend, Chatham, Cliffe, &c. Residing, some few years of the latter part of his life at Rochester, his spiritual conversation and fatherly advice was much enjoyed by the friends at "Enon," Chatham. The last few days of his earthly career were spent (according to his desire) at Meopham, where, at the house of his daughter, the summons came,

"CHILD, YOUR FATHER CALLS, COME HOME."

I was favoured to visit him, and found him graciously sustained, sweetly realising the presence and preciousness of Jesus. The day before he died a sister in the Lord read Psalm ciii., which, by motions, he intimated great enjoyment.

At his request I officiated at the funeral, which took place on July 2nd, his remains being interred in the chapel ground at Meopham, where his ashes mingle with those of his brother,

ADAM DALTON,

whose translation was recorded in our June issue.

A number of friends attended, including two deacons from Enon, Chatham. Suitable portions of Scripture were read and expounded in the chapel, and I was helped to address the mourners and friends who surrounded the grave from Job v. 26.

Thomas Gilbert was an unassuming preacher of free and sovereign grace for many years; firm, steadfast in the truth, and an experimental contender for vital godliness. Thomas Gilbert had many sacred foretastes of heaven, and the sweet soliloquy of our departed brother W. Winters (who knew deceased), on

"THE VISION OF HEAVEN,"

forms a suitable tail-piece.

Across the deep, dark river,
There lies a city fair;
And blest are saints that ever,
Bask in the sunlight there.
Its bright and lofty turrets,
And walls of crystal glass,
No gems of orient splendour,
Its beauty can surpass.
For there the Prince of princes,
The King of kings—the Lord,
Clad in refulgent glory,
By all the hosts adored,—

Fills the great mystic temple,
Enthroned in highest bliss.
While myriad spirits near Him,
Behold Him as He is.
Is my salvation settled,
In mansions fair and free?
It seems too high and holy,
Too great a gift for me.
But Jesus died for sinners,
The Paschal Lamb is slain,
His life procuring virtues
Revive my hope again.

"IT IS FINISHED."

THE LATE MR. EDWARD GREENHOUGH.

On Thursday, April 16th, we committed to the silent grave in Ardwick Cemetery, Manchester, the loved remains of our brother, Mr. Edward Greenhough, and with him passed away the last bearing a name so well-known for 90 years in connection with the Baptist Churches in Lancashire.

His grandfather, Mr. George Greenhough, often preached in Mr. Gadsby's pulpit, and also at Rochdale, Slaithwaite, and Royton. He was an acceptable supply and liberal supporter of the cause of truth.

Again, his father was for 50 years a member of Baptist Churches here, first at Mr. Gadsby's and afterwards as deacon at the Higher Temple-street Church, under the pastorate of the late Mr. S. A. Smith.

This Mr. James Greenhough was a consistent Christian of exemplary character, and set a noble example, which I wish was more followed in our Churches to-day, *i.e.*, a regular attendant of the means of grace on the Lord's-day and the weekly prayer-meetings. A shower of rain not keeping him away, he often remarking, "I should go to business in such weather, why not to God's house?"

Mr. Edward Greenhough, the subject of this sketch, was a worthy son of so worthy a father, and regularly attended the Higher Temple-street Church until it was closed.

I had the privilege of seeing him during his illness, and conveyed to him by the pen what spiritual comfort I could as an instrument in God's hands, and I am fully persuaded, that though absent from the body, he is present with his Lord.

He, on several occasions, referred to a sermon he heard by Mr. Battersby, of Sheffield, on the finished work of our Lord and Saviour. "It is finished," said the preacher, and these words were sealed home, by the Holy Spirit, on the heart of our brother, and were a great comfort to him. I have a very sweet recollection of the emphatic way he referred to and repeated these words, "It is finished," "completed," "all done," "I never saw it so clear." And what a comfort these words have been to many a conscious sinner who sees no hope outside or apart from that triumphant cry on Calvary's Cross, which comes to us through long years and is as powerful and sweet to-day, as our only hope. "It is finished," the work of redemption for ever completed.

We thank God for such lives, such quiet, consistent, humble faith, and as my heavenly Master permits me to speak in His name and go in and out before the people, my earnest desire is to be of use to such followers of the despised Nazarene.

The large gathering at the grave, notwithstanding the exceptionally wet day (but for which there would have been more) testified to the respect and love in which he was held, ministers, deacons, members and friends of the old chapel being present. His business friends were also there, and some of those to whom he gave employment, by their special desire, carried his remains to their last resting place. He leaves a widow, two daughters and four sons to mourn the loss of a devoted husband, an affectionate father and consistent Christian.

May we be so ready, watching unto prayer, that when the Master calls, we shall enter into the same rest, receive the same welcome home and wear the same crown. So prays,—Yours, &c.,

W. J. S.

[The name of Greenhough used to be a household word among lovers of Free Grace Gospel, not only in Lancashire, but in some of our family circles in the South.—J. W. B.].

THE LATE MR. JOHN HANGER.

MR. J. HANGER, many years minister of the cause at Ford End, Essex, passed away April 1st, 1896, aged 85 years. Our departed brother was born in Peterborough. First preached for about three years at Northampton; fifteen years at Colchester. He also supplied 28 chapels in Cambridgeshire. He was a firm and staunch advocate of the doctrine of free and sovereign grace, and left word to have written on his coffin-plate, "By the grace of God I am what I am." His last words were:

"Now to the power of God supreme
Be everlasting honours given;
He saves from hell (we bless His name),
He calls our wandering feet to heaven."

THE LATE ERNEST GRAY,

a beloved brother and faithful deacon at Gurney-road, Stratford, was called to his eternal rest July 3rd, while on business at Karachi, India. Deeply lamented. Beloved by all who knew him. (Particulars next month).

COMFORT IN AFFLICTION.

Letter to a dear Friend who has been confined to her bed two years with Chronic Rheumatism.

My dear sister in Jesus, no doubt by this time,
 You are thinking it strange, we've not written a line;
 We do not forget you, in truth we can say,
 As we bow at the footstool of mercy each day.
 Your aches and your pains, which no mortal can cure,
 The Lord grant you patience and strength to endure;
 He has guided and help'd you, and blessed you till now,
 Then trust in His wisdom, and to His will bow.
 He knows all your sorrows, afflictions, and tears,
 To your groanings in secret, He still bows His ears,
 His love to you, never, no never can cease,
 Your sorrows will end in the regions of peace.
 Your trials are number'd, your burdens are weigh'd,
 In the day of His rough wind, His east wind is stayed,
 The wrath of our God in His law, against sin,
 Can never touch those whom Christ died to redeem.
 Then cheer up, dear saint, Divine Love has arrang'd
 Those things that at present seem painfully strange,
 It is only thy dross and thy tin to remove,
 And flowing from sovereign, immutable love.
 The painful afflictions that now press you sore
 Will shortly be over, and then you'll adore
 The love and the grace that brought you safe through,
 And made you, through Christ, more than conqueror too.
 Then patience, dear saint, the Lord grant you it still,
 And all needful strength to suffer His will,
 Till He bid you to rise in His glory to dwell,
 Prays your brother in Jesus—JOSEPH FAVELL.

Gt. Yarmouth, 22nd October, 1895.

SORROWS AND JOYS OF THE KING'S SERVICE.

A Paper read at Keppel-street Baptist Chapel, at the Bible-class, by MISS COOPER, on Thursday evening, March, 1895.

(Concluded from page 150.)

HAVING in our last referred to the sorrows we now turn to the joys. If we want to know whether Paul thought there was joy in God's service we only need turn to Phil. iv., and the words "joy" and "rejoice" are found 17 times, and his exhortation is: "Rejoice alway; and again I say, rejoice."

In Heb. ii. 2 we are told to look to Jesus, our great example, as a servant of the King, "who for the joy that was set before Him, endured the cross, despising the shame."

Is it not joy to think we are counted worthy to serve the "Creator and Sustainer of the world"—the great and mighty God—"the just and holy One?" If the great ones of the land think it an honour to be servants to our Queen, surely it is an unspeakable joy to realise that we are called to this highest of all service. "If any man serve Me, let him follow Me, and where I am

there also shall My servant be. If any man serve Me, him will My Father honour" (John xii. 26).

"Your sorrow shall be turned into joy." How can this be true of the two forms of sorrow we have mentioned? We have said one is "natural unfitness." Will it not be joy to hear from the lips of this same Jesus, who walked and talked, ate and drank with the disciples, that He was watching us in our struggles to overcome, that when no other saw the victory over self, He saw and approved, and His power was made more manifest by our weakness.

Then as to "non-success." Will it not be joy to hear from His glorified lips that some piece of service, in which we thought we had utterly failed, was a success, though the result was hidden from us; and that while there was a measure of self and pride in what we did, He saw in it some of the pure gold of love to Him and desire for His glory? Is not the thought of talking things over with Him—while it should warn us against unfaithful service—a joy to the true-hearted servant "here" and "now," who has to act, feeling very often that his Lord, as in the parable in Matt. xxv., has travelled into a far country, and

lacks the stimulus of His felt presence? Is it not a joy that the King's servants are judged, not by result, but by capacity and motive? We need to be careful here; our King accepts no slovenly, careless, half-hearted service; it is an offence to offer it to Him—He is worthy of our "best." And let this make us strong to resist the temptation to slothfulness; that though others may not know, "He" knows just exactly what we "can" do, "how" hard we are trying, and "He" knows whether we are true-hearted and whole-hearted. But often we feel our very "best" is but poor service, and then it is a joy to remember He judges not as an earthly king, but has the same word of approval for the two talents as for the five.

There is no fear of discharge in this service. What does Paul mean by saying, "Lest that by any means when I have preached to others I myself should be a castaway?" (1 Cor. ix. 27.)

I have read that the correct translation is "not approved," and that seems more likely, for Scripture plainly teaches, "once a servant, always a servant," though, as we have said, their service is sometimes "not approved," and will not be accepted by the King.

In Rev. xxii. 3, it is included in the joy of heaven: "His servants shall serve Him." Can we realise what it will be to work, feeling "strong and capable," never getting tired, always sure we are doing the "right thing," always successful? This will be one of the joys. The old lady who had been over-worked all her life thought heaven would be a place where she would do nothing for ever and ever; but after she was once rested, she would find that was not very enjoyable.

"How" shall we serve? Impossible to say. Will it not be the joy of joys to true-hearted servants to see their King exalted? When Pilate's question will be answered, "Art Thou a King?" Jesus said, "To this end was I born, but My kingdom is not of this world." What a paltry thing it would have been to be king of the Jews compared with the honour prophesied in Phil. ii.: "To Him every knee shall bow;" and Rev. v.: "And I beheld, and I heard the voice of many angels round the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." "King of kings, and Lord of lords."

Some of us may honestly hesitate here,

for it is our great sorrow that we love our King so little; and we solemnly ask ourselves the question, perhaps, after years of service, "Do I love the Lord, or no? Is it my 'chief' joy that He will be thus exalted?" If there is a doubt about it, is it not caused by sin? and is it not our joy to believe that *then*—

"Sin, our worst enemy before. [more?] Shall vex our eyes and ears (and hearts) no So that in proportion as it is now our sorrow, so the perfect love will be perfect joy.

We remember His words: "Where I am, there also shall My servants be;" and, "Father, I will that they may behold My glory." Surely we can say, "The sufferings of this present time are not *worthy to be compared with the glory which shall be revealed*" (Rom. viii. 18). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17).

A GATHERED LILY.

In loving memory of Minnie Elizabeth, only child of Cornelius and Mary Garrett of Great Gidding, Hunts., who fell asleep in Jesus, May 27, 1896, aged 19 years.

Deceased, a most amiable girl, has been connected with the Sunday-school belonging to the Strict Baptist Church here all her life, and was always noted for her bright, loving, cheerful disposition, and her willingness to do anything in the Lord's service. Although not in Church fellowship, we expected very shortly she would follow her Lord through the ordinance of believer's baptism, but she was early called to bloom in the garden of our Lord above; thus the school is deprived of an earnest, loving teacher, and a sweet singer. She was also a regular attendant at the prayer-meeting, Bible-class and all services, which she dearly loved. Her illness was of a short (only three weeks), yet painful nature, borne with fortitude under the supporting grace of God. Twenty-four hours before she passed away, she was told a short time would terminate her earthly existence, to which she replied, "Oh how nice; I wish Jesus would fetch me now."

"Christ is my Light and Treasure,
In death He is my Life;
Through Him I leave with pleasure
This world of sin and strife."

Great sympathy is felt for her sorrowing parents, as was manifested at the funeral on Sunday afternoon, May 31. The Sunday-school children walked in procession, and about 250 others were present.

The funeral sermon was preached by the pastor, Mr. Thew, from Acts ix. 39. The services, both afternoon and evening, were very impressive.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE FORMATION OF THE FIRST STRICT AND PARTICULAR BAPTIST CHURCH.

By PASTOR JOHN ANDREWS, *Hilperton*.

A BRIEF account of the anniversary of the Sunday-school at Hilperton, on June 28, is given in the *Wiltshire Times*. The morning service was well attended. In the afternoon, Mr. John Andrews (the pastor) preached from the words, "What mean ye by this service?" shewing that 76 years ago the first anniversary of this school was held, and through the kind, rich grace of our loving Lord, the same principles of Scriptural truth and order with which it started had been maintained. It had not drifted with the down grade tide into the idea of the inadaptability of the old-fashioned Gospel to meet the requirements of the present educated and enlightened age, but, through the help of the Lord, had been enabled to breast the tide and move on still in the

OLD PATHS

so dear to the chosen people of the Lord.

In the evening the subject was

THE FORMATION OF THE FIRST STRICT PARTICULAR BAPTIST CHURCH,

upon the day of Pentecost, as recorded in Acts ii. 41, 42. Being formed by God the Holy Ghost, it was a manifest declaration of the mind and will of Jehovah concerning the faith and order of His Church down to the end of time, and whoever sought to alter in any form whatever, either the faith or order of His Church as established by Him, was guilty of the sin of daring presumption, for the text with its context proves clearly the work of the Holy Ghost in the conviction and convincing of the 3,000 sinners, who were that day to be incorporated into one body in the formation of the first New Testament Church, and the order is as clearly proved; 1st. they were baptized, not rhanitized. If rhanitism had been God's way, it would have been very easy to have sprinkled the whole in a lump, but as it was God's way that baptism should be the only order (and not rhanitism), Peter was inspired to cry out, "Repent, and be baptized every one of you. That establishes baptism to the exclusion of all other modes.

It is sheer nonsense to talk of baptism *by* immersion, as if the word admitted or countenanced other modes.

BAPTISM IS IMMERSION,

and whoever has been sprinkled or poured upon with water, and not immersed in water, has NOT been baptized, and, therefore, has not obeyed the command. Thus we have God's order established—repentance and faith, bap-

tism, then added unto the Lord. Then breaking of bread and prayers, and a continuance in the apostles' doctrine, designed by God the Holy Ghost to continue to the end of time; as being specially adapted to all classes, under all circumstances, and every period or age down to the end of time, like its Author unalterable, and everything should be taught to the children, and nothing kept back, not fearing results of evil from doctrinal teaching, but on the contrary, looking for and expecting great results. That the minds of the children may thus be fortified and strengthened against the crafty, cunning, insidious attacks of the abounding errors so powerful in leading the young astray.

The first Church had not one Arminian or open communion or unbaptized person in its ranks, but were of one heart and of one mind in the things of God, and such it should be now.

The sermons were listened to with breathless attention; some were delighted with the bold, unflinching utterances; a few were afraid it was a little too strong, fearing the results; but while the faith of "God's elect" is so constantly assailed, and the pernicious errors of Fullerism, the "leaven of wickedness," is creeping in and corrupting the Churches, half-and-half measures won't do. Nay, but we must "cry aloud and spare not."

The chapel was quite full in the afternoon; at the evening service chapel, aisles, and vestry were crowded.

The children sang well under the direction of Mr. D. Simons, jun. Mr. F. Simons presided at the organ. The service closed by the children singing, "The Lord is my strength." God bless pastor and people at Hilperton.

CROYDON (SALEM. WINDMILL-ROAD).—On Sunday, June 14th, was held the fourth anniversary of the opening of the above school. The pastor, Mr. Horton, preached in the morning to the children and friends, from the text, "I am but a little child, give therefore Thy servant an understanding heart" (1 Kings iii. 7, 9), and in the evening to the teachers and friends, from the portion of the Word, "They searched the Scriptures daily, whether those things were so" (Acts xvii. 11). Mr. Lane, a friend, gave an address in the Sunday-school, from the word "Samson," in the form of an acrostic. On the following Wednesday evening the anniversary was continued, the pastor reading a psalm and making the opening remarks; after which, the report of the past year being read, Mr. J. C. Whitehorn was asked to pray, and give his address, it being founded on the text, "There were giants

in the earth in those days" (Gen. vi. 4). Mr. Cullingford followed on the text, "What shall I do for thee? tell me" (2 Kings iv. 2). The time being spent, Mr. Andrews, the superintendent, promised to speak on the words, "Behold he hath hid himself among the stuff" (1 Sam. x. 22) on the following Sunday. Singing and prayer closed a very profitable and pleasant evening.—E. G. W., Sec.

STOKE ASH, SUFFOLK.—The anniversary of the Sabbath-school was held on Lord's-day, June 14. Sermons were preached morning and evening by Mr. H. D. Tooke, of Grundisburgh. In the afternoon Mr. Tooke gave an address to the teachers and scholars. Collections made during the day in aid of the school fund were very satisfactory; congregations were large at all the services. Hymns and anthems were during the day very creditably sung by the children and teachers, reflecting great credit on the leader and organist, Mr. and Miss F. Bendall. Mr. Tooke's first visit to Stoke Ash was greatly appreciated and much enjoyed. May the Lord add His blessing. Amen.—P. BARRELL.

KENTISH TOWN (CAMDEN HIGH SCHOOLS).—The 24th anniversary of the Sunday-school was celebrated on Lord's-day, May 31st, and June 3rd. On Lord's-day morning, we held a special prayer-meeting at 10 o'clock. Two excellent discourses were delivered by brother J. Bush, and in the afternoon he gave a special address to the scholars. The day was indeed a time of rejoicing with us, quite a revival; the place was well-filled, every seat was occupied. On Wednesday evening, June 3rd, a free tea was provided for the scholars, after which a public meeting was held, presided over by I. R. Wakelin, Esq. Our beloved superintendent, brother J. R. Freeman, implored the divine blessing, and the chairman spoke some loving words of counsel to the scholars. The annual report was read by the secretary, which showed on the school register 122 scholars and 8 teachers; Young People's Social and Literary Society, 25 members; number of books in library, 333; collected for missions, etc., £5 6s. 11d. Our beloved brother, C. J. Burrows, gave a statement of the school's finances. The following brethren—viz., Messrs. H. J. Wileman, W. S. Millwood, G. Flower, and J. House, gave some encouraging addresses. The services were interspersed with some well-known hymns, which the scholars heartily sang. The friends responded very liberally to the collections. The benediction concluded another happy anniversary.—P. H.

FOREST-GATE (CLAREMONT, 32, DAMES-ROAD).—The 10th anniversary of the cause. Services were held in the

Norwich Hall, Norwich-road, on Tuesday, June 9th, when brother Mutimer, of Brentford, preached an excellent sermon in the afternoon. At 5 a goodly number sat down to tea, and at 6.30 a public meeting was held, under the very able presidency of Mr. G. Turner, who read a portion of the Word, then called upon Mr. Thos. Watts to seek the divine blessing. After giving us a very neat little speech, the chairman called upon brother Parnell, who spoke with liberty from Rom. v. 8. Brother Holden was quite at home on "Faith's Privileges" (Psa. lxxxiv. last verse). Brother Mutimer spoke well of the "Holy Ghost" (Acts xix. 2); and brother Lee gave us full weight (as he always does) on Cant. ii. 8. Mr. Margerum made some remarks bearing on our present position. Brother W. Webb spoke experimentally from the words, "Thou hast been my help." This was a good, sound, enjoyable, spiritual meeting, and was closed by the chairman pronouncing the benediction. Banks' hymn leaflets were used.—A. J. M.

RYARSH, KENT.—On June 10th, we were enabled to hold our anniversary services. Our brother, C. Guy, of "Zoar," Gravesend, preached afternoon and evening. It being a very wet day, few were able to attend. We were glad to have the rain for the earth, but had hoped for a fine day for the services. However, we believe we had a refreshing season within the chapel.

ILFORD (EBENEZER).—We held our 60th anniversary on May 10th and 12th. On the Lord's-day two sermons were preached by brother S. H. Brown, of Fulham. On Tuesday afternoon, pastor E. Marsh, of Gurney-road, Stratford, preached most acceptably from Gal. vi. 18. Tea was served, of which nearly 50 friends partook, and at 6.30 a public meeting was held, under the presidency of brother J. Piggott. After singing the well-known hymn, "Kindred in Christ," &c., the chairman read Isa. lxi., and brother W. Gull offered prayer. A verse or two of hymn 172 (Denham's) "Awake my soul," &c., having been sung, brother Faunch very briefly reviewed the history of the Church, with which he has been connected nearly 30 years, during which period most of the old members and friends had, he said, been removed, either in providence or by death, until now only three or four remain, yet, notwithstanding the fact that about 15 years ago things were brought so low that it was feared the place would have to be closed, the Lord was pleased to incline the hearts of the few that remained to make another effort, and through His divine help and blessing we have continued unto this day, and trust that through mercy we may still go on our way, and thus prove

that nothing is too hard for the Lord. After an excellent address from the chairman, in which he strongly urged upon the friends the desirability of using every endeavour to obtain a chapel of their own, instead of continuing to pay rent, as at present, believing that the Lord would bless and prosper them in the effort, savoury and suitable addresses were delivered by the following brethren, W. H. Lee, from Eph. ii. 18; R. Burbridge, Colos. ii. 9, 10; J. Gardner, Isa. xxxviii. 15 and following verses; T. House, John xiv. 21—23; and J. Parnell, Isa. xlix. 15. The service was very well attended, and the friends' liberality, together with the kindness of our chairman, enabled us to make good a deficit due to the treasurer. The meeting closed with hymn 928. To our Triune God be all and equal praise now and for ever.—W. G. F.

SOMERSHAM.—We held our anniversary services on Lord's-day, June 14th. Our hearts were cheered to see such a glorious morning. Superintendent and teachers met in the morning for prayer, and the Lord heard and answered, and exceeded our expectation. Morning service commenced at 10.30. Hymns were sung by the children, and pastor W. H. Ranson preached a most encouraging and appropriate sermon from Eccles. xi. 6. Afternoon service was especially for children, the chapel being crowded, and a short address was given to the children from the word "Beware," in which they were told what to be beware of. We trust many may be led in the paths of righteousness, and the prayer in the hymn we sang answered:—

"While we instruct them in Thy ways,
Breathe on their souls and life impart;
In babes and weaklings perfect praise,
And write Thy laws within their hearts;
Lord, send Thy Holy Spirit down,
And with success our efforts crown."

At the evening service the chapel was again crowded, leaving several outside while our pastor again preached, being very blessedly helped by the Spirit of the Lord, from Prov. viii. 17. May many who come in and out amongst us be constrained to love the Lord, and to seek Him early, is the prayer of both Church and pastor. Several friends visited us from neighbouring Churches, to whom we owe many thanks. The service closed, and we separated by singing, "One day nearer home." Collections very satisfactory, exceeding previous years.—F. H. GORHAM.

BRIGHTON.—The annual treat of the scholars attending Ebenezer Chapel Sunday-school took place on June 30th, at Burgess Hill. Mr. Scrace having kindly lent his fields for the occasion. The party left Brighton by special train at 10.30, accompanied by Mr. S. Gray,

pastor, Mr. S. Botting, superintendent, &c. On arriving at Burgess Hill they were joined by the children from Zion Chapel, Poynings. After lunch had been provided, the children dispersed for cricket, &c. 556 children and friends partook of tea; the catering of Mr. Kidd, Worthing, giving every satisfaction. Just before returning the children assembled and sang the doxology. Three cheers were then heartily given for Mr. Scrace's kindness, and in acknowledging the same Mr. Scrace promised a hearty welcome again if desired. Favoured with suitable weather, a very happy day was spent, and Brighton was safely reached at 8.40.—T. A. G.

ZION CHAPEL, HEATON ROAD, PECKHAM.

SUNDAY-SCHOOL ANNIVERSARY.

"TIMES of refreshing shall come" is a Divine truism that all the "Sons of Light" are privileged to live to prove. Whatever may be the conditions of Christian effort among the young, or even in maturer fields, whether depressed, by reason of occasional discouragement; or uplifting, because of God-given evidences of approbation, there shall come periods which, in measure, shall excel others in the sense of joy and gladness which they impart to those who participate therein.

Life has its variations, its questionable changes; the Church, not unlike it, has its days of apparent even tenour, as well as those which might be termed "excellent." And it is on such, when hosannas are caused to hang more freely upon the lips, when hearts seem more realistically to hold fellowship with heart, that, perhaps, more than on others, the labourer, conscious, in a keener manner, of the sacredness and privilege of his high calling, proves, in his own experience, the realism of Divine truth.

To those who are content to "spend and be spent" in endeavouring to impart, according to the will of the Master, the truth to the young in the school connected with the above cause, this "time of refreshing" was abundantly verified on Lord's-day, June 14th, when both young and old gathered together to participate in services commemorative of the seventeenth anniversary.

The services, as is proper, commenced at 10, with a hearty prayer-meeting, pastor H. S. Boulton presiding, at which teachers and friends were led earnestly to invoke the Divine blessing on the work of the school. At 11, to an audience typically an anniversary one, the pastor preached a suitable discourse, urging home, in his own pleasant way, many of the truths of the good old book,

which our own denomination delights in.

In the afternoon, at 2.45, young and old assembled again, when the pastor, followed by the teachers and one of the deacons gave addresses, interspersed with which were some specially selected hymns, ably rendered by the young people.

As is usual in most London causes, the evening gathering was much larger, and consequently very animating and heart-stirring. Quite a feature was the hearty singing of a few Union tunes, almost strangers nowadays in some causes, by the young people, who, we dare to think, might well vie with some of the young Suffolk folk in the way in which they were enabled to render these vestiges of a fast receding generation.

Services continuative of the same were also held on Tuesday, the 16th. In the afternoon, at 5.45, the scholars sat down to a tea kindly prepared by the lady friends of the cause, at the close of which a presentation was made by the Superintendent of a gift, subscribed for by teachers and elder scholars, to the indefatigable Secretary, Miss M. Boyes. Following this, at 6.45 a public meeting was held, when that generous and kindly supporter of Sunday-schools (J. Piggott, Esq.) took the chair. After calling upon the superintendent to read the report, he engaged the interest of the young people by giving a pointed, but pleasant address from Psa. li. 15, on "Lips." Next came brethren White (Woolwich); J. Clark, G. W. Clark, and the pastor, who dealt out some instructive and thoughtful words to those present.

The services, which must be regarded as highly and singularly inspiring and successful, closed with the singing by the young people, to the good old tune "Nativity," of that sweet hymn:—

"There is a Friend whose matchless love
Surpasses all beside."

May it be the privilege of all present, in the Master's good time, not only to become spiritually acquainted with the gracious One of whom they sang; but, also like others, in the days to come, to take up a position in the vineyard for the furtherance of the Gospel ends.—J. KNIGHTS.

HACKNEY ROAD.—THE OVAL (SHALOM). Very happy and encouraging meetings were held here, May 5th. Mr. Box, of Soho, preached in the afternoon, and a special meeting was held in the evening, presided over by brother H. D. Mobbs, who announced 940 (Denham) and pastor H. Myerson offered prayer. Addresses followed by brethren Webb, on the foundation of the sinner's hope; brother Belcher took the notice on the bill, "Special Meeting," for his subject, and referred to many special meetings

mentioned in the Word of God, of the Lord meeting with His people in times of trial and afflictions; Christ the meeting place for poor sinners, &c. "Blest be the tie that binds" (315, Denham) was sung, and brother Holden, on Thanksgiving, was led to thank God on behalf of brother Myerson and the friends at Shalom, for the grace bestowed on them in the past and spoke hopefully of the future.

"Thou dear Redeemer, dying Lamb,
We love to hear of Thee,"

employed the heart and voice, in melodious strains, of the congregation, and addresses were continued by brethren Chilvers, Parnell, Samuel Banks, Kingston, Marsh and the pastor, H. Myerson. The hymn, "Come, Christian brethren, ere we part" (15, Denham's Appendix) and prayer closed this favoured occasion.—D. L.

COMMENDATION OF A MINISTER AT ZION, NEW CROSS-ROAD, S.E.

ON Thursday evening, June 25th, a large number of members and friends met together for worship, and a sermon was preached by our brother Albert E. Brown, who has for some months past been supplying with much acceptance several of the Churches in the Home district. His discourse was a very clear and definite enunciation of the faith once delivered to the saints, and was listened to with much interest by all present.

At the close of the service a Church meeting was held, when it was unanimously agreed that our brother be most heartily recommended to those Churches needing supplies as a "preacher of the Word," and that a notice to this effect be sent to the EARTHEN VESSEL for insertion. — THOMAS JONES (pastor); T. G. C. ARMSTRONG (Church Sec.).

LITTLE STONHAM.—Brother Robt. Bardens preached the anniversary sermons of the Sunday-school on Lord's-day, June 21st. It was our thirty-third year. Mr. Bardens was at happy liberty in speaking about the work of grace in the hearts of God's dear people. We felt much encouraged. Congregations were good. Mr. Garnham led the service of praise, assisted by brethren and sisters Thompson, Soams, Bennett, Lisch, and others. The day will be long remembered.—A. G. HALL, *Supt.*

WANDSWORTH COMMON, CHATHAM-ROAD.—The first anniversary of the formation of the Church was held on June 21st and 23rd. On Sunday Mr. John Hunt Lynn preached in the morning from Job xxiii. 3, and in the evening from Luke vii. 45. He spoke with great power and demonstration of the Spirit, and many were blessed. On the Tuesday afternoon Mr. E. Mitchell preached.

The sermon was very suitable, experimental, and profitable, and contained much to comfort and encourage. In the evening the chair was taken by Mr. W. Abbott. A very interesting report was read by Mr. H. Clark. In the course of it, he said that their note must be a note of praise for God's goodness throughout their first year. The Gospel table had been well spread, and the brethren who had ministered to them were blessed and had been made a blessing. Their membership at the formation was nine, six had been added during the year, and two were waiting for baptism. The prayer-meetings had been a means of blessing, and the Sunday-school was prospering. As to finances, £680 of the total cost (£1,080) was paid off by last Easter. Of the remaining £400, they hoped to pay off £100 by next Easter. In conclusion, he said their hope for the future was in the Lord, who had said, "Lo, I am with you alway." After some very kindly remarks from the chairman, interesting and instructive addresses were given by brethren Bush, Chilvers, Dadswell, Holden, Kingston, and Mutimer. A good collection was taken, and once more we united in singing "Praise God from whom all blessings flow." We believe and pray that God will still more increase and prosper this new cause, and that we shall see "greater things than these."—FRED. W. KEVAN.

WEST NORWOOD (PROVIDENCE, AUCKLAND-HILL).—Anniversary services were held on Thursday, June 11, in connection with the opening of the above cause of truth, now eighteen years ago. Many troubles and difficulties have, at different times, presented themselves, but above and beyond all these things, the dear Lord has maintained His cause and interest here, and again with grateful hearts we have much cause to record the faithfulness of a covenant-keeping God. In the afternoon Mr. Mitchell, of Chadwell-street, preached a Christ-exalting sermon. In the evening a public meeting was held, presided over by Mr. Styles, of Clapham. A very satisfactory report was read by the secretary, testifying to the mindfulness of our God in supplying necessary means for the carrying on of His cause in this neighbourhood, where the precious truths of the everlasting Gospel are little known, while error and superstition abounds on every side, and it is no easy matter to observe these things with an indifferent eye. Following this, truly spiritual and soul-edifying addresses were delivered by Mr. Cornwell, who based his remarks upon the Trine God; Mr. Copeland dwelt upon the work of Christ in His people's salvation; and Mr. Marsh very sweetly crowned both addresses by

some stimulating remarks from "Lord, I have loved the habitation of Thy house; and the place where Thy honour dwelleth." Such is the heartfelt expression of some who meet for worship in this little sanctuary, and our fervent prayer has for a long time been, and still is, "Revive Thy work in our midst, O Lord, that the cords of Zion be lengthened, and her stakes strengthened, to the joy and rejoicing of the hearts of her inhabitants."—P. WHITHAM.

GLAD TIDINGS ABOUT WILLINGHAM.

A LENGTHY report of the history of the old Baptist chapel would, doubtless, be very interesting, as the Church was established more than 200 years ago. At the time the present commodious structure was built it was considered a fine piece of architecture, having sitting accommodation for at least 1,000 worshippers; rumour says 1,300 have attended divine service within its walls at one and the same time. When it was built, we are told, there was none too much room for the worshippers. But error crept in, which resulted in a division, and just opposite stands a fine modern building used by those who have embraced *modern theology*, which, of course, is more pleasing to carnal nature.

Whit Monday was a day to be remembered, when we gathered together to praise our Heavenly Father for His great care and mercy vouchsafed to us. This was done in celebrating another anniversary. Pastor P. Reynolds preached afternoon and evening. Brother J. B. Lamb, of Earith (a former pastor), announced the hymns in the afternoon. The service was followed by a tea, and at the evening service deacon Favel, from "Eden" chapel, Cambridge, gave out the hymns. Friends met again, who seldom do meet but at these anniversaries, and we saw them greeting each other from Cottenham, Cambridge, Erith, Swavesey, Over, Chatteris, and Oakington. There were also present: brethren Ward (Cambridge), F. S. Reynolds (Over), M. E. Green (Swavesey). Congregations excellent. We are glad to know there are signs of blessing, and that some are coming forward to tell their experiences of the power of divine love and mercy. May many more be constrained to follow, and God's blessing rest abundantly upon the "old cause."

On Wednesday evening, June 17, near 400 people gathered, when an interesting service was conducted, and the ordinance of believers' baptism was administered. Brother M. E. Green, of Swavesey, conducted the devotional part, and brother F. S. Reynolds preached, and afterwards immersed two sisters and

one brother in the name of Father, Son, and Holy Ghost. Brother Green concluded the solemn and sacred service with prayer.

Lord's-day, July 5, Mr. Green preached morning and evening, and in the afternoon, at the Lord's table, gave the right hand of fellowship, with some words of advice, to the newly-baptised friends. After the evening service a prayer-meeting was held, which finished the savoury services of another Lord's-day in Willingham old Baptist chapel.

AN EYE WITNESS.

"MASTER, IT IS GOOD FOR US
TO BE HERE."

*Anniversary of Providence, March,
Cambs. Pastor—B. J. NORTHFIELD.*

On Lord's-day, June 14, Mr. John Jull, of Cambridge, as usual, preached the anniversary sermons. The congregations were excellent, our souls fed, and we experimentally realised the truth of Mr. Jull's evening text: "Master, it is good for us to be here."

On Monday evening (15th), a special prayer-meeting was held to seek the Lord's blessing on these services. After several brethren had engaged in prayer, Mr. W. Jeyes Styles gave a short, but telling address from *Psa. cxv. 12*, and we could truly say, "Master, it is good for us to be here."

On Tuesday (16th) the services were continued. Mr. Box preached morning and afternoon; texts: morning, *Jer. xxx. 21*; afternoon, *2 Tim. i. 12*. In the evening Mr. Styles delivered the closing sermon of this anniversary from *2 Sam. vii. 27*. It was a refreshing season; the weary found rest, and the hungry soul food; so that we can repeat, with all sincerity of heart, the words, "Master, it is good for us to be here."

The financial results were most gratifying, amounting to £42. Truly, "the Lord hath been mindful of us."

G. W. FRANKLIN.

LITTLE STONHAM, SUFFOLK.—The anniversary of the above was held, as usual, on Whit Wednesday. Sermons were preached by Mr. R. C. Bardens, of Ipswich: afternoon, from *Psa. ciii. 5*; evening, *Matt. xvi. 18*. The attendance was good and encouraging, the presence of the Lord felt, while His servant was enabled to preach the Word with holy boldness and savour. We were favoured to see many friends from the surrounding cause of truth. The day being beautiful, the things of nature smiled upon us. But our minds were carried to things more substantial, more satisfying to our poor barren minds, for we often feel empty and dissatisfied with ourselves. In the evening again we felt it good to listen as the preacher led us to the Rock Christ Jesus, that sub-

stantial Rock whereupon the Church is built never to be removed. There was a goodly number to tea, and we wish heartily to thank our kind friends, who helped in any way to make all welcome; but most of all to render our heartfelt thanks to Him who giveth us all things richly to enjoy.—S. GRIMWOOD.

HOXNE, SUFFOLK.—The Sabbath-school anniversary was held on Whit Sunday. Our dear pastor was greatly helped in preaching to large congregations. His subject was "The child healer" (*Luke ix. 42*). In the afternoon he earnestly and lovingly addressed the young upon the firm purpose of Daniel (*Dan. i. 8*), showing that God crowned Daniel's steadfast goodness by His Divine approval. In the evening our pastor based his remarks upon the wise admonition of Christ, "Cast the net" (*John xxi. 6*). On Whit Monday we were again cheered by witnessing large gatherings. In the afternoon recitations and dialogues were well rendered by the children, in which teachers took part, after which Mr. Debnam lovingly addressed the scholars. Special hymns and anthems were sung; no pains had been spared in training the young, and under the leadership of Mr. Clarke they were admirably rendered. Free tea was given to the children. Tea was also provided for friends at 5 o'clock, to which a goodly number sat down. In the evening earnest addresses were given by Mr. Ward from these words, "And He went about doing good;" Mr. Cassey, on "Confidence;" and Mr. Debnam, on "A sower went forth sowing." A few remarks from our pastor brought this truly enjoyable anniversary to a close.—M. P. THEOBALD.

FINCHLEY (STATION-ROAD).—We had encouraging meetings on June 9th, friends being present from Wood Green, Hornsey, Shaftesbury-avenue, Hill-street, Walthamstow, New Cross, Keppel-street, Camden Town, Guildford, etc. The afternoon meeting for prayer and praise was conducted by Mr. Realf, supported by brethren J. Box, R. Burbridge, H. T. Chilvers, and G. Elnaugh. Mr. Burbridge spoke in a most interesting and instructive manner upon *Heb. ix. 27, 28*. Mr. Chilvers followed with some very tender and comforting remarks upon *1 Pet. v. 7*. Miss Beach (late of Chelmsford) ably presided at the organ. An enjoyable social repast followed. The evening meeting was gathered under the genial presidency of Mr. F. J. Catchpole, who, after singing and reading a portion of Scripture, called upon brother Simpson to engage in prayer. Our esteemed friend was very sweetly aided by the Spirit of all true prayer to ask in a very

feeling manner for the Divine presence, help, and blessing. After a few kind and sympathising remarks by the chairman, Mr. Box delivered an address on "Tribulation" (Rom. v. 3); Mr. J. E. Flegg, on "Patience;" Mr. G. W. Thomas, "Experience;" Mr. Realf, "Hope;" and Mr. G. Elnaugh, "Love." Our brethren were enabled to open up the Word of God on these topics in a most edifying and helpful manner, and their addresses were listened to with very marked and appreciative attention. Votes of thanks to the chairman, speakers, and lady-helpers having been cordially expressed by Mr. Realf, the meeting concluded with praise, prayer, and the benediction. In the course of his address Mr. Realf stated, that having supplied the pulpit, and acted as pastor *pro. tem.* for more than six months, he did not see his way to continue. He took the opportunity, therefore, of commending the little Church to the care of the great and good Shepherd, and asked an interest in their prayers, that the will of the Lord might be plainly revealed as to the scene of his future pastoral labours. For the information of correspondents, we are requested to state that Mr. Realf has every Lord's-day engaged till after August.

RECOGNITION OF MR. POUNDS AS PASTOR OF THE STRICT BAPTIST CHURCH AT BEXLEY.

JULY 1, 1896.

BY OUR LOCAL CORRESPONDENT.

THREE services were held on this interesting occasion. The morning service commenced at 11.15, when Mr. E. Beecher and Mr. E. Marsh preached to a fairly large congregation for a week-day morning. Friends from a distance evidently took an interest in the proceedings.

Dinner was provided in a tent in a meadow connected with Mr. Piggott's residence, to which the visitors repaired and enjoyed the repast which was well prepared.

In the afternoon, at 2.30, Mr. E. White (of Woolwich) occupied the presidential seat, announced the hymn, "God moves in a mysterious way," read a portion of God's Word; and Mr. Parnell prayed. "Gird thy loins up, Christian soldier," having been sung, the chairman made his introductory speech, and called on Mr. Piggott to state the leadings of God in providence in bringing the pastor elect to the Church at Bexley. This having been responded to in a clear and forcible way, the chairman made further remarks on the proceedings, and called on Mr. Pounds to give an account of his call by grace, and then his call to the ministry. This he did in a satisfactory

manner. He was then asked to state his views of truth, and what he proposed to preach to the people of his charge. He stated them in a very decided way; his views being in accordance with those of all the Strict and Particular Baptist Churches. The chairman then joined the hand of Mr. Piggott, as representing the Church, with that of Mr. Pounds, as pastor. The members stood up to ratify the union, and notify their concurrence in the proceedings. The chairman offered a short prayer, and called on Mr. Bush to supplicate the throne of grace for a blessing on pastor and people.

The hymn,

"Dear Saviour, may this Church of Thine,
Flourish in all Thy ways,"

was sung, when Mr. W. J. Styles delivered in a solemn and impressive manner a charge to the Church, founded on Col. iii. 17: " whatsoever ye do in word or deed, do all in the name of the Lord Jesus." After which the hymn was sung,

"With heavenly power, O Lord, defend
Him whom we now to Thee commend."

Mr. Holden then gave a lengthy address or solemn charge to the pastor, who, it appears, is a son of his in the faith. Another hymn, and the benediction brought the afternoon service to a close, when the friends again repaired to the tent to partake of an excellent tea, with fruit of different kinds, the produce of the adjoining garden.

The evening meeting commenced at 6.15. Mr. J. Piggott presided, and made a brief but suitable introductory speech. He then called on Mr. Guy, the newly-recognised pastor of Zoar, at Gravesend, who spoke wisely and well in the light of the day's exercises. Addresses were delivered by Messrs. Clark, Johnson, Beecher, Jones, Holden, and White, expressing earnest desire for the blessing of Almighty God to rest abundantly on pastor and Church. Hymns were sung at intervals between the speeches. "All hail the power of Jesu's name," and the benediction closed the proceedings of a day long to be remembered in the Lord's name.

—
TEDDINGTON.—We held our mid-summer services on June 18. Mr. Hull, of Hastings, stood engaged to preach, but was prevented through illness. This was a great disappointment. Mr. Lowrie, of Kingston, conducted a prayer-meeting in the afternoon, and Mr. James Clark preached in the evening. Both occasions were seasons long to be remembered. We are but few in number, yet frequently realise the Lord's presence, so that we can sing—

"If such the sweetness of the stream,
What must the fountain be?"

—H. W. RIDGWAY

PROSPEROUS PROCEEDINGS AT
"PROVIDENCE," PRITTLEWELL.

JOHN CHANDLER, *Pastor*.

THE pastor's annual meeting was held on Tuesday, June 10th, when Mr. Mitchell, of Chadwell-street, preached in the afternoon a Christ-exalting and soul-comforting sermon. At 5.15 the friends sat down to tea; there were so many present that it was held in the chapel: quite a little host from London, Southminster, Thundersley, and other places, came to testify their love to the pastor.

The public meeting commenced at 6.15. After singing the grand old hymn, "Come, Thou Fount of every blessing," the chairman, brother H. D. Mobbs, read 2 Thess. iii. Brother Oaks, a deacon of Shouldham-street, implored the divine blessing, and truly we can say his prayer was answered.

Mr. Guy, the newly elected pastor of Zoar, Gravesend, gave a soul-cheering address concerning the Book as described in Rev. v. 1.

Mr. Willis, of Chelmsford, described David's experience as set forth in Psa. xi. 2, 3.

Mr. Mitchell, of Chadwell-street, said he must take his stand with the apostle, and say he was not ashamed of the Gospel of Christ, nor the Christ of the Gospel, and I think all the people said Amen.

Mr. Beecher, last but not least, dilated sweetly upon Psa. xxxvii. 4. What a mercy through grace to know what it is to delight in the Lord Jehovah—Father, Son, and Holy Ghost.

With a few remarks from the chairman, the happy meeting was brought to a close by singing "All hail the power of Jesu's name." The collections were good, sending the pastor home with a grateful heart. May the blessing of a covenant God rest upon the place, and may the peace of God which passeth all understanding rest upon pastor and people. So prays—H. D. MOBBS.

[Brother I. C. Johnson was to have presided, but being detained in Shropshire, brother Mobbs kindly took his place.—J. W. B.]

PLYMOUTH (TRINITY).—The Sabbath-school anniversary took place on Lord's-day, June 7th. Two sermons were preached by the pastor, E. M. Bacon, from the words in Exod. xx. 8, "Remember the Sabbath-day to keep it holy." 1st, Institution; 2nd, Purpose; 3rd, Perpetuity; 4th, Pleasures. An excellent congregation listened with marked attention as the pastor was sweetly led by the Spirit to speak of the universal and far-reaching blessing of the Sabbath-day, and, by telling illustrations of narrative and fact, to enforce it. In regard to the change from the last to the first day of the week, this was shown to have become

an accomplished fact by an analogy between creation and redemption. In the case of the first, God did rest from His labours. In regard to the second, He (*i.e.*, Christ) hath entered into His rest. He also hath ceased from His own work—the stupendous work incumbent upon man's salvation—as God did from His. This is the rest that remaineth, of which the first day of the week is a sweet earnest and foretaste, being the day on which He who had laid His life down took it again, rising from the tomb, and bringing life and immortality to light through the Gospel. In the afternoon the prizes, kindly given by a member of the congregation, were distributed, and the pastor delivered a most interesting address, entitled "Little Foxes." We had good collections, and some excellent singing rendered by the choir and children. Mr. T. Wingate, a dear friend of the cause, was conductor, and Mr. Saunders ably presided at the organ. On the following Tuesday children, teachers and friends visited Greatlands, and, notwithstanding the showery weather, thoroughly enjoyed themselves, and returned in safety. It is gratifying to find from the report that the school has increased by nearly a fourth since last year. The teachers' hearts are thoroughly in their work, and many a prayer is put up, on behalf of those who attend, that the seed thus sown may prosper in the Lord's own time.—ALDINGATE, *Secretary*.

AN OLD MEMBER OF MOUNT
ZION, DORSET-SQUARE, GONE
TO HEAVEN FROM QUEENS-
LAND.

"THOU shalt come to thy grave in a full age, like a shock of corn, which cometh in his season." The above was appropriate in the case of our late friend and sister Mrs. Hannah Bale, who was gathered home on Wednesday, April 19th, 1896, after a long period of failing health, at the advanced age of eighty-two. She arrived in the colony in 1849, accompanied by her husband and family. She was converted to God and baptized in early life, and subsequently united with the Church presided over by the late Mr. John Foreman, of London.

On the formation of Jireh Baptist Church in Brisbane, she was one of its first members. She was a firm believer in the doctrines of the grace of God, ever relying on the efficacy of the Atonement and the perfection of the righteousness of the Lord Jesus Christ, which constituted the foundation of her hope. She was a devout and somewhat critical hearer of the preaching of the Gospel, and rejoiced in the "exceeding great and precious promises." Many trials during life she was called upon to

pass through; yet, however great her trial, it was succeeded by the evidences of "the peace which passeth all understanding."

For many years she resided with her younger son, Mr. B. R. Bale; but, as her weakness seemed to increase upon her, it was considered advisable to remove her to Sandgate, and to commit her to the care of her daughter, Mrs. John Slaughter. Prior to her removal, the writer of this had frequent opportunities of conversing with her, when she would dwell with much fervour upon the goodness and mercy of God.

Her end was calm and peaceful. The beautiful hymn of Toplady's, "Rock of Ages," was a great favourite with her. Her son-in-law, Mr. John Slaughter, used to spend a time with her every evening in reading to and praying with her, who says "that at times doubts troubled her, yet she never lost her hold of the assurance of her salvation." The lines,

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

were inscribed upon her coffin, being expressive of her faith.

Her mortal remains were interred in the Bald Hills Cemetery, pastor J. Kingsford and Mr. J. B. Sneyd officiating.

RAUNDS.—Our Sunday-school anniversary took place on May 24th, when Mr. J. Lynn preached three times. In the afternoon an excellent address was given to the scholars from Psa. ii., "Kiss the Son." An overflowing congregation assembled in the evening, to whom our brother gave an address on "Praise the Lord." The collections realised nearly £8. — PASTOR H. E. SADLER.

CHATHAM.—The 54th anniversary of Enon was held on June 21st and 24th. Brother J. Gardner preached on the Sabbath two good discourses, based on Rev. v. 6, and Rev. v. 11, 12, the same proving helpful and Christ-exalting. On Wednesday, 24th, brother Thomas (of Watford) was, after an interval of 10 years, brought again amongst us, and a gracious time was experienced, as he was enabled to discourse from James i. 16, 17, on the precious gifts of God, so freely and graciously bestowed, but far outshining all, the gift of His beloved Son, the Lord Jesus Christ. After tea, our brother was led to Exod. iv. 14, which he sweetly dilated upon as Christ the Brother, "His speaking well," "coming forth," "the gladness in meeting," &c., proving a warm-hearted Gospel theme, which gladdened the spirits of many present, and was returned in praise to our heavenly Father. Our hearts have been revived by two dear young friends coming forward to testify their love to Jesus,

and confessing Him by baptism, and we hopefully and prayerfully are waiting for others to follow the Master "in the way." Hallelujah!—HITHERTO.

WHITECHAPEL (LITTLE ALIE-STREET).—First anniversary of the Young People's Society was held on June 5. The report says:—We have not been without discouragements, but by the help of the Lord we have been sustained. A number of papers have been contributed by the members on various subjects, such as "Prayer," "The All-sufficiency of Christ," "The Commands of Christ," and other Bible studies. An evening devoted to gleanings from sacred poems was much appreciated. Last summer our members started a Sunday morning prayer-meeting, which is now conducted by Mr. Stevens and held in the vestry, commencing at 10.30. Any friends who can make it convenient to meet with us will find it to be a happy commencement to the Lord's-day. One of our number has joined the Church during the year.

BIGGLESWADE.—Lord's-day, June 14, Sunday-school anniversary sermons were preached by Mr. Hull, of Hastings. The Lord's presence was realised as the preacher was helped, under the blessed Spirit's influence, to unfold the Word of Life to young and old.

WATFORD TABERNACLE.—On Lord's-day, June 28th, we held our Sabbath-school anniversary. Our pastor, Mr. Thomas, preached in the morning to teachers, urging upon them the necessity in the present day of teaching the Word of God fully. In the afternoon he addressed the children from the three first verses of the hymn, "There's a Friend for little children." In the evening he preached to parents, text: Job i. 5, a searching discourse. He opened up Parental Responsibility, with regard to the morals of children, and the bringing them up in the nurture and admonition of the Lord. Parental Love seen in the offering of the sacrifice. The reason for the offering; human nature is depraved: the corrupt tendency of carnal mirth. He opened up the need of the Atonement and urged the parents to be watchful over themselves, as all children are imitators. The children rendered the special hymn exceedingly well, and the friends who gathered with us expressed themselves as pleased. Our Lord gave us a good day. We trust that the teachers may press on, encouraged by the Word; and that parents may be led to glorify God in the home. Our pastor reported that during the past year two teachers and nine scholars had joined the Church. May our Lord continue His blessing, and give us to see greater things than these, for His name's sake.

RECOGNITION OF MR. JOSEPH EVERETT AS PASTOR OF THE CHURCH AT EBENEZER CHAPEL, GRAYS, ESSEX, ON WEDNESDAY, JULY 15TH, 1896.

BY OUR LOCAL CORRESPONDENT.

PASTOR F. C. Holden presided and commenced the afternoon service by singing, "Come, Thou Fount of every blessing." He then read Rom. xiv., when Mr. Parnell implored the divine blessing. "Now begin the heavenly theme," was then sung. Mr. Holden made some suitable remarks, and introduced Mr. W. Chisnall, who occupied some 30 minutes in stating the nature of the Gospel Church under about six particulars.

The chairman commented approvingly on the address, and called on Mr. Everett to give an account of his call by grace and then his call to the ministry, and then to say what he intended to preach. All these being satisfactory, the chairman invited all the members of the Church present to stand up in token of their acquiescence in the proceedings. The chairman then joined the hands of the pastor with those of two of the deacons, and offered an appropriate prayer that the union should be lasting and blessed of God for the ingathering of sinners, and the establishment of believers, and concluded the afternoon service by singing,

"Dear Saviour, may this Church of Thine
Flourish in all Thy ways."

Tea was then served to a goodly number of friends who had come to join in the services from different Churches.

Mr. I. C. Johnson, of Gravesend, then took the chair, and conducted the service of the evening, commencing with the well-worn hymn, "Kindred in Christ," &c., introduced the subsequent business by an address of about fifteen minutes, and called on Mr. Parnell to deliver the charge to the pastor, which he did with much vigour and truth. Another hymn was sung, when the chairman called on Mr. S. T. Belcher to give the charge to the Church. This was done in a very energetic and edifying manner. It is hoped that both Church and pastor will attend to the solemn charges thus addressed to them.

The time of closing being very near, Mr. Bond, Mr. Chandler, and Mr. Gibbens had only a few minutes each to express their pleasure experienced in the proceedings of the day, wishing for pastor, Church, and congregation every new covenant blessing.

Collections were taken; the pastor refused to take the amount collected, which was suggested that it should be handed to him. It was, therefore, decided that it should be used together with other promised amounts for the construction of a baptistry. On previous baptizing occasions the friends had to visit Zoar, Gravesend, for the purpose.

The doxology was then sung. Pastor Holden concluded with prayer, and pronounced the benediction. It was really a good day for "Ebenezer."

THE AGED PILGRIMS' CORNER.

ON July 3rd, the 25th anniversary meeting of the Hornsey Rise Asylum was held. The weather was fine and the grounds in beautiful order, the flowerbeds reflecting great credit on Mr. Slater, the gardener. A large number of friends were present, and under the superintendence of the lady visitors and Mr. and Mrs. Nial, the warden and wardeness, the arrangements were admirable. Sermons were preached by Mr. W. L. Holland and Dr. Hamilton.

The sale of work, on behalf of the Benevolent Fund, was very successful, a larger sum than usual resulting therefrom. The ladies still have a considerable stock of goods on hand, which they hope to dispose of during the next two months, and at the special services in November.

The aged friends all appeared delighted in seeing so large a number of visitors, and made all callers at their rooms very welcome. If any of our readers have not visited this beautiful home for the Lord's aged poor, who are pensioners on the Society, we would strongly recommend them to do so.

At least £700 per annum are needed adequately to maintain this building, and the preachers made earnest pleas for additional subscribers. The collections were good.

A new number of the *Quarterly Record* has just been issued, and is particularly interesting; copies will be supplied on application at the office. The new Annual Report is on the point of publication; its circulation has so much increased that a larger number of copies has now to be printed.

PAST AND PASSING EVENTS, &c.

FROM A FAR COUNTRY.—Thirty-fourth anniversary of laying the foundation-stone of Jireh Strict Baptist Church, Brisbane, is held this month (August). Mr. John Kingsford, the present and only pastor "laid" the stone. Ever since the Church was formed

Mr. Kingsford has not been absent from his post much more (if any) than a dozen times; "life and health have been continued to me, and my Lord has never left me without a message for His people. I want to

PRAISE HIM MORE AND MORE.

"From my heart I do say, 'Unto me who am less than the least of all saints

is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' I have recently had the pleasure of baptizing another grand-daughter.

"Herein, too, I have been greatly favoured, having married and baptised all my children, and four of my grand-children, and more, I hope, through grace, to follow." We unite with our beloved uncle in giving all the praise and glory to God.

A Century.—Temple-street, Wolverhampton, centenary services were held on June 16th, Mr. Moxon, of Bury, preached in the morning, Mr. Feazey, of Leamington, in the afternoon, and Mr. Dennett, of Birmingham, in the evening. All the services were well attended, friends being present from most of the neighbouring causes. The collections, including donations, amounted to £46.

Declaration.—We have received the following from our highly esteemed friend and brother, Mr. Charles Hill:—"Will you oblige me by stating in next E. V. & G. H. that I am not a minister in connection with the Suffolk and Norfolk Association."

The friends who some time ago separated from Frederick-street, Birmingham, opened their new chapel, "Zoar," in Crabtree-road, under favourable circumstances, on June 23rd. The preacher, Mr. Hull, editor of the "Sower" and "Gleaner," preached two Gospel sermons, afternoon and evening. The comfortable chapel was well filled on both occasions. We noticed a number of friends from Old Hill, Rowley, Bilston, Blackheath, Wolverhampton, &c. The ministry was well represented in Messrs. Kenil, Hacking, Michinall, R. Adams, A. Dye, D. Smith, Clack, and others unknown to your contributor.

Solicitation.—We are constantly solicited to draw the attention of intending visitors to the sea-side at this time of the year to our "Sea-side Gospel Directory," printed on the cover of E. V. & G. H.

Acceptation.—Our brother Charles Hewitt has accepted the unanimous invite to the pastorate at "Eden," Ponder's End. We are thankful, hopeful, and prayerful.

Notification.—The friends who have been worshipping in the Hall of the Pavillion Coffee Tavern, Union-street, Torquay, have taken the chapel in Laburnam-street. Any of our readers who may be going to Torquay this season, will please note this.

Prosperity.—Under the ministry of our brother James Hacking, at South-

minster, Essex, 13 have been added during his 18 months' ministry, five by baptism. Praise the Lord.

July 30th, 1896.—Memorial-stones of Chadwell-street Sunday-school are to be fixed on this date. One by Mr. E. Mitchell, pastor, the other by Mr. G. Sawyer. [See Advt.].

Unique.—

PRESENTATION AND DOUBLE JUBILEE.

We tender our heartiest congratulations to pastor Isaac Ballard and his beloved wife, who (surrounded by many friends and well-wishers), celebrated their golden wedding, in Beulah Baptist Chapel, Farnboro', on the afternoon and evening of Tuesday, July 7, 1896. Tea was served on the lawns, at which all the guests wore golden wedding favours.

It was a double event. Just 50 years ago, the founder of this magazine assisted in the formation of the Baptist Church, at Beulah; wherefore, the occasion was also commemorative of the jubilee of the Church. Everyone, by their faces and voices, indicated the enjoyment of a good time. Mr. and Mrs. Ballard were presented with a purse containing £24, a marble mantel-clock, tea service, a lamp, &c.

These gifts were subscribed by the members of the Church and congregation, and by many inhabitants of Farnboro' and neighbouring districts, who know and respect this aged servant of Christ for his long and steadfast work of faith and labour of love among the fruit and hop-pickers, as well as his Church, and from house to house. God still go on to bless thee, Isaac, and make thee a blessing, till thy call comes to be with Christ, which is far better. Amen.

During his visit to Margate in July, our venerable brother, I. C. Johnson, preached at Mount Ephraim and Broadstairs. Recently on a visit to Gateshead, he occupied the pulpit there with acceptance, and

While staying here he (Mr. J.), was invited by the Mayor to a seat on the judicial bench, where some years ago he presided as Mayor. Words of welcome and congratulation were heartily exchanged by the magistrates and our veteran brother, Mr. Johnson.

A Few Things.—Mr. E. Mitchell seeks a little rest the last three weeks in August. Mr. R. Bowles, Hertford, has been laid aside for three Lord's-days. Brother G. Herring "cannot accept invites to preach outside London to travel on Sundays." Brother John Taylor is able to get out for a short walk. "It is a rejoicing time at Clay-

gate." S. J. Wise thanks the numerous friends who have sympathised with her in her bereavement. Mr. P. Patterson, of Ryarsh, aged 80, has just passed away.

Gone Home.

MISS HADDEN, a member at Elim, Limehouse, entered into rest, June 5. And

MRS. EDWARDS, a member of the congregation at Elim, passed away June 28. Our brother Holden has also lost his brother,

ALBERT HOLDEN, of Bury-St.-Edmunds, Suffolk, who departed this life, May 29, leaving a blessed testimony that he has gone to be with Jesus. Mr. Tooke saw him many times, and his visits were greatly blessed. Mr. Tooke also officiated at the funeral.

HORACE RAYMER gently murmured, "Come, Holy Spirit, come, come," and shortly afterwards his spirit took its flight to the God who gave it, on April 21, in his 32nd year. Deceased was for several years a useful member at Sudbourne, but a few months ago removed his membership to Cransford, where he had occasionally taken the services, as well as at the village stations, but

"Now his work on earth is done,
Heavenly glory is begun."

—A SORROWING FRIEND.

MRS. HOWLETT, aged 56, passed away at Sawston, Cambs., June 8th, 1896, after a short illness, to the rest that remains for the children of God. She was a member of the Baptist Church at Stapleford; her remains were interred by Mr. Simkin, June 13th.—WM. WALLIS, Whittlesford, Cambs.

THOMAS EADY.—Our beloved brother Thomas Eady (one of the deacons at Succoth) has been bereaved of his most excellent wife, and many friends hang down their heads as broken reeds at the removal of one so active in the cause of God. In early life she was guided by the good hand of God to follow in the footsteps of the Lord's faithful people, and continued in well-doing till her change for a better and nobler employment came. Amid a large circle of friends, some coming from afar, her mortal remains were laid to rest in the sequestered graveyard at Caldecott, near Rushden. She fell asleep in Jesus June 18, 1896, aged 39 years. On her mourning card is the text, "They that sow in tears shall reap in joy."—H. E. SADLER.

MR. EDWARD PACKER (eldest son of the late Mr. Elijah Packer) passed away from this life on Thursday, July 2nd, at Horselydown. In the day when Crosby-row chapel was noted for its hearty, bright singing, "Edward" led the tenor, while his brother William took the alto. Though ever living a retired kind of life, the deceased was a

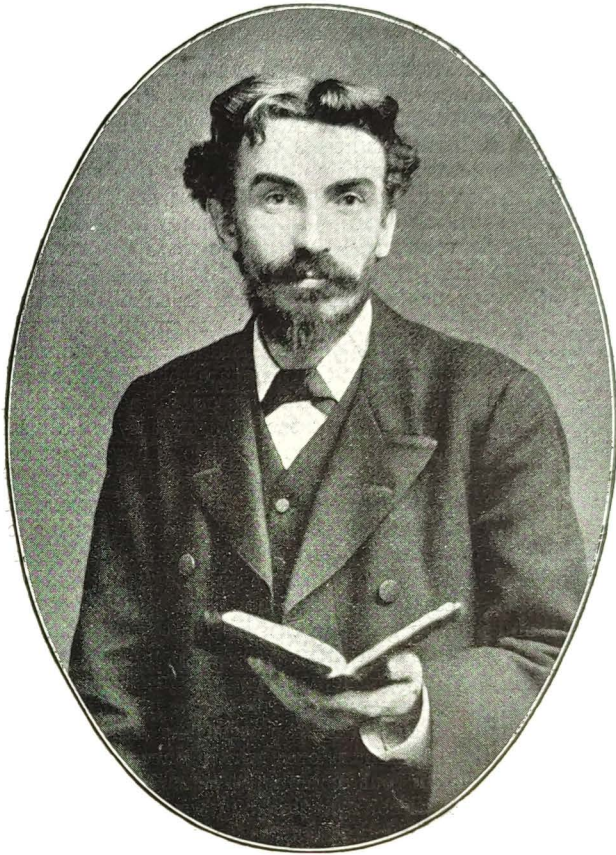
great lover of sacred music. Over 60 years ago, when his father played the double bass and "led" the singing at the Baptist Church, Chatham, little Edward sat by his side; and although in those days the services were long, young Edward would go with his father, and could not be prevailed upon to stay at home. For the last year or so he had become very weak, and, on the Thursday in question, with his hands uplifted and with a smile on his face (though unable to speak), he gently passed from the lower to the upper house. It may, perhaps, not be out of place to mention, that his second wife—Emma—was a daughter of Mr. Bidmead, for many years deacon of Mr. Milner's Church; and by her alliance with the deceased, became daughter-in-law to Mr. Elijah Packer, the preacher and deacon to the late C. W. Banks, both at Crosby-row and Unicorn-yard chapels. The funeral took place at Nunhead cemetery, on Wednesday, July 8th, when all the family, with one exception, attended. Mr. C. P. Sawday officiated. The departed one had passed nearly 76 years in this world, and, by God's grace, left it as gently as the softest breeze.

[It was our pleasure to have the acquaintance of the departed, and can bear testimony to his calm, quiet, consistent walk and conversation. He has soon followed in the wake of his sister, Mrs. Gawkrödger, and is now at home with his sainted father and mother, joining them in perfect praise above, "More sweet, more loud."—J. W. B.]

MRS. SMITH.—At Great Gidding, on Monday, April 27, Mrs. Jas. Smith was found dead by her next-door neighbour (Mrs. Glover), with whom she had been talking only two hours before. She was quite well the day before, and was in her place in the house of God, when I was led to speak about a friend of mine who had passed away very suddenly a month that day. She talked very much about the service to her husband when they got home, and expressed a wish that she might be called home first, little knowing that death stood so near her door. I was to bring her before the Church, of which her husband is a member, the day that I preached her funeral sermon. A quiet, unassuming woman, but a woman of faith and prayer; thus I have lost an hearer, and one that held up my hands; but the dear Lord's will be done. Heaven is the richer, as the elect of God is nearer completed. It was a solemn and impressive time at the funeral, when many of her friends and neighbours were present. May we also be ready; for,

"We cannot, Lord, Thy purpose see,
But all is well that's done by thee."

—C. THREW.



PASTOR CHARLES A. GUY, OF GRAVESEND.
(See page 263.)

The Saints' Position and Employment.

BY E. MITCHELL.

"They sat down at Thy feet; every one shall receive of Thy words."—
Deut. xxxiii. 3.

FROM the former clauses of this verse we have considered the sweet truth of Jehovah's love, and the security of His saints. In our present meditation we reflect upon *the position the saints occupy*; and *the employment in which they are engaged*. "They sat down at Thy feet; every one shall receive of Thy words."

I.—THEIR POSITION. Sitting at the feet of their Lord. The allusion is probably to the tribes gathered around Mount Sinai, when God proclaimed His law. This the context seems to indicate. "The

Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints; from His right hand went a fiery law for them . . . they sat down at Thy feet." Exod. xix. describes this solemn and awe-inspiring occasion. To sit at the feet indicates the position of scholars; as Paul said to the Jews, he "was brought up . . . at the feet of Gamaliel." The master, or teacher, sat on a slightly elevated seat, and the scholars were arranged in a semi-circle around him, literally at his feet.

The expression is very suggestive. It suggests *the lowliness of the saints*. Every true saint is humble. The first beatitude in Matt. v. is pronounced on "the poor in spirit." Pride is an abomination to the Lord. He "has respect unto the lowly, but the proud He knoweth afar off." All those who are taught of the Lord are made humble. They take the place the Scriptures assign them, and are not offended at being laid low. The Publican, and not the Pharisee, describes their heart's feelings. Low in the dust of self-abasement is the position they readily take, and to be addressed as "thou worm Jacob," is no offence to them. An unhumiliated man is no saint.

At His feet suggests *the conquering power of divine grace*. In one of our Lord's journeys He encountered a man possessed with a legion of devils, exceeding fierce, a terror to all who came near him. None could either tame or bind him; but Jesus drove out the devils, and conquered him by His mighty grace; and they found him "sitting at the feet of Jesus, clothed, and in his right mind." How oft this miracle of mercy has been repeated! What multitudes grace has conquered, subdued, and brought to sit at Jesus' feet! She, who came behind Him in the house of Simon, affords another pleasing example of the might of Jesus' grace. His word had penetrated her heart, humbled her soul, and turned her from all her evil courses. Those eyes which once had sparkled with impure desires, now pour out copious streams of penitential tears, sufficient to make up for Simon's neglect and wash the dear Redeemer's feet: those tresses which had been snares to entangle her victims, now form a silken towel wherewith to dry His feet; those lips whose burning heat had served to inflame the impure passions of men, imprint the chastest kisses; the ointment intended to make her person more ensnaring is now devoted to her precious Lord. There is nothing too hard for grace to perform. Satan can never be too strongly entrenched in a sinner's heart for Christ to eject him. No soul can be so sunken in sin that Jesus cannot reclaim and sanctify it.

"Grace reigns to pardon crimson sins,
To melt the hardest hearts;
And from the work it once begins,
It never more departs."

Again, we have *teachableness and attentiveness suggested*. Mary "sat at Jesus' feet, and heard His word." Like Lydia, her heart had been opened to attend to the things which were spoken. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The child's spirit is a teachable one. The mysteries of the kingdom are not apprehended by intellectual power, but by the teaching of the Holy Ghost. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Only those who sit at His feet, with an humble, teachable spirit, and attentive to receive His Word, are taught the truth effectually.

II.—THEIR EMPLOYMENT. “Every one shall receive of Thy words,” “All thy children shall be taught of the Lord.” We are reminded of what they receive—“Thy words.” “My sheep hear My voice.” *They receive His words in His holy law.* This is necessary to prepare them to receive the Gospel. The law ploughs up the heart, and fits it to receive the seed of the Gospel. By the law is the knowledge of sin; and apart from the knowledge of sin, there is no room for the Saviour. “They that are whole have no need of a physician, but they that are sick.” The terrors of Sinai caused Israel to desire a Mediator. The Holy Spirit’s initial work is to convince of sin. The sharp needle of the law enters into the heart, and draws the thread of the Gospel after it. “The law is our schoolmaster to bring us to Christ.” “The letter killeth, but the spirit giveth life.” Every one of His saints shall be soundly convinced of sin, and of their undone condition through sin—they shall receive the word of His law, and His testimony concerning their state under law.

They receive His words in the Gospel. This brings glad tidings to convinced sinners. The remedy for their ills is here presented. With wonder, joy, love, and adoration they receive the precious testimony, that “God hath made Him to be sin for them, who knew no sin; that they might be made the righteousness of God in Him.” The smart of the law is healed by the balm of the Gospel; fear and terror give place to joy and peace; and the love of God, shed abroad in their hearts, engenders love to Him, who has done so much for them. “We love Him because He first loved us.”

This employment is continued through life. The saints while on earth are ever scholars. Their life-long business is to “grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.” They esteem it a high privilege to sit at Jesus’ feet. His words are treasured in their hearts and minds. The farther their education is carried, the more clearly they discern their own poverty and need, and more fully they apprehend the fulness and appropriateness of the blessings stored up in Jesus to meet their necessities. They are conscious of much remaining ignorance. Now they “know but in part,” but are looking forward to the time when they “shall know even as they are known.” Until that happy season shall arrive when they shall no longer see as in a glass darkly, but face to face, they desire to sit at His feet, and receive of His words. Reader, art thou among them?

OUR PORTRAIT GALLERY.—No. IX.

PASTOR CHARLES A. GUY, OF GRAVESEND.

OUR brother Mr. I. C. Johnson, informs me you have expressed a wish to be furnished with a few details concerning my unworthy self, for use in our denominational magazine. Those details will be mainly of such circumstances in my life as are particularly connected with the particular and special mercy of a covenant God. One in looking back upon all the past, feels to have more occasion than others to gratefully hymn:—

“O to grace how great a debtor,
Daily I’m constrained to be.”

On the 19th of July, 1857, my eyes first saw the light of day in the

old town of the beautiful Sussex sea-side resort, Eastbourne. Several times during my boyhood days was I brought in imminent danger of losing my life. One instance is often vividly before me even now. A carter, in the employ of my uncle, during hay-season was driving a team attached to a waggon loaded with hay, and whilst resting the horses, lifted me up and placed my head on the ground close up to the front wheel. The horses of their own will started as he snatched me away; two seconds more, and my head must have been crushed. This (with other narrow escapes) proves a "vessel of mercy is invulnerable until called by grace."

"Not a single shaft can hit,
Till the God of love sees fit."

I am the child of many prayers, both from a godly mother (my father died when I was about four years of age) and a now glorified grandfather, and from earliest remembrance have been subject to influence for good at home; but the prayers and example for a time seemed unheard in heaven, and unheeded on earth.

From quite early life I was now and again the subject of conviction of sin (whether natural merely or the incipient workings of the Sovereign Spirit I must leave), which wrought terror in my mind, and resolutions "to be good" were made; and for a time the Bible was read, prayers were said, and I tried hard to become "a little saint;" but, alas for human resolutions, saintship resulting from legality may be lost, though sanctity in Christ is inalienable. And so, as soon as the immediate cause for fear was removed,

THE SAINT AGAIN BECAME A SINNER.

These seasons of fear were of repeated occurrence, and finding from past experience that they gradually wore off, many times have I sat by the side of my dear mother in Bond-street Chapel, Brighton, quaking as Mr. Glaskin (the then pastor) spoke of eternal matters, and lest the feeling should pass away, I have all the way home from chapel repeated the word "Eternity" over and over again, imagining if I could but keep the solemnities of eternity in view, I should be able to keep from sin, and then all would be well. Strange! though favoured with good sound teaching, the necessity of atonement did not trouble me. "That which is of the flesh is flesh, and that which is of the Spirit is spirit."

This went on until, at about the age of fourteen, I was apprenticed to the printing business, when the influence was only for evil. The overseer was a hard drinker, and when muddled with drink would get the boys about him, and, suffice it to say, the suggestions from him were not of the purest. Oh that Christians were as ready to sow the good seed as wicked men are the bad. Mixed up with a set of lads and young men, mostly my elders, it was not long before religion became hateful, Sunday-school was neglected, and chapel attended only by compulsion: still I could never for long get rid of the dread of eternity.

When about seventeen, two of my companions professed to have been converted at some revival services, and with them I attended the Y.M.C.A. meetings, and was again striving hard to earn heaven. A fellow-apprentice sometimes attended, and I remember at one meeting all were urged to say something, either a prayer or a text, or relate some experience. I was far too nervous, but my companion said a prayer, while I sat trembling by his side. He was so elated with his fluency

that he told me he should write out a prayer, and repeat it from memory the following week. This horrified me, for though unconsciously looking for heaven by my own works, I yet felt true religion made a person humble, and I was very miserable, and could see I was not right before God.

Shortly after, the revivalist, Mr. H. Varley, conducted a mission in the Dome at Brighton. One night, in company with the two before-mentioned comrades, I went, and at the close of the address, people went about asking others if they were saved. Three ladies came to our group, and my companions immediately gave an affirmative reply to their query, but I was silent. They turned to me and repeated the question, to which I replied, "I did not feel that I was." To my astonishment, I was told salvation was not a feeling matter, I only had to believe. They argued with me, kindly prayed for me, and sought to cajole me, to all which I could only reply,

"I DID NOT FEEL I WAS GOD'S CHILD."

Finding they could not convert me, they handed me over to the "tender mercies" of Mr. Varley, who read the usual stock texts; but he was no more successful than the ladies. They prayed and pitied my dense stupidity, but Mr. Varley had the very bad taste to get angry, and did not pray for me, but turning to a gentleman by his side, said, "Isn't it sad to see one so young, yet so dark!" and left me to my darkness. Unsophisticated as I then was in the knowledge of the religious pride of the human heart, it immediately flashed upon me that his object was to glory in the number of his proselytes, and finding he could not perform his will in me, grew angry, and turned to some more pliable subjects.

I left the Dome that night with spirit steeled, divested of the yearning after good I had had on entering the building, and determined to think no more about religion. Forsaking my better companions, I joined with others whose delight was sin. Harden myself as I would, I could not get rid of my wretchedness, for the terrors of eternity were before me. Most of my new associates were teetotallers, but were much addicted to evil ways other than those associated with drink, and I greedily followed; and so it continued, sinning in the teeth of an accusing conscience, until the time inscribed in the Book of Decrees for my deliverance came on, and varied means were used to bring this about.

My health had always been extremely delicate, and it was by no means improved by the long hours of confinement in a printing office, at a time when the Factory Act was not so stringent as now, and I have often persisted, against the wish of my dear mother, in having my run in the streets, when I hardly knew how to keep up and to put one foot before the other. Verily,

SIN IS A HARD MASTER.

The doctor under whose care I was, said the action of the heart was very weak, and with any excitement or strain it might prove dangerous. I had joined a dramatic society in connection with the temperance party, where I learned only evil. I took part in one performance, and was cast for another, but the night of the performance I shall never forget. It was very late when I reached home, to find my dear mother in deep distress, she knowing better than I the risk I ran. That night severed my connection with the amateur drama. The fear of suddenly dying was dreadful to me, and often when I felt the numbed, lifeless symptoms

round the heart, accompanied by the desire to breathe deeply, I have been afraid lest it should cease beating, and I should drop into hell; and many times when leaving the office in the early hours of the morning, with the fear on me, felt I should be found in the street dead when day dawned.

The Bible was afresh studied, and prayer for mercy made. Reticence concerning self has been an unconquerable thing with me, so that it was alone I endured this blackness of soul, save as it may have been observed. The feeling of dread became less poignant, but the longing to know my sins forgiven was strong. My dear sister's baptism, and a letter from her treating of the blessedness of believers in Jesus, intensified the longing to be a partaker of this salvation.

Months I continued in a dark state of mind, praying for the earnest of the Spirit. Attending the watch-night service at Salem that year (1877), I determined that I would pray so earnestly (silently, of course) that the blessing must come. I began and persevered through the meeting, but found "that it is not by might, nor yet by power," and left the chapel as miserable as ever, and feeling there was no hope for me. The next Lord's-day morning, went to chapel in much the same state of mind. The text was Isa. liv. 10. Mr. Glaskin, in his opening, referred to the first verse, and after giving the historical bearings, treated it experimentally, showing the promise of fruitfulness was to those who *felt* themselves barren, and destitute of spiritual life. Then were the doors of my heart opened. I could see my character there, and, blessed be God, was, by the Holy Ghost, able to rejoice in Him and in the hope of salvation. Light and dark, peace and unrest have since alternated, but the hope has never been lost.

The following December I was baptized, and two years later joined the Church at Salem, the late John Bunyan McCure giving me the right hand of fellowship. On the evening of my baptism, Mr. Glaskin remarked to my dear mother, it was his conviction the Lord had a work for me to do. This came to my knowledge long before I attempted to speak, but it was far from my expectation that I should ever be engaged in the ministry, my natural timidity and extreme nervousness appearing to preclude the possibility of such a thing. Nevertheless, there was a strong wish to

"Tell to sinners round,
What a dear Saviour I had found."

And alone in my room I would try to sermonise on texts that occurred to the mind, and would sometimes venture to anticipate my pastor (Mr. Masterson) when he announced his text.

In due course, an invitation to preach at Poynings came, and was refused. Several times the invitation was repeated and refused, until, fearful of closing a door the Lord might have opened, I ventured on the last Sunday in February, 1884, to make the attempt. Oh, with what trepidation and fearfulness did I go, but lost all my fears on announcing my text, "But Christ is all and in all," and with happy liberty spoke for half-an-hour. After "supplying" for a short time, I, in conjunction with Mr. Waterer (former pastor of Elthorne-road, Hornsey), rented a schoolroom at Burgess Hill, where I regularly preached for twelve months. Soon after, a hearty and unanimous call to the little Church at Uckfield was sent me, where for nearly six years, and with tokens of the

Divine blessing, I laboured, continuing at the same time my secular business. My connection with the Uckfield cause closed in June, 1894. The following September I received an invitation to preach for three months "with a view," from the Church at Zoar, Gravesend, and after a thrice repeated call to the pastorate, I have felt constrained to accept the call, believing it to be of the Lord. His seal has been upon His own word, repeated additions to the Church have been made, it is believed of such "as were ordained unto eternal life," and peace and love generally abounds in Church and school.

May it be a pledge of coming years of happy, useful association with the dear people at "little" Zoar, is the earnest prayer of

Yours very sincerely in Jesus, CHAS. GUY.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. IX.

THE GOD OF THE AGES.

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

WAS the God of Moses and of Paul the God and Father of the *Lord Jesus Christ*? "Of course He was," I seem to hear each of my young friends reply. What a queer question for anybody to ask. Yes, my dear readers, it is a strange question to ask; but still more strange is the answer which some who call themselves Christians have given to it, for I read some letters in a religious paper some years ago, declaring that the God whom Jesus loved and preached about was not the one whom Moses and Paul worshipped, but a different Being altogether, by which the writer meant to say that neither Moses nor Paul were inspired in what they believed and wrote about the great Supreme Lord of all. Such would-be teachers are very dangerous and misleading, however plausible some of their statements, and however much they may profess to admire the Lord Jesus Christ.

I have read that wolves in Hungary so much resemble the dogs employed to guard and get the sheep along, that even the shepherds themselves are sometimes deceived and mistake the wild beasts for their faithful helpers; and the "false prophets" of whom Jesus warned His followers often thus look like the true servants of God, yet all who cast discredit on any part of His Word must be accounted unfaithful, dangerous and destructive to the best interest of the flock.

Let us "not believe every spirit, but try the spirits whether they be of God," and test them by the Word itself, those Holy Scriptures which are able to make us wise unto salvation through faith in Christ Jesus. The reason given for the strange assertion that Jesus revealed a different kind of deity than the one whose strict law Moses made known to Israel, and Paul declared to be the Sovereign Lord whose judgments are unsearchable—is that Jesus Himself was so loving, gracious and kind that His God and Father must be like Himself, and *so He is!* But Jesus bore His testimony to Moses and his writings. He said, "Moses wrote of Me, and if you had believed him you would also have believed Me:"

and after referring to his writings again and again while He was teaching the people, He corroborated all after His resurrection, when "beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself," while Paul so delighted in and revered his Lord and Saviour, that he determined to "know nothing among men, but Jesus Christ and Him crucified."

But what I want to call your special attention to is this, that the Bible as a Divine revelation is all of a piece, and its various descriptions of God all agree together, although at first sight they may appear so different. In nature the same variety appears. Look at the sea on a fine, quiet day, when the sun shines brightly on the calm, untroubled waters, or the gentle breezes waft the healthful ozone towards you, and then see the same waters when a storm is wildly raging, lashing the waves, into foaming dashing billows which threaten destruction to all within their reach.

The same waters are in either case controlled by the same God, "who holdeth the winds in His fist, and the waters in the hollow of His hand." So the landscape seems quite different in perfectly fine weather to the same scene viewed under other circumstances amid flashing lightning, rolling thunder and pouring rain.

Animated nature presents similar variations. The different creatures in air, earth, and sea, frisking, sportive, and happy, and the same birds, beasts, or fishes, hunting, fighting, and destroying one another, convey opposite ideas to the mind, as different as peace and war, gladness and gloom, but all the parts combine to form the whole.

And just in the same way the "Lord of hosts, mighty in battle," is also the "very God of peace;" He "that will by no means clear the guilty," is that same Being who, "if we confess our sins, is faithful and just to forgive us our sins and to cleanse us from all unrighteousness;" the "*Lamb* of God," who by His own sacrifice "took away the sins of the world," is the "*Lion* of the tribe of Judah," the "Blessed and only Potentate, King of kings, and Lord of lords;" and He who stood at Pilate's bar a seemingly defenceless prisoner is the appointed Righteous Judge of all mankind.

Yes, God is great and wonderful; by searching we cannot find Him out, yet if we seek Him we shall find Him to the joy of our hearts. To fully comprehend Him is impossible for us; we might as well think that a shell could contain the waters of the ocean, and yet we may both know and understand God in a gracious sense. Job could say, "I know that my Redeemer liveth." David declared, "Because Thy loving-kindness is better than life, my lips shall praise Thee," and "Because Thou hast been my Help, therefore, under the shadow of Thy wings will I rejoice." The apostle John wrote to those who knew Him who was from the beginning, and Jesus said, "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

And it is through the Holy Scriptures that we obtain this knowledge, for the God whom Moses wrote about, was "merciful and gracious," and the God whom Jesus declared was infinitely just and righteous. The law given by Moses had to do with many a bleeding sacrifice, and Jesus Himself was the true Passover, the great atoning Sin Offering.

Isaiah liii. gives us the key to the deepest of all the pangs

that the Saviour suffered when it pleased the Lord to bruise Him because He had laid the iniquities of all His people upon Him, and this is the only explanation we can get of that agonized cry, "My God, My God, why hast Thou forsaken Me?"

A few years ago, when some thought of Ireland being severed from our dominion, bills were printed shewing the Union Jack of Great Britain and a disfigured flag beneath with the question, "Would you like to see it mutilated thus?" Yet time was when these kingdoms were all divided from each other, and time is still working wondrous changes in our world. But a more momentous question to every Bible lover is, "Would you like to see the Bible mutilated thus—the writings of Moses, and the epistles of Paul rent away, and much of the prophecies left in doubt?" No, indeed we should not, and we could not get the mutilated fragment without wrecking all the rest of truth's grand building; it must all stand or fall together. Rather then let us ask that the Lord would open our eyes that we may behold wondrous things out of His law, and we too shall find as Cowper sings :—

"A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives but borrows none."

May we all love the everlasting Gospel, and know and worship and adore the God of all the ages, the everlasting God. Amen.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

Spiritual desertion.—Psalm xxx. 7.

IT will be carefully observed that the psalmist in the preceding verse confidently asserts his prosperity. He appeared perfectly satisfied with the general appearance of his environments, and congratulated himself that such pleasing circumstances would continue. It should be borne in mind that his earlier days had been exceedingly troublous; enemies abounded on well nigh every hand, consequently wars were frequent. But after many very decisive engagements and glorious victories, he had secured a season of tranquility. Now he apprehends no further invasions, so that the kingdom over which he governs is enjoying internal and external peace. Himself as its monarch, enjoying health and vigour of mind and body, could well say, "My lines have fallen in pleasant places." There is just a possibility of becoming *over confident*; it was precisely the case with the psalmist—"I shall never be moved." Was he looking upon the mountain peaks when this thought suggested itself to him? Or did he think of the everlasting hills which were so familiar to him? We know not. One thing we do know, that however secure he may feel, those hills already "tremble" and the security of the "royal singer" will very soon be invaded with other reflections. Are there not times when we like the psalmist say "I shall never be moved?" Do we not settle down comfortably when things *appear* all right, and forget the injunction of the Word, "this is not our rest?"

How suddenly the scene changes, dark clouds gather, and in a moment the man of confidence becomes a poor, lonely, forsaken man. The experience of the best of saints is very much like the markets—they fluctuate, or like the tide which ebbs and flows. The highest enjoyment is only a step from the deepest sorrow; and that step may soon be taken. This we learn from the words before us, especially as we regard them as coming from an highly cultivated and richly stored mind. They are the utterances of one who watched with care the working of his soul, and who studies carefully the peculiar experience of his heart. From this we may conclude that the psalmist *had enjoyed the Divine presence*. Here we would be careful to distinguish between the secret presence of God, and what is called the manifested presence of God. The secret presence is with all, for, “in Him we live, and move, and have our being.” The manifested presence of God to the child of light, largely consists in the sensible realization of the indwelling, all pervading influence of the Divine Being, producing a sensation of joy and tranquility. Such a blessed experience can best express itself in inspired words such as, “In Thy favour is life;” or “Show me a token for good;” “In Thy presence there is joy.” The realization of these precious truths will produce an increasing earnestness to be regarded “with the favour Thou bearest toward Thy children.”

While the foregoing forms a part of Christian experience, it is a well known fact that spiritual desertion is a common experience of all true born children of God. This view is confirmed by the *oldest* book we possess. Job gives his account of spiritual desertion in the following words, “Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, I seek Him, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him.” The same sentiments are found in the Song of Songs, “My Beloved had withdrawn Himself.” We have also a fruitless search most pathetically described in the same book, “I sought Him whom my soul loveth: I sought Him, but found Him not.” We have also to couple with this the fact, that, “The Lord hideth Himself from Jacob.” During this trying ordeal of desertion I need scarcely remind my readers that our evidences are eclipsed, all pleasant visions cease, hope trembles, and in such delirium we cry out that “My way is hid from the Lord.” Yet it is well for us to remember that it is only partial and not total eclipse. And further to bear in mind the consoling fact that *God will return*. It is only for “a small moment have I forsaken thee.” And again, are we not assured of the fact that “weeping may endure for the night, but joy cometh in the morning?” Divine love is our guarantee that God will come again; He will cause His face to shine upon us. But during this time of withdrawal, what darkness of soul, what anguish of spirit is felt. “All outward afflictions do but break the skin, this (spiritual desertion) touches the quick; they like rain fall only upon the tiles, this soaks into the house.”* The word in the text before us signifies that the writer was *greatly* troubled, that he was sorely terrified. Such we believe to be the feelings of all the awaked. It is their greatest sorrow and their deepest grief to walk in darkness, and not to feel the favour of God. Yet there is a brightness even in this cloud, for the Divine withdrawal prepares us for greater and clearer manifestations of light and

* John Flavel.

joy. One cheering thought we cannot pass by—viz., that in times of spiritual desertion, God by His grace prevents our deserting Him. Verse 8 of this psalm will confirm this, "*My soul cleaveth after Thee.*" Moreover such experience will teach invaluable lessons. One amongst them will be that we shall prize more highly the love visits of our Lord, and shall desire with the poet ever to sing—

"Fill me with all the life of love,
In mystic union join
Me to Thyself and let me prove
The fellowship divine.

Open the intercourse between
My longing soul and Thee;
Ne'er to be broken off again,
To all eternity."

Lastly, we shall learn the important lesson of brotherly sympathy toward others who may be in "Achor's gloomy vale." Having been in Doubting Castle, we know what it means. And therefore we can say if any dear friend who has read this short paper is sighing, crying and troubled; let such an one try to dig into this great question, "Can a woman forsake her child?" Carry this thought up to the throne and ask, "Hast Thou forsaken me, O my God?" This will be the answer, "I will never leave thee, nor forsake thee."

GROWING IN GRACE.

*The substance of a sermon by MR. SAMUEL MITCHENALL,
OF BIRMINGHAM.*

(Continued from page 242.)

"**B**UT grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The tree must be planted before it can grow; and unless the tree of grace, if I may so speak, is planted in the heart of a poor sinner there can be no growth. Wherever grace is planted there is growth. Not that the poor sinner can *do* anything in this matter, but grace being planted there it will grow under the sunshine of God's favour, under the showers of heavenly grace; and sometimes the poor sinner goes through nights of heavy sorrow, and days of darkness, and finds that he has grown, notwithstanding. You know that if naturally it be warm and suitable weather trees grow most in the dark; and so with the Christian's growth in grace, they grow most in darkness. Say you, "That is a strange expression." It is in the darkness that they grow to trust Him, like poor Job, who said, "Though He slay me, yet will I trust in Him," and have you not felt the same? There have been times when you have by losses and crosses and dispensations that are mysterious, thought that God was about to slay you, and manifest you to be a hypocrite in Zion; but, even in these exercises there has been a growth and a trusting in the Lord Jesus Christ, and you have said, "When He hath tried me, I shall come forth as gold."

Now, I believe that God never leaves His people in trouble, not even when they bring their trouble upon themselves. He may not give them the sensible comforts and the bright shinings, but He stands by them to support and teach them. I will shew you what I mean. Look at Jonah. Where did he bring himself to? He tells us that the fish took him down to the bottom of the mountains; but who prepared the fish for him? A man once said to me, "You do not believe that a fish

swallowed Jonah, do you?" I said, "I do believe it." Then he said the whale had not a swallow large enough. I replied, "It does not say it was a whale." God is almighty: He could prepare the fish for Jonah, and He could command the fish to take Jonah down—and, poor sinner, you have had troubles which have taken you down to the bottoms of the mountains, and to the bowels of the earth, and you have had the weeds wrapped about your head. God had commanded the fish to take care of him; and God commands these fishes of trouble and difficulty to take care of thee. They cannot go farther than God designs them, and when His purpose is accomplished in thee, then He will do as He did to the fish, which vomited Jonah out on to dry land at a word from its Creator. And there have been situations when God's time has come that at the end of it you have had to say with poor Jonah, "Salvation is of the Lord."

And another thing you will have to learn and acknowledge before Him, that "they that observe lying vanities forsake their own mercies." Jonah made a rod for himself, but he had to admire the goodness of God, and to taste of the sweetness of His mercy. Therefore there is growing in the darkness. The wise man tells us that darkness, or sorrow "endureth for a night, but joy cometh in the morning." Yes, while the poor sinner is passing through the trouble he does not find the joy as he will when the deliverance comes, though there is a sensible support now and then, a little hope and power that lifts the poor sinner up for a little time, then he goes down into his trouble and sorrow, but when the deliverance comes he will rejoice in God who has delivered him out of it all.

"But, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Now, God's dear people have to learn it: those that fear, or desire to fear His name have to trust in God where they cannot trace Him. The prophet, speaking of those that fear God, says, "Who is among you that feareth the Lord, that obeyeth the voice of His servant." It may be some poor thing may say, "I *desire* to fear and hallow His name." God reckons that as doing it, He does. "Who is among you that feareth the Lord?" Are there any that desire to fear His name, to love His name, to praise and bless His name, that walketh in darkness? Any that walketh in darkness and hath no light? "Let him trust in the name of the Lord, and stay himself upon his God." Let me ask you honestly if there are not times when you are obliged to cling to the Lord and stay upon Him? It must be so. It is a necessity. Very necessity makes them to trust in the name of the Lord and stay upon their God. And the poor sinner finds that God stands by him and approves of it, and the time comes when He delivers him, and he finds that there has been a growing in grace.

Another means of growth is *internal conflict*. "Ah," says one, "I find that this internal conflict is not a growing in grace; I find that I grow in increasing knowledge of my own weakness, my own unworthiness, my own total depravity, conscious of the presence of all imperfection." This *is* growing in grace. God teaches and designs that His people shall know this, the absence of all perfection, and the presence of all imperfection. How David learned this truth by experience, and how he confesses it in *Psa. li.*, his penitential psalm, the penitential psalm of every poor child of God. He tells us he was born in sin and shapen in

iniquity, so that he found, like Paul, that in his flesh dwelt no good thing. We have this set forth in the woman in the Gospel. We read she had spent all her money on physicians, and instead of getting better, she rather grew worse. That is just how God's dear people find it. Swarms of evil thoughts continually rising up within, making the poor child of God

SICK OF SELF AND FOND OF JESUS CHRIST.

And when poor sinners are brought into this condition they learn that only the Great Physician is of any real value. The conflict will go on to the end, and victory can only be obtained through the Lord Jesus.

“Only by faith in Jesu's blood
The sinner gets release;
No other sacrifice for sin
Will God accept but this.”

And the poor sinner who knows Him in His sacrificial character goes and hides himself behind Jesus Christ, and says, “Behold, O God, our Shield; and look upon the face of Thine anointed.” I do not ask you *how much* of the true religion of Jesus Christ you have: all have not the same degree of faith, some have very little, yet it is all of the same nature; but, however little, you often say within yourselves, “If I may but touch the hem of His garment I shall be made whole;” and the poor sinner knows it is so. He can see in Jesus Christ just what he needs, and none other can supply his need. He can see that there is virtue in Jesus Christ, and he knows that without that blessed touching he cannot find that healing power. Faith is a living principle; so, poor sinners, press on and get the blessing.

(To be continued.)

SUNSET RAYS.

BY A GARDEN LABOURER.

“At evening time it shall be light.”—Zech. xiv. 7.

HOW often in the world is the day gloomy and dark and cold, while we look for sunshine and warmth, but at evening time the clouds part and the evening sunset is light and beautiful to behold, delighting the eye and cheering the mind, the body and all our feelings; and so it is often in the experiences of the child of God—the way is dark, the Word seems sealed, and the heavens as brass to our prayers, the face of our God seems hidden and His ear deaf, and we cry:

“How long wilt Thou depart from us,
Oh! never to return.”

When hope seems gone and darkness seems to close in between God and our souls, His light of love shines out, and “At evening time it is light,” and oft when death draws near, it is very dark with the departing spirit; but “fear not,” true child of God, His eye is on thee, His lamp is ready and as thou drawest very near He will send His Holy Spirit with some chosen word of His, of comfort and joy to thy soul, so that thou shalt find “at evening time it is light,” and everlasting praises to our God in Christ Jesus, the Light of life, shall fill thy soul in everlasting light for evermore. Amen.

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

“Call to remembrance the former days” (Heb. x. 32); “Contend earnestly for the faith which was once for all delivered unto the saints” (Jude 3); and “Stand fast in one spirit, with one mind striving together for the faith of the Gospel” (Phil. i. 27).

ON April 29, 1896, speaking on the now, happily, defunct Education Bill, in the Lower House of Convocation, Dean Gregory, of St. Paul’s Cathedral, London, said: “I had rather a Baptist was properly instructed in the rudiments of his faith than not instructed at all.” And the assembled clergy said, “Hear, hear.”

We should not need such a hint, and from such a quarter, to stir us up to the point of enthusiasm which the subject deserves, and to see to it by all lawful and possible means that our people—and especially our young people—are instructed therein, and *properly* instructed, too.

The disciples of Jesus were first called CHRISTIANS at Antioch, and this single name plainly distinguished them. But now-a-days, to describe a person as a Christian merely is an insufficient definition of his religious status, even for a census paper.

BAPTISTS! How came some Christians to be called Baptists?

The advocates of the *changes* to which I shall draw your attention are defined as Pædo-Baptists (from the Greek *Pais*—a child), whereas those who hold to the Divine command and primitive Scriptural order respecting baptism have come to be recognised by this simple New Testament appellation—BAPTIST.

It may be well, at the outset of our study, that readers should know *the writer* is a *Baptist*, of the school known as Particular; that he holds Church membership must be confined to baptised believers; and communion at the Lord’s Table with those *only* who have been publicly immersed upon profession of their repentance toward God and faith in our Lord Jesus Christ, and are not known to be walking inconsistent therewith.

Apostolic example has authority; not so the *traditions* of the ages following, for it was *then* that corruptions crept in. Hence the necessity for a sharply-drawn line between Divine command and human tradition.

We agree with Article VI. of the (so-called) Church of England’s Thirty-nine Articles; but are utterly opposed to the false teaching of the High Anglican (or Ritualistic) party in that Church, who make void the authority of Scripture, giving preference to tradition! We can never forget that once there came certain Scribes and Pharisees which were of Jerusalem to Jesus, saying, “Why do Thy disciples transgress the *traditions of the elders*?” And Jesus answered, “Why do ye also transgress the *commandment of God* by your tradition?”

As Baptists, we stand or fall by the commandment of God; while, as to the traditions of men, we give no place in authority to them whatsoever.

After the apostles were taken home, men arose who presumed to deal with Christianity as they would with a system of philosophy. They treated it as a thing susceptible of improvement, rather than as being (what it certainly is) God-given and *complete*. They presumed to engraft on their Christianity certain peculiarities of Judaism and of paganism.

[As I am only to have one page a month, I must break off here, and will proceed direct in the next paper with the two points of departure—(1) change in the *subject* for, and (2) in the *mode* of baptism.]

Orpington, August, 1896.

EXPERIMENTAL RELIGION.

BY PASTOR E. WHITE.

THIS is what a grace-taught soul is anxious to know if he really possesses. He watches his own heart and looks for the evidences of the Spirit's work. He compares his feelings experienced by the Word of God and hopes he has the true marks of one of God's children. Nothing short of this will satisfy him. He is fearful of being deceived or deceiving others. He keeps much of what he passes through in the exercises of his mind to himself; but if he hears others speak of what they have passed through and he finds it corresponds with his own longings, desires, hopes, he is encouraged to hope there is a work of grace in his heart and that he is in the footsteps of the flock.

Some parts of "Experimental Religion" are very painful. For instance, the burden of sin felt in the conscience, the fear that it is so great it cannot be pardoned, the wrath of God hanging over the soul and no way of escape seen, this causes sleepless nights and wearisome days, the mind is filled with gloomy apprehensions, the soul is humbled to the dust, tears of bitter sorrow fill the eye, sighs of deep anguish are wrung from a broken, contrite heart. Do you know anything of this experience? We do not set up an uniform standard of experience, but this is the path the Lord leads many of His people to Himself; and when pardon has been realised then begins a lifelong conflict between the flesh and the Spirit. This oft brings the soul into bondage, doubt, fear, and causes the cry to come from the burdened heart, "O wretched man that I am! who shall deliver me from the body of this death?" I am afraid that many professors know but little of these exercises of soul trouble; but they are an essential part of experimental religion. If we know nothing of this we know but little of Christ, for He is a Physician for sin-sick souls; He is a Saviour for those who feel themselves lost and undone; He is a deliverer for those who feel the gall of bitterness and the bonds of iniquity, who long to be free; He is a fountain for those who feel the pollution and defilement of sin, who loathe themselves in their own sight, whose cry is:—

"Let the water and the blood
From Thy wounded side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Some parts of "Experimental Religion" are joyous. When the Lord speaks the pardon of sin into the soul, removes the burden, assures the

distressed soul of its part in the Redeemer's work, that all guilt has been cancelled by His atoning sacrifice, every claim met by His obedience, what a revulsion of feeling takes place, what peace fills the heart, what love flows out to the dear Redeemer who bore the mighty load, what gratitude to God for His rich, sovereign grace. The lips now cannot frame language to tell the heartfelt joy. A new world has been entered upon. Heaven smiles, faith appropriates precious promises, rejoices in a vital union to Christ. The Spirit seals the sweet grace of adoption upon the heart, assures the soul of an inheritance laid up in heaven, leads into the rich blessings of the Gospel, opens up the everlasting love and favour of the Father. The Lord Jesus brings the soul into His banqueting house, there to sit down with great delight. That precious mysterious portion of God's Word, "The Song of Songs," is now understood and delighted in, eternal bliss is longed for, a foretaste of it is already enjoyed. These are happy days when the Lord indulges His *loved ones* thus.

Then also experimental religion is sanctifying to the soul. He who has felt the bitter burden and loathesomeness of sin cannot love it or give it countenance; he will fight against it, abhor it, pray to be preserved from falling into it. He hath the wormwood and the gall still in remembrance, he has been set free from the tyrannical power of Satan; and he is not likely to be found in his service again; he will walk circumspectly and daily pray to be kept from the snare of the evil one; he has tasted the sweets of holy fellowship with his Lord, and he wants not the world's company or its vain pleasures now; nobler aspirations fill his breast, purer joys animate his soul, he is a free man rejoicing in the liberty of the Spirit, a fleshly carnal religion he repudiates. He walks in the light, "rejoices in Christ Jesus, has no confidence in the flesh." His conversation is in heaven, his hopes are fixed there, holy principles draw his heart above this vain world to that which is satisfying and eternal *in its nature*.

"Experimental Religion" is also assuring. He who has learned in the school of experience is not likely to forget the lessons; they are too deeply embedded in the memory. He is confident that he has passed from darkness to light, from death to life. The throes and struggles of the new birth were too painful ever to be forgotten, the change from a burdened sinner to a ransomed soul so great that he is sure of the fact. The love of God was so real, the joy so ravishing, the grace shown so conspicuous. The doctrines of grace are written upon his heart, they are woven into his soul's experience, there is no hesitancy or doubt in his mind about salvation being all of grace. There is no uncertain sound in the testimony of such an one; when he speaks of the Lord's dealings with his soul he testifies that which he knows. The Lord has shown Himself so clearly on his behalf, heard his prayers, delivered him from his fears, brought him out of his troubles, that he cannot, dare not doubt His love and power; he is certain of the hand of God being with him and the truth of His Word; he feels confident that He will perform all He has promised; and that—

"He to the end will endure,
As sure as the earnest is given;
More happy but not more secure
The glorified spirits in heaven."

THE LATE MR. E. E. GRAY, OF GURNEY ROAD, STRATFORD.

DEATH has removed from our midst a brother beloved and faithful deacon, Mr. Ernest E. Gray, in the prime of life and usefulness. His godly character, loving spirit, and earnest zeal in the cause of Christ won for him the loving esteem of all who knew him. Our dear brother was born of God-fearing parents, on March 2nd, 1864. From a child he was the subject of convictions of sin and the judgment to come. The burden of sin grew upon him until it became a heavy load, but with this there was always a love to hear of Christ, the sinner's friend. About August or September, 1883, he felt constrained by the love of Christ to follow Him in baptism, though the peace that passeth all understanding he had not fully enjoyed. But the time of love did come. One Lord's-day evening, Mr. Lynn preached from the words :—"Fear thou not, for I have redeemed thee, I have called thee by Thy name; thou art Mine." Of this service our brother thus wrote :—"Thought, and every power seemed fixed, it was to *me* he preached, *my* case he told, and light, joy and peace came to *my* soul." He was added to the Church at Gurney-road, on the twentieth anniversary of his birthday (March 2nd, 1884), having been baptized by Mr. Lynn previously, as before stated.

For the last twelve years he held a position of trust in the firm of Messrs. Bryan, Durant and Co., Crosby-square, in whose service he left England for Karachi, India, on May 15th. He safely reached his destination, but alas! not long to fill his post. On July 3rd. a cablegram was received to say he was seriously ill, followed four hours later by one announcing his death from heat apoplexy accelerated by quinsey. He was only unwell for a few days: indeed two hours before his death he was well enough to walk his room, and the doctor assured those around him there was nothing seriously wrong. But the end was come. The heat of July 2nd was unusually great. Several times during the night the doctor saw him, and between 10 and 11 p.m. found him in a quiet sleep, but at 11.30 a great change took place. The doctor found him in an apoplectic condition, and within five minutes he passed away to be "for ever with the Lord."

A *post mortem* was held, when to the surprise of all it was discovered our dear brother had a tumour on the brain, heart enlarged weighing fifteen ozs., while the weight of the enlarged liver was sixty-four ozs. The brain was not only intensely congested, but all the internal organs, especially the lungs. The medical man who made the *post mortem* was surprised he should ever have been passed by the doctor here for Indian service, but had he have remained here he could not have lived long.

On Lord's-day evening, a memorial service was held at Gurney-road. The chapel was densely crowded, and many were present who could testify to the blessing our dear brother had been made to them.

The head of the firm, B. E. Durant, Esq., with the Indian manager, were present, and during the service a letter from the firm was read testifying to the high esteem in which our brother was held. The text was from Job i. 21, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." The dear widow is graciously sustained. May the Lord continue His loving-kindness and supporting grace to our much loved sister, who, with her two dear children, one only two months' old, has lost a faithful husband and fond father indeed.

"The memory of the just is blessed."

E. MARSH.

Stratford.

 THE LATE MR. DAVID B. GARNHAM.

MR. GARNHAM, who for several years preached at Ringwood and Bourne mouth, fell asleep in Jesus, April 24, 1896, aged 47, at Lancaster-road, East Ham. Deceased was born at Lincoln in 1849, of godly parents, yet grew up a stranger to vital godliness, and ere he reached manhood became a sceptic. In the providence of God he went to Ipswich, and became acquainted with

her who is now his widow, whose parents attended "Bethesda," during the pastorate of Mr. T. Poock (of blessed memory), whose kind manner and ministry were blessed by the Holy Spirit's power to his salvation.

After a while, he removed to London (having obtained a position in an old established firm of solicitors) and attended the ministry of Mr. Langford, at Dalston Hall, and joined the Church there. The firm by whom he was employed requiring a manager at their establishment in Bournemouth, he was chosen to fill that position; hence his removal thither, where he continued till the death of his principal.

For two years Mr. Garnham preached the Gospel at Ringwood. For three years he and some friends of a free grace gospel worshipped at Boscombe, in a large room, where not a few testified to the sweetness and unction experienced under the Word. The friends moved from here to the Bournemouth Conservative Club-room, at which place Mr. Trotman, of Plymouth, formed them into a New Testament Church, Mr. Garnham being chosen pastor on the 5th of November, 1885. Soon after this the Church purchased a large house and converted it into a chapel and called it "Cave Adullam," known to many readers of E. V. & G. H. A four-page monthly, edited by Mr. Garnham, entitled, "The Cave Adullam Messenger," was freely distributed about the town. But a sad railway accident put a stop to his work and energies and incapacitated him from attending his business as public accountant. Being thus brought low in body and estate he returned to London, where, after two years, he got a situation as clerk, but bodily infirmities increased and he was compelled to take to his bed, where he realised the sustaining and supporting power and consolation of the Gospel he had preached for so many years. He passed away to his eternal rest triumphing in the truth as expressed by Mr. W. W. Horne:—

"Sorrows for joy I shall exchange,
For ever freed from pain!
And o'er the plains of Canaan range;
For me to die is gain."

The funeral took place April 29, at the cemetery, Ilford, the service being conducted by Mr. Margerum and Mr. Flory in the presence of a good number of friends.

What deceased wrote concerning the late Mr. John Hazelton in his rhymes on valiant preachers of the Gospel can be truthfully said of himself:—

"He's run his race, the sword laid down,
He preached Christ's glory and renown,
And leaves us in the valley."

J. FLORY.

THE LATE MR. G. W. SHEPHERD.

FROM OUR LOCAL CORRESPONDENT.

ON Saturday, August 8th, there was a large gathering of ministers and people at Zoar Chapel, Gravesend, from different parts, to manifest their respect for the departed brother, Mr. G. W. Shepherd, who was formerly pastor there. The chapel was filled with friends, who sympathized with the widow and other relatives of the deceased. They came to assist, or to be present at the funeral service, which was held there.

Our brother departed this life on Lord's-day, August 2nd, at 8.30 in the evening, at "Lawn Villa" in Windmill-street, where he and his wife had lodged for two weeks for change of air. He preached morning and evening, at Zoar, on Lord's-day, July 26; he was very weak, so that one of the deacons took part in the services by reading and prayer. He again spoke on the platform on Tuesday, evening, July 28th, on the occasion of the Jubilee of the formation of the Church in 1845, and the opening of the chapel in 1846. The subject of his address on the platform on Tuesday, and which was his last public utterance, was from the words, "Now is our salvation nearer than when we believed." He got much worse a day or two after; a doctor was sent for,

who said he was suffering from typhoid fever, and must be removed to the sanatorium, and that he was bound to report the case to the Officer of Health with that view.

This statement greatly afflicted Mrs. Shepherd and himself. A messenger was sent to the writer of this report asking if he could do anything to prevent his removal. Being well acquainted with both the doctor and Medical Officer, he immediately went to them, and had the satisfaction to inform them at "Lawn" Villa, that notwithstanding the law of the case, it was arranged that the patient should remain where he then was; this was a relief so far to his friends. An increase of fever, however, was indicated by the pulse being abnormally high. His power gradually failed until the moment came when he breathed his last, and so left a world of suffering and sorrow for a world of enjoyment and rest.

The funeral cortège arrived at Zoar Chapel at a little after 3, delayed somewhat by heavy rain. The coffin, which was entirely covered with beautiful wreaths, was brought in and placed on the platform in front of the pulpit from which the departed had preached so many eloquent sermons.

Mr. Guy, the present pastor, presided and called on Mr. Beecher, a London minister, to engage in prayer on this solemn occasion. After which Mr. I. C. Johnson, the secretary of Zoar, read letters from several ministers expressing their sympathy with the bereaved, and regret at not being able to be present. These from Mr. E. Mitchell, Mr. J. W. Banks, Mr. J. Bush, Mr. F. C. Holden, Mr. A. E. Reaff, Mr. A. J. Voysey, Mr. W. Beddow, and Mr. J. Piggott, the latter containing a substantial cheque.

Mr. Pounds, of Bexley, announced Hymn 78 (Denham), after singing which, Mr. Guy in a solemn manner read the service, composed of a large number of suitable portions selected from the Word of God, and called on pastor Chilvers to offer prayer for a blessing on the dispensation. Mr. Elnaugh gave out a hymn on the death of a minister (Denham 778), which was sung.

Mr. Philip Reynolds then ascended the pulpit and delivered a very solemn address, which was indeed a stirring one and amounted to an oration. Mr. J. Parnell engaged in prayer.

Mr. E. White, of Woolwich, gave a short address (as representative of the Strict Baptist Association), expressing the sympathy of the society with the bereaved, and made a solemn appeal to the audience on the words "Prepare to meet thy God."

The allotted time having expired, the coffin was carried to the hearse, the cortège was again formed, and proceeded to the cemetery. The body was consigned to the open grave, committed thereto by a short address by pastor S. T. Belcher. Pastor Marsh prayed and pronounced the benediction. The sorrowing friends then departed, leaving all that is mortal of our departed brother until the trumpet shall sound, and the dead shall be raised in incorruption.

In addition to those ministers whose names have been mentioned as taking part in the services there were present brethren Copeland, Horton, Mayhew, Jones, of New Cross, Martin, Mobbs, Mr. S. Banks, Dr. Duncan, and others.

NOTES ON MR. SHEPHERD'S LAST DAY ON EARTH.

Mr. C. Guy visited him in the afternoon of the Sunday, and asked him, "Is the anchorage good?" At first he could only indicate yes by a slight motion of the head; afterwards with feeble voice, in a mere whisper he said, "The spikes of the anchor are love, blood, power." Mr. Guy then at his request engaged in prayer, after which he quoted John xiv. Looking up sharply he said, "Many mansions, but only one house." Quoting another passage (as he spoke of the intense pain and weakness he was suffering), "Who shall change our vile body that it may be fashioned like unto His glorious body," he interposed, "What a change, for His body is gloriously PURE!" Later on in the afternoon he slowly and laboriously quoted Rom. viii., "I am persuaded," &c., these words being those with which he closed his pulpit utterances on the previous Sunday.

Mr. J. E. Coombes (son of Mr. J. Coombes, who was formerly a deacon at Zoar) felt a strong desire to see Mr. Shepherd, as he had enjoyed his friend-

ship when he was a lad, and a member of his Church, so called upon him, and was with him until he passed away. Mrs. Shepherd asked her husband, "Do you know who this is?" His reply was, "I should think I do." Trying to raise himself he said, "On the Rock! On the Rock that is higher than I." After a lapse of several minutes, during which his breathing was painful to witness, he motioned to his wife to come closer he said, "Home, nearly home, but your home is so dark." Mr. Coombes said, "God will provide her a home," and he nodded assent. Then his breathing prevented his talking for some considerable time, when he exclaimed "Safe! safe!" and tried to say more, but was not able then. After a while he motioned to be lifted higher, and on rallying for a few minutes said, "My God knows I have always given Him the best I had to give, and that freely; bless His name, but what shall I do now, if I cannot preach, but I have done as much as He gave me strength to do, and now I am worn out I wish He would take me home. Home, home, nearer, nearer, not long now." This was all said very slowly and with great difficulty, and seemed to exhaust him. There was a kettle near the bedside from which steam was issuing; he earnestly watched the rising steam for several minutes, when his breathing became weaker and weaker. He motioned to have his head rests taken away; he laid his head upon his hand, still watching the steam; he quietly breathed slower and easier, until like a tired child he gently fell asleep, in his 50th year, and was at rest without any struggle or spasm whatever. So, although he had suffered so much, and although he had desired the chariot God had sent to fetch him home in was an easier one, he is now with Christ, which is far better.

Mr. Coombes says: "I shall never forget the passing away of him whom we all loved so much. It appears he had expressed a desire to die at Gravesend on a Lord's-day, and to be buried at Gravesend. His wish was fully realised. It appears, too, that the day of his death was the seventh anniversary of his last services at Hill-street. The day he preached at Zoar, July 26, was the 26th anniversary of his wedding day."

On Sunday, Aug. 9th, Mr. C. Guy preached, at Zoar, a funeral sermon on the decease of Mr. Shepherd—there was a large attendance. It had been announced that a collection would be made for the benefit of the widow. The amount collected was nearly £17; various sums had been received up to this time by the secretary, amounting to about £36, inclusive of the above. It is hoped that other sums will come to hand from friends to whom circulars have been sent.

G. W. SHEPHEED.

Oh, hidden lips, oh silent pastor,
 Oh preacher lying low;
 Oh vanished hours of truest pleasure,
 Oh lonely road below.
 A little gate, a muffled doorway,
 Scarce shut out London's crime;
 But down the aisles there stole a zephyr
 Of the celestial clime.
 Outside—the bartering and the swearing,
 Inside—the "remnant" rested;
 And while they listened, many a mountain
 Of care grew sunny crested.
 His fervid tones, so rich with feeling,
 Sweetened the sweetest hymn;
 And now he alto's in the glory
 Among the cherubim.
 Heaven seemed not far as he unfolded
 Its glories and God's grace;
 His prayers were like a child addressing
 Its father—face to face.

Dreaded he much the doleful dwelling
 Of maniacs, closely bound;
 Feared he the last days of a pastor
 For whom no place is found.
 But quietly among the people
 He shepherded of yore,
 He lay and watched for his Redeemer
 To open glory's door.
 The congregation of the faithful
 Bless you, oh trusty friends;
 May comfort to the full attend you
 When *your* life's journey ends.
 God measurcth not His love by mortals,
 And no refinement sways,
 Nor coarseness bars His approbation
 For they are nature's ways.
 But oh how we can pain each other,
 Or overwhelm or bless,
 By chafing, soothing, or ignoring
 The natures we possess.

Oh blessed change, no sin within him,
 And love on every side;
 They were all *selfish* tears which deluged
 Our eyes when Shepherd died.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A MEMORABLE MEETING AT MOUNT ZION, CHADWELL-STREET.

A VERY interesting ceremony took place on Thursday, July 30, in connection with the Church and congregation who worship in Mount Zion, Chadwell-street, Clerkenwell. For some years the Church here have been in quest of a site on which to erect a building for the Sunday-school. In answer to many prayers, the Lord, through Mr. Nunn, directed the friends to a piece of ground, on which stood two old houses, in White Lion-street,* about eight minutes walk from Chadwell-street. After overcoming many difficulties, the place was secured, and on the above-named date

TWO MEMORIAL STONES

were laid in the presence of about 150 friends interested in the movement.

Mr. Mitchell presided, and began the service by giving out the hymn commencing

"With humble faith and fervent zeal.

We would address Thy throne, O God."

A portion of Scripture was read, and Mr. H. T. Chilvers, of Keppel-street, offered prayer. The voices of the congregation were again raised in another song of praise, and Mr. Mitchell with a few suitable words introduced his "Venerable brother Sawyer," and asked him to lay the first stone.

Mr. Sawyer said his connection with Sunday-schools dated back over 60 years, and as he advanced in years his interest in Sabbath-school instruction and the rising race increased. He (Mr. S.) then proceeded to lay the stone, and with trowel in hand declared it to be

"WELL AND TRULY LAID."

This stone has inscribed on it the text:

"One generation shall praise Thy works to another, and shall declare Thy mighty acts."

Another sacred song was sung, and Mr. Mitchell proceeded to fix the second stone, which has the following words written on it:

"With prayer that the work carried on in this building may redound to the glory of Almighty God."

A hymn, short address by Mr. Reynolds and prayer closed this part of the day's proceedings, and the numerous company adjourned to the chapel, where the refreshing cup of tea was much appreciated, under the superintendence of Mrs. Mitchell and Mrs. Webb.

The hymns were from the Hymn Sheet No. 21, for "Opening Services," by Messrs. R. Banks & Son.

* White Lion-street is the first turning on the left from the "Angel," going towards Upper-street, and the first turning on the right from the "Angel," going towards Pentonville-hill, leads to White Lion-street.

Among those on the ground we were favoured with the presence of Mr. Bush, of the Surrey Tabernacle, and Mr. Millwood, of Dorset-square. At

THE EVENING MEETING,

says our correspondent, our pastor briefly reviewed the progress of the School Building Fund, and said, though he had been solemnly warned by friends never to have anything to do with bricks and mortar, the lime had not burnt him yet, and the people had only been stimulated in their attempts to help on the good work, and he trusted in God for its satisfactory completion, and for His presence and blessing in the future of our school.

Mr. Bush, in a cheery speech, remarked that as he neared the premises in White Lion-street that afternoon, he heard one child say to another, "Why, what's the matter?" And the answer came, "O it's a mission!" He trusted it would prove to be a God-sent and prosperous mission to that neighbourhood. The stones laid reminded him of Christ the One Foundation laid in Zion; and of the foundation truths we had to teach the children, how we are entirely ruined by sin, that salvation is all of God, and that everlasting life is only in the Lord Jesus. Our stones were called memorial stones, and how many of these we found in the Bible. Noah's altar when the flood was over; Abraham's Jehovah Jireh, the Lord will see or provide; Jacob's Bethel; Samuel's Ebenezer; we could unite our thanksgivings with theirs; and it was well for us to have our memorials of God's kindness and care. His text was Psa. v. 11, 12. Joy in the Lord constant, full and everlasting, and he prayed that we might realize much of it in our work.

Mr. J. E. Hazelton (who had been in former years a teacher in our school), said that the bishop of the Church in Chadwell-street had laid a stone that day, and it was a time for congratulation and thankfulness. He remarked, that decided and dogmatic teaching (as it would be called), was greatly needed in these days of indifference and error. They said of old, when the Jews were re-building their city, "What do these feeble Jews?" But Nehemiah looked up to heaven, and said, "Hear, O our God." He rallied his forces with the trumpet blast, and he and the people laboured with trowel in hand, and sword girt to their side till the wall was finished. The Sanballats and Tobiahs are not dead yet, and we must expect opposition to our work, but a few men and women with earnest conviction in their hearts, and firm faith in God are more than a match for their enemies. God's people are the salt of the earth, and as willows by the watercourses. The

roots of the willows take hold of the loose earth and bind it together, preventing its being washed away by the stream; so Christian Churches bind society together, and preserve the world from corruption. And with God's Word for our trumpet, our trowel, and our sword, might we go forward and prosper, knowing that the Lord of hosts is with us.

Mr. Hodges and Mr. Cole also gave warm and encouraging addresses. Our pastor humourously informed us there would be no collection made that evening, and the very happy meetings were concluded with the singing of the doxology and prayer.

The amount required for building and furnishing will be about £2,000.

JUBILEE OF ZOAR CHAPEL, GRAVESEND.

FROM OUR LOCAL CORRESPONDENT.

THE 50th, or Jubilee year of the opening of the above place, and the formation of the Strict and Particular Baptist Church was celebrated on Tuesday, July 28, 1896, by a large attendance of friends from Broadstairs, Chatham, Grays, Meopham, London and other places.

In the afternoon, Mr. Marsh occupied the desk, and announced that sweet hymn, "Come, Thou Fount of every blessing."

Mr. Mitchell then read Lev. xxv., bearing on the jubilee, and preached an instructive sermon on Ezek. xlv. 17, "The year of liberty."

Tea was provided in the schoolroom, of which a large number of friends partook.

In the evening the pastor, Mr. Guy, presided, gave out a suitable hymn, and read Psa. cxv. Mr. Jones, of New Cross, engaged in prayer, imploring a divine blessing on the proceedings.

The chairman then called on the elder deacon, Mr. I. C. Johnson, to state some particulars of the leadings of God in providence with regard to the cause, up to the present time from its commencement.

Mr. I. C. Johnson then read papers, that he had prepared, giving an account of the building of the chapel, and of the opening of it by Mr. James Wells, and Mr. Thos. Stringer, on Sept. 15, 1846. He then read the same paper that he had read at the formation of the Church, at the Temperance Hall in Gravesend, in 1845, detailing the providence of God in bringing together a few believers to meet for worship in this town. It was considered a not very common occurrence that the same person should read the same words that had been read by him more than 50 years before. These papers were interesting to the large assembly, and it was suggested that they should be published in a small pamphlet to perpetuate the memory of

the undertaking in the cause of truth in this locality.

Mr. Guy then delivered his address, traversing the points in the papers which had been read, and interested the meeting with original spiritual remarks.

Mr. Marsh spoke wisely and well upon the words, "Look upon Zion."

Mr. Mitchell followed with a lively speech on subjects connected with the Jubilee.

Mr. Pound, of Bexley, spoke in his usual energetic way on the subject of the papers.

Mr. Shepherd, who appeared very weak, delivered his last discourse on the words, "Now is our salvation nearer than when we believed." How expressive as regards his own experience, for on the Sunday evening following he was called home to enjoy it.

After some appropriate remarks by the chairman, the grand old hymn was heartily sung, "All hail the power of Jesu's name."

Mr. I. C. Johnson engaged in prayer.

Mr. Guy pronounced the benediction, and the meeting separated, having enjoyed a good and profitable time. To His name be the praise.

A "GOOD" DAY AT THE SEA-SIDE.

SINCE the formation of a cause of truth at Clacton-on-Sea, it has always been a pleasure to the few friends connected therewith, on the return of summer months, after a long winter to welcome visiting friends into our midst, and it is pleasing to record a "good" day on July 26, which was the occasion of the anniversary. Mr. B. J. Northfield (the esteemed pastor of Providence chapel, March, Cambs.), was the preacher, and we were glad to meet with him this year his beloved wife, family, and other friends. Our dear brother came up in the morning richly laden with the good things of the Gospel, and was evidently under the rich anointing of the Holy Spirit while speaking of the family of grace; the blessing of being "Put among the children," and the advantages realised by such a blessed position.

In the evening our brother led us sweetly to contemplate upon our blessed Redeemer as the "Lamb of God," our Salvation, our High Priest, our King, our Surety, and our All. The presence of God was manifest throughout the services, and we concluded the day by singing that grand hymn of Perronet's, "All hail the power of Jesu's name."

It is to be regretted that with the month of September this cause must cease, as there is not sufficient help to carry it on, either in numbers or finances, the writer having laboured for over three years under great difficulties, and would now leave the issue with the great Head of the Church, knowing that whilst Paul may plant and Apollos water, we

are dependent upon God to give the increase; and thus it is true, "One soweth and another reapeth." We heartily thank visiting friends who have so cheerfully assisted us by their help and presence, and may God's choicest gifts rest upon all our Churches our pastors, and our people, in the earnest and heartfelt prayer of J. W. MOTSON.

IPSWICH (ZOAR).—The pastor's anniversary was held on Bank Holiday, Aug. 3rd. Mr. R. E. Sears preached in afternoon from Psa. xci. 1. A public tea was held, and a public meeting in the evening, at which the pastor presided. Hymn, "Come, Thou Fount of every blessing," was sung. Brother J. Wright prayed; the pastor read Psa. cxxi., gave a short exposition, and spoke of the Lord's great love and rich mercy, which we, as a Church, and as individuals had experienced, also of His help during the past. Brother W. Ling, of Ipswich, spoke from Psa. iv. last clause of the 6th verse. Brother A. Morling, of Hadleigh, spoke of Paul preaching the Gospel and of the certainty that truth must, and shall prevail; Jesus shall reign, and His cause go on in spite of the enemies to truth and the feebleness and imperfections of those whom the Lord uses to publish it. Brother W. Ranson, of Somersham, spoke from Acts iv. 19, 20, noticed that boldness is needed now, as Satan still opposes, and faithfulness also, but above all love, for it is a poor state for a man to preach for the sake of a living instead of love to the Lord, and a desire for the salvation of souls. Brother Sears spoke of his knowledge of Zoar over thirty years, and said that he still preached the same truths. His subject was the love of God, and the patient waiting for Christ. A hymn and the benediction closed a very pleasant and we hope profitable meeting.—J. W.

HORHAM.—The Sunday-school anniversary held July 12 and 15, will ever be remembered as red letter days in the history of the Sabbath-school connected with the time-honoured Church at Horham. For many years the second Lord's-day in July and the Wednesday following, have been by the Church and congregation devoted entirely to the interests of Sabbath-school work. If any comparison may be drawn, the services held this year were unusually successful. We were pleased to have with us several old scholars and friends of the school, many of whom take their summer holidays at this time in order to be present at these meetings. On Lord's-day, July 12, pastor T. L. Sapey, of Claxton, preached three excellent sermons to immense congregations. Several people in the afternoon failed to obtain admission. The ministrations of our brother Sapey were much enjoyed

and appreciated. The collections taken during the day amounted to £8 10s., the largest that have been realized for several years. Although the weather was somewhat unfavourable for the Wednesday meetings, by two o'clock in the afternoon the chapel was filled to excess. After reading and prayer by Mr. E. J. Debnam, son of the pastor, a very effective service of singing and recitation was rendered by the teachers and scholars of the school. This was followed by an address by pastor A. J. Ward, of Laxfield, the substance of which was an acrostic upon the word "Watch." At 5 o'clock the chapel and vestries were again filled with thirsty souls to take tea, the like of which it is said cannot be obtained elsewhere. In the evening, Mr. Ward was greatly helped as he preached from "Thy kingdom come" (Matt. vi. 10). The pastor, J. R. Debnam, having tendered his hearty thanks to the many friends who had visited them upon this occasion, and to the very energetic band of workers, for their practical sympathy, these happy and successful meetings were brought to a close by the hearty singing of "All hail the power of Jesu's name."—AN OLD SCHOLAR.

YATELEY, (ZOAR, CRICKET-HILL).—On Bank Holiday, Aug. 3, the members and friends of the above cause of truth, held their 69th anniversary services. Mr. T. Jones, of Deptford, preached two soul-stirring and encouraging sermons. In the afternoon our brother took his text from 1 Peter v. 10, 11. He spoke first, of "The God of all grace;" secondly, of "The eternal glory of His people;" thirdly, of their pathway, "suffering awhile;" and lastly, their situation, "perfect, established, strengthened and settled." In the evening the discourse was from 1 Thess. v. 9. Our brother spoke first of the divine declaration, "that God had not appointed His people to wrath," and secondly, of the divine appointment, "but to obtain salvation by our Lord Jesus Christ." It was indeed a time of refreshing for all. Brother Nash, sen., of Egham, gave out hymns (Gadsbys) afternoon and evening. Brother Fells, of Hartley-row, read the lesson and engaged in prayer in the evening. Notwithstanding the showery weather, about 50 friends sat down to a substantial tea provided in the vestry. Collections were good, and we, as a Church and people, have great cause to say, Hitherto the Lord has helped us. To His name be all the praise. H. J. PARKER.

TOLLINGTON-PARK (ZOAR).—On Tuesday, July 21st, special services were held in this chapel on behalf of the widow of our late pastor, Mr. J. J. Cooler, and, although not largely at-

tended, were of a character that betokened the sympathy which we all hold to the bereaved. Mr. W. J. Styles, in the afternoon, preached from 2 Tim. ii. 13: "If we believe not, yet He abideth faithful: He cannot deny Himself," dividing the text as follows: 1. Peculiar and melancholy supposition, "If we believe not;" 2. Consoling fact, "He abideth faithful;" 3. A very consoling confirmation, "He cannot deny Himself." Tea was provided after the service, followed by a public meeting, at which Mr. J. Piggott ably presided. 2 Cor. ix. was read and earnest prayer offered by Mr. Cooper that the Lord's blessing might be with us. Mr. Thorn was then called upon to make some remarks concerning our departed brother, after which Mr. T. Baldwin addressed the meeting from Haggai ii. 5. Mr. Burbridge was the next speaker, his text being Rev. i. 17, 18. The chairman, following the example of the prophet, pleaded for the widow; and by his kind assistance, and the liberal response of other friends, the collection amounted to considerably over £11. Mr. Kingston's address followed, from the words, "Joint heirs with Christ," and, two of the brethren being absent, Mr. House was asked to make a few remarks. Mr. Thorn cordially thanked the chairman for his kindness, and the brethren for their assistance, singing and prayer bringing the meeting to a close.—ARTHUR H. SANDELL.

FULHAM.—The second anniversary of the pastorate of Mr. H. D. Sandell was held on Lord's-day, June 21st, when two sermons were preached by the pastor; and on the following Tuesday Mr. E. Marsh, of Stratford, delivered an able and much appreciated discourse from 1 John iv. 19: "We love Him because He first loved us." By the assistance of kind friends a very enjoyable tea was served to a good gathering, followed by a public meeting, at which the pastor presided, who opened with the well-known hymn, "Come, Thou fount," &c. Psa. lxxii. was read, and prayer offered by brother Woodrow, senior deacon. The chairman heartily thanked friends for their continual support and presence, and acknowledged the kindness throughout the year of the members of the Church, and prayed that the Lord's blessing would be more fully realized by them all in the future. Mr. Beecher spoke upon the "glorious Gospel of the blessed God," its origin and revelation in the Son of God, and its likeness to His character. Mr. Box, in his address, dwelt upon Christ as the life of the soul, whose union could never be severed from the believer. The subject of Mr. Flegg was, "I know that my Redeemer liveth," showing the necessity of the divine assurance. Mr. White

applied the text, "As Thou hast sent Me into the world, even so have I also sent them into the world," personally to the pastor, Mr. Parnell founded his address on the words of Paul, "That ye might have a second benefit." The addresses were very much enjoyed, for the brethren all spoke words of encouragement and edification, and the doxology which closed the meeting was a true expression of our thankfulness to God for his continual mercies.—ARTHUR H. SANDELL.

UNITED AND HAPPY AT REHOBOTH, STEPNEY.

JULY 12 and 14, we were favoured to celebrate the first anniversary of the pastorate of our beloved brother, Jabez Parnell. Our pastor's labours have been attended with the blessing of the Chief Shepherd, the Church has been fed and built up, souls have been brought into Gospel liberty, 15 have been added to the Church (10 by baptism). We are a united, happy little flock. To God be all the glory.

On Lord's-day, the 12th, our pastor preached two sermons, morning from "I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." The discourse had three divisions, 1st. The manner; 2nd. The matter; 3rd. The antiquity. Evening text, "And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see." Divisions, 1st. The distress of the servant; 2nd. The counsel of the master; 3rd. The best manner of procuring ample satisfaction. We had a good day, the Word being blest.

Tuesday, 14th, Mr. T. Jones, of New Cross, delivered a sound discourse on the nature, subject, theme, and origin of the Gospel ministry. After tea, the friends re-assembled for

THE EVENING MEETING,

Mr. W. Abbott presiding, and commenced with "Come, Holy Spirit, come" (270 Denham), and then called upon our pastor to pray, after which he addressed a few congratulatory remarks to our pastor.

Brother Henry Scrivener (deacon) spoke of the blessing which had attended the ministry, and of the state of the Church, and made a short comment upon "I love the Lord, because He hath heard my voice, &c."

Mr. W. H. Lee gave us a good address from "But let us who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation."

Brother Noyes spoke very sweetly

from "The Lord preserveth the simple; I was brought low, and He helped me." Brother Belcher was helped to speak from "O God, Thou art my God; early will I seek Thee."

Our now glorified brother Shepherd followed, with a most solemn and impressive address from "Look up, and lift up your heads; for your redemption draweth nigh." He spoke as one who was waiting for his Lord. He said the word redemption has reference to a future life. We shall have to separate from this poor body. The last mortal sigh and the first immortal song, are the work of one moment.

Brother Holden proceeded to address us from "Where the Spirit of the Lord is, there is liberty." Our brother evidently was in the Spirit, for he had great liberty.

Our pastor then made some remarks concerning his pastorate, stating, although this was but his first anniversary, he had preached for us almost constantly for nearly four years, and the Word had been blessed. He then dwelt for a short time upon "To wait for His Son from heaven."

Mr. T. Jones concluded the speeches by giving an excellent address on "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and shall wipe away all tears from their eyes."

It has never been our privilege to listen to more spiritual discourses than we were favoured to on this occasion. Praise the Lord.—HAYTER SCRIVENER.

RECOGNITION OF MR. FRANK LOCKWOOD AT CRANSFORD, SUFFOLK.

ON Aug. 3rd brother Frank Lockwood, from the Aldringham Church, was publicly recognized as pastor. This was the first Church over which brother Charles Hill was settled as pastor, who also came from Aldringham, and who the day previous preached his farewell sermon as pastor at Stoke Ash!

Brother S. K. Bland presided, and gave a lengthened description of what a New Testament Church is (or ought to be) in organization, practice, and witness.

In reply to brother A. Ward, of Laxfield, brother Lockwood rendered a very interesting and satisfactory account of his call by grace and to the ministry, as well as his convictions as to divine truth.

An unanimous show of hands declared his acceptance by the Church. Brother G. Skeet (a deacon) having related the leadings of God's providence and Spirit in bringing him amongst them,

Brother Bland then gave them the right hand of fellowship, and, after fervent prayer by brother S. Nicholls

(deacon at Aldringham), a thoughtful and valuable "charge" was delivered to the new pastor by brother W. Glasgow, of Tunstall, and a hearty, wholesome discourse to the Church and congregation by brother J. R. Debnam, of Horham.

Thus, with praise and prayer ended a happy, hopeful day for this people, who, long living in the ministry of supplies, have experienced many spiritual blessings.

WATCH! OBSERVE! TELL!

BY OUR SUFFOLK CORRESPONDENT.

YES! "Walk about Zion and go round about her," &c. Some things we hear and observe make us glad; others make us sad. In small congregations, how the units are missed. The Church at

BLAKENHAM have lost a warm friend and supporter of the cause by the death of Mr. E. J. Moore, who departed this life on July 7th, aged 82 years. On July 11th he was interred in the burying-ground he himself had bestowed as a gift to this little cause. Mr. E. Haddock ably and affectionately officiated. Special hymn-sheets were printed, and several friends gathered to pay their last token of respect. The deceased gentleman was a humble believer in the Lord Jesus; he loved God's truth and His house, but, like a good many of God's dear children, though a Strict Baptist at heart, he had never joined the Church on earth. This was a source of trouble to him in his declining days.

LET OTHERS TAKE HEED.

"He that knoweth his Lord's will, and doeth it not, shall be beaten with many stripes."

The anniversary of the Sabbath-school was held in the above-named place of worship on Lord's-day, July 26th. Mr. E. Haddock preached in the morning. A children's service was held in the afternoon. Mr. Ranson, of Somersham, gave an address to children, parents, and teachers, which was listened to with pleasure. In the evening he preached an excellent sermon. The children sang sweetly. Hoping yet for greater things, we thank God and take courage.

Mr. W. Jeyes Styles has promised (D.V.) to come and preach two sermons in the above-named chapel on Thursday, Sept. 24th. All who can come on that day will be heartily welcomed.

STOKE ASH (Suffolk).—The venerable pastor, Mr. Charles Hill, after forty-seven years labour, has resigned his pastorate at Stoke Ash; he will still occasionally preach to his beloved people when able. What sermons he has preached! How many have listened with holy, happy joy to his long life of usefulness! Mr. Piper, from

Kent, is supplying the pulpit at Stoke Ash during the month of August.

Do we know any aged servants of God (ministers or otherwise) laid aside from their work. Let us not forget that a short visit, or the postman's knock, accompanied by a loving epistle, may do much to brighten up their somewhat monotonous life.

IPSWICH (ZOAR).—On Monday, Aug. 3rd, the pastor's fifth anniversary was held, as reported in another column.

PIMLICO (REHOBOTH).—On Bank Holiday a social tea and public meeting was held. A goodly number of friends assembled for tea at five o'clock. In the evening a public meeting was held, presided over by Mr. John Head. The meeting having been opened by singing a hymn, the chairman read a portion of Scripture, offered prayer, and made some suitable introductory remarks. Earnest addresses were delivered by Messrs. W. Harris, J. Parnell, and J. H. Lynn, which proved to be a season of refreshing to many, as they listened to God's servants telling out the good news of salvation. A hearty vote of thanks was given to the ministers, who had so kindly consented to be present. The meeting closed with the benediction. The singing, which was led by the organ, was very hearty throughout, and was from special hymn sheets. A collection was made in aid of the cause.—W. E. T.

IPSWICH (BETHESDA).—Excellent services were held on Lord's day, July 19th, to celebrate the anniversary of the Sunday-school. Pastor H. T. Chilvers, of Keppel-street, London, preached two sermons to overflowing congregations; in the morning from Joel ii., part of ver. 16 ("Gather the children"); in the evening from Matt. xxiii. 10. In the afternoon recitations, &c., were given by some of the scholars, under the able tuition of Miss J. Farrow. After the above our good brother gave a very stirring address to teachers and scholars from Psa. civ., part of ver. 26 ("There go the ships"). It was our brother's first visit to us, and very earnest were the petitions of our praying band that the Lord would come with our brother, and that we might have a good day spiritually and providentially. Our loving Father was pleased to answer our prayers, many having to testify what joy they felt in listening to the truths our brother was enabled to set forth. Special hymns were sung by the children, under the able conductorship of our esteemed brother, Mr. B. Oliver, with his choir of earnest workers, Miss Harris presiding at the organ. Collections for the day amounted to £16. During the year it has pleased the Lord to bereave us as a school in taking a

dear teacher and a beloved scholar; but we are looking forward to the time when we shall meet him again,

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

—A LITTLE ONE.

RICHMOND.—We have special cause for joy for the very happy services held at "Salem," Richmond, on Aug. 2nd and 3rd; on the Lord's-day sermons were preached by the pastor, Mr. R. Sampson, and on the Bank Holiday pastor J. H. Lynn, of Dacre-park, preached in the afternoon from Matt. iv. 17, "They shall be mine," &c., and in the evening Mr. W. J. Styles preached from Psa. xxiii. 6: "Surely goodness and mercy," &c. All these good brethren handled the sword, the Word of the Lord, manfully, and I feel that their hearers were edified and encouraged. All the services were well attended, and about one hundred sat down to tea.—THOS. ROBINSON.

RECOGNITION OF MR. A. K. DAVIDSON,

At St. John's Green, Colchester.

SPECIAL services were held at this old, renowned cause for the purpose of publicly recognising Mr. Davidson as pastor.

The services commenced on Sunday, July 26, when pastor W. J. Denmee, of Hoxne, preached morning and evening, and addressed the young of the school in the afternoon.

On Monday afternoon, Mr. B. J. Northfield, of March, was helped by the gracious Spirit to dwell upon some of the things necessary for the welfare of Zion.

After tea had been served, a public meeting was held under the presidency of pastor S. K. Bland, of Ipswich, who was supported on the platform by pastors P. B. Woodgate, J. Jull, B. J. Northfield, W. J. Denmee, S. Willis, and A. K. Davidson, and Mr. R. Wigley. There was a good attendance. After the proceedings had been opened by singing and prayer,

The Chairman expressed the pleasure it gave him to be present on what he hoped they might regard as a happy and hopeful occasion. He referred to the excellent exposition of the Gospel they had had in the sermon of the afternoon, and hoped that all of them, with united hearts, might in the future, more than ever in the past, be able to carry out the affectionate charges of the apostles of our Lord and Saviour Jesus Christ. He endorsed the preacher's avowed fidelity to the will of God and to the truth, that whatever our diversities of gifts, and the variety of our capacities, we were all members one of another. This Church and congregation had been, he said, a good while seeking

a pastor, and they had been directed to a brother whom many of them knew and valued and esteemed as one who had been taught of the Lord.

Mr. R. Wigley, as one of the deacons of the Church, first recalled the happy pastorate of fifteen years of Mr. Brown, whose resignation he regretted. From that time month after month and year after year passed away without any settlement being reached, producing an undesirable state of things in the Church. He referred to the several ministers who had preached as probationers during the interregnum, and reviewed the circumstances that led up to the selection of Mr. Davidson. Incidentally he acknowledged the very great kindness of Mr. W. E. Thorington, who had again and again filled the pulpit in emergencies, and went on to explain that Mr. Davidson had now been their pastor since the first of January, and the more they saw of him the better they liked him, and he hoped the tie that now existed between them would be a long and enduring one, and that there was before the Church a long and bright period of prosperity.

Pastor P. B. Woodgate was called upon by the venerable chairman to ask the usual questions, and in reply Mr. Davidson detailed the circumstances that led to his conversion, and testified that he had never since wavered in his loyalty to the precious truths of the Gospel, but held them to-day with a more tenacious grasp than ever. Questioned as to the evidences that God had called him to preach the Gospel,

Mr. D. spoke of the mental anxiety he experienced for years as to the work of the ministry—of his deliverance, and reviewed his early ministry at a Suffolk Church, and the difficulties that arose owing to the strike of the agricultural labourers, and which led to his resignation. Subsequently he held for ten years a very happy pastorate in Gloucestershire, which he eventually resigned, because the work was too much for him. He mentioned the illuminated address and a purse of gold that were given him on his leaving, and detailed his further ministerial experiences.

Asked as to the reasons that induced him to accept the invitation to St. John's Green Church, he mentioned that he had made up his mind to relinquish the Church at Buckingham on the completion of nine years' service, and it was when that term was on the eve of completion that he received the invitation to Colchester. He expressed the pleasure it gave him to minister to the people here during the first three months of the year, and testified that he had grown to love the people and the work.

Interrogated as to the truths he

intended to preach, Mr. Davidson said by the help of the Lord he would preach doctrine, experience, and precept. He believed, among other tenets he enumerated, in the existence of one God and of the Trinity; in the entire fall of the whole human family through the sin of Adam; in the atonement; in baptism by immersion, and the ordinance of the Lord's Supper; in the resurrection of the body; in the eternal happiness of the just and the eternal punishment of the wicked.

Mr. Bland then put to the meeting the question whether they would have Mr. Davidson to be their pastor, and there being not a single hand held up against it, he added, "Now for ever after hold your peace." He then joined the hands of Mr. Davidson to those of Mr. Wigley as senior deacon, and wished them God-speed, union, and great blessing, and urged them to "see that ye fall not out by the way." He concluded by offering a fervent prayer, and all the ministers present having given Mr. Davidson the "right hand of fellowship."

Pastor Woodgate gave "the charge" to the pastor, which consisted chiefly of appropriate co-related passages culled from various parts of the New Testament, followed by homely advice, as to preaching, praying, and working, and and urging him strongly not to depart from the doctrines he had just expressed, and to stick closely to the Bible.

An address to the Church and congregation was given by pastor Jull, and the meeting closed with singing and prayer.

Mr. A. J. List presided at the organ.

WHITECHAPEL (COMMERCIAL-STREET).—The first anniversary of the uniting of the Church of Christ, late of Artillery-street, with the Church at Commercial-street, was held on Wednesday, July 22nd. Mr. Mitchell preached in the afternoon. The discourse was encouraging and God-glorifying, and was listened to with rapt attention. Tea was provided in the schoolroom, at which a nice company sat down. A public meeting was held in the evening at 6.30. Mr. Abbott, being out of town, was unable to fill the chair, but his place was ably taken by Mr. Mitchell. The meeting was opened by singing, "Come, Thou Fount of every blessing," and the chairman, after reading Psalms cxxxii. and cxxxiii., called upon Mr. Applegate, deacon of Chadwell-street, to seek the Lord's presence and blessing. The chairman's address was next given, which I need hardly say was very interesting. After cheerfully singing, "Blest be the tie that binds," Mr. Battson addressed the meeting, and spoke very nicely upon the substitutionary work of Christ from

Gen. xxii. 8. The hymn, "If gazing strangers want to know," was sung, and Mr. Archer spoke from Psalm xl. 3, "The new song." Mr. Othen related to the people how the Lord had prospered the Church; that one had just been received into membership, and that five candidates were waiting to be baptized. The meeting was closed by singing "One there is above all others." Collections were taken in aid of the cause.—J. F. A.

SHEERNESS (ZION).—This place of worship, which has been in existence over eighty years, and was once a flourishing cause of truth, has of late got into a very low state. And, owing to the fact that the trustees had all died, and that the ground rent had to be sold, the property was in a perilous position; for, because there were no trustees, so nobody to negotiate in the matter, the Court ordered the sale of the freehold of the chapel by auction. There were several people wanting the site for other purposes than a chapel, and it would have been lost to the denomination had not a friend attended the sale and bought the property, which relieved the minds of the members of the Church. Should the cause revive, the property will again be invested in the names of new trustees. Now, in order to stir up the people at the chapel and in the populous neighbourhood, anniversary services were held there on Tuesday, Aug. 18, 1896, on which occasion Mr. Guy, of Gravesend, preached an excellent sermon in the afternoon. A considerable company of friends from Zoar went by the line from Gravesend to Port Victoria, crossed over in a steamer to Sheerness Pier, and on to the chapel. In the evening a public meeting was held, presided over by Mr. I. C. Johnson. Suitable hymns were sung, and addresses delivered by the chairman, Mr. C. Guy, Mr. J. Goldsmith, Mr. Evans (a deacon), and also by a son of Mr. Evans. Collections were made in aid of the cause. It was a good opportunity, both to the friends at Zion, and to the Gravesend, Sittingbourne, and other visitors; and it is to be hoped and prayed for that the cause may again flourish. Mr. I. C. Johnson preached there forty-seven years ago, when it was well attended.—*From our Local Correspondent.*

"TWO OR THREE," AND THE GREAT "I."

"Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20).

Two or three is not a large number, but with Jesus in the midst, it is a company beside which there can be no greater. "Only three!" said a discouraged Highland minister (in the days of Claverhouse), who had summoned an assembly

to meet in a deeply lonely glen, "I had hoped that two score might have been here." "Nay, minister," said the good elder, who had come with plain Donald to meet their pastor, "we are a guid thousand at the varra least." "How do you mak' that oot when there are but the three of us in the place?" "Weel, there's you, there's Donald, and there's me; that'll mak' three. The varra best that can be said of us is that we are *naughts*. But then there's the Maister of the Assembly who is in the midst of us, for we are gathered together in His name. Weel, He's no a *naught*, but the Holy One. So gin we pit Him before us, that will mak' a thousand; for yin before three *naughts* mak' a thousand." "God forgive me," said the much cheered and humbled minister, "for having forgotten the *power* of that promise." Let us never despair of power or blessing, no matter where we meet together, or however small our number, when we are gathered in His name. He never will deny or withhold His presence from such a gathering.—DR. PENTECOST, copied from *Life and Light*.

THE AGED PILGRIMS' CORNER.

VERY recently the inmates of the Camberwell Asylum were conveyed to Hornsey-rise Asylum, and took tea with their brethren and sisters there. It was cheering to witness the Christian greetings of our aged friends.

We are grateful to Mrs. Mote, Miss Applegate, and other lady friends, who are untiring in their attention to the needs of the pensioners. Our readers will thus see that, besides what the Society allows, other comforts are administered.

After tea a meeting was held in the large hall for prayer, praise, and addresses by several well-known gentlemen who are constant visitors and friends to the institution, which greatly cheered the hearts of our aged brethren and sisters.

675 of the pensioners live in the Metropolis, and 699 in other parts of the United Kingdom; 1,017 are over 70 years of age, and of this number 290 are upwards of 80, and 15 are above 90; 163 are men, being 11 per cent. of the entire number.

The average duration of a pension is six years, and total cost to the Society about £50. Those nominated last year averaged 65 years of age, and those who have passed away 71 years.

Some of the pensioners have been on the books for a much longer period, the oldest having been so for 27 years, and having received upwards of £200.

Several others have been on the list for more than 20 years, and their pensions have amounted to £183, £182, and £180.

Camberwell.—Each inmate is provided with a room, together with coals and medical attendance; the lady visitors kindly call upon them, on a regular system, so that none are overlooked, and from the Benevolent Funds help is given to those who, through illness or infirmity, are, in the judgment of the ladies, in need of additional assistance.

Hornsey-rise.—Twenty-five years have elapsed since this Asylum was opened; at the present time 119 pensioners, aged from 93 to 62, dwell under its roof. The extensive garden provides them with a pleasant prospect, and many in the summer months spend hours upon the garden seats, amid fragrant flowers and the song of birds.

Brighton.—The Brighton Home, together with the Society's work in the town among the out-pensioners, continue to receive a gratifying measure of support; the gradual increase of the local constituency being largely due to the efforts of R. L. Maydwell, Esq., and the lady visitors.

Stamford-hill.—The Stamford-hill Home, in the district of South Tottenham, is not frequently visited by friends of the Society, owing to its comparative remoteness. Subscribers in North and East London, who can easily reach the Home by the G.E.R. or M.R., are especially invited to cheer the inmates by a call.

PAST AND PASSING EVENTS, &c.

Little Things.—"We brought nothing into this world, and it is certain we can carry nothing out." A little cradle was sufficient for you when you were born; a little food is all you have required since; a little drink is all that you have needed; a little clothing has sufficed you; a little thing may kill you, a little grave will hold you, and a little worm will feed upon you. Then saith the Holy Ghost, "Seekest thou great things for thyself? seek them not."—*Covell.*

Llanfairfechan.—Brother G. W. Thomas says:—"My holiday has proved exceedingly beneficial. I went to a 'Ministers' Home of Rest,' at Llanfairfechan, and I think our brethren ought to know about it. Man and wife can go there for 30s. per week; man only, 20s., from May till September, and 15s. per week from October till end of April. NEVER

"More than 10s. per week for wife. Any friend subscribing 21s. can send a minister for a week free of all charges.

I well know that many of our dear brethren are overworked, and not able to have any rest; the early spring and late autumn is splendid there. You have the sea and mountain air and great quiet in lovely Llanfairfechan."

Gratification.—During his two years' ministration, at Zoar, Gravesend, Mr. Gny has baptised 17 in the name of the Great Three-One, and eight others received by transfer. "My first baptism since being pastor was July 19 (my birthday) when two were immersed—one dear sister aged 73."

Resignation.—Mr. Charles Hill, after 47 years, has resigned the pastorate at Stoke Ash. We pray that in his retiring hours and declining days he (Mr. H.) may be favoured with much of the Lord's gracious presence. The Church at Stoke Ash will, we presume, still have the benefit of his counsel and advice; and, when health permits, hear his voice proclaiming the Gospel.

Mount Ephraim, Margate, are about to "lengthen their cords." The present building is quite inadequate. Praise God. The reader will see more about this in our advertisement pages.

Encouragement.—Mr. R. E. Sears has just baptised a friend, the fruit of *Life and Light*; this is very encouraging.

Recognitions.—Three recognition services are to be held this month, one at dear old "Zion," Trowbridge, on the 8th, where our brother Peet is to be settled; the second at "Zion," Whittlesea, on the 24th, where brother J. T. Peters is chosen, and the third at "Eden," Ponders End, on the 30th, where brother Charles Hewitt has been elected.

All three good men and true to the doctrines of grace and the ordinances of God's house unanimously chosen to the pastorate. At each place a hearty welcome, in the name of the Lord, will be given to all visitors.

They say at Whittlesea, "The Lord hath done great things for us whereof we are glad." The baptismal pool is to be opened on last Lord's-day of August, the first time for seven years.

Presentation.—The celebration of the silver wedding between Mr. C. Hemington and the Church at Devizes, on July 22nd, was of a most interesting character. Mr. J. A. Smith, one of the deacons, presented (in the name of the Church and congregation) Mr. Hemington with a

Handsome writing table and a silver tea service. Kind reference was also made to Mrs. Hemington, and to Miss

Hemington for her excellent services in the gallery and presiding at the organ. More next month.

* *

Reciprocation.—In order to enable Mr. Marsh to officiate at Hope-street Chapel, Bethnal-green, with regard to the decease of Mr. G. W. Shepherd, on Sunday morning, Aug. 16th, Mr. C. Guy, of Gravesend, occupied the pulpit at Gurney-road; and, in order to enable Mr. Guy to go to Gurney-road, Mr. I. C. Johnson took the service at Zoar, Gravesend.

* *

A Few Things.—Harvest Thanksgiving meetings are well and properly a-stir this month. After many years the pool at Commercial-street has been opened. Most of the London pastors have been seeking much-needed rest. Friends will not forget half-yearly meeting of M. A. S. B. C., at Homerton-row, Oct. 13. Rumours of other "settlements" are in the air. One says, "Remember 2 Thess. iii. 1."

A GATHERED LILY.

DEAR MR. EDITOR,—In the Obituary of your last issue (August) is a short account of the death of dear Minnie Garratt, a "Lily early gathered." She died rejoicing in that sweet, loving command of Jesus, "Come unto Me, all ye that are heavy laden, and I will you rest." She was a relative of mine, and I felt a pleasing interest in her, and much sympathy for her sorrowing parents, who have lost in her a beloved daughter, and an ONLY CHILD; hence the enclosed effusion, which I send for insertion in your valuable magazine.

Should you find a place for it, God grant it may prove to be an incentive, or an encouragement, or a comfort to some of your numerous youthful readers.—Yours in Gospel bonds,

JOSEPH FAVELL,

8, Little St. Mary's-lane, Cambridge.

Yes, Minnie, dear Minnie is gone,
And will never, no never return;
The spirit has left that dear form
That soon to corruption will turn.

She had scarce reach'd the bloom of her
Her age being only nineteen; [youth,
But through grace she rejoic'd in the truth,
Jesus loves all that come unto Him.

She felt 'twas the word of the Lord,
A sweet invitation to her;
Rejoicing in that precious word,
And in Jesus the great Promiser.

She cast her soul wholly on Him,
And felt it her gain thus to die;
That sweet invitation her theme,
Faith's warrant, on which to rely.

And Jesus was true to His word;
When He said to her, "Come unto Me,"
How precious the peace He conferr'd
Ere the spirit from earth was set free.

She desir'd not to tarry here long,
How sweetly the moments pass'd by;
She had learn'd the glorious song
The redeemed are chanting on high,

And earnestly long'd for the day
With them the grand chorus to swell,
Released from her cottage of clay
In mansions of glory to dwell.

And now in harmonious lays
With millions she chants the glad theme
To Jesus all honour and praise,
For ever and ever, Amen.

How sweet to remember she's gone
From sin, and affliction, and pain,
Has now join'd the glorified throng
For ever with Jesus to reign.

Marriage.

ARBON—BAKER.—On July 20th, at the Baptist Chapel, Eye, Suffolk, by Mr. Roper, Frederick William Potter, eldest son of the late William Arbon, to Sarah Jane, second daughter of Charles Baker all of Mendlesham.

Gone Home.

MARY COLLINS IVES received the heavenly message, which called her into the abiding presence of her loving Saviour, on Saturday, April 11, 1896. She was in her 79th year, and had for 37 years been an honourable member of the Church at Cricket-hill, Yateley, Hants, having been baptized on Lord's-day, August 29, 1858, by the late Mr. W. Perrett, who was pastor at Cricket-hill for 13 years. Mrs. Ives was born in Devonshire, and when a child the family removed to Blackwater, Hants. On the journey from Devonshire to Blackwater, one verse was made a blessing to her, it was this—

"I've found the pearl of greatest price,
My heart doth sing for joy,
And sing I must—a Christ is mine,
O what a Christ have I!"

Not that she at that time entered into the assurance expressed in the verse; but she has often said, how powerful was its application. It pleased the Lord after this to convince her of sin, and of her ruined condition thereby; and it was under a sermon preached by Mr. W. Perrett, from the words, "It is manna," that she was set at liberty. For many years past, she has been greatly afflicted in her limbs, which prevented her from attending the means of grace but seldom. Often, however, the ministers that supply the chapel would go to see her, a distance of five miles, and she always evinced great pleasure at their visit, and entered heartily into the things of God with them. During her last illness of six weeks, she was very patient and submissive, leaving herself and her loved ones in the hands of her heavenly Father. Time after time, as she laid in pain she would repeat,

"Weary of earth, myself and sin,
Dear Jesus set me free;
And to Thy kingdom take me in,
For there I long to be."

It became apparent that she was fast ripening for entrance into glory. There

was no fear of death in her case; she longed to die and to be with Jesus. And now she is with Him.

"Sorrow vanquished, labour ended,
Jordan passed."

Our departed sister was laid to rest until the resurrection morn, on April 15, 1896. Mr. F. Fells, of Hartley-row, conducted the solemn service. A goodly number of relatives and friends were present. Hymns 470, 386 (Gadsby), were sung in the chapel, and, at the grave, by the special request of the departed,

"Jerusalem, my happy home,
Name ever dear to me."

was sung. Appropriate passages of Scripture were read, and suitable remarks made. On Lord's-day, April 19, Mr. E. Clark was engaged to preach, and he did so in the morning from Heb. xi. 16, and in the afternoon he kindly gave up the pulpit to Mr. Fells, who preached a memorial sermon from Job iii. 17. Each service was well attended, and enjoyed.

"Levell'd by death, the conqueror, and the slave,
The wise, the foolish, coward and the brave
Lie mix'd and undistinguished in the grave."

Death is the great leveller. God grant we may be ready to meet it even as our departed sister was.

FRANCES SEARS, one of the oldest members of Keppel-street, Bloomsbury, entered her eternal rest, April 14, 1896, aged 88 years. Our dear sister was a member with us for over forty years; she was one who loved the gates of Zion, and as long as health permitted was found in the sanctuary whenever the doors were open, but now the place that knew her knows her no more, for she has joined the redeemed host above to praise Him who loved, bled, and died for her. The last few years of her life she was confined to her room, and the deprivation of the privilege of meeting with the Lord's people in His house was a cause of great sorrow to her; yet, using her own words, "I meet with them in spirit." It was a pleasure to visit the dear old saint, for as we sat by her beside our hearts were often melted while she spoke with holy excitement of the Lord's gracious dealings with her soul; and with what fervour she would repeat the well-known verse:—

"Alas! and did my Saviour bleed,
And did my Sovereign die?
Would He devote that sacred head,
For such a worm as I?"

Many a time have I entered her room with aching heart and downcast spirit, yet after spending a few moments with her, my heart has been cheered, spirits revived, and I have left the room rejoicing. The last few weeks she endured great conflict in her soul; the devil harassed and tempted her in every way, yet in the midst of it she would say, "I'm firm on the Rock, my blessed

Jesus; the devil can't remove me from there. I'm clinging to Jesus, for in Him is my hope." It was almost painful to hear her crying to the Lord to take her home. He answered her prayer; she is now for ever freed from sorrow, pain, and toil, and is enjoying the presence of her Lord. Her mortal remains were laid to rest in Abney-park Cemetery, April 17, in the presence of a good number of friends. Mr. H. T. Chilvers, pastor, officiated. On the following Sunday evening the funeral sermon was preached from 1 John iii. 2. May it be ours to meet her in glory.—H. T. C.

HARRIET BENNETT.—As briefly reported in last month's EARTHEN VESSEL, our friends at Succoth, Rushden, have been bereaved of two members within a few weeks of each other. Our much-esteemed brother James Bennett's wife was called away very suddenly on Saturday, May 30th. At midday she was performing her domestic family duties, and at three o'clock the same afternoon her Lord and Master called her into His immediate heavenly presence. On her memorial card is inscribed: "In affectionate remembrance of Harriet, the beloved wife of James Bennett, of Rushden, who died May 30, 1896, aged 34 years. "She is not; for God took her."

MR. BIRD.—We as a Church (Bethesda, Ipswich) have our losses; deacons have gone from amongst us, members have left us; but they have all, we believe, gone to a land of joy and rest. Since this time last year ten members have been called up higher, the last one being the father of our esteemed treasurer, Mr. Jabez Bird. He had reached a good old age. The summons came suddenly; on Sunday morning, April 12, he was getting ready to go to the house of God at Aldringham, where he was then living with his daughter, when a stroke of paralysis seized him, to which he succumbed on the day following. He never spoke from the time he was taken, but we are satisfied that with him it is

"Free from a world of pain and sin,
With God eternally shut in."

May our last days be such that it may be said of us, "Called home."—A. E. GARRARD.

FRANCIS POPE PATTERSON, of Larkfield, was taken to his eternal rest on July 14, 1896. For nearly 81 years he was led and sustained in this wilderness, and for about 65 years had been a partaker of divine grace, being called from death unto life when quite a young man. He had often told me that for many months he was in great distress of mind, without any hope that mercy would ever be extended to him; but God, who is "rich in mercy," in His own good time, was pleased blessedly to whisper words of peace and pardon into

his soul. He loved to point to the precious words (Isa. i. 18): "Come now," &c., "though your sins be as scarlet they shall be as wool, though they be red like crimson they shall be whiter than snow," which caused him to bless and praise God for His forgiving mercy. Shortly afterwards he was enabled to follow his Master through the divine ordinance of believer's baptism, being baptized by the late Mr. E. Sedgwick, of Smarden. Deceased was always of a delicate constitution, which, in commencing life as a young man, caused him many anxious thoughts; but, to the glory of God, we note that He who called him by grace also sustained him in body. Upon one occasion he was walking in search of employment, at the same time crying to God to open a way for him, when these words were graciously spoken to him: "Though thy beginnings are small, thy latter end shall greatly increase." This promise was literally fulfilled in his experience; for, although at that time he was brought low, yet for the last thirty years he was enabled to live a retired life. For about thirty-eight years he was an honourable and consistent member and deacon of "Jireh," Ryarsh. Deceased had been in failing health for several months, but had been only confined to his bed the day of his death. Whilst sitting by his bedside the words of Balaam came forcibly to the mind, "Let me die the death of the righteous, and let my last end be like his." His mortal remains were buried by the side of his wife, in Ryarsh Chapel grounds, by brother G. Holland, of Borough Green.

"Methinks I see him now at rest,

In the bright mansion love ordained;

His head reclines on Jesu's breast,

No more by sin or sorrow pained."

—H. P.

HEPZIBAH COOPER departed this life on Sabbath-day, July 12th, 1896, in hope of eternal life. She was a dear lover of the truth, and though in the order of Providence she had been removed from London some years, that she was not able to meet very often with her much loved friends at the Surrey Tabernacle, where she has been a member 42 years, yet she took a very lively interest in the cause to the last, saying it was still her home. Our loss is indeed her gain. We feel we can truly say of the departed:

"Her warfare ended, crown possess'd,

For ever she is now at rest;

Her inward foes for ever slain,

And now she knows to die is gain."

Interred at Tunbridge Wells.—A. B.

ELIZABETH WISE, the beloved and only sister of Sarah J. Wise, sweetly fell asleep in Jesus, on July 4, 1896, in her 63rd year, after some months suffering borne with Christian fortitude; her faith was great and her communion sweet with her blessed Lord. She would often

repeat the text, "The eternal God is my refuge, and underneath are the everlasting arms." Suffering from an internal complaint, she sunk in a few days, and her happy spirit took its flight to the glory world to go no more out. Her mortal remains were interred in the family grave at Abney-park. Mr. Box officiated, to whom she said a few hours before her departure, she was "sweetly resting on her dear Saviour."

"One gentle sigh each fetter breaks,
We scarce could say she's gone,
Before her ransomed spirit takes
He seat before the throne."

"So He giveth His beloved sleep." Her bereaved sister—SARAH J. WISE, 15, High-street, Marylebone.

MRS. FURLONG, the oldest member of the Church at Enon, Woolwich, sweetly fell asleep in Jesus, July 18th, in her 90th year. She was baptized by the late Charles Box in the year 1840. Thus she was graciously sustained an honourable member for 56 years. She was truly an humble follower of her Lord and Saviour, an ardent lover of God's house. The writer, who had known her from his childhood, visited her a few hours before her heavenly Father called her home. He asked the dear aged one if she felt Christ precious. Being unable to speak, she answered by pressing his hand. He said, "God will never leave nor forsake you." Once more the answer came by the gentle pressure of the hand. She was buried in Woolwich Cemetery with her dear husband. Her dear pastor, Mr. E. White, officiated at the funeral, and delivered a solemn address to the friends and members of the Church assembled.

TO THE PILGRIM.

SAY, O pilgrim, is thy journey
Through this weary vale of woe,
One of trial, one of sorrow?
Jesus Christ has trod it too.

Is thy daily cross so heavy,
Borne with agony and pain?
Think then, what thy Saviour suffered
When on Calvary He was slain.

Are you bearing heavy trouble?
Do you from it seek relief?
Jesus was a Man of sorrows,
Go to Him, with all your grief.

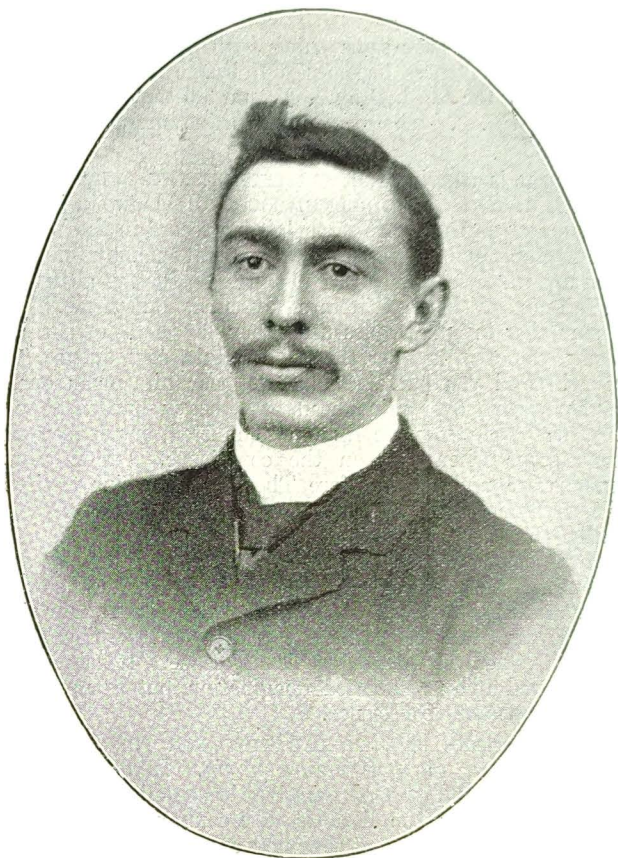
Yes, He left His throne in heaven,
Came to earth His life to give,
Suffered all; that guilty sinners
Through His precious blood might live.

Then, O, pilgrim, do not murmur,
Though your path be one of pain,
Until death, O be thou faithful,
Thou a crown of life shalt gain.

Ever keep His life before thee,
Striving more like Him to live;
And remember He is faithful,
Who has promised strength to give.

Only a few seasons longer,
Thou shalt see His glory soon,
And shall sing His endless praises,
With the hosts around the throne.

Brockley, Aug., 1895. ADA M. RUMSEY.



MR. ARTHUR HENRY POUNDS, BEXLEY.

(See page 296.)

A Blessed Experience.

COMMUNICATED BY E. MITCHELL.*

"Thou hast cast all my sins behind Thy back."—Isa. xxxviii. 17.

UNFORGIVEN sin is the most terrible burden a creature can bear. It is a debt we can never hope to discharge; a crime for which we can offer no atonement; and it has incurred a penalty we can by no means endure. Fools may mock at sin, but wise men moan at its presence, and rejoice with joy unspeakable at its removal. God cast Hezekiah's sins behind His back, out of His sight, out of His judicial

* This article is derived from a MS. of the late Israel Atkinson, which it is thought has not been published.

remembrance. He does the same thing with the sins of all His saved ones; and His forgiveness becomes the theme of their joyful songs of praise. "Bless the Lord, O my soul, and all that is within me bless His holy name . . . who forgiveth all thine iniquities: who healeth all thy diseases."

The language is experimental, and IMPLIES THE DEEP SENSE OF SIN UNDER WHICH HEZEKIAH HAD BEEN LABOURING. How sin is felt by the saved may be seen in the expressions left on record in the Word. Says one, "Innumerable evils have compassed me about: my iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head; therefore, my heart faileth me." We take hold of our sins in guilty pleasure; they lay hold on us in awful retribution. One way or other this is a certain consequence, "Be sure your sin will find you out." Again, we hear him moan out, "Mine iniquities have gone over mine head, as a heavy burden, they are too heavy for me." Sin may be lightly committed, but it becomes as a burdensome stone when laid on the conscience. Others say, "Our transgressions are multiplied before Thee, and our sins testify against us." We are brought to trial before the great Searcher of hearts, clothed in our filthy garments; "the iniquities of our heels compass us about," and we are "made to possess the sins of our youth." Our transgressions are summoned as witnesses against us; they confront and confound us, and leave us nothing but to plead guilty before God. Our sin is ever before us. Lying down and rising up; waking and sleeping; in solitude and in society; wherever we go there is no escape. It haunts us, not as a spectre conjured up by a diseased imagination, but as a solemn, awful fact laid home upon our conscience.

This sad experience is A PREPARATION FOR FORGIVENESS. It is necessary *to teach us the true nature of sin*. In our indulgence we thought little of sin, and excused ourselves in committing it. Now God has set our secret sins in the light of His countenance, we see them in their true colours. How different they now appear! We saw them before through the deceitful medium of our depraved passions; we now behold them in the light of the truth of God's holiness. What we thought a mere weakness, we now see to be monstrous wickedness; what we regarded as harmless is seen to be vicious; what we looked upon as venial is now known to be damnable. In a word, we see sin in its naked depravity, hideousness, and heinousness.

This teaches us *to value forgiveness and appreciate the Lord Jesus Christ*. To the unconvinced sinner forgiveness is no joyful sound, and in Jesus he sees neither "form nor comeliness, nor beauty that he should desire Him." But convinced of sin he learns to estimate forgiveness as a priceless blessing, and Jesus becomes "the chiefest among ten thousand," and the "altogether lovely" in his eyes. This experience, though terrible in itself, makes the ministry of mercy to be music to the ear, and the realization of mercy a jubilee in the heart. The more deeply the evil of sin is seen and felt, the more precious is the grace that delivers therefrom.

"Mercy is welcome news indeed,
To those who guilty stand. [need,
Wretches that feel what help they
Will bless the helping hand.

Who rightly would his alms dispose,
Must give them to the poor,
None but the wounded patient knows
The comfort of the cure."

HEZEKIAH'S WEEPING ENDED IN REJOICING. "Thou hast cast all my sins behind Thy back." So all true penitential sorrow and confession ever ends. Mourning is turned into dancing, and sackcloth gives place to gladness. Wondrous fact! astonishing grace! God casts the abhorred and condemned thing where the sinner deserved to be cast for ever. Surprising mercy! let it be recorded "to the praise of the glory of His grace;" "who only doeth wondrous things."

The manner of this is wonderful. God made all our iniquities to meet by imputation on the man whom He made strong for Himself. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." He put to grief the Son of His love; made the Just to suffer for the unjust. Meritoriously our sins were cast behind God's back when our Substitute was cast out of His sight, and Jesus treated as a criminal rather than a Son. When His agonizing cry, "My God, My God, why hast Thou forsaken Me?" was answered by "Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered." Thus our sins were removed, put out of memory, cast behind God's back judicially.

This fact is realized in a living experience. A God-given faith apprehends its sins removed. "By Him" (Jesus) "all who believe are justified from all things." All sins are removed. This shows the perfection of the atonement, and the completeness of forgiveness. All sins, from the earliest childhood to latest age; all solitary, and all social sins; all private, and all public transgressions; all sins against both tables of the law; all sin, iniquity, and transgression without qualification or exception; all, leaving nothing to pay, nothing to fear, nothing to desire! Of this grace we sing:—

"It rises high, and drowns the hills,
Has neither shore nor bound,
So, if we search to find our sins,
Our sins can ne'er be found."

Hezekiah had experience of this blessed fact in His own soul. He had lost his burden, and the favour of God shone into his heart. It was not a matter of hope, but enjoyment as certain and real as his own existence. He had felt the pressure of sin, and now rejoiced in the removal of the load. Reader, is it thus with you? Can you sing with the poet—

"Here we stood at peace with heav'n,
Found the sweets of sins forgiv'n;
Wept as pardoned sinners do,
Felt the blood of sprinkling too?"

An experience of forgiveness leads to grateful acknowledgment. It is not possible to realize pardon without praising God. Mercy thus experienced fills the soul with hallowed joy, which finds vent in praise and adoration. "In that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. 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." "Bless the Lord, O my soul, and forget not all His benefits!" "Thou hast cast all my sins behind Thy back!"

OUR PORTRAIT GALLERY.— X.

MR. ARTHUR HENRY POUNDS, BEXLEY.

[In our August number, page 255, will be found a summary of the services in connection with the recognition of our brother A. H. Pounds as pastor of the Strict Baptist Church at Bexley. We now have the great pleasure of giving, in connection with his portrait his birth, call by grace, and to the ministry, from his own pen, which we are sure will be read with interest and profit.—J. W. B.]

BIRTH AND CALL BY GRACE.

I WAS born at Poplar, on the 5th of November, 1863, and was the child of gracious parents. When very young I had impressions that I was a sinner, and held vague ideas that unless my sins were forgiven, I should go to hell. When these convictions were upon me, I was very earnest in *formally* saying my prayers.

When about nine years of age I was tempted to make use of my parents' money, and continued to do so until I was found out. For a time such was the guilt upon my conscience, that I was ashamed to face my brothers and sisters and dreaded my parents. This natural repentance gradually wore off, but never wholly left me. I tried hard to keep from sinning in thought, word and deed. But failure in this respect at last made me almost melancholy, and indeed, I very nearly lost my reasoning capacity. My conscience became so tender that I would confess the most trivial matters to anyone who would only listen to me. I was lifted out of this condition by the hymn, "Ye fearful saints," &c.

At this time I used to take my blind grandmother, Mrs. Burn, to Coverdale Rooms* to chapel, and when she returned home I continued to go myself.

At the age of fifteen I went to business, and having my evenings to myself, I attended chapels whenever I could, especially Coverdale Rooms and Zoar Chapel, Great Alie-street. I became much attached to the ministry of Mr. Holden and also that of Mr. Ashdown. Mr. Holden, one night just before service, sat down by my side and asked me if I was interested in what I heard. This question was blessed to my soul; for the first time I felt I could readily answer in the affirmative. The only comfort I obtained was from the ministry of these two men. I used to wait and catch eagerly at the portions of encouragement for seeking souls. One Thursday night as usual I entered "Zoar," Chapel, longing for a personal realization of pardon. Mr. Ashdown was preaching from Isa. lxi. 3. Whilst he was describing the mourners in "Zion" the word came with a melting power to my heart. I hung down my head so that the people could not see me behind the high backed pews, and I wept a great deal and cried with joy that I was one of the characters so faithfully described by the preacher. Again at Coverdale School-room, on Wednesday evening, Mr. Holden spoke from the words, "Behold he prayeth." This again put me among those who feared the Lord, and now a hope began to spring up in my soul that there was really mercy for me.

The Lord was pleased, however, to try the little hope that I possessed to an acute degree.

Again one Wednesday evening, at Coverdale, the verse was read,

*A place where the Church used to meet, who now worship at "Elim," Perkin-street, East India-road, Limehouse.

"But let not all this terrify." It appeared to come as a preparation for the ensuing conflict, which I shall never forget. I returned home and such was my trouble that I went to bed. Here I felt worse at the thought of dying in my sleep, and jumped out of bed and went to the water-jug to sprinkle my face with water to keep me from fainting. I called out for father to come up. When he came I feared to tell him what I was passing through. My dear mother then came upstairs and put a hot water bottle to my feet, as I was trembling from head to foot. My body trembled with the violence of my inward fears. At last very quietly my very dear sister Annie came and sat at the foot of my bedstead and seemed to know all that I was passing through. Looking at me she said, "Arthur, Uncle James (Burn) once said that no sinner who had really prayed from his heart could go to hell, or else he would be able to look up and say, 'Lord, I called upon Thee and Thou never heardest me.'" The snare was broken; I saw that it was impossible, that the dear Lord would never break His own word. "Call upon Me in the day of trouble," &c. Now I went off into a quiet sleep.

Gradually the Lord was pleased to bring my soul into a saving knowledge of Himself and the doctrines of grace.

At "Elim," under a sermon from Psa. cxxv. 2, "As the mountains are round about Jerusalem," &c., I was led to rejoice in the settlements of grace. "If the Son make you free, ye shall be free indeed," was the text which was often upon my mind, and through which I was gently brought into liberty.

I was baptized at "Elim" chapel Nov. 29, 1883, and received into fellowship the following Sunday. I was married on June 14, 1887, and the following year was seized with a sharp attack of laryngitis, which brought me to within measurable distance of death. I counted the few months or weeks that would terminate my life, and felt certain I should die. At this time the Lord sweetly sustained me by the promise, "When thou passest through the waters I will be with thee," &c. I read a sermon by the late James Wells from the text, "The end of all things is at hand," which seemed to convince me that I was going to die.

Strange to say, however, from this time I gradually got better, and, when sufficiently recovered, went to Hastings. Here, under the ministry of Mr. Hull, the Lord again put His hand to the work of grace in my soul, and increased my thirst for spiritual things. I could now begin to read a little with the understanding, and much enjoyed works by Augustus Toplady.

When in "Ebenezer" Chapel on Sunday evening, my heart was so warmed with the influences of the blessed Spirit that I tried to join in the singing; but, from the nature of my illness, my voice would not respond. This broke me down, and led me to think with joy of the time when,

—"in a nobler, sweeter song,
I'll sing His power to save."

The blessedness of this love visit was so powerful that I wanted to die, and not get better. However, I returned home, bodily strengthened and spiritually refreshed, to my dear wife, who had given birth to our first child during my absence.

The Lord's house was now the means of much blessing, and, under the ministry of my dear pastor, Mr. Holden, I have been built up. At times I have scarcely refrained from calling out, feeling that

“ My full soul could hold no more
Of everlasting love.”

CALL TO THE MINISTRY.

From a little child I always entertained a strong admiration for ministers, and at times had a secret desire to be one myself; but was ashamed to open my mind, as I felt myself to be such a sinner.

However, when the Lord was pleased to give me a real hope of interest in His mercy and salvation, I longed to be able to communicate the fact to those who might be like I had been, and to tell them that, since I had found mercy, none need despair.

On the night of my baptism, as I was coming out of the vestry, Mr. Kemp* placed his hand on my head, and said to the friends who were standing near,

“ A FUTURE MINISTER OF THE GOSPEL.”

This impressed my mind; but I tried not to allow it, or any other similar indications, to influence my action in the matter until I received a marked token from the Lord. However, my mind was often exercised upon the subject: and, although I prayed earnestly that the Lord would remove the desire if it were wrong, yet it increased until one night I could bear it no longer, and sat up in bed and burst into tears. My dear wife did not urge me in the matter, but was a great comfort in my distress. For months the exercise continued, and I would walk about Wanstead Flats,† praying out loud that the Lord would speak some directing word to my mind.

One night I was in Ilford Cemetery, reading Romaine's “ Life of Faith.” The agony my soul was in made me feel very ill indeed, but I tried not to show it. Whilst I was reading I came across the following passage: “ They shall not be ashamed that wait for Me.” In a moment my trouble was all gone, anxiety left me, and a blessed calm came over me, in which frame of mind I returned home, blessing and praising the Lord all the way.

Some time after this, on September 29th, 1892, I attended the harvest thanksgiving services at Waltham Abbey, and was prevailed upon by Mr. G. Baldwin to say a few words in the place of Mr. G. Turner, my father-in-law, who was absent through illness. Whilst turning the matter over in my mind, the words seemed to come with force, “ Salute no man by the way.” I accordingly ventured on to the platform, and felt a measure of freedom and sweetness. Mr. W. Winters then said, alluding to the young man who had just spoken, “ I have had, for some time, an impression that this young man will be a preacher of the Gospel.” The following year, 1893, I was requested to speak again, when Mr. W. Pallet, junr., asked me if I preached. I said, “ No;” and he replied, “ I believe you will.” Soon afterwards he constrained me to go down and give them an address one Thursday.

Things now seemed to have come to a crisis. I begged that God would give me a marked token that I might go in His dear name. I was reading the Acts of the Apostles the Thursday previous, and my eye fell upon the words, “ Go stand in the temple and speak all the words of

* Mr. Kemp was a deacon at “ Elim,” Limehouse, an occasional preacher, and one of the best leaders of the service of praise the present century has known.

† A large open space between Ilford and Leytonstone, in East London.

this life." I attended "Elim," and, to my surprise, Mr. Holden read the same chapter. Again the words came, with increasing power, "Go stand," &c. I feared to take them even with a second application. Whilst betwixt hope and fear, Mr. Holden stood up and announced them for his text. This rivetted my attention, as I was persuaded that something was coming *from the Lord Himself*. The preacher dealt very faithfully with the subject, and *cut away* a good deal from beneath me, but when concluding his sermon alluded to the fact that God-sent ministers always desired a message from the Lord, and, he said, "This has been mine for many years—"I am the Way, the Truth, and the Life." *This was as much as I could bear*, and made me feel as though *I must shout out*, "Yes, Lord, and it shall be mine."

I accordingly went, and spoke from these words. Doors appeared to open and close, which tried me for about two years; and, just as I was beginning to wonder if I had made a mistake, and was coming to another point of experience, I received a letter from Mr. John Piggott, December, 1894, asking me to come to Bexley. I felt that it was right for me to accept the invitation. After preaching occasionally, it was arranged for me to give them all my unengaged dates up to Christmas, 1895, after which I received a letter requesting me to speak regularly for a further period of six months with a view to the pastorate, and ultimately to take the oversight of the Church. This I have accepted from the application of the words, "And Jesus seeing *their* faith," &c. My whole desire in the matter now, is—

"O, for a closer walk with God!
A calm and heavenly frame;
A light to shine upon the road,
Which leads me to the Lamb."

CHRISTIAN COUNSEL AND CAUTION.

BY PASTOR F. C. HOLDEN, OF LIMEHOUSE.

IT is with much spiritual pleasure and joy that we give the following as a kind of appendix, or post-script, to the foregoing autobiographical sketch by our much valued and highly esteemed brother Pounds. The very fatherly advice of brother Holden will, we doubt not, be read with additional interest, in connection with the preceding. Our readers will remember that in the August number of E.V. & G.H. (page 255) we gave from the pen of our valued local correspondent, a succinct account of the public recognition of Arthur Henry Pounds to the pastorate at Bexley, Kent. We now give the "charge" by his father in the faith, from his own pen. Mr. H. says:—

Dear brother and Christian friends, the services in which we are called upon to be engaged to-day, are to me of a very special and unique character, inasmuch as our brother Pounds is the first who has been called and trained up under my ministry, that has been chosen to occupy the position of a pastor. It is not the first or second time that I have delivered what is called "the charge" to the pastor, but for the reason already stated, I feel a peculiar responsibility and a special interest attaching to the present occasion. About sixteen or seventeen years ago, an interesting, fair young lad accosted me as I passed down the aisle at

“Coverdale” Rooms, Limehouse, put 5 - into my hand for the Building Fund towards a new chapel. I said, “I am very pleased with your gift, my young friend; I hope you feel an interest in what you hear.” He replied, “I hope I do—I desire to.” He was too timid and too bashful then to say more. In 1883 that young lad was among the first candidates I baptized in the new chapel known as “Elim,” Limehouse, and it is him whom I am now called upon to address as pastor of the Strict Baptist Chapel, Bexley.

My beloved brother Pounds, whom I feel I must and can address as my own son in the faith. You have taken a most solemn and responsible position in accepting the pastorate of this little Church, which I am satisfied you would not have taken unless you had felt it was according to the Divine Will, and I fully believe you have done it in humble dependence upon Divine support. Now, without assuming any authority or superiority, from what is termed an ecclesiastical point of view, it devolves upon me as your pastor to give you what is called “a charge,” but which I prefer to call a little counsel and advice, and I desire that all I have to say may be based on the Word of God.

First, I would say, remember the words of Paul to Timothy, “Study to shew thyself approved unto God” (2 Tim. ii. 15). Let that be your first consideration and care. Remember that you are His *servant*. Upon Him, therefore, you must wait; that from Him you may receive your message. Remember, too, that you are His *steward*, and it is required of a steward that he be faithful; so see to it that you neither add to or keep back any message that is given you to deliver. Remember, that to Him and Him alone, as a minister and a pastor, you are responsible. Study also to be “a workman that needeth not to be ashamed, rightly dividing the word of truth.” Do not mix up law and Gospel, old covenant and new works and grace. Preach them all, but be careful to distinguish between them and give to all their proper place. If you rightly divide the word of truth, your ministry will be a discriminating one. Let it be just as discriminating as God’s Word is, but be careful not to condemn any whom God’s Word does not condemn, neither withhold comfort and encouragement from those whom God’s Word would encourage and comfort. If you are enabled rightly to divide the word of truth, then doctrine, experience and practice, will each have their own and proper features in your ministry. God grant it may be so.

Secondly, I would say, remember the words of Paul to Timothy, “Take heed to thyself” (1 Tim. iv. 16). Remember, you have a body as well as a soul, you are flesh as well as spirit, you have earthly ties and responsibilities as well as spiritual. “Consider what I say, and the Lord give thee understanding in all things.” I know something of your natural, *i.e.* your physical as well as mental constitution and disposition; therefore, I say, take heed to yourself. The body as well as the mind needs rest and change. Work, but do not over-work. Study, but do not over-study.

BE MODERATE AND TEMPERATE

in all things. Take heed to your health and strength, to your conduct and conversation and to your character. “Let no man despise your youth, but be thou an example of the believers, in word (or doctrine), in conversation, in charity, in spirit, in faith, in purity.” If there should at

why time arise differences of opinion, or any unpleasantness between yourself and any of the friends here, or if there should be an apparent lack of success, or want of appreciation on the part of your friends, don't be in a hurry to write out and deliver to them your resignation. But if you should write it out, keep it secret for a week or two, if not a month or two, and don't let anybody know it, but ever seek counsel of the Lord and act as in His sight and fear. However, should you need earthly counsellors you have a godly father, and a most excellent father-in-law in the person of our brother Turner, as well as others to whom I might refer. "Take heed to thyself," to thy spirit. "The servant of the Lord must not strive," (that is, carnally and unlawfully), "but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. If God, peradventure, will give them repentance to the acknowledgment of the truth."

Thirdly, I would say to you, "Remember" the words of Paul to Timothy, "Preach the word, be instant in season and out of season" (2 Tim. iv. 2). I am not going to tell you what doctrines to preach, nor to enforce upon you the maintenance of Gospel or New Testament Church order. You have told us what you intend doing in those matters, by the help of God, and we believe you will. But I say,

PREACH THE WORD,

and mind you do not preach men's opinions on the word merely. Read all you can of what other men have written, but read and think and write for yourself. If you do not it will be mere talking and saying the same things over again. If you find it helps you, don't be afraid to write out your sermons, but you must not read them. *Preach* them. Never mind if you leave out some things you meant to say, and say many things you never thought of saying; they are better spoken than read. I do not condemn the use of notes, as some have done, though I never use them myself, but if my memory failed I might be glad to do so. "Preach the Word," every word of it, from Genesis to Revelation. And never advance anything that you have not a "Thus saith the Lord" for. Search into and make yourself well acquainted with its historical records. Make yourself familiar with the miracles recorded, and never seek to explain them away, or account for them by natural laws, or what are termed scientific discoveries. Let them have their full force as displays of the Omnipotent power of God. Look well at and into the varied and many metaphors it makes use of. All this will greatly help you to set forth its spiritual teaching and give freshness as well as variety to your discourses. Aim at interesting your hearers, and if you can awaken and sustain their interest you are more likely to instruct, edify and profit. All this, however, is only the means to an end. All real spiritual teaching and increase depends entirely upon the anointing and power of the Spirit in blessing the word spoken. But if you preach the Word, there are four things you may expect will be effected by it: sinners will be warned; seekers will be encouraged; saints will be confirmed, and God—Father, Son and Holy Ghost—will be glorified as the God of salvation. Observe, this is to be done

IN SEASON, OUT OF SEASON,

at all times, in all places, under all circumstances, wheresoever and whensoever you stand up to speak in the name of the Lord.

Fourthly and last, I would say to you, remember the word of Peter

to the elders or pastors in his day, "Feed the flock of God which is among you" (1 Pet. v. 2). This little flock of sheep and lambs at Bexley will look to you as their under-shepherd to feed them. It must be your prayer and your daily care to obtain from the Lord spiritual food for their souls.

" 'Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands."

The Master's word to Peter was, "Feed My lambs—Feed My sheep." So I say to you, in conclusion, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being a lord over God's heritage, but as being an example to the flock. And when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away."

Finally, I would say to thee, my beloved son in the faith, as Paul said to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." May our gracious God so help and abundantly bless you, with all His servants. Amen.

OUR YOUNG PEOPLE'S PAGE.

SONGS OLD AND NEW.

THERE are old songs, such as "Home Sweet Home," which are always favourites with most of us, because both air and words are sweet and soothing; while we often see new songs announced, many of them foolish, or even worse, but if they hit the popular taste they become the rage, are heard everywhere, and then everybody is sick of them and they are cast aside for the next new fancy. I was in a shop some time since waiting for some music, when I heard the shopman telling another customer that they had got his song printed and were just beginning to sell it well. "Oh," said the other, "I have left off singing that for a week or two!" While the publisher was getting out his edition the song had gone out of date! I don't suppose it was of much consequence except to those who would lose money by it, for evidently it was a frivolous production not likely to make anyone the better or wiser for singing or hearing it. But the Bible tells us about many songs, some new, some old ones, but all of them important and interesting still, though ages have passed since any of them were first sung.

What a grand old hymnal is the Book of Psalms. Prayer, confession, prophecy and praise, all are combined in this matchless "selection" of inspired heart breathings, and most of them sung, no doubt, in the Temple services of olden days. The "hymn" sung by Jesus and His disciples was probably Psalm cxviii., or some similar Psalm (Mark xiv. 26); and Paul exhorted believers to have communion with each other in "psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord." The human voice is wonderfully formed, and when it is used aright it is employed in serving Him who made it, and shewing forth His praise. Some of us like to sing the grand old song:—

“ Sound the loud timbrel o'er Egypt's dark sea,
 Jehovah hath triumphed, His people are free ; ”

and our minds are carried back to that wonderful scene on the shore of the Red Sea, when Moses and the people praised God for the marvellous deliverance He had wrought for them.

But that ancient song has acquired for us a more modern and gospel-significance since we read in the Apocalypse how those who had become more than conquerors through Him who loved them stood on the shore of the glassy sea, and sang the song of Moses, the servant of God, and the song of the Lamb (Rev. xv). Each song that has ever been sung was once a new one, but on several occasions in the Psalms we find the exhortation given, or determination expressed, to sing a new song to the Lord. In Psa. xxxiii. 3 the word occurs, although it is the general goodness and providence of God that is there celebrated rather than any special manifestation of His kindness and power. In Psa. xl. 3 the Psalmist is evidently praising God for some great deliverance; he had been, so to speak, in a horrible pit, and sinking down, as it were, lower and lower in miry clay, unable to extricate himself, in want, misery and imminent danger, but the Lord had lifted him out, and had placed him in safety on a rock, and established his goings on firm and solid ground, and this delivering mercy had put a new song of thankfulness and praise into his mouth. And this seems generally the meaning of a “new song.” God's goodness and grace are seen in a new light, some unthought of trouble gives rise to some unexpected help and blessing, and thus a new song is needed to express the joy and gratitude of the wondering heart who has “never seen so much of God before.” In this way we may regard the call for a new song in Psas. xcvi. and xcviii. Some striking display of the Divine glory called for a special hymn of praise.

That was a grand new anthem which the “Herald Angels” sang over the fields of Bethlehem, when the Lord Jesus Christ was born; and when, after His death and resurrection, He returned to heaven and took that scaled up roll of God's decrees in His hand to unseal and fulfil all its contents, they sang another new song in the world of light and glory, saying to the Lamb that had been slain, “Thou art worthy to take the book and open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth” (Rev. v. 9, 10).

Then in Rev. xiv. 3 we have a new song sung by the 144,000 that were redeemed from the earth, and none besides them could learn the song they loved to sing. Those songs were called new, no doubt, because they were Gospel lays of triumph, celebrating the victories and glories of King Jesus, the great and gracious Conqueror of sin, death and hell, the actual realization of the prophetic strains of the 24th Psalm, “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.”

But we may understand this new song, as we have before observed, about other new things of Scripture; it is *always new* in the sense of *freshness* and *beauty* that never fades away.

The song of Redemption is an evergreen, that flourishes in summer and in winter too; an amaranthine wreath around the brow of the Saviour and the saved ones also, for “He will beautify the meek with

salvation," and this everlasting song will never tire any who either sing or listen to its heavenly music.

Here the sweetest tunes become monotonous if we have them too often repeated, but weariness and "flatness" find no place in heaven.

Will it be all psalm-singing in that world of light and glory? We cannot tell what it will be; *that* "doth not yet appear." "His servants shall serve Him." In what way or ways we cannot now say, but it is certain that the worship and service will be full of praise. Prayer, as we now understand it, cannot be required there, for there they shall never hunger or thirst: all tears will be wiped away, and the "former things" of pain and sorrow, disappointment and death will be felt and feared no more; and whatever form the service of the glorified may assume, "in God's presence is fulness of joy and at His right hand are pleasures for evermore."

The service is sure to be gladsome, unwearying and glorious, but shall we unite in it?

"Someone will sing the triumphant song,
By and by;
Join in the praise of the blood-bought throng—
Shall *you*? shall *I*?"

Yes, that is the chief and all important question for each of us, "Shall I be there?"

Well, one answer may be found suggested by another question. Has God put any of those new songs in our mouths which He has made His people sing on earth? Have we been made thankful to Him for delivering mercy, supporting and supplying grace? Do we feel constrained to acknowledge His kindness to us day by day, and to wish and long to taste His love and know Him as our forgiving, saving God? If so, He will grant our desire, He will open our mouths to sing His praise, and we shall unite with those heavenly choristers above.

May many a new song of love and gratitude be sung by our hearts and voices here; and, knowing Jesus and believing on Him, may we enter into His eternal joy, and praise for ever tune our raptured tongues to Him that loved us and washed us from our sins and made us kings and priests to God. Amen.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

"Christ our life."—Col. iii, 4.

PREGNANT and precious truth is this. Again and again the sublime and beautiful words of the grand hero of the cross echo in one's soul. "Christ is all and in all." It matters not what subject engages our attention; we feel very much like the minister who declared that he would get over hedges and ditches to Christ. This was no rash statement, for was it not so with the Old Testament saints? Does not each grand prediction point towards the incarnation. We think so, with as much exactness as the mariner's compass points toward the North; so is Christ the source, centre, and eternal all throughout the Bible and Christian experience. As we seek to examine the words before us, at the head of this

short paper, we shall discover that Christ is in very deed the Alpha and Omega of every department of Christian life.

To begin, I make bold to assert that Christ is the SOURCE OF ALL LIFE. In making this assertion we are obliged to confine our remarks to spiritual life only. I need scarcely remind my friend the reader, that "The carnal mind is enmity against God;" it has no relish for His service. It is not impressed with its own guilt, it does not appreciate the substitution of Christ, nor comprehend the adaptation of that substitution to its lapsed and guilty state. Hence, Christ is said to quicken men who were dead, by putting forth His omnipotent power, and uttering His word of tender pity. He calls into newness of life the spiritually entombed sinner. He calls men out of darkness and the shadow of death into light, life and joy in the Holy Ghost. Then the experience, as left upon record by the Psalmist, becomes that of the new man—"My springs are all in Thee." The great truth which fell from our Lord's lips become a great principle duly acknowledged by us—"I lay down My life," as the seedcorn out of which the abundant life comes. This being so, we recognise the truth that divine or spiritual life emanates from Christ. He is its source, for "I am the life," and this fundamental truth underlies the sublime revelation of divine love to men. It is in Him we live; "and because He lives ye shall live also." So then, we see that Jesus Christ the glorious Head of the Church is "the fountain of life;" just as the springs in the mountain are the source of our beautiful rivers, so is our Lord the source and spring of true life in every member of His household, the Church.

Christ is also the *substance of our life*. He constitutes our life what it is. Christ is the essential essence of our spiritual life. "I live, yet not I, but Christ liveth in me." There can be no life apart from Him, for He lives *in us* by His spirit, the hope of glory. Separated from Christ we are dead; united to Christ we live:—

"Allied to Thee, our living Head,
We act, and grow, and thrive;
From Thee divided, each is dead,
When most he seems alive."

Christ also *sustains our life*. "The Lord is my Rock," my Fortress, my Trust, and my Portion; so said the man after God's heart. To this many can say their hearty Amen. In our want, He is our plentiful supply. 'Tis He upholds my feeble body and succours my soul, by dealing out daily a sufficient supply of grace, and daily sending "showers of blessing." Yes, new every morning are His mercies, for great is His faithfulness. Out of that boundless fulness the soul is privileged to receive "grace for grace." Well may we pause, while we would adore our blessed Saviour, the Shepherd of Israel, who keeps and guards His flock by His power. He feeds them with the finest corn and leads them into tender pasture, and maketh them to drink of the rivers of His pleasure. Thus far He has sustained, and by His help we "hold on our way." He will continue to make His strength perfect in our weakness so that we shall triumph over all opposing forces. By His sustaining, invigorating grace we shall pass the "border-land," and through the pearly gate and the golden city whose walls are jasper. Until then our Lord will sustain and uphold us by meeting with us in the holy institutions and ordinances of His house, in the precious promises of His word, and manifesting Himself to us in the "secret places of the stairs."

Christ is the *salvance of our life*. There are many things to perplex and disturb the mind in this life: but amidst the diversity of life's experience we find a refuge and a rest in Jesus. Is it not true that in all our distress and anguish of spirit, and faintness of heart Christ is our consoler? In darkness of mind He is our light, and in all the disconsolate experience He is our comforter. When tried in the furnace He relieves our anxiety by His presence. In the barrenness of our souls He leads us into green pastures and beside the still waters. He succours us in our temptations, and makes a way of escape. Our blessed Lord assists us in all engagements, and by His Spirit helpeth our infirmities. He having been tried in all points like we are, knows how to minister to all our necessities; He not only knows our needs, but He is ever ready to help the needy who call upon Him. Are you in trouble? Is your burden heavy? Does personal, domestic, or relative sorrow press you down? Try to roll your big trouble, your heavy burden, upon the Lord. He can, and He will sustain, help, and bless you, so that with C. Elliott you will be able to quietly sing:—

“If but my fainting heart be blest
With Thy sweet Spirit for its guest,
My God, to Thee I leave the rest—
Thy will be done.”

THE FIERY TEST.

BY PASTOR W. ROWTON-PARKER, CROWLE, DONCASTER.

“**T**HINK it not strange concerning the fiery trial which is to try you” —wrote the Apostle Peter to the “scattered saints; the elect according to the foreknowledge of God the Father.” And Paul also, writing to the Corinthian Church, said,—“The fire shall try every man's work of what sort it is.” These were deeply taught men of grace, and their experiences were deep, and broad, and real; hence they were qualified to speak. Religion with them was not a matter of lacquer and polish, but inwrought and vital, the sure work of the Holy Ghost. So it was they always stood firm and true. The fires of persecution, bonds, imprisonments, scourgings, trials, and cruel mockings; none of these things could move them (Acts xx. 24), and it has ever been so with the saints of God in all ages; each in their measure have made manifest the power of His grace in the things which they have suffered.

Precious things are tested and tried, that they may be known. The pure gold not only stands the fire, but is made more pure by the fiery trial, while the spurious metal is shown to be reprobate, and is cast out (1 Peter i. 7; 1 Cor. iii. 13).

What eloquent sermons patient sufferers preach to all who know them, and how sweetly do they commend the grace of God, and the sovereignty of His power, by which they are upheld and kept, in the midst of their afflictions, of whatsoever kind. Some there are who cavil at the doctrine of final perseverance; but for ourselves, we not only believe in the final perseverance of the saints, but we believe, also, that the elect of God are absolutely indestructible.

“Fire cannot burn, floods cannot drown,
The soul that the Saviour doth take for His own.”

This we do not hold as a theory, but rejoice in it as a fact. Nay,

“we speak that we know, and testify that we have seen.” We ourselves have experienced the fire, were indeed, “*born* in the fire,” and our richest experiences have been those of the furnace. They who have walked amid the scorching flames, and found there one like unto the Son of God, need not bate their breath when they testify to the sovereignty of His power, and the riches of His grace. We have known many suffering saints who have gone “through fire and through water; but the Lord has brought them out into a wealthy place” (Psa. lxxi. 12).

One dear sister in the county of Rutland, lay, from her youth up,—nearly 20 years—on her back, not able to turn any way without help, and suffering acute agony all the time, but she “glorified God in the fire,” and testified, with glowing soul and heaven-lit smiles, to the power of His sovereign grace.

Another sister in Buckinghamshire, has been for eighteen long years, and still is, in the furnace of affliction, and during that time she has known no change or alleviation, except on one occasion when she was removed from one room of her father’s house to another. But her room is the vestibule of heaven, sweet and fragrant with the abiding aroma of Christ, and her words glow with rapture. None can visit her without experiencing, in some measure, the melting power of God’s grace.

A young brother in Northamptonshire, lay racked with suffering for seven long years, but though he would occasionally wring the bed-clothes in the agony of his bodily suffering, his spirit continually rejoiced in God, and his face was lit up with heavenly glow, while, at intervals, his busy fingers would work to earn money to help other sufferers less favoured, as he said, than himself.

An old man in Leicestershire, who had known much of the “fiery test” during his life, was at length compelled to keep his bed, but at last “The fire forgot its power to burn;” either his pain ceased, or he ceased to regard it, we know not which. The last time we saw him, in reply to our enquiry as to how he was, he, with a face glowing with holy fervour, said, “Bless the Lord, just ready and waiting.” When asked if he had much pain, he replied, “No, only just enough to meeten me for glory,” and then, in another breath, he continued, “The Lord hath laid me here on my back, you see; I can’t turn over if I would, and I would’nt if I could; here I lay night and day on my back, looking up into heaven, waiting for the coming of my precious Lord. I have been thus on my back, looking up continually for four years, but, bless His name, He will soon be here now, He is making ready, and will come soon.”

These are a few, only, of the many cases we have ourselves known, and we could go on to multiply the number by the score, did space and time permit. But we will only just mention two others briefly, and then pass on. One poor old woman, almost blind, and quite destitute, except as she was helped by the Lord’s almoners in answer to her prayers of faith, lived all alone in an attic at the top of an old house in a court, in the city of Manchester. More poor and destitute she could not well be, so far as this world’s goods were concerned, but her conversation was one long string of sweet thanksgiving to God for His great goodness. We shall never forget the sweet experiences we have had of heavenly joy during our visits to her tumble-down old attic.

Another old saint, one of the Lord’s choice ones, lived in a back yard, surrounded by ungodly neighbours, some of them of a *very low* type, but

she—like a diamond in the mire,—glowed and sparkled with the grace of God in such a manner as to amaze many who knew her, and in her death she was rapturously triumphant.

Surely these are evidences of the mighty power of God's infinite grace, as well as the token of His electing love. Tested by the fire they come forth as gold. But does anyone ask, "How is it that the people of God are thus called to suffer?" We answer, His inscrutable wisdom, which is beyond our ken, sees it to be in some way for their highest good, and in His love and mercy He purifies in the fire that His chosen may be meet for His Divine use and glorious home. He prunes us that we may bring forth abundantly the fruits of holiness. And concerning all such He hath said, "They shall be Mine in that day when I make up My jewels." Does any enquire, "How is it that they are so joyous under such testing afflictions?" We answer, because God is with them, and His Spirit in them, and so, like the bush of Midian, they are indestructable, unconsumed, and unharmed. Nay, "all things work their good," whether it be bitter or sweet; dark experiences or sun-lit joys; comforting help or testing fire—"All things work together for good to them that love God, to them who are the called according to His purpose."

Here is a lesson that shall profit us greatly, if we learn it well. If "Christ be in you the hope of glory," then the fire may test you, but it cannot harm. If, on the other hand, we are not His, not elected, indwelt, sanctified, then we are but as the stubble to the flame. But "hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

GROWING IN GRACE.

*The substance of a sermon by MR. SAMUEL MITCHENALL,
OF BIRMINGHAM.*

(Concluded from page 273.)

YOU remember that poor Esther had everything against her. She said, "I have not been in before the king for thirty days." And Mordecai, her uncle, said, "Do not think you will escape if you do not go in before the king." And she went in before him, and he held out the golden sceptre, and she got the blessing. And so, poor sinner, if you press on, the difficulties will give way; and when you faint,

CRY TO JESUS,

and He will send supplies. Say you, "How do you know?" I have seen it, and know it, that when a poor sinner is brought to his last shift he cries to Jesus Christ, and supplies must come, and he then learns experimentally that "There is a Friend that sticketh closer than a brother." And Jesus Christ sheweth Himself friendly, and that is how people "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

You know there are many who go about exhorting people to do this, that, and the other, who call Jesus Christ their Master, but I like to know Him as my Lord and Master. Do you know Him in that character?

Peter says, "Grow in the knowledge of our Lord and Saviour Jesus Christ." And that is how God's dear people learn to know Him to be their Prophet, King, and All-in-all. When John ushered Him in

before the people he said, "He that cometh from above is above all." He was and is Lord of all. If you notice, speaking of Himself in Prov. viii., He says, "By Me kings reign, and princes decree justice. even all the judges of the earth." And what a mercy it is that by Him kings do not reign, and gods do not reign, and powers do not reign. Our blessed Lord works it both ways. It is by Him they do reign. and by Him others do not reign. This you see set forth in the experience of Saul and David, the kings of Israel. When God's time is come by Him Saul does not reign, and by Him David is anointed, and exalted, and established. You and I are not too poor to be enriched, nor too destitute and mean to be adorned and clothed by Jesus Christ. No; I believe "the poorer the wretch" the welcomer to Jesus Christ, and the more he feels the excellency of Jesus Christ when by precious faith He puts it upon him, and the more he sings in mind and heart before God. Therefore, "Grow in the knowledge of our Lord and Saviour Jesus Christ."

You know all other kings and powers are limited. Not so with Jesus Christ: His kingdom is not only an everlasting, but it is a universal kingdom. God's dear people find it out as they journey hither and thither: they find that His kingdom is universal, not only in the outward government of things, but in the spiritual government of His people. Therefore, as dear Cowper sweetly sings:—

"Jesus, where'er Thy people meet,
There they behold Thy mercy-seat;
Where'er they seek Thee Thou art found,
And every place is hallowed ground."

Now, poor sinner, you know where you have sought the Lord. It may be in your bedroom, or in the street—you found Him there; it might be in the field—you found Him there. And you will find that He will walk and commune with His own as a man communeth with his friends.

"But, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There are other ways. He works everything for their good; and their sins and corruptions and abominations that they have seen and felt He makes to work together for their good. Some folks smite their neighbours more than themselves, but God overrules it to make a poor sinner smite himself that ever he has been the cause that Christ should be smitten for him. Do you ever grieve because you have grieved Him? Do you ever condemn yourself because He was condemned for you? Do you ever mourn in your spirit that He has mourned for you? That is how His people grow in the knowledge of the Lord in making all these things work together for good.

"Sin for my good shall work and win,
Yet 'tis not good for me to sin."

Again—all the wisdom, grace and power of the Lord Jesus Christ is employed to work together for the good of His dear people, and that when the world, the flesh, and the devil are doing their worst to make it work together for their harm. Look at the storm, the jeopardy we are in, the waters coming into our ship, and we shall sink to the bottom. Jesus asleep in the storm. He knew the storm was raging. They go and wake Him. "Master, carest Thou not that we perish?" He arose, rebuked the wind and the waves, and there was a calm. "He maketh the storm a calm, so that the waves thereof are still."

Our Lord says the gold and the silver are His, and from the covetous man (who will not give to support God's cause) He sometimes takes away and shews that it is His. He says, "If I were hungry I would not tell thee." No, Jesus comes and makes use of His riches to supply their wants, and does not tell them He is going to do it. Look at poor Elijah : God supplied His prophet, and compelled the raven to go contrary to its nature, and so the Lord works with the ravens of this world to bring supply to His people, when, if left to their own dispositions they would not do it. As Newton says :—

" More likely to rob, than to feed,
Are ravens that live upon prey,
But, when the Lord's people have need,
His goodness will find out a way."

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." I meant to talk about Him in His incarnation, His humiliation, His suffering. What a contrast there was from that blessedness He had with the Father before all worlds, and how He left it all and came down into the deepest humiliation. It was the Lord that did it. You may say, "Everybody does not believe that." But, everybody that has true faith of the operation of God believes it, and in their spirit endorse that verse by Mr. Hart :—

" No less almighty at His birth,
Than on His throne supreme !
His shoulders held up heaven and earth
When Mary held up Him."

Do you believe that ? Do you ever feel that He is your Almighty Lord and supporter while passing through the sorrows, tribulations and afflictions of this mortal life ? "Yes," say some, "I have known what it is to sing many times in the feeling comfort of,

" How can I sink with such a prop
As holds the world and all things up ?"

So have I many times when most oppressed. It is *our Lord* now : other lords come to an end, and other states and conditions come to an end, but He is throughout all generations.

So we shall always have a King, and He shall be Lord of all. God said literally of David, "I have set My king upon My holy hill of Zion," but spiritually of our blessed Lord, "I have set Him for ever upon My holy hill of Zion, and He shall reign over them in glory too."

May God add His blessing, for Jesus Christ's sake. Amen.

BAPTISTS—WHAT ABOUT THEM ?

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

BY SAMUEL BANKS.

"Call to remembrance the former days" (Heb. x. 32); "Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3); and "Stand fast in one spirit, with one mind striving together for the faith of the Gospel" (Phil. i. 27).

THE first point of departure from the precept and practice of the Christian Church as founded by our Lord and His apostles was the change of the *subject for baptism*—from the consciously regenerate believer to the unconscious babe.

One source of the idea of Christian infant baptism is to be found in folklore, in which we learn that it was originally a Pagan rite of purification. It is a generally-admitted fact that there are no examples of, or precedents for,

infant baptism in the New Testament. Jacobi and Wall, Pædos both of them, say: "Infant baptism was established neither by Christ nor by His apostles;" "among all the persons recorded as baptized by the apostles there is no express mention of any infant."

From long lists of high ecclesiastical authorities (none of whom are Baptists) the evidence is conclusive that the practise of infant baptism in the primitive age of the Church, for fully a hundred years after the day of Pentecost, was unknown.

The occasion of the introduction of the baptism of unconscious and unresponsive infants appears to have been that superstitious people began to ascribe some mysterious efficacy to the ordinance itself, and to imagine that none who died unbaptised could be saved. Parents who were deluded by this *new* teaching naturally began to feel anxious for the eternal well-being of their children, and sought baptism *for them*.

When the infant had been plunged into the baptismal water it was considered a member of the Church, and received the Lord's Supper. If it was too young to eat the bread, they poured the wine down its throat.

By the way, when our Baptist missionaries first settled in Jamaica, this natural parental craving was met by taking the infant into the pulpit, and praying over it. But even this became a superstition, and they discontinued it in favour of a family prayer-meeting at the home.

It is historically certain—allowed by authorities whose judgment and accuracy are above suspicion—that the essential Baptist ideas were fought for, through centuries of thickening ecclesiastical mist, as true and Divine, both by illustrious individuals and also by bodies of Christians; and non-Baptist authors have maintained that at no time since the day of Pentecost have Baptist principles lacked earnest adherents and eager (though often persecuted) exponents.

THE ERROR OF CALVIN.

John Calvin, after drawing an argument from the supposed analogy of circumcision and baptism, says: "Here is a compendium of the whole business, unless I err. They who in grown age embrace the faith of Christ, forasmuch as they were hitherto strangers from the covenant, are not to receive the 'sign' of baptism unless faith and repentance intervene, which gives them entry into the fellowship of the covenant. But *those infants which are issue of Christians, as they have been received by God into the inheritance of the covenant so soon as they be born, so ought they to be admitted by baptism.*"

Surely, John Calvin errs greatly. Circumcision certainly has no analogy with baptism; wherefore, he starts upon a decidedly wrong premiss, whereupon his conclusion is sure to be faulty; and again, according to the teaching of the Divine Spirit through John the Baptist, *natural* birth, even though of Christian parentage, does NOT carry with it reception by God into the inheritance and privileges of the covenant of grace; it is not of blood descent . . . but of God.

Let me quote a sentence or two from the letter of Dr. Arthur T. Pierson, addressed by him to the Presbytery of Philadelphia, on Feb. 13, 1896: "You will doubtless have heard by this time that on February 1st, I was baptised by James A. Spurgeon, D.D., in the chapel at Croydon . . . a simple act of obedience to what seemed to me the clear teaching of the New Testament. For some years the basis of *infant* baptism has seemed to me too slender, scripturally, and its perversion too common and too dangerous, practically, to justify my longer adherence to the practise. And the obvious example of the *believer's* baptism seems to me too conspicuous in the New Testament to leave in my mind a reasonable question that it was my privilege thus to confess Christ, and typically submit myself to burial with Him."

Next paper will be on the change in the *mode of administering* the ordinance of baptism.

SAMUEL BANKS.

THE LATE MATTHEW BRANCH.

PASTOR MATTHEW BRANCH fell asleep in Jesus on July 22, 1896. Our dear brother experienced upwards of fifteen months of great suffering, caused by spasmodic asthma, heart disease, and dropsy, which he endured with great patience and resignation to the divine will. Not a cloud disturbed his mind or a doubt pained him during his long illness. He had long before learnt to walk by faith, and now he quietly rested on the atoning sacrifice of Calvary. "A few steps more," I said, "and you will be at home." "Yes, yes," he replied. To another friend who visited him he said, "It's all secure." Those were the last words he uttered respecting his standing in Christ. Blessed be God, it was enough. After that he was to a great extent unconscious until he entered into his rest.

Our dear brother was born on July 15, 1831, at Loughton, Essex, so that he had just completed his 65th year. His early Christian life was spent among the Brethren, and devoted to earnest evangelistic work with his brother, Mr. J. J. Kenden. About twenty-three years ago I made the acquaintance of our brother by being requested to preach for him, and from that time we became fast friends, and remained so until the last. He was then pastor of the Strict Baptist Church in Matilda-street, Bethnal-green-road. After fourteen years faithful work there, numerous deaths and removals of friends into the suburbs made it necessary to break up the Church. That set our brother free to visit the Churches without pastors, and he preached with great acceptance at Downe, Southminster, Prittlewell, Malden, Burnham, and other places until laid aside. And those Churches and other friends manifested their appreciation of his ministry and loving sympathy in a most practical manner, so that our dear brother lacked not any good thing. Will all those dear friends accept, please, through this channel, the hearty thanks of our dear bereaved sister and family, and mine also.

THE FUNERAL.

On Saturday, July 25, 1896, we committed the mortal remains of our dear brother to the tomb in Bow Cemetery at 2.30. His oldest friend, pastor J. J. Kenden, in the chapel offered earnest prayer, read appropriate portions of scripture, and gave a short, suitable, and solemn address. At the grave I poured out my soul in prayer for the bereaved and all present, and, with sin thanksgiving and praise for our dear brother's deliverance from this world of care and sorrow, and entrance into the glory-land, and commended all to the loving care of our covenant God and Father. After this we sang, with mingled and chastened feelings, "For ever with the Lord," and closed with the doxology. And then we left a loving husband and father, a devout man and a faithful pastor, in his quiet resting-place, until that bright and blessed morning of the resurrection shall dawn upon him and us, deep down in our heart saying quietly,

"Earthly cavern, to thy keeping
We commit our brother's dust;
Keep it safely, softly sleeping,
Till our Lord demand thy trust."

A great number of our dear brother's old friends and members were present to show their love and respect for him. Among the rest we noticed brother Morgan and brothers William and George Holt (deacons of our brother's former Church in Matilda-street, Bethnal Green, a sacred spot to many), S. Abel, and others.

JOSEPH MAYHEW, A.S.O.J.C.

THE LATE MRS. MEERES.

WE deeply sympathise with our beloved brother, J. L. Meeres, in the loss he has sustained in the removal, by death, of his devoted partner. May the Lord graciously sustain our venerable and highly esteemed brother, in this bereaving dispensation. Her mortal remains were committed to the silent grave, in Nunhead Cemetery, on the 17th, in the presence of many sympathising friends.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RECOGNITION OF MR. ALFRED PEET AT ZION, TROWBRIDGE.

ORIGIN OF THE CAUSE—ITS FORMER PASTORS—EIGHTIETH ANNIVERSARY.

ORIGIN.

THE Church meeting at Zion Chapel, Trowbridge, is an offshoot from a chapel close by known as "Back-street," where, after the death of Mr. Nathaniel Rawlings, "whose ministry was according to the Divine Word," a ministry was introduced which did not feed the souls of those among the number who loved the distinguishing doctrines of grace, and who, history tells us, "After spreading our case before God in prayer, we concluded that it would be most conducive to peace and our spiritual profit to *withdraw*." A room was taken "near the Bridge, Trowbridge, and fitted up and was opened for public worship, January 3, 1813. Believing the steps we have taken are of God, and that Christian society is of Divine appointment, we (above 40) mutually and heartily agree to join together, and to be a distinct Church of Christ of the Particular Baptist persuasion."

A list of "The Articles of Belief" were drawn up, embracing the doctrines of grace and New Testament Church order, and which, we believe, are in use by the Church at the present day; these were signed by the 41 brethren and sisters who formed the origin of the present Zion, Trowbridge. Among the names of those who comprised the Church at its commencement are some which are fragrant in the hearts of many who are still living, such as Hall, Marshman, Chapman, Hurd, Usher, Marvin, Ball, Eacott, Porter, Hayward, Avons, Paskall, Huntley, Purnell, and Holmes, most of whom are translated, but have left a posterity—"a seed to call the Redeemer blessed."

THE FIRST DEACONS.

January 13, 1813, the Church met to choose deacons, when brethren Marshman, Hurd, Chapman, Eacott, and Marvin were elected to that office. The first six baptised were Abraham Long, James Hayward, Elizabeth Biggs, Ann Lasbury, Maria Tabor, and Hannah Shipway.

THE FIRST PASTOR.

The services were regularly continued in this room a little over two years by supplies.

MR. JOHN WARBURTON,

pastor of Hope, Rochdale, was supplying the Church at Devizes, and was recommended to the friends at Trowbridge by a Mr. Hansworth, and after supplying one month was unanimously

invited to the pastorate, and being impressed with the words, "Abide in this city, for I have much people here," accepted the same. The following is a short extract from the Church-book at Zion:—

March 5, 1815, Mr. John Warburton accepted the call of this Church to be their pastor as long as the majority and he shall agree.

The present structure was erected in 1816. The opening services were taken by Mr. Dymott, of Hilperton, and Mr. Warburton. The chapel is a good, plain substantial building, and will seat about 700. Most of our readers are familiar with the name of Warburton as an unflinching contender for the doctrines of grace. He was at times quaint, naturally so, but thoroughly experimental. William Garrard said of him:—

"John Warburton, ah! dear old lad,
Although he groan'd and seemed so sad,
Made music for the poor;
He told the feelings of his heart,
Sorrow, or joy, or poignant smart,
When Satan made him roar."

Mr. Warburton was pastor from 1815 to 1857, and then was summoned home. Supplies from 1857 to 1867. Mr. Sargeant was pastor from 1867 to 1868, when he resigned. Supplies 1868 to 1883. Mr. W. Schofield was pastor from 1883 to 1887, and then resigned through ill-health. Supplies from 1887 till the advent of the present pastor, Mr. Alfred Peet, whose recognition took place

SEPTEMBER 8, 1896.

The following account of the anniversary and recognition services are from one of

Our Wiltshire Correspondents.

Friends from far and near began to arrive early to take part in the recognition services of Mr. Alfred Peet at Zion, Trowbridge, on September 8. Vehicles of various descriptions came in from surrounding towns and villages; the railway trains from more distant parts also brought up a contingent of lovers of God's cause. Exeter, Bath, Bristol, Yeovil, Devizes, Halifax, Melksham, Bradley, Bradford, Southwick, Hilperton, Cardiff, Bourne-mouth, and other places were well represented by many old and familiar faces. Mr. W. Applegate, Mr. John Gore, Mr. Merritt, Mr. Symonds, and other members of the Church and congregation were in attendance to give a hearty welcome to all visitors.

The morning service commenced at 11 o'clock by singing Samuel Medley's sweet paraphrase on Psa. xxxvi. 7:—

"Awake my soul in joyful lays,
And sing thy great Redeemer's praise:

He justly claims a song from thee,
His lovingkindness O how free!"

During the singing of the hymn Mr. C. Hemmington, of Devizes, ascended the pulpit, read Acts xx., and supplicated the Lord's help and blessing on the services of the day.

Charles Wesley's grand hymn—

"Blow ye the trumpet, blow
The gladly solemn sound!
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come:
Return, ye ransomed sinners, home."

Mr. Hemington then preached from the words, "What time I am afraid I will trust in Thee" (Psa. lxi. 3). The preacher observed—(1) There were *times of fear*. All saints had their favoured times, but there were times of fear also, times of darkness, times of tears, times of unbelief. There were times, too, when they feared the majesty of God in His justice; also they feared the holy, invincible law which curses the sinner: times when they had great fears of death and also of the grave. (2) *The course taken in such times*. "I will trust in Thee." Not in abstract deity, but as He is revealed in His eternal Son, as Substitute and Mediator, trusting in Him as a merciful God.

Mr. H. then made an appeal for a good collection, as the Church wished to be free from debt before Mr. Peet entered upon his ministry.

The singing of Cowper's hymn,

"There is a fountain filled with blood,
Drawn from Immanuel's veins,"

with the benediction, brought the morning's service to a close.

Luncheon was served in the classrooms, and the

AFTERNOON SERVICE

commenced at 3 o'clock by singing,

"Come, every gracious heart
That loves the Saviour's name,
Your noblest powers exert,
To celebrate His fame;
Tell all who fear the Lord below
The debt of love to Him you owe."

Mr. Moxon, of Bury, Lanes., was the afternoon preacher, and read Acts xii. and offered prayer, and, after singing Newton's hymn,

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

delivered an experimental discourse from the words, "The Spirit of the Lord God is upon me," &c. (Isa. lxi. 1), noticing—(1) Christ referred to; Himself declaring its fulfilment in Luke iv. 18; His qualification for the work; anointed of God by the Spirit, without measure; above all, even above His fellows. (2) *Commission or work to be done*. To preach good tidings to the meek; His work in the discipline of His people to make them meek, and thus bringing into the position by

which the good tidings are received with joy; healing the broken-hearted, binding up; giving, as illustration, ambulance work with the long (eternal) bandages of His love, pouring in the oil, touching the ear, the eye, the thumb, the toe, with the oil of His Spirit, softening and healing and removing the pain; and, again, proclaiming liberty to the captives and opening the prison doors to them that are bound, enlarging somewhat upon the Lord's prisoners and of the liberty into which they are brought.

Isaac Watts' hymn,

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

with prayer, brought to a close the second service of the day.

Tea was well served in the school-rooms under the judicious arrangements of Miss Applegate, the Misses Gore, and other ladies.

THE EVENING MEETING,

more especially devoted to the recognition of and welcome to the pastorate of Mr. Peet, commenced at 6.15 (Mr. W. Applegate, senior deacon, in the chair), by singing,

"Where shall we go to seek and find,
A habitation for our God?"

and brother Farmer, of Cardiff, read from God's Word, 1 Cor. iv., and brother Steadman, of Bournemouth, engaged in prayer. The hymn, commencing—

"With heavenly power, O Lord, defend
Him whom to Thee we now commend,"

was sung, and

The Chairman, in the first place, apologised for the position he occupied, which was not one of choice, but by urgent request, therefore he complied. After reading three letters from ministers who regretted being unable to be present, congratulating the Church upon their choice and praying that the Divine blessing might rest upon them and their minister, Mr. Applegate made a statement with reference to the Lord's leadings in their choice of Mr. Peet, who, after much prayerful consideration, the Church were perfectly unanimous, not one vote being against him. The chairman then called upon Mr. Peet to state his

CALL BY GRACE AND TO THE MINISTRY.

Mr. Peet responded, giving a clear and concise account of his call by grace, of his early prejudice against the Baptists and their doctrines, being brought up with the Wesleyans, which was removed after coming into contact with them and he was enabled to take his stand by the truth of God. He then passed on to his call to the ministry upon which he was resolved not to enter, but was at last obliged to yield to the leadings of the Lord, commencing his labours at Sharnbrook some thirty-two years ago; has been brought

through very sharp trials and heavy, painful afflictions, with losses and crosses, having been in the farming line as well as preaching. He has been led of the Lord to give up all his manifold positions which he has held and devote himself entirely to the ministry of the Word.

The Chairman then welcomed him in their midst as their future pastor, giving him the right hand of fellowship.

Mr. Hemington, of Devizes, spoke of his satisfaction in the testimony given, and of the wisdom of the Church's choice, giving some excellent advice to both pastor and Church, followed by

Mr. Moxon, who felt unable to give advice to the pastor on account of the pastor's having been longer in the ministry than himself, but ought rather to receive counsel from him; still, he ventured in a humorous way to give a little counsel to the Church, giving them three P's as worthy of careful and practical attention—not to forget their minister in their purse (1st P), not to forget him in their prayers (2nd P), and always to be present (3rd P) whenever the doors were open for worship for his encouragement.

As Mr. Raddon and others had to leave to catch trains, the collection was after singing William Gadsby's hymn, beginning,

"Ye servants of the Lord,
Ye messengers of grace,"

addresses were given by Mr. Smith, of Siddal, Halifax; Mr. Hawkins, of Bradford, Yorkshire; Mr. Knight, of Hayward's Heath; and Mr. Ford, of Bath, each of whom expressed their personal knowledge of Mr. Peet, with eulogies, commendations, and earnest desires for the divine blessing to rest upon pastor and Church.

The Chairman then announced the amount of collections for the day with thanks to donors, being over £20. Hymn 512 (Gadsby) was then sung, and Mr. Peet concluded with prayer.

Thus one of the red-letter days in the history of the Church here was brought to a close, and we heartily unite with our brethren who took part in the earnest prayers, and hope that a long and happy and prosperous future may be in store for the Church at Zion, Trowbridge. Mr. Peet is a man of gentlemanly bearing, and having been engaged in business and associated with parochial and other social institutions, we trust, by grace divine, the gifts and intelligence with which God has favoured him may be sanctified to the good of the cause and its surroundings in the sphere to which he is called to labour.—J. W. B.

BROMLEY, KENT.—The third anniversary of the establishing of the cause and formation of the Church was celebrated at College-slip on Tuesday,

September 8th, when at 3.15 Pastor E. White, of Woolwich, preached an excellent sermon, accompanied with much earnestness and power, and was listened to with great pleasure and profit from Heb. iv. 14. 1. The sacred office. 2. His high position. 3. The dignity of His person. 4. The encouraging exhortation. At the close of above tea was partaken of by a goodly number. At 6.15 a public meeting was held, presided over by I. C. Johnson, Esq., who gave out the well-known hymn, "Come, Thou Fount of every blessing," and read Psa. ciii., and called upon brother Weeks to engage in prayer. Brother Lockwood followed with the reading of a prosperous report with but one feature of exception, that there had been no additions during the year, nevertheless the Church was dwelling together in peace and unity and striving together for the faith of the Gospel. The chairman then gave a short address, contrasting a few things in his own life which had a happy but very small beginning. He also expressed his hope in confidence that though this was a small beginning, there was, he was sure, by the blessing of God, and upon the outpouring of the Holy Spirit, a larger and a brighter future before us. Brethren J. Copeland, E. W. Flegg (of Bexley Heath), E. White, and J. H. Lynn, then very ably addressed the meeting. The collections amounted to £4 5s. 6d.

"Thus may we abide in union
With each other and the Lord.
And possess in sweet communion
Joys which earth cannot afford."

So prays—J. ASPINALL.

LIMEHOUSE (ELIM).—The second anniversary of the opening of our Sunday-school room took place on Tuesday, September 8. Mr. J. Bush, of Kingston, preached an instructive and soul-cheering sermon to a good congregation in the afternoon from Isa. xlv. 1–5. Tea was served at 5 o'clock to about 100 friends. The evening meeting commenced at 6.30, and the chapel was full. Brother I. R. Wakelin kindly and ably presided in the place of our friend and brother Mr. John Pigott, who was not able to be present, but who kindly sent a tangible expression of his good wishes towards us. After a hymn was sung, and portions of God's Word read, brother J. P. Gibbens sweetly led us in prayer. Suitable, spiritual and encouraging addresses were given by the chairman and brethren T. Jones, H. T. Chilvers, E. Marsh, and J. Bush. Brother Turner, in the absence of brother G. J. Baldwin, who is recruiting his health at Bournemouth, gave a financial statement of the building fund. Our young brother, E. Baldwin, superintendent of the school, gave an interesting and satisfactory account of the work in the school, and

the pastor, Mr. Holden, after a few appropriate remarks, proposed a vote of thanks to the chairman, which was unanimously and heartily given. "All hail the power of Jesu's name," was sung. The chairman offered earnest prayer, and thus closed another very happy and successful meeting. As usual at "Elim," a liberal spirit was manifested in giving at the collections, and by special donations, so that the debt will be reduced by £80, leaving £232 10s. still owing to that excellent and most helpful loan fund of the Metropolitan Association of Strict Baptist Churches. We are grateful for the good wishes and help of our friends, but we feel that no language can adequately express the gratitude we owe to our God for His continued goodness to us both temporally and spiritually.—GEO. TURNER.

MAYFORD (NEAR WOKING).—July 22 was a good day for the cause of truth here. Mr. Bush was sweetly helped by the blessed Spirit to tell out God's precious truth to the comfort and encouragement of those who were favoured to be present; the word of the Lord had free course and was glorified; it was a feast of fat things to us poor hungry sheep. When the time was up for our dear brother Bush to cease from exalting his Lord and Saviour on this occasion, we were favoured to sit down to partake of God's left-hand mercies, yet, even then, we could not help talking

—"Of all He did and said
And suffered for us here below."

After we had partaken of this twofold feast we had a public meeting in the chapel, presided over by Mr. King, of the Surrey Tabernacle, a servant of the King of kings. We commenced by singing a hymn of praise, reading God's Word, and brother Ayling asked the Lord to grant His blessing on His cause here and in all places where His name is recorded. Mr. King gave testimony to the work of God in the hearts of His children, and the same blessed subject was well followed up by brethren Billing (of Guildford), Bush, Chalcraft and Standbrook. Another hymn of praise, earnest prayer to God, and the friends, with glowing emotions to the God of all grace for His manifold mercies, hardly knew how to say—GOOD BYE.

GREAT YARMOUTH (YORK-ROAD).—"Is there a cause of truth there?" is the first consideration to the lovers of a free grace Gospel, when selecting the place for the summer holiday. There are but few of our causes both in London and country but know the little sanctuary in York-road, Great Yarmouth, and year by year look forward to meeting with the household of faith there, in the month of August at the

anniversary. On Lord's-day, 9th, and Monday 10th, these services were held this year. The writer was not able to be there on the Sunday, but to judge from the expression of the friends at the Monday's meetings, they had had a "high day" and "feast of fat things" under the ministry of our much loved brother Holden, of Limehouse. We wished we could have heard him on the Monday afternoon, but we found no afternoon service was held, so had to content ourselves with the public meeting in the evening. A goodly number came together to tea, which was provided in the chapel. At 6.30, our venerable brother, W. Beach, Esq., took the presidency for the nineteenth time of the Yarmouth anniversary. An old and tried friend of this and many other causes of truth, the veteran servant of Christ, seemed quite at home this evening. He asked one of the speakers to read for him the account of the meeting held for the purpose of considering the need of a more commodious place of worship than little Salem. The account was very interesting as read from a volume of the E. V. for 1872. The chairman then reviewed the goodness of the Lord to His people, and spoke well on the covenant faithfulness of God to His chosen. Gospel addresses were delivered by brethren Dadswell, Gill, Beddingfield, Marsh, and Holden. A report was read by the pastor, which showed his total income for the year to be under £42, after all expenses were paid. One of the speakers drew special attention to this fact, and expressed a hope, in which the writer heartily joined, that the coming year would certainly find so worthy a pastor as brother Muskett in a better position financially. His grateful spirit for all done for him is most praiseworthy, and any liberal friend with means would be doing a truly kind act to this true servant of Christ by supplementing the collections with a gift to help our brother in his work; for long and dreary are the days when visitors are few and far between. Refreshed with the songs of Zion, the sweet testimony of His faithful servants, and the fellowship of saints, we felt we could truly say at the close of the service, "Master, it is good to be here." The total amount of collection was not announced, but we heard afterwards it amounted to £15 13s. The Lord send brother Musket much blessing both temporally and spiritually, prays—A VISITOR.

WATFORD TABERNACLE.—Services to commemorate the 28th anniversary of the formation of the Church were held on Wednesday, Aug. 29th. Pastor P. Reynolds, of Highbury, preached to a large congregation in the afternoon from John ii. 22. His remarks, which were listened to with great atten-

tion, included many important truths. He said that no person in the Godhead ever magnified Himself above another. The Godhead was complete unity. The Father commissioned the Son, and Father and Son commissioned the Holy Spirit; that He filled the apostles with the Spirit. His heads were: (a) That the communication of the Holy Spirit is an important reminder; (b) A glorious prophecy for the future; (c) That He was given for practical ends. He preached for over an hour, and the precious truths will long be remembered. Tea followed, to which over 150 sat down and seemed to thoroughly enjoy themselves. The tea was given by some of the ladies of the Church and congregation. Pastor John Box preached the evening sermon from John ii, 11. Needless to say he was heard with great attention, opening up the old, old story in quite a fresh manner, beautifully bringing out the distinction between the Godhead and Manhood of Christ. The service of praise was well rendered, led by the members of the pastor's Bible-class. The old tune of "Poland" was heard once more, and was very enjoyable. Mr. Box having to leave early, the service was brought to a close, and with it the close of a very happy day, by the pastor, G. W. Thomas, who offered prayer, and thanked the many friends who had gathered with us, to wish us God-speed in the great work that our Lord has placed, in our hands and hearts at Watford.

CROWLE, DONCASTER. — Harvest thanksgiving services were held in connection with the Baptist Church, as above, on Sunday and Monday, Aug. 30th and 31st. On Sunday special sermons were preached by pastor W. Rowton-Parker, morning and evening, to crowded congregations, the texts being Mark iv. 26-29 and Matt. xiii. 30. On Monday a public tea was provided in the schoolroom, and was well patronised, notwithstanding the heavy thunder-storm and drenching downpour just before the hour for tea. In the evening a very full congregation gathered for the public meeting, which was presided over by Mr. H. T. Spencer, who spoke briefly but well upon harvest lessons, and God's call therein to consideration of His goodness, and gratitude for His sovereign bounty and blessing. Mr. W. Eyre took up the subject of gratitude, and struck a thrilling note that stirred all hearts. Mr. D. Croft followed on the subject of spiritual growth and fruitfulness. Mr. G. Camp humbled us by thoughts on the evils of spiritual sloth, caused by yielding too much to worldly pursuits and the fashions of the times; and then the pastor closed with helpful thoughts on God's unchanging faithfulness to all

His covenant engagements, alike in providence and grace, and also His minute care of all His chosen. After which, "All hail the power of Jesus' name" was sung with deep feeling and fervour. The meeting then closed with the benediction. Collections were taken at all the services on behalf of the general funds of the Church.

BEXLEY. — The day following the recognition services (July 2nd) we held our annual Sunday-school treat in the grounds of Parkhurst. The weather being fine, a most enjoyable time was spent by the children. The ample tea, the liberal distribution of fruit and sweets, the recreation, together with the concluding presentation of toys to the little ones, all made it a day to be remembered by them. The presence of friends from other causes was much appreciated.—J. L.

STRATFORD (GURNEY-ROAD). — Completing the twenty-fifth year of our existence as a Sunday-school, the occasion was thankfully rejoiced over on May 31st and June 2nd last. Our pastor, Mr. E. Marsh, preached two spiritual discourses, attentively listened to by the children, as well as adults. Our former pastor, Mr. J. H. Lynn, was cordially welcomed in the afternoon by scholars and friends to the number of 450, to whom he spoke the Word of God with clearness and liberty. On Tuesday following Mr. T. Jones preached in the afternoon an earnest discourse, full of Gospel truth. After the usual tea the public meeting was held. Mr. John Piggott presiding with geniality and spiritual wisdom. Mr. Marsh sought the divine blessing, and the chairman read Prov. i., and very profitably commented on "The fear of the Lord is the beginning of wisdom:" it produces happiness, remains in the heart, and becomes stronger and stronger; it hates evil, and helps us to fight against it within and around us. The secretary, Mr. S. J. Taylor, read the annual report and financial statement. Mr. G. W. Shepherd (now glorified) solemnly addressed the children on: "What shall it profit a man, if he gain the whole world, and lose his own soul?" declaring very earnestly each child has a soul, its own soul, in value of higher worth than the world and all therein. Mr. J. R. Wakelin, as usual, was very hearty and sound in his counsel to both the children and their teachers. Mr. J. W. Humphreys, of West Ham, and Mr. G. Crouch gave wholesome words to teachers and children, and to the parents, for sending the children so cleanly and regularly. One most important feature of the evening's gathering was to raise as much money as possible, so as to refund the £200 lent by Mr. G. Cutmore to secure the land

for the much-needed new school. Towards this effort the cash received, and with promises made, amounted to £110. The pastor, who occupied the chair when Mr. Piggott left, warmly thanked all who had so nobly and patiently helped in this undertaking, stating that he clearly saw the hand of the Lord was guiding them in this important step. The singing of the specially selected hymns were much enjoyed (the children doing their part well), under the united management of brethren Ereday and Rush, whose labours were gratefully testified to. The collections at all the services amounted to £15 11s. 2d., the highest amount for many years, and not including the chairman's noble donation to the building fund. The principal statistics named in the report were these: Teachers and officers, 27; average morning attendance, 8; afternoon, 23; scholars, 460; average morning attendance, 150; afternoon, 340. In senior Bible-classes, 45; infants, 170. Two senior scholars have joined the Church and become teachers. Financial items: Collected in the school for its support, £12 8s. 9d.; by teachers and scholars for the Strict Baptist Mission, £4 3s. 10d.; total income, £61 10s. 10d.; expenditure, £61 10s. 1d.; balance to the good, 9d. Thus, at the close of a quarter of a century, we felt God had done great things for us, that our faith was strengthened, our hope revived, our love stimulated; while, for the future, we still hold the message from the Lord, "Go forward." May it be so proved, prays—SAMUEL J. TAYLOR.

ENCOURAGING AND PROFITABLE MEETINGS AT EBENEZER, EGHAM.

The third anniversary of the opening of this cause took place Aug. 13, 1896. In the morning a brake met the train arriving at 10.46, and sufficient friends from other causes arrived, which quite filled it, and a most pleasant drive was enjoyed to Virginia Water. Among the party were brethren Bonny, Marsh, and Noyes.

The afternoon service commenced at 3.15, when our brother Jarman, of Staines, led the songs of praise, and our dear brother E. Mitchell, of Mount Zion, Chadwell-street, Clerkenwell, preached a good sound Gospel sermon on the finished work of Christ.

Tea being well served and much enjoyed, was followed by a public meeting, which commenced by singing,

"Come, Thou Fount of every blessing,
Tune our hearts to sing Thy praise."

Psa. xlviii. was read, and brother Jarman prayed.

The chairman, in a few words, referred to the Lord's goodness to the Church meeting in this sanctuary for worship, and said, although only one or two

additions had been made during the past year, yet the Church here is not without signs of blessing, and has much cause to thank God and take courage. Hymn 332 (Gadsby's), "Now let the feeble all be strong," was sung, and

Brother Bonny addressed the meeting from Isa. xl. 9. A warm, spiritual, and suitable address. Our brother pointed to the Person, work, and offices of the Mediator. No higher standing than in Christ Jesus. This cause being still in debt, our brother made some suitable reference thereto, and took occasion to refer to the heavy debt which was all cleared off by our beloved Surety.

Another hymn, "A debtor to mercy alone," and brother Noyes (who over three years ago formed seventeen loving hearts together into a Gospel Church, one of whom is now transplanted into the Church triumphant) delivered a sweet and comforting address from Heb. vi. 19: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," and called attention to the fact that the believer's hope is not a flimsy one, but sure and steadfast. This hope fixes itself in the Word of God, in the promises of God, and in the intercession of Immanuel. This hope is expectant; it is a persevering grace: "I will hope continually" (Psa. lxxi. 14). When the child of God gets into trouble, he hopes for deliverance. Another trouble, yet hope again, and yet again, with this result: "I will yet praise Him more and more."

Brother E. Mitchell followed with a cheerful and encouraging address from the words, "I will bless thee," and, "Ask and it shall be given thee." Referring to the thoughtfulness of Jesus, he remarked, "Though we may think He forgets at times, yet this is not so.

HE FORGETS NOTHING."

Our esteemed brother E. Marsh spoke from the words, "I have set my affection to the house of my God" (1 Chron. xxix. 3). (1) A sacred spot; (2) a claim on divine property; (3) a settled affection. Our Father's footprints are seen here. A place of blessed memories, the meeting place of the Father's and our hearts, the spiritual birthplace of the family is the house of God. In passing a building quite recently, he (the speaker) noticed a stack of bricks all marked "stamped." He thought of the spiritual building, how every stone in this temple of the Lord is "stamped." Many have a name and a place among professors, but no stamp. What is the stamp? The new birth, being made partakers of the divine nature, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). Such are living souls, and they cannot rest until they know that they are born of

God by the sealing of His Word. Here He has made the place of His feet glorious. May our gracious covenant God reveal His lovely face again and again.

The singing of the doxology brought this very pleasant and profitable meeting to a close. The collections, with collecting cards, and through the kindness of Mr. A. J. Robbins, amounted to £100, thus reducing the debt from £539 to £439.

Like all our meetings here, time closes them; but if of that spiritual building of which our brother Marsh spoke, the period is not far off when we shall join that vast assembly around the throne, where congregations will never break up. Dear reader, may you, with the writer, through divine grace and sovereign mercy, realize covenant union to the chief Corner-stone now; then, living or dying, we shall be the Lord's. So prays—A HOPER IN MERCY.

PRESENTATION TO

MR. C. HEMINGTON, OF DEVIZES.

On the completion of Mr. Charles Hemington's twenty-fifth year of his pastorate at the old Baptist Chapel, Devizes, on Wednesday, July 24, 1896, a large gathering of the Church, congregation and friends of the pastor took place. Those who have, and still do, profit under the ministry here had it in their heart and mind to make this an occasion for manifesting their love and esteem, not only to Mr., but also to Mrs. and Miss Hemington.

Previous to accepting the pastorate at Devizes, Mr. Hemington was, for 15 years, at Corpus Christi Chapel, Plymouth, and before that, preached the Word in Beds., Cambs., Hunts., Lincoln, &c., so that Mr. Hemington has been sounding the Gospel trumpet considerably over 40 years.

After a preliminary service of prayer, praise, &c., Mr. James A. Smith read the following address, and made the presentation. Mr. Smith said:—

MR. HEMINGTON, DEAR SIR,—It is with feelings of devout gratitude to God, and of love and affection to yourself, that we, the Church and congregation worshipping at the old Baptist Chapel, meet together this evening. And first we wish publicly, and hereby we do, render thanks to Almighty God, in that He has in His mercy spared to us our beloved minister, and enabled him to complete his 25 years' oversight of this Church—a Church which has been in existence now for about 250 years—during which time it has been watched over and preserved by God, who has in rich mercy sent many godly ministers of His own teaching and providing, as the Church has needed, to testify of His grace and salvation.

We, this evening, call to mind our position in the year 1871. God having then recently removed from us a beloved pastor, we remember how, in all our prayers, supplication was made to the great Head of the

Church that He would be pleased to send us another pastor, who should break unto us the Bread of Life, and whose labours should be owned of Him to the maintaining of His truth in this ancient sanctuary, and that many here might be brought out of nature's darkness into the light of His dear Son. We believe, sir, that God sent you amongst us in answer to prayer; and since the Church meeting in June, 1871, at which time you accepted the pastorate, the Church has never ceased to pray for you, and for a blessing on your labours; and we are here to-night to bear witness that God has answered our prayers, in that He has helped you, albeit under, oftentimes, much weakness of body, sometimes under much discouragement, yet He has strengthened you to bear up, and encouraged you to go forward. His strength has been made perfect in your weakness; as your day, so has your strength been, and God has enabled you constantly until this day to testify in this place repentance towards God, and faith towards our Lord Jesus Christ. The greater part of the Church, as it existed in 1871, has been removed by death, only a very few remaining who were members then; but whilst we desire submissively to bow to the will of God in all His dispensations, it is yet encouraging to note the fact that the Church is larger in numbers now than it was when you became its pastor, and this is without reckoning the late happy addition of our friends from Salem.

We thank God He has kept alive in our hearts a love to His truth, to His house, and to His ministers, and that we have a particular love and affection for our own minister; and we take this opportunity of thanking you, sir, for your very many acts of kindness, for your uniform sympathy with all who have been in any trouble, for your thousands of prayers for the temporal and spiritual good of your people, for your visits and spiritual ministrations in the houses of sickness, and we speak feelingly when we say many of us have been comforted in our own homes when under sickness, sorrow, and bereavement, by your instrumentality, as well as under your public ministrations; and we pray God to still bless you with health of body, to preserve unto you those He has given you, whom you so dearly love, and so manifestly to be with you in the privacy of your home, and in the services of the sanctuary, that you may thereby be able to comfort them which are in any trouble by the comfort wherewith you yourself are comforted of God.

We ask you to-night to accept at our hands this writing-table, which has been made to measure in order to fit a certain place in your study. The silver plate bears the following inscription:—"Presented to Mr. Charles Hemington, by the Church and Congregation at the Old Baptist Chapel, Devizes, in affectionate remembrance of 25 years' ministerial love and labour, June, 1896." We hope you will find it very useful; and as you sit by it writing, may the Holy Spirit so guide your pen, that some things you write may be for the comfort of the Lord's people in years to come; and when you sit by it reading and meditating, may the same Holy Spirit so shine upon the sacred page, and open it up to your mind, that you may be constrained to bless His Holy name for the sacred mysteries revealed.

Our very best wishes likewise await Mrs.

and Miss Hemington; we are not unmindful of them. We are sure many of our friends, were they to speak, would bear testimony to the kind solicitude manifested by our minister's wife for them in all their domestic and personal sorrow, whilst her generous help, kindly given whenever required, has on many occasions by the Church been much appreciated. May God of His mercy strengthen her in body, spare her yet many years to her dear husband, and be her refuge and everlasting portion.

Miss Hemington's kind services in the Dorcas Society, in the Sunday-school, and in the gallery, we recognise, and ask her to accept our thanks; and our prayer is, and shall be, that the God of her parents may be her God. Coupled with these few kind words, we here present Mrs. and Miss Hemington jointly with a silver tea service and handsome inlaid tray, which we hope they will accept as a token of our united and affectionate love. May the Lord still keep us in peace and union amongst ourselves, and to His kind care we now commend both Church and minister.

Signed, on behalf of the Church,
 JAMES A. SMITH, } Deacons.
 JABEZ CHIVERS, }

July, 1896.

Mr. Hemington, in reply, accepted the presentation as a sincere, warm, and hearty expression of their good feeling to their minister, of their mutual love and affection. Twenty-five years, he remarked, made a considerable gap in a man's life, and those 25 years, added to 15 years of constant labour at Corpus Christi Chapel, Plymouth, told him very plainly that his labours might soon cease. He could say with Jacob, that "few and evil had the days of his life been," and he could not attach an iota of merit to whatever service he had rendered there. Looking back upon the many years that he had been a professor, and the many years he had been engaged in the ministry, he had with deeper shame than ever before to say, "I am unprofitable servant." For things which he ought to have done and had not done, he reproached himself much; for the wrong things he had done he reproached himself more; for any right things he had done he reproached himself for the imperfect way in which he had done them. Still he could not say before God that he could very much reproach himself for indolence or slothfulness, for ever since he had been God's servant, God had helped him to act upon the Apostle's counsel to Timothy, to "give attendance to reading." The ministry required hard study, meditation, preparation; and for having given to other matters that time which ought to have been given to the ministry of the Word, he thanked God he could not reproach himself.

It was about two years after he had been baptised, and became a member of the Church, that his mouth was opened. The deacons had some predilections in their minds about him, but they said

nothing about it until one Sunday, when there was no minister, the senior deacon asked him to read a chapter in the Bible, and, if he could, to make a few remarks. He read and spoke for half-an-hour upon the parable of the Prodigal Son, and that was the first time he had ever spoken in the chapel, though before that he had spoken at the Sunday-school.

After that he went about speaking in the counties of Cambridge, Lincoln, Bedford, and Huntingdon, until such time as Dr. Marston, their late greatly esteemed pastor, came down to Cambridgeshire to preach where his parents lived. He heard him with such comfort and delight that a strong bond of union was established between them.

At that time Dr. Marston was greatly exercised about two places—Plymouth and Devizes. One night the doctor came to his house, and referring to the affection he had professed for him, asked him to give practical proof of it, by preaching for him for six weeks at Corpus Christi Chapel, Plymouth. He (Mr. H.) at first refused, and his mother cried at the idea of his going 300 miles away, but ultimately the doctor prevailed upon him. He went for six weeks, without the slightest desire to be pastor, and intending to return to his parents' home; but the people would not hear of his leaving, and he still had their signed requisition asking him not to leave them. He consented to go back for three months, then another three months, then six months, but refusing formally to accept the pastorate; and so he went on for 15 years, virtually the pastor but never formally recognised as such.

In that 15 years he never once had an unpleasantness with the people of the Church, and he believed the bond of attachment was stronger when he left than it had ever been. After being 15 years at Plymouth circumstances transpired which caused him to think it was the will of God he should step into another field of labour. Gower-street sent him a unanimous invitation, but at the same time there was a unanimous wish he should fill the pulpit at Devizes, and he felt more drawn to it than to the Church in town, and ultimately he came here. They knew how frail his constitution had been, and what weakness he had had to grapple with, and nothing astonished him more than that he should be still with them at the end of 25 years.

Mr. H. then referred to the special incident of the history of that period—the amalgamation with the community of Salem Chapel. Was there ever an instance of two Churches that had worshipped apart so many years coming together, and the thing turning out in all respects so well, as that amalgama-

tion? The amicable feeling, the unity and concord, the love, had made them one people, not merely locally and formally, but in heart and soul, and he trusted that love and union between them might be continued. The speaker concluded by testifying to the kindness he had always received from the deacons and the members, and by speaking encouragingly of the present position of the Church.

Mr. Jabez Chivers and Mr. Jonas Strong also gave addresses.

FROM AUSTRALIA.

BRISBANE.—We regret to say Mr. J. Kingsford, on ascending the chapel steps on June 7, stumbled and fell, hurting his head very much. The shock to the system was great; nevertheless, by the help of the Lord, and a resolute will, he was enabled to conduct both services, but was afterwards confined to his bed and home six weeks. During his confinement he sweetly realised the Lord's gracious presence. "Communion with my Saviour was sweet," he tells us in a letter to hand. Latest accounts are very favourable.

SYDNEY.—Thirty-fifth anniversary of Castlereagh-street. Mr. Beedel preached in the morning from Num. xiv. 8, and in the evening from Num. xiii. 23. The services were continued on Wednesday, July 1. Over one hundred took tea, busy hands and willing hearts gave a hearty welcome to all, and a hour of communion and fellowship was held. Many friends from the country paid us a visit. At 7.30 a public meeting was held. Pastors Hicks (Ryde) and Young (Lambton), with brethren Spurway, Edwards, and Marshall, supported pastor Beedel on the platform. After prayer and praise, brethren Emery (secretary) and Quinnell (treasurer) gave their reports, which testified to the lovingkindness and faithfulness of our covenant Jehovah in sustaining the Church through another year, spiritually and temporally. Addresses were given, and a truly profitable evening closed by singing "All hail the power of Jesu's name!"

COLLINGWOOD.—Ebenezer, Victoria-parade. Anniversary of Sabbath-schools were, by the good providence of God, held on Lord's-day, June 14, and Monday, 15. Mr. C. W. Hartshorn gave an address on Sunday afternoon to children, teachers, and friends, from the words, "Enter not into the paths of the wicked." Our friend, who has a happy way in dealing with the young, commenced by asking the children what he spoke to them from last year—they quickly responded by saying, "Take heed." Several paths were spoken of, which they were warned to beware of. Mr. Johnstone presented the rewards, and to judge from the

procession to and from the platform of beaming faces, they were much appreciated. The infant class received 22 books. On Monday a gathering took tea, and the young ones recited pieces, and addresses were given by Messrs. Sanders and Ward. Mr. Francis, superintendent, said 11 had been added during the year, and another class formed. To our covenant God be all the praise.—*Australian Particular Baptist.*

A SEASON OF THANKSGIVING AT KEPPEL-STREET.

ON Lord's day, Sept. 13th, after evening service, our pastor baptized two young men, whose parents are members with us.

On Monday, Sept. 14th, our harvest thanksgiving meeting was held, when short addresses were given by the deacons on Boaz the farmer, the field, Ruth the gleaner, with a few spiritual lessons to be drawn therefrom. This being the eve of our pastor's wedding to Miss Marsh, at Stratford, the friends took this opportunity of showing their esteem and affection by presenting from the Church a life policy for £100; Church and congregation, an American organ and a family Bible; Sunday-school, a marble clock; Bible-classes, lamp and cutlery. Friends from Chadwell-street, Camden, and Soho, encouraged us with their presence. We desire to thank God and pray for His continued blessing.—A. P.

A SOUTHERLY BREEZE FROM NORTHAMPTON.

SPECIAL services were held at Providence chapel, Northampton, on Aug. 23, 1896, in connection with our Sabbath-schools.

At seven o'clock in the morning a few gathered together to plead with the Lord on behalf of the dear children we meet with from week to week. Truly we felt it good at an early hour

TO CALL UPON GOD,

thanking Him for mercies past, and begging He would be with us in future to guide and direct us in all our undertakings. Truly, we have great cause to praise the Lord, for of late nearly 20 new scholars have come amongst us.

The services of the day were much enjoyed. We had good congregations, and we felt it good to be there. Brother E. Marsh, of Stratford, was the preacher, and he was very much helped all through the day.

Beside the morning and evening services, Mr. Marsh gave an address to the scholars, speaking to them of "the bow in the cloud," as a token of God's love.

In the evening our brother took his text from Isa. liv. 13, "And all thy children shall be taught of the Lord, and great shall be the peace of thy chil-

dren." Truly we found it good to be there; we sat under His shadow with great delight.

Friends came from Rushden, Wellingborough, and Wilby. One dear old man, 75 years old, walked from Wilby, a distance of eight miles.

The writer has not forgotten when he walked to Wellingborough to hear brother Marsh preach: they were happy days, indeed we sometimes wish them back, when we would sing along the road, calling upon the trees to clap their hands, and the birds all praising God, oft-times singing,

"If such the sweetness of the streams

What must the fountain be,

Where saints and angels draw their bliss
Immediately from Thee?"

May this happy day, spent in the house and service of the Lord, leave a lasting impression on all who were favoured to be present, and yield fruit to the honour and glory of His great and holy name, is the earnest desire of those who gathered at the early meeting for prayer, and each and all interested in the welfare of the young, and God's cause at Providence, Northampton. To God be all the praise.—EBENEZER.

RATTLESDEN, NEAR BURY-ST.-EDMUNDS, SUFFOLK.

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

MY DEAR MR. BANKS,—After reading my private letter to you dated the 7th, it will not cause any surprise to hear that I have resigned my pastorate of the Church here, and am open to serve any other that is quite free from the leaven of duty faith and open communion.

This step has not been taken without much anxious, prayerful consideration. The place and work, though very heavy, has been exceptionally congenial to me, as I am fond of country life; and I have very many dear friends here I shall be sorry to leave; but the distinguishing doctrines of Sovereign, free, irresistible grace, are dearer to me than all other things, and have never been more precious to me than during the painful trials of the last three months. "The Gospel has indeed borne my spirit up." I am at the Lord's disposal to go where He pleases, and He knows well that I am more at home in the country than the metropolis. It is for Him to do with me as seems good in His sight.

With kindest wishes, I am yours fraternally,
WILLIAM HY. EVANS.

Sept. 21, 1896.

LOWESTOFT (TONNING-STREET).—Anniversary services were held on Sunday and Monday, August 30 and 31. Pastor R. E. Sears, from Clapham Junction, occupied the pulpit on Sunday at the morning and evening services, and preached acceptable sermons

to good congregations, many visitors being present. Mr. Appleton, a deacon of Mr. Sears' Church, occupied the chair at the public meeting on Monday evening, and several brethren from neighbouring towns spoke words of encouragement.

THE AGED PILGRIMS' CORNER.

ON Tuesday, Oct. 6th, at 6.30 p.m., a public meeting will be held in the King's Apartments, Royal Pavilion, Brighton. W. Hounson, Esq., J.P., will preside, and several ministers will give addresses. The attendance of local friends and of visitors to Brighton is cordially invited. The lady visitors will hold a sale of work in the same place during the day.

The Brighton Home, in connection with which the meeting will be held, accommodates seven inmates. There are forty of the Society's pensioners in the town and neighbourhood, who together receive upwards of £300 per annum.

On the same afternoon a meeting will also be held at Clifton, Bristol, where, in Mr. Ormiston, the editor of the *Gospel Magazine*, the Society possesses a warm friend.

On Oct. 1st the secretary will preach in the evening in Eden Chapel, Cambridge, on behalf of the Society. Mr. Jull and his friends have for some years past taken much interest in the Society's work, and have kindly granted an annual collection.

On Nov. 6th special meetings will be held at the Hornsey-rise Asylum. The lady visitors will hold their winter sale of work during the afternoon. Tea will be provided in the hall at sixpence each, and in the evening, at 6.30, a sermon will be preached by Mr. H. Gruber.

1,402 pensioners are now upon the Society's books, and the pension expenditure has risen to £10,500 per annum.

PAST AND PASSING EVENTS, &c.

Armenia.—The continued man-slaughter of poor, helpless Christians in Armenia and Constantinople, at the instigation of "the great assassin" of Turkey, has, we are glad to note, awakened the sympathy of British subjects, independent of creed or politics.

From well-nigh every pulpit and platform in England the cause of the poor, down-trodden Christians in Armenia has been brought before the public. We hope our readers may be helped to plead with the Lord on behalf of our persecuted fellow-creatures until

they are released from the Satanic grip and rule of this Turkish Nero.

Open-air Baptismal Service.—This very interesting ceremony was held on Sunday morning, August 30th, in Biss Brook, North Bradley, Wilts, at the point locally known as "Hatch Hole." Despite the doubtful state of the weather, visitors to the number of about 1,500 surrounded the natural baptistry. The officiating minister was Mr. C. Davis, the pastor-elect. Mr. Huntley, of Bath, assisted, and gave an exceptionally interesting and forcible address on the qualifications for baptism, which was attentively listened to by his large congregation. Six female and three male candidates were baptized, neither of them flinching from a very trying ordeal by cold water. To the ordinary individual the wisdom of deferring this ceremony until the late summer is not apparent.—*Wiltshire Times.*

Matrimony.—A crowded congregation assembled in Gurney-road Chapel, Stratford, on Tuesday, September 15th, to witness the wedding of Mr. H. T. Chilvers, pastor of Keppel-street, and Mr. E. Marsh's eldest daughter, Ethel Eliza. The service commenced with prayer by Mr. I. R. Wakelin. Mr. Marsh attended to the legal part and Mr. E. Mitchell gave words of counsel and advice.

Acceptation.—Mr. Stedman has accepted the unanimous invite of the Church of Jireh, Sunderland, to become their pastor. Mr. W. Chisnall has accepted the pastorate at the Old Baptist Chapel, Guildford.

The Portrait of Mr. C. Guy, which appeared in our September issue, is from a photograph by Messrs. Russell and Sons, Baker-street. W.

A laudable effort to put a tablet in the chapel (Salem, Wilton-square) to the memory of the late highly-esteemed pastor, Mr. W. Flack, is set on foot. For particulars see advt.

Glad tidings reach us from Ebenezer, Grays. A regular attendant says, "We are enjoying as a Church and people the presence of our Divine Master, which brings with it unity and peace; our numbers are decidedly on the increase; a lively interest is maintained in all the services; Christ is held up

Before the people by our dear pastor; signs show that the Lord is owning and blessing the ministry of brother Everett. A movement is on foot and funds are being collected to build a baptistry and improve the vestry

accommodation, which is expected to be complete by October." A friend at

Walthamstow says, "You will be pleased to know the blessing of the Lord is still with us; pastor and people are fully dependent on the mighty power of the Holy Ghost; we had as many to hear the Word last Wednesday (September 9th) as we have had on Sunday evenings. Three more have been added to our number. The

Sunday-school is flourishing, and, God willing, we intend starting a Bible-class on Saturday evenings, commencing October 3rd. The secretary has received the names of 35 to begin with. We cannot keep from exclaiming, 'The Lord hath done great things for us, whereof

WE ARE GLAD!'

Our pastor is helped to lift up the standard of the Lord Jesus Christ."

How very congenial! A brother and sister were baptized by brother W. Kern at Bethesda, Ipswich, on September 6th. The same evening at Zoar, Ipswich, the waters were moved. We should rejoice to give a similar report next month.

Presentation.—On Lord's-day afternoon, September 13th, 1896, a meeting of special interest was held in Gurney-road, Stratford, when Mr. S. J. Taylor, late secretary of the Sunday-school, was presented, as a token of Christian love and esteem, with Dr. Gill's commentary in six well-bound volumes.

The pastor, Mr. E. Marsh, made the presentation on behalf of the teachers. After seven and a-half years' cheerful labour, our brother Taylor is compelled to resign the office of secretary to the school on account of being called out to preach the Gospel in our Churches.

An Important Question.—A good brother (whose reason had left him for a time) was being conveyed to a place of safety within easy distance of the great metropolis by three stalwart men, when he opened his eyes and looked in their face and said, "Do you love Jesus?" One of the men answered, "Yes."

A Few Things.—Tidings of peace and prosperity reach us from Watford, Grays, Prittlewell, Trowbridge, Whittlesea, Fleet. Australian Aged Pilgrims' Friend Society have their first two homes ready. W. E. Palmer commences in January next three months' probation at Ebenezer, Waltham Abbey. "with a view," W. H. Evans is leaving Rattlesden. W. Chisnall is going to Guildford. M. E. Green has commenced six months' invite to Salem, Wilton-square.

Marriages.

CHILVERS—MARSH.—On September 15th, at Gurney-road Chapel, Stratford, by Mr. E. Marsh, father of the bride, assisted by Mr. E. Mitchell, Ethel Eliza Marsh to Harry Tydeman Chilvers, pastor of Keppel-street, Bloomsbury-square.

FROMW—JEFFS.—Sept. 2, at Zoar, Hounslow, by Pastor J. Curtis, Fanny P. Jeffs to Joseph Fromow.

HORTON—SAUNDERS.—September 8, at Salem Chapel, Croydon, by Pastor R. E. Sears, of Clapham Junction, William Horton, pastor of Salem, to Eliza Saunders, daughter of Mr. and Mrs. Saunders, of "Selborne," South Norwood.

LICENCE—WOODS.—On Monday, September 21st, at Bethesda, Ipswich, by Mr. Mitchell, assisted by Mr. Kern, Anna Elizabeth Woods to Ebenezer Alfred Licence, only son of Mr. Alfred Licence, L.C.M.

OTHEN—JONES.—At Mount Zion Chapel, Chadwell-street, on Sept. 8, 1896, by their pastor, Mr. E. Mitchell, in the presence of a large congregation, Emily Elizabeth, daughter of Mr. Edward George Jones, to William Edward, son of Mr. James Othen, of Commercial-street.

VINALL—FROMW.—At North-road Baptist Chapel, Old Brentford, on Aug. 11, 1896 (by R. Mutimer), Mr. Isaac Saunders Vinall, of Acton, to Miss Sarah Ann Fromow, of Chiswick, the only daughter of the late William and Sophia Fromow, Chiswick.

Gone Home.

A TIRED CHILD'S CRY ANSWERED.

ALBERT ADOLPHUS BRAND. It is with deep feelings of emotion we record the departure to the better country, on July 9, 1896, of this dearly beloved brother, one of the members of the Old Baptist Church, Guildford, who was for some years a pillar in this Church, by that quiet, consistent, and deeply humble walk before God and men. The Christian's power has often been described as prayer: this was indeed true of our dear brother, as the universal testimony of the large number of friends declared who gathered at Stoughton Cemetery, Guildford, to take the last farewell of all that was mortal of the dearly loved one, for Christ's sake; how that, when supplicating the throne of grace, they had been melted down, and found such seasons to be as a refreshing from the presence of the Lord. Our dear brother had been ailing for some few months, although not confined to his bed till a few days before his death; but

an attack of great agony, with great prostration for forty-eight hours, caused the dear one to say with his latest breath, "Now, dear Lord, come! come and take Thy tired child home!" which breathing, in much mercy, our gracious God answered, "and the place that knew him will know him no more for ever." A deeply stricken yet divinely supported widow, with five little helpless (and now fatherless) children, are left to mourn, the Lord only knows how bitterly; but we rest on His Word; "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me."

Brother E. Mitchell, the spiritual father of the departed, and late pastor of the Church at Guildford, assisted by brother William Chisnall, laid the remains lovingly and tenderly to rest on July 14, 1896, in the presence of a large concourse of friends; and we pray the touching remarks made will bear fruit in after days, to the praise of our God and the good of souls; for,

"Tis religion must supply
Solid comfort when we die."

THE SPARED LIFE.

JAMES ROBINSON, of Ealing, was very suddenly called home, to be "for ever with the Lord," on Aug. 4th, in the 69th year of his age. He was baptized at a chapel in Waterloo-road by Mr. Branch, in November, 1844, after which, for many years, he was a member of Mount Zion, Hill-street, Dorset-square, under the pastorate of Mr. J. Foreman. On the Sunday previous to his death the words, "For the former things are passed away" (Rev. xxi. 4), were much impressed on his mind, and he sweetly spoke of the same to those in his company. We little thought he was so soon to realize the full joy of those words. His fond presence is much missed by his sorrowing wife and family, but our grief is somewhat assuaged in the good hope we have that our loss is his eternal gain.

"Dear Saviour, be our constant guide,
Then, when the word is given,
Come, Lord of Hosts, the waves divide,
And land us safe in heaven."

—S. ROBINSON.

ANN RUSSELL entered her eternal rest on August 4th, 1896, aged 85 years. Our sister for some years resided in the St. Pancras Almshouses. Was baptized in Zion Chapel, Goldington-crescent, by the late Mr. James Nunn, and afterwards worshipped with the Church in the Camden High Schools. When her health permitted, she was most regular in her attendance upon the means of grace, and a most consistent member of the Church, and will be missed by many. Truly it can be said of the departed that she is now "For ever with the Lord."—P. H.



PASTOR J. EVERETT, OF GRAYS, ESSEX.

(See page 327.)

God's Knowledge of His People's Grief.

BY E. MITCHELL.

“I know their sorrows.”—Exod. iii. 7.

GOD'S knowledge, like the pillar of fire and cloud at the passage of the Red Sea, has a bright and a dark side; it is light unto His people, but darkness to His and their enemies. The wicked would feel relieved could they be assured of escaping His knowledge, for the thought of His all-discerning eye being upon them fills their souls with terror. God's intimate knowledge of them and all their concerns is a source of consolation to His tried family. “I am poor and needy,” says one, “yet the Lord thinketh upon me,” and here I find support and comfort.

These words seem designed to REMOVE A CRUEL SUSPICION FROM THE MINDS OF HIS PEOPLE. Many years they had been terribly oppressed. Their lives had been made bitter by hard bondage. Distressing cries for help had gone up from their lacerated hearts. Yet the tyranny con-

tinued, no relief was experienced, and the temptation to question whether God knew how they were being treated assailed their minds. Hope was almost dead within their breasts, despondency assailed them, and the black wings of despair overshadowed them. "Waters of a full cup were wrung out to them," and they said, "How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly who prosper in the world." "Our wicked enemies triumph over us, they oppress and insult us. If God knows, why is He so far from helping us?" Beset with similar troubles, "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." Alas! unbelief prevails, and we are ready to give up the ghost of our hope. Is it thus with any who may read these lines? Listen to the voice of your God, and bid these cruel suspicions depart. "I know your sorrows," is His word to your poor, fainting spirit. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

SOMETHING MORE THAN MERE OMNISCIENCE IS IMPLIED HERE. God knows all things; He is acquainted with the sorrows of the wicked, but He takes special notice of the trials of His people. *They do not overtake us, but by His ordination.* Ages before Israel had been oppressed in Egypt He had foretold the trial to Abraham. "Know of a surety," said He, "that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge, and afterward shall they come out with great substance." No sorrow can overtake us apart from God. He knows our sorrows, for He has appointed them.

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

He is carefully observing our sorrows and their effects. He casts His silver into the crucible, and sits as the Refiner, carefully observing the process, and unerringly directing it to the desired end. Our first cry, when put into the furnace, is to be delivered from the fire. God replies, "I know their sorrows, their intensity, the way in which they are working, and the end they are designed to produce. If I appear indifferent to them, it is neither from lack of knowledge nor of sympathy, but because My object in placing them in the furnace is not yet attained." Not a pang more than is needful will our God ever inflict. As soon as His gracious purpose is accomplished, deliverance will be granted. Our earthly parents may have chastened us for their own pleasure, but our heavenly Father only chastens us "for our profit, that we might be partakers of His holiness." Sorrows form part of our earthly discipline to prepare us for our heavenly inheritance. It is better to be preserved in brine than to rot in sugar. All the loved ones are chastened ones.

The incarnation, life, and death of our Lord have given an added fulness to these words. He knows our sorrows now, as He did not know them when the words were originally uttered. He has made an experimental acquaintance with them. Himself became "a man of sorrows, and" (experimentally) "acquainted with grief." "We have not a high priest which cannot be touched with the feeling of our infirmities." He drank of every bitter cup; sorrows of the most poignant character pierced His heart, and trouble rolled its dark waves over His holy soul. Poverty,

pain, slander, treachery, cruelty, persecution, and tears are familiar things with Him. He knows what it is to cry in the dark, and apparently obtain no answer. There is no bitter ingredient in the cup of sorrow His children drink that He has not tasted. All that He passed through is as fresh to Him as if it were but yesterday He endured it. His matchless sympathy is such that He, as it were, bears our sorrows with us. The foot cannot be trampled on without the head feeling the pain. How full of meaning are the words, "I know their sorrows," from the lips of Jesus!

"I feel at My heart all thy sighs and thy groans,
For thou art most near Me, My flesh and My bones;
In all thy distress thy Head feels the pain,
Yet all are most needful, not one is in vain."

THE WORDS IMPLY DELIVERANCE IS AT HAND. "I know their sorrows, and am come down to deliver them." True, further, and, if possible, more severe trials were to be endured by Israel, but the hour of deliverance was at hand. *It is intimated that their cries were heard.* We may have to cry long and loud ere we receive this intimation, for it is His pleasure to try our faith, and bring patience into exercise, but He will assuredly appear. We ought always to pray, and never to faint. Importunity God approves. Let nothing silence prayer. He cannot long withstand the cries of His sorrowful children. Soon some intimation that our cries are heard will be vouchsafed unto us!

This intimation is designed to encourage hope. Patience is the daughter of hope. God is never in a hurry. His plans usually take time to accomplish, but they never fail or tarry beyond the fittest moment. God made Himself a glorious name in delivering Israel. He will get glory in our deliverance. Let this intimation cheer our hearts, while we patiently wait for the perfect deliverance it foreshadows. He knows our sorrows. Not a single ingredient in the cup but He is acquainted with. Already it may be He has set in motion a train of providences that shall bring us complete deliverance, and turn our mourning into dancing. Let us rest upon His faithful word, trust His infinite love and wisdom, and ere long

"Our cheerful song shall be,
Hear what the Lord has done for me."

OUR PORTRAIT GALLERY.—No. XI.

PASTOR J. EVERETT, OF GRAYS, ESSEX.

ACCORDING to your request, I send you a brief account of my call by grace, to the ministry, and to the pastorate of Ebenezer, Grays.

I was born of godly parents in the year 1852, and, like the rest of the fallen sons of Adam, walked accordingly to the course of this world,

"Wandering from Him while I could,
Till 'SHALL COME' stopped my feet."

This took place when I was 17 years of age, under the ministry of the late dear Mr. Parker, the then pastor of "Hope," Norton-street, Bethnal Green, who took for his text one Sunday morning the words, "For we must needs die" (2 Sam. xiv. 14). The fear of death filled me with terror. It was then I was brought into the wilderness. A fearful dread

of God's wrath through conscious guilt, brought me into great distress of mind, fearing to go to sleep at night, lest I should wake up in eternal torment. I walked my room in agony, and such was the anguish of my soul, I was tempted to resort to extreme measures by drowning myself, and thus put an end to my miserable existence, but the overruling providence of God mercifully prevented. I went back to my room and earnestly implored His mercy, and before my eyes appeared the suffering Man of sorrows. I looked up into His face, and, as His languid eyes were fixed on me, my soul was filled with dread, for His very look seemed to bring home the charge of His death. Oh, how I wept! Satan seemed to whisper, "There is no hope," and the thought of being lost for ever made me tremble in every limb, and with bowed head, I could do naught but weep. Oh, how I longed again to look, but dare not. At last I felt I must venture, and again I looked, and upon me He fixed His eye, and amid His sorrow, the mild beams of His mercy flooded my distressed soul; He seemed to smile and speak my sins forgiven. I arose from my knees with,

"O blessed be Jesus for answering prayer,
And raising my soul from the pit of despair."

And now my soul sings :—

"It was all of Thy grace I was led to obey,
While others were suffered to go
The path which by nature we choose as our way,
And which leads to the chambers of woe."

About two years after the Lord had called me by His grace, I was baptized in the same blessed house of prayer.

CALL TO THE MINISTRY.

Filled with love to my newly found Saviour, I longed to tell others of the grace that had saved me, and to extol His sweet name. I began preaching in the open air, and held cottage meetings. But feeling the want of a better education, I gave up my situation which I held for eight years in the General Post Office, and entered college. From college I went to Broughton in Notts., where, to the best of my ability, I laboured in the Lord's vineyard five years, during which time I also preached at Long Clawson, on Tuesday evenings, and Willowby, in Leicestershire, on Friday evenings. Feeling the Lord had no more work for me to do in those parts, I resigned, when I was presented with twenty pounds, which has been spent long since, and a Bible, which I have in my possession and which I highly prize.

My next sphere of labour was in Colwell, Isle of Wight, where I laboured for the Master five and a half years. Here, to His honour be it said, many were brought to His feet. It was here also that Satan sorely tempted me to believe the Lord had never called me into the ministry, and so strong was his temptation, I came to the conclusion I would never speak any more in His name. I resigned and went back to business. No sooner had I done this, than I was troubled about leaving the ministry, to which the Lord had given, as I thought, evidences that He had called me, and these words followed me constantly, "Woe is unto me if I preach not the Gospel." Nevertheless, I was determined to use no effort to get into the work again, feeling that if I was truly called to the work He would open doors.

About this time I attended prayer-meetings which brother Dainton

held in his house. On one occasion, being at the prayer-meeting, I met one who was to me (at that time) a stranger, whom I found out afterwards to be brother Stevens, of Zion Chapel, Norbiton. After the meeting was over, the good brother asked me which way I was going. I told him; then said he, "We will walk together." On our way, after speaking of the Lord's dealings, he asked me if I went out preaching. I replied, "When the Lord opens doors." "Well," said he, "will you preach for us at Norbiton?" I consented, after a while, and went. (I shall not speak in my own behalf; let that dear brother speak for me). I was asked to speak the following Thursday, which I did. Feeling at home with the people, I joined the Church, not by letter of dismissal (having come out from "The Generals"), but by giving an account of the Lord's dealings with me before the Church. After some time I was asked to supply two Lord's-days in the month. From there I was sent to Streatham, and supplied two Lord's-days a month, where I felt exceedingly at home. Dear brother Russell, one of the deacons, spoke to me about joining the S.B.M.A. A twelvemonth after I applied for admission. I preached my trial sermon, after which I received the right hand of fellowship. By that Association I have been sent out to preach at Dunstable, Thame, Irthlingboro', Finchley, etc.

I became acquainted with brother Bond through the Association, and on one occasion he asked me if I would supply his place at Grays. I did so. The Word was blessed. I was asked to go again, but could not, having all Lord's-days filled up, but promised on Wednesdays for several months. This led the Church to give me a three months' call. After much prayer for guidance I accepted the invite. Another Church meeting was held, and dear brother Whithers, having to do business in Leyton, called at the office where I was employed and told me that at the Church meeting it was unanimously agreed that I be asked to take the pastorate. After much prayer for several weeks, feeling it was a call from the Lord, I accepted the same; and now, my dear brother, I have one desire, and that is—

"To be nothing. Only to lie at His feet,
A broken and empty vessel, for the Master's use made meet."

Yours in Him, J. EVERETT.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. XI.

CLOTHING OLD AND NEW.

IF somebody, whose only clothing was dirty rags, refused to accept new, clean and beautiful garments as a free gift, we should think it very strange, shouldn't we?

We should conclude either that the individual was too proud to accept a present, or had some sinister and evil motive for wishing to remain ragged and dirty, or else that his mind was deranged, and he fancied his own rags were better than the good things freely offered to him.

But this is the position spiritually of many even of those who hear the Gospel, and call themselves Christians. Some are too proud to receive

God's free gifts, as one man who declared he "would not have heaven gratuitously." Others love their sins too well to want to part with them, and others again really think their own old polluted garments are clean and fair and beautiful.

When the prophet was confessing the sins of his people, he said, "All our *righteousnesses* are as filthy rags," like an old decayed garment, dirty and rotten, worthless and unfit to wear. But that was not the opinion of the Pharisee in the parable, was it ?

His own righteousness was, to his own idea, a beautiful robe, quite presentable and good enough to appear in before God. Indeed, he paraded it in His presence, thanking God that he was not like the poor wretch of a publican behind him, and a great many others, whom he knew and looked upon with contempt and disdain.

He was clothed in good-for-nothing rags all the same, only he didn't know it, and he went from the temple as he entered it, very proud, but in reality miserably poor. The despised and hated taxgatherer, however, was conscious of his own condition; he felt that

" His best was stained and dyed with sin,
His all was nothing worth ; "

he saw that he was quite unfit to stand before the great and holy God, and yet he longed to approach Him, and wanted His forgiving love ; like Joshua the high priest, when he stood before the Lord in filthy garments, he earnestly desired that he might have the old clothes taken away, and new and clean ones given to him, and in his case, as in Joshua's, the desire was granted, the prayer was answered, and he was forgiven, cleansed and blessed. Our *words* and *actions* are compared to clothing in the Scripture, perhaps because the clothing meets the eye, and in the East the rank and position of the wearer was indicated by the garments worn. There were the priestly vestments of the Levites, the " mantles " of the prophets, the rich robes of kings and wealthy personages, and the coarser, commoner attire of those who were poorer ; fashions didn't change among them like they do amongst us now, so people could be known, and much of their history guessed by their attire. So, " Out of the abundance of the heart the mouth speaketh," and our secret thoughts are shewn by what we say and do. We read of one who " clothed himself with *cursing* as with his garment," and are told that " God covereth Himself with light," and He promised that His Son should be crowned with glory, while His enemies should be " clothed with shame."

But on the other hand, people *don't* always say what they mean, or do as they think in their hearts ; so we hear of " wolves in sheep's clothing," and of wearing *cloaks* or veils for the purpose of deceiving others ; but though men may thus be imposed upon, God never is, and to Him

" The hypocrites in heart are known,
Through the disguise they wear."

We may put on a dress that doesn't belong to us, but we can never deceive Him, who knows us altogether.

Returning now to the right and lawful use of dress, we find that different robes and garments were used for different occasions.

In Matt. xxii. we read of a king who made a wedding feast for his son. The guests first invited treated him with contempt, and then the servants were sent out to bring in as many as they met who were willing

to come. It didn't matter how they were drest; the king had an ample wardrobe, and the loose robes could easily be adjusted with their girdles to suit any guest. But when the king came in to see the company, he found one there who had no wedding garment on. He asked the reason for his conduct, but as none could be given, he was turned out ignominiously into the disappointment and darkness of the night outside.

Now, although Jesus did not explain this parable, other portions of Scripture make the meaning clear.

This man, like the Pharisee, as Saul of Tarsus once had been, had on *his own* dress, his own righteousness, he thought it quite good enough to come into the king's presence with; but God rejects the self-righteous with all their fancied goodness. He graciously shewed this to Saul of Tarsus, however, made him cast all his own good works away, and then He shewed him the righteousness, the good works, the perfect holiness of *Jesus*, and then the humbled, Divinely-taught Paul prayed to be found in Christ, not having on his own righteousness, but being clothed in that righteousness which is "unto all and upon all them that believe." Christ's righteousness is the wedding garment, in which each of His people is clothed, just as if a rich person made and provided robes for all his guests, and freely bestowed them upon all who asked for them. So the prophet sang, "I will greatly rejoice in the Lord, . . . for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness" (Isa. lxi. 10). What a grand exchange to have God's righteousness instead of our own, and to be accepted in His beloved Son!

Dear reader, which dress do you want to wear?

Then there were the mourning garments of the Eastern people, "sackcloth," rough and coarse, and ordinary garments cut and torn to indicate sad hearts, and torn and broken spirits.

When sorrow for sin fills the heart it is as if we were clothed in sackcloth, and our garments were torn; or to use an illustration more in keeping with our own customs, we are, so to speak, dressed in black garments, all dark and mournful; but Jesus gives "the garments of praise for the spirit of heaviness," He puts off the sackcloth and girds with gladness, and fills the heart with brightness and joy.

When the prodigal returned home, we are sure that his clothing must have been rent and bad, his heart was sorrowful, he was ashamed and penitent, but his father received him so graciously and forgave him so freely that all was altered, and the best robe which the servants were told to put on him, with the other useful and ornamental articles in which he was arrayed, all denoted joy and acceptance as well as comfort and respectability.

Dear friend, has your heart ever had any of this mourning on? "Blessed are they that mourn after this godly sort, for they shall be comforted," and by-and-by the days of their mourning will all be ended, but they who laugh and trifle now, will weep and lament when it is too late.

And then there are "The robes which the glorified wear." We read in Rev. xix. 8 of fine linen clean and *white*, pure and *bright*. The word means shining, resplendent, like the garments of Jesus on the Mount, when His countenance beamed like light, and His garments glittered like snow in the sunlight.

What a beautiful picture of purity, brightness and joy! Well may we sing:—

“O for the robes of whiteness,
O for the tearless eyes.”

But will they be ours? Those fair, resplendent robes will not cover polluted, sin-stained souls, and such are all of ours. How then can we hope for such glory and bliss? Jesus can wash us, and make us whiter than snow. Jesus can clothe us and make us all fair and beautiful. May our hearts' language be,

“Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked come to *Thee* for dress,
Helpless look to *Thee* for grace;
Black I to the fountain fly,
Wash me, Saviour, or I die.”

And He will surely hear and answer us. Amen.

THE BENEFIT OF SANCTIFIED AFFLICTION.

[A sweet and blessed testimony to this truth appears from the following letter.]

DEAR MR. BANKS,—Feeling the weight and worth of the following letter, I send it for your perusal and publication, if you think well, in the E. V. & G. H. I do so, because my brother was one of the early seals to the late Mr. Hazelton, at “Little Mount Zion,” in 1852, and some of the old friends at Chadwell-street knew him. His call by grace was very remarkable—a contrast to mine. The Lord *lifted* me out of the mud and mire of open sin, but he being a Pharisee and staunch free-willer, grace as *powerful* pulled *him* down from his heights to the feet of Jesus, with weeping and supplication. He was induced by his wife to come one Sunday evening, where she was met with, but his enmity awfully stirred up, at the close of which he said to her, “*Come along, do, out of this little poking hole,*” but the arrow was in his conscience, and he was obliged to come again, and his heart was opened, humbled and broken. O, how glad I was to see the big tears rolling down his face. To my sorrow, he was soon removed from London to Bristol. Forty years' correspondence has been kept up. The following is the last letter.

Yours in the Lord,

GEO. BURRELL.

48, Gladstone-road, Watford, Oct. 4, 1896.

MY DEAR BROTHER,—In my last letter to you I think I informed you we were going to Bath to spend a week, thinking it would do us good, as we wanted a change. But God's thoughts are not our thoughts, nor His ways our ways. According to appointment we went.

On the Lord's-day we heard a good man preach from the words: “I will leave in the midst of thee an afflicted and poor people,” &c.

On the Monday, a drowsiness came over me, and I had no desire to go out, wanting to lie down all the time. As I got no better, we returned home on Wednesday and I went to bed, and a doctor was called in, who pronounced it as a bad case of influenza. I felt in no bodily pain, only my head ached, and I felt thoroughly prostrate. Being helped to reflect on God's purposes of grace in Christ Jesus, which could never fail, or be frustrated, and realising that underneath were the everlasting arms, I felt calm and resigned, without one anxious thought. I could leave all in the hands of our ever gracious God, especially as He whispered in my soul these words, “Fear thou not; I am with thee. I will help thee; yea, I will strengthen thee; yea, I will uphold thee with

the right hand of My righteousness." Again, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "I will see you again; and your heart shall rejoice." And blessed be His holy name, He proved faithful to His promises, and faithful to His Son.

For a moment I felt guilt on my conscience; the next moment, *blood, precious blood, sin cleansing blood, wondrous blood* was brought to view by that precious hymn:—

"Thy wondrous blood, dear dying Christ,
Can make this load of guilt remove;
And Thou can'st bear me where Thou fliest,
On Thy kind wings, Celestial Dove."

My eyes were turned towards a dying Christ. And then that other sweet hymn was breathed into my soul by the blessed Remembrancer:—

"Descend from heaven, Immortal Dove,
Stoop down and take me on Thy wings,
And mount and bear me far above
The reach of these inferior things."

Thus having by faith been carried up beyond the things of time and sense, my longing soul breathed out:—

"O for a sight, a pleasing sight
Of my dear heavenly Father's throne,
There sits my Saviour crowned with light,
Clothed in a body like my own," &c.

O precious sight, thus to see the King in His beauty; no more the Man of sorrows, but King of kings and Lord of lords. Our great High Priest who is exalted at the Father's right hand, and ever liveth to make intercession for us; having entered within the veil and having acquired a right to reign, He can and does assert His right, "Father, I will that those whom Thou hast given Me, be with Me where I am, that they may behold My glory."

I have given the hymns just as they came to me. I had not sung them for years, and knew not where to find them till I referred to the index. I kept my bed about a fortnight, and my meditations of Him were sweet; therefore, I may well say, "Bless the Lord, O my soul; and all that is within me, bless His holy name." "Great is His faithfulness."

My dear brother, let us exalt His name together, who hath delivered us, who doth deliver; in whom we trust; yea, will finally deliver us from the world, the flesh, and the devil, and at last, receive us into glory; where we shall no more have a *glimpse* of His face through a glass darkly, but *see* Him face to face without a veil between, and from the ocean of His grace, drink endless pleasures in.

When I first came downstairs my heart was still soft and my mind still pondering on the wondrous blood of a precious Christ, and the sweet communion I had with Him on my bed; therefore, I could say:—

"Sweet affliction that doth bring my Saviour near."

I will now give you a further account of my experience as I reflected on the Lord's mercies towards me in sparing me so many years. Mercy as a continued stream has followed me all the days of my life; and now to be surrounded with comforts, a loving wife to wait on me to anticipate my wishes, and watch by my side. Grapes were brought to moisten my parched lips; but the dear suffering One, when He cried out, "I

thirst," had no one to moisten His lips. I had a comfortable bed to lie upon, but He had not where to lay His head. I had kind friends to visit me, while all forsook Him and fled. Such thoughts as these crowded into my mind, which lifted me up above the beggarly elements of this time state. I had not a doubt or fear; I was perfectly composed and at rest, and could leave all my concerns with Him. I had no thought of dying; I felt that this affliction was for His glory. At times I was rather light-headed. On Bank Holiday so many called. Ellen and husband, and two children came, and Alfred from Bath, and I thought if my children have not grace in their hearts, they have filial affection for their father. They all brought something, such as grapes, eggs, &c. And Cornelius said, "Now, father, do try and think; is there anything you can think of you would like?" I said, "No, I want for nothing; my cup is full." As regards my dear wife, the Lord did indeed fulfil His promise, "As thy day, so shall thy strength be." She had an extra strain upon her, but she was supported by grace. When on my bed I recollect her coming to me with tears, saying, so *plaintively*, "Can't you talk to me? Say one word to me." I felt I had nothing to say, but I prayed for her and myself, and I had such a blessed nearness to the dear Lord, and when she came into the room I was crying bitterly. *Nay, they were sweet tears.* She said, "What is the matter?" "O," I said, "there is nothing the matter; I have had

A SWEET VISIT FROM ON HIGH.

have been praying for you and myself."

Thus I have given a little outline of the Lord's goodness to me on my bed. Satan was not allowed to harass me. *Ah, no!* the *blood*, the *wondrous blood*, was nigh. O, what a mercy to be ready when the summons shall come to enter into rest, where waves and storms we shall fear no more. I am thankful to hear the Lord is still dealing bountifully with His servant. May our last days be our best days, and at eventide may it be light. The Lord bless you and your dear wife, and give you peace, prays, with our united love,

Your affectionate brother,

J. BURRELL.

22, William-street, Totterdown, Bristol, August 28, 1896.

BRASEN SHIELDS.

BY H. A. NOEL-THATCHER, *Gerrard's Cross, Bucks.*

I Kings xiv. 26, 27.

IT is written (Heb. iv. 2), "Unto us was the Gospel preached as well as unto them; but the Word preached did not profit them (Israel), not being mixed with faith in them that heard it."

How was the Gospel preached in ancient days? By God-given type and shadow; by sacrifices of lambs, and heifers, and doves. The wave sheaf, the heave offering, the wine and the meal told of Christ, the coming Redeemer—preached the Gospel. Again, we are instructed that Solomon's gorgeous temple, with its magnificent adornment, prefigured the Church of which the last stone shall be brought forth with shoutings of "Grace, grace unto it."

There were golden shields in that wonderful temple. These were

brought out and borne before the king when he appeared among the people, it would seem, and carried back to some place of safety at the conclusion of the worship, probably. Did not these golden shields typify our glorious God-man, of whom the psalmist supplicates—"Behold, O God, our Shield, and look upon the face of Thine Anointed?" Whilst in the fourth of the Hebrews, just cited, we read, "The Word preached did not profit them (Israel), not being mixed with faith in them who heard it." Also in Ephesians (vi. 16) believers are admonished, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "I can do all things through Christ who strengtheneth me." "Faith is the gift of God."

Is there not a teaching in the substituted brasen shields? Have we not happened upon evil days? Religion is supposed to be extensively prosperous in these times. With a little more effort put forth all the world would be evangelised, it is said. Alas! the "shields of gold" seem, in a great measure, to have disappeared, and "brasen shields" take their place. There is polish, there is glitter, music, vestments, processions, high-sounding titles, splendid edifices, devout worshippers,—a craving for "union" among so-called Christians. In other directions there are amusements sanctioned, worldly compliances effected. And what does it all come to but the substitution of Rehoboam's brasen shields for the pure gold of heaven? Truly God hath never left Himself without His witnesses. Hebrews xi. catalogues for our learning the achievements of that noble army of martyrs who "fought the good fight of faith."

How solemn the lesson deducible from the substitution of Rehoboam's brasen shields for those of pure gold captured by the enemy—the desecrators of God's holy temple! May the Lord, the Eternal Spirit, awaken, not simply the so-called religious—for that term includes Hindooism, Mohammedanism, and Christianised paganism, and all the rest of the false worship originated by human minds wrought upon by the prince of the power of the air.

How full of instruction is the preceptive Word! "See that ye walk circumspectly." "Come out from among them." "Have no fellowship with the unfruitful works of darkness." "Watch and pray that ye enter not into temptation."

"Should all the schemes that men devise
Assault my soul with treacherous art,
I'd call them vanities and lies,
And gird the Gospel to my heart."

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

The fellowship of prayer.—Eph. iii. 14.

THE religion of the Gospel is from above; it is from God, it is like God: and leads to God. In its nature it is pre-eminently spiritual, and in its practical bearings it is benevolent and diffusive. The moon is said to be a fitting emblem of the Church, because she receives her light from the sun; and diffuses the light she receives. In like manner the child of God receives that he may diffuse. This to my mind is the great lesson to be gathered from this magnificent intercessory prayer before us.

The apostle had himself received much grace and love in his salvation from his Divine Master, and consequently the ruling principle of his noble life was to give out that which had been given him. Paul had received much, and he was prepared to give much. So powerfully had he felt the transforming efficacy of the Gospel within him that he counted not his life dear unto him. He could endure hardness, could suffer bonds and imprisonment for the sake of the glorious Gospel of the blessed God.

So here while a prisoner for the sake of the Gospel, and enduring great tribulation and privation, he could bend his knees at the footstool of Divine mercy, imploring the sublimest gifts and largest accessions of grace to rest upon the Ephesian saints. Let us note the fact that: *Intercessory prayer is vividly set forth* by the apostle in the passage before us. Intercessory prayer yields an inward joy to those who habitually practice it. In other words, pure, unselfish prayer enlarges the soul, broadens charity, deepens love, and awakens within us a tender affection towards the brethren. It is the realization of the blessing promised in that oft-repeated verse—"It is more blessed to give than to receive."

Holy and devout men all through the ages have practiced the habit of praying for others. To cite instances to illustrate and enforce our statement would not be difficult. Let the following examples suffice. Take that of Abraham, how earnestly he interceded on behalf of the cities of the plain. Moses, how repeatedly he pleaded on behalf of the Israelites, and also for his sister when she was smitten of leprosy. Who can tell the value of intercessory prayer; the holy and far reaching influence it exerts; the innumerable blessings it brings into this world of ours? There are certain peculiar advantages connected with this kind of supplication (see 2 Tim. i. 3). Again, our daily life leads us to realize the need of others' prayers. It is patent to every experienced Christian that every day we meet with new trials, new temptations, new difficulties and new dangers. On the other hand we meet with new joys, new blessings and new privileges. In each of these opposite experiences we need the prayers of our dear fellow travellers, and for this reason: in the former there is a tendency to be cast down under the ordeal of trial; in the latter, a tendency to be exalted above measure. It must be obvious to all how very much grace is needed to enable us to walk circumspectly.

I would like to point out the fact that those who are engaged in the Lord's work, need the prayers of their friends. The inspired apostle specially asks the prayers of the Church. "*Pray for me.*" If Paul felt the great need of others' prayers, how much more must ministers and teachers feel the need of intercessory prayer. For example, the pastor needs the united supplications of every member of the Church over which he presides. It is a remarkable fact, that that member (we trust that this is obsolete), who does not implore blessings on the labours of the under-shepherd is the one to whom the ministry is barren and unfruitful. We may go farther by saying, that the person who withholds his prayers on behalf of his pastor, frequently seeks opportunity to damage his reputation by misrepresenting what is advanced from the pulpit. Experience convinces the pastor that those members who do not attend prayer-meetings, and very frequently only one service on Lord's-days, are generally the ones who sow contention, discord, and dissatisfaction in

the Church, and thus seriously injure the pastor's usefulness, and in a limited degree are the cause of Divine blessings being withheld from the Church to which they belong.

We would affectionately, yet earnestly invite every member of our Church particularly, and all Churches generally, to use all the means within their power to attend the means of grace as the channel of Divine blessing to themselves and others. To use frequently the prayer-meetings as the "altar fire" which sets the whole Church alive to the things of God. Our deacons need the prayers of their brethren; they have much to try them, and therefore they, like the pastor, need upholding by fervent and frequent prayer of the Church. We would not omit the Sabbath-school teachers and other officers connected with that invaluable and Christ-like enterprise. Let us give them a warm place in all our supplications. God bless them.

This intercessory prayer brings about a real heartfelt fellowship. I know of no religious exercise that exerts such an influence upon men's hearts as prayer. Neither do I know of any service which brings men into closer contact and deeper union of heart and life than prayer. It is in such services the pastor finds help, and the deacons gather strength, and the whole community are drawn into close fellowship, so that all parties can sing:—

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

This needs no proof, for it is so plainly seen, and so fully realized in circles where men are united and blended together in devotion of prayer and praise. Its existence is the best proof, and the most convincing evidence. Let us cherish the hope that all our Churches may be fully awake to this privilege of intercessory prayer for each other; then surely Divine blessing will rest upon the word preached, upon all our services; and who can tell, but what larger blessings may be realized, greater good accomplished, God honoured, Christ exalted, saints made glad, and sinners saved. "For this cause, I bow my knees unto the Father of our Lord Jesus Christ."

SUCCESSORS OF THE APOSTLES—WHO ARE THEY?

BY CHARLES HEWETT, PONDERS END.

AN oft-quoted phrase. A term of importance, suggestive and savouring of awe. Who are they? what are they? and where are they? Are they a distinctive, privileged caste or class of men, comprising Anglican or Romish bishops and priests? Men who arrogate to themselves supernatural authority and powers, and profess to claim the right to dictate to their fellow-men how they should pray and what they should believe. Men that dress in a variety of costumes, and practice a multiplicity of ritualistic ceremonies. So did *not* the apostles. Do these well-fed and well-clad spiritual guides follow the apostles circumstantially? Did the apostles receive handsome salaries, and were they the refined and cultured *élite* of society? Did they inhabit imposing mansions or possess broad acres of glebe? Wherein, we emphatically ask, do these so-called

“successors of the apostles” resemble the original disciples, who were poor and toiling men, unlearned and ignorant men? Let us not cringe before, or tremble at these modern pretenders as if their self-assumed title contained some *magic* influence or were a *charm* or *fetish* to bewitch men.

A *real* successor of the apostles is a poor, needy, and helpless sinner, born again of the Holy Spirit. Yes! he is one chosen of God from eternity of old, a penitent, broken-hearted sinner, called by grace out of darkness into God’s marvellous light. Further, he is called of God to the holy office of the ministry and experimentally trained and exercised in soul for the work, a man fired with hallowed zeal for the conversion of souls, for the truth and honour of Him who hath spiritually anointed him, and solicitous to comfort mourners in Zion. All God’s dear children are “successors of the apostles;” for every one is a *king* and *priest* unto God.

A successor of the apostles will bear persecution, scandal and reproach, loss of reputation, home, and life itself for his Master; will be willing to become an outcast and the off-scouring of all things for the truth’s sake. I simply ask, Are these self-styled and sacerdotalist “successors of the apostles” prepared to endure these trials of faith? Will they follow the Lord through the pool of adult believer’s baptism, and become enlisted under the banner of the Strict Baptists and thus follow the Lord *fully* as Caleb did? Are they prepared to declare the distinguishing doctrines of grace and decry all meretricious works of the creature as did the apostles? Until they can shew signs and educe proofs of their call by grace and of *genuine individual* godliness we must refuse to acknowledge their right to the much vaunted title of “successors of the apostles.”

THE BELIEVER’S CONVERSATION—WHERE IS IT?

BY PASTOR E. BEECHER.

“For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.”—Philippians iii. 20.

THE first thoughts suggested by the above words to my mind, were a question or two—viz., Is *our* conversation there? and, Are *we* looking for the Saviour? Two very important questions, by the way, and the spiritual condition of our experiences may be fairly accurately gauged by the answer we are able truthfully to give to them. It is certain that our conversation (by which term I throw the whole tenor of our life and conduct is meant) *ought* to be in heaven. The believer is said to be “dead with Christ,” and “risen with Christ,” and is exhorted thus, “Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” If this be so, the world will not engross the main part of our attention, or desire, or thought, or emulation; but, as our life is in heaven, our desires, thoughts, hopes, aims, and aspirations will be there, for earth cannot hold the life that is born from above.

The desire of those whose “conversation is in heaven” will therefore be linked very closely with the Lord Jesus Christ, to realise Him as their Saviour, with all the blessings which that precious word conveys in its

broadest meaning, including pardon, peace, joy, communion, and consecration. Their meditation will be much upon Him in His birth, life, suffering, death, resurrection, victories, intercession, reign, government, and communications of divine grace to supply all the needs of His people on their pilgrimage, and such "meditation of Him shall be sweet." Their hopes will be centred in Him, for He is their hope, their inheritance, their heaven. Their aims or endeavours will be to follow, honour, obey, and please Him, constrained by the love which He has manifested in what He has done, is doing, and will do for and in them. Their aspirations will be to be like Him and with Him now and ever; not content with merely bearing His name, they will long to possess His spirit, and to be actuated by it in all they think, say, or do; they will yearn for His companionship and His heart-warming communications of all that He has to bestow; they will strive to copy the examples He has set for them, and count it their highest honour to sit at His feet, to receive His teaching, to serve at His bidding, and, above all, to glorify Him in all things, and so to behold Him as to be changed into His image. Nor can all this be in vain, for they are vitally united to Him as the living branches in the vine, and His life in all its fruit-producing qualities will be communicated to them, so that the fruits of the Spirit shall be brought forth by them, and the reproduction of His life be, in some measure, assured. His word is, "From Me is thy fruit found," and "He that abideth in Me, and I in him, the same bringeth forth much fruit."

Are we, then, looking for Him? How important that we should be quite sure concerning this, for upon it depends everything connected with our experience here, either for satisfactory evidence of our own salvation, or for witness-bearing to others. What about our first wakeful thoughts as each day opens upon us, during the day, and at its close? The Psalmist says, "My voice shalt Thou hear in the *morning*, O Lord, in the *morning* will I direct my prayer unto Thee, and will look up;" "Cause me to hear Thy lovingkindness in the *morning*, for in Thee do I trust. Cause me to know the way wherein I should walk, for I lift up my soul unto Thee." "Lead me in Thy truth, and teach me, for Thou art the God of my salvation; on Thee do I wait *all the day*." "Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the *evening* sacrifice." Safe and happy position to occupy.

Not more surely does rain water the earth, or the sun warm it, than God blesses such waiting upon Him with richest blessing from above, and not only soul profit, but soul comfort, peace, joy, and usefulness will be the sure result. Holy confidence in Him will silence doubts, fears, and misgivings; weakness will give way to "strength in the Lord, and in the power of His might," ignorance will be largely dissipated by the gift of "wisdom from above," darkness dispelled by the light of life, love, and grace, and weariness and cogitation of the mind superseded by "rest in the Lord."

But, say some, these are such high attainments, it is not at all likely that I shall soar to such high altitudes. Wait a little, my friend, do not rush to rash conclusions. It is with the humble God "dwells;" to "babes" the Father reveals the things concerning the "kingdom of heaven." It is those who are "converted, and become as little children," that "enter into" that kingdom. "It is the Father's good pleasure to give you the kingdom." It is the inheritance of every child of grace, his

birthright, of which he cannot be deprived. The realisation of it is found in "sitting at the feet of Jesus," and, I am bold to say, that position will never be denied to any that covet and seek it. "This Man receiveth sinners, and eateth with them" still. He says as plainly and lovingly as ever, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

"Come, my fellow sinners, try,
 Jesu's heart is full of love,
 O that you, as well as I,
 May His wondrous mercy prove.
 He has sent me to declare,
 All is ready, all is free,
 Why should any soul despair,
 Since He saved a wretch like me?"

And the soul occupying that position has his "conversation in heaven," and is "looking for the Saviour," and shall not look in vain.

SUNSET RAYS.

BY A GARDEN LABOURER.

"For ever, O Lord, Thy word is settled in heaven."—Psa. cxix. 89.

OH, yes, my soul! Jesus, the Incarnate Word, is settled there, and thou with Him shall rest and settle there too. Look up and listen, for that Word, for God the Father, God the Son, and God the Holy Ghost, speaks to thee, "Deliver him from going down to the pit, I have found a ransom." And who is that? None but Jesus Christ, the Son of the living God, and none can reveal that to you but "our Father which is in heaven," and Jesus speaks, the Word of the Father, which He pleads is truth, and He says He has given it to us, and that Word spoken by Him can never be broken, for it came out from the Father, with whom it is settled in heaven. Oh! believer, thou shalt find His settled Word a rock to rest upon and abide in safety, when earthly resting places fail, for ever.

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

THE manner in which the ordinance of believers' baptism should be administered is so clearly set forth in the New Testament, both by precept and example, that misconception concerning it is difficult to account for. The Greek Church (among others) still observes the scriptural order of performing the rite—though in her communion the candidate is thrice immersed, in the name of the Father, and of the Son, and of the Holy Ghost. The Roman Church has recently been rebuked for, and reminded of, her unwarranted departure in this matter by the said Greek Church. The Church of England, too (in the Rubrics), still orders her ministers to dip the child in the water discreetly and warily—unless the child is weak, and the parents or guardians certify to that effect, in which *exceptional* case it shall suffice to *pour* water upon it. The general disregard of her unabrogated law in this matter by her clergy places that communion in a ridiculous light in the eyes of every consistent and straightforward beholder.

The late Dean Stanley, writing on the Eastern Church, stated that "for at

least four centuries any other form of baptism than immersion was either unknown or regarded—(unless in the case of dangerous illness)—as an exceptional, almost a monstrous case.”

Why, I ask, were the earliest baptisteries—still extant—(namely, those in Italy and Carthage) built large enough for the accommodation of a dozen persons at one time, if anything other than *immersion* was intended and practised?

In Bishop Bloomfield’s Greek Testament (9th Ed., vol. I., p. 466) is the following note on Luke xii. 50: “In baptism *the whole body was immersed under water*; and, in reference to this, our Lord calls His sufferings a baptism, because He was about to be wholly immersed in sorrows.”

The Roman Catholic Tridentine Council (namely, the Council held at Trent) distinctly stated that “*immersion in water was long observed from the earliest times of the Church.*”

WHAT SAITH CALVIN?

John Calvin, speaking on the *mode* of baptism said:—“Whether he who is dyed (baptised) is wholly dipped, and that thrice or once, or whether by water poured upon merely, or sprinkled, matters little; that ought to be free to churches according to the diversity of countries. Howbeit the very word for baptising signifieth to *dip*; and it is certain that the manner of *dipping* was used in the ancient Church.”

Thank you, John Calvin, for your lucid and emphatic instruction in the latter part of above quotation; but as to your personal opinion on the matter expressed in the former part thereof, if it only “matters a little,” yet let us endeavour as far as in us lies to be *quite* correct in the service of Almighty God; for we have some solemn warnings in Scripture of *creatures* who considered some parts of their *Creator’s* instructions of but small moment, the neglect to *precisely* observe which proved to be anything but trivial for them. And further, Master Calvin, what liberty have the churches, forsooth, “according to the diversity of countries,” to change the ordinance of God?

Alas, alas! some considerable time after the change in the subject for baptism, came the accommodation to Western peoples and colder climes, whereby the *mode of performing* the rite was changed—by the perverters—from immersion, to pouring or sprinkling. But, praise the Lord, it hath ever pleased Him to reserve unto Himself faithful men who have not, and to this day do not disregard, but are obedient unto the pattern shown in the Scriptures.

In the next paper I purpose to show that the Baptists are NOT a sect!
Orpington, October, 1896.

“A SAVIOUR STRONG ENOUGH TO SAVE, AND LOVING ENOUGH TO DO SO.”

THE Scriptures are like a mine, full of precious jewels, but it is only when the lamp of truth falls on them, that we discover where the treasures lie. What I found in the blessed Book met my case as though I was the very and only one for it to meet in the whole of this wide world. All Scripture is given for our use; it was in Exodus I found the first clue to what I was seeking—peace for my miserable soul that was nothing but sin throughout. I searched on till I came to this text:—“The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth,” and then all the rest of it came pouring into my soul. First, “God so loved the world that He gave His only begotten Son,” &c.; then, “Behold the Lamb of God,” &c.; then, “The blood of Jesus Christ, His Son, cleanseth us from all sin,” and so the whole blessed truth flowed out before me, and the Word explained its own meaning to me as I searched on; I mean that God seemed to take up His own promises and make one plain by another, just as the Holy Spirit lightened it up. I might have gone on groping for ever in the dark if God had not made true His name to me, and been so merciful and gracious as to lead out of darkness into His

marvellous light, where I could do just what His Holy Spirit told me, "Behold the Lamb of God." I could not help beholding, for it seemed as though I had found just what I wanted, a Saviour strong enough to save me, and loving enough to do so. When we are in the way, such as searching God's Word to learn His will, then we are as it were in the way of meeting the Lord, who is more ready to give than we are to seek.

(Copied *verbatim* from the original, as written by the late Mrs. Pead, and found among her papers after her decease, an account of whose death appears on p. 356.)

GENERAL AND SPECIAL PROVIDENCES ?

To the Editor of the "Earthen Vessel."

DEAR BROTHER,—You know that the way of man is not in himself: it is not in man that walketh to direct his steps (Jer. x. 23). Man is not his own director. Sennacherib may take the cities of Judah to enlarge his kingdom, but let him know that God is directing his steps to chasten Israel. Men's motions are evil, but God directs their steps to fulfil His counsels, even when they crucify His Son. Haman walks to erect a gallows for Mordecai, but God directs his steps for the enlargement of His people. Jehovah's eyes run to and fro, throughout the whole earth, to show Himself strong in His people's interests. He sets His strength against their enemies. Renewed souls walk in ways which are beset with unseen dangers to life, limb, health, and reputation. As they run in the ways of God's commandments, the eyes of the Lord run before them, and His hands set a hedge about them, through which Satan dare not touch them, without permission. His general providences are frequently puzzles, not only to children, but to young men, and fathers, in Christ. Cain's knife finds no barrier in its way to Abel's heart. In this natural religion seems to vanquish evangelical truth. Isaiah is sawn asunder, Herod's sword silences the tongues of John the Baptist and James the Just. The cannibal captures a missionary, and God directs his steps to set him free, by putting a thought into his mind that white man's flesh is not good; or leaves him to follow his appetite, regardless of human comments upon his conduct. An ambitious, lustful King Henry the Eighth may be walking after the desire of his eyes, the lust of the flesh, and the pride of life, when God is directing his steps to break the yoke of Antichrist, and set free the tongues of his ministers. Onesimus walks away from his master, but God directs his steps to Paul, to convert him, in order to give Paul a son, and Philemon a profitable brother, beloved both in the flesh and in the Lord (Phil. 11—16). Ishmael walked to Isaac to mock him, through which God directed his steps to fulfil His promise to Abraham (Gen. xvii. 20). One Knox, whose name was John, broke his leg, said it was for the best, and found that God directed his fall to save his life.

Much more interesting are God's special providences for His redeemed, though often invisible to the carnal eye. These are sometimes wrought by the angel of the covenant of blood, and at others by ministering spirits. God's angel shut the lions' mouths for Daniel, walked in fire with three Hebrew worthies, in Babylon, and angels carry a beggar to Abraham, and to Abraham's Lord. "*My vineyard,*" saith the Lord, "*which is Mine, is before Me.*" *My, Mine, Me.* "*Surely,*" saith He, "*they are My people, that will not lie, so He was their Saviour.*"

Your obedient servant in sympathy,

GEO. FLOWER.

THE LATE MRS. JANE STYLES.

MRS. STYLES, the beloved wife of Mr. W. Jeyes Styles, "crossed the narrow sea," October 8, 1896, aged 48. For some few years past, our departed friend suffered much pain through an infirmity that necessitated surgical treatment, which, though of an extremely severe nature, she was enabled, by God's supporting grace, to bear with fortitude and cheerfulness; not a murmur escaping her lips.

Our departed sister's religion was of a practical character, and her spirituality of mind was patent to all who had the privilege of her acquaintance. In every respect, to use the words of Mr. Charles Hill, of Stoke Ash, "she was a noble woman." Her gentleness made her great.

Some time before her departure she was well aware she could not be long here; nevertheless, being able to move about, she attended to her household duties with her wonted care, attention and precision; always bright and cheerful. One of her favourite hymns was Newton's, "How sweet the name of Jesus sounds," which, with the one at the end of this sketch, she chose to be sung at her funeral, which took place on Monday, October 12, service being held in the Chapel, West Hill, Wandsworth, where a large number of friends assembled, among whom were Messrs. Mitchell, and Nunn (Chadwell-street); Messrs. Box, H. Cooper, and Mrs. Steele (Soho); Messrs. Chilvers, Pickering, Mr., Mrs., and Miss Schwitzer, and Miss Cooper (Keppel-street), Mr., Mrs., and Miss Wild, (Colnbrook); Mr. and Mrs. Benton, and Mr. Flavel (Cambridge); Mr. J. H. Mote, Mr. and Mrs. Granville, and Mr. Harris (Dorset-square), Mr. Grace and numerous others from far and near, to show the last token of respect to one whose amiable disposition and Christian courtesies had won their esteem.

Mr. Albert Steel (by request of the deceased) officiated. At the conclusion of the service in the Chapel, the long cortege wended its way to Putney, where (in a spot of ground chosen by Mrs. Styles herself) her mortal remains were laid to rest. We give the following hymn entire, as it is in neither of the books used by us. It was a very choice hymn in the estimation of our departed sister.

THE sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes:
Dark, dark hath been the midnight,
But day-spring is at hand,
And glory, glory dwelleth
In Immanuel's land.

Oh! Christ, He is the Fountain,
The deep sweet Well of love;
The streams on earth I've tasted,
More deep I'll drink above.
There to an ocean fullness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land.

With mercy and with judgment
My web of time He wove,
And e'en the clouds of sorrow
Were lusted with His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land.

Oh! I am my Beloved's,
And my Beloved's mine;
He brings a poor vile sinner
Into His "house of wine."
I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth
In Immanuel's land.

Mrs. Styles was baptised by her now bereaved husband at High Wycombe before they were married.—JOHN ANDREWS HASLOP.

THE LATE MRS. FIELD.

OF RAUNDS, NORTHANTS.

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

At the advanced age of 84 years our friend, Mrs. Field, departed this life Sept. 1st. Her greatest pleasure while on earth was to entertain God's ministers, who visited the Raunds Baptist cause. For upwards of 60 years she was a member of the Church, and a generous supporter of the cause. Being a person of considerable mental powers, she was gifted in retaining many portions of God's Word, and Watts's hymns. We regret to say that her last two or three months on earth were not her brightest and best. She departed this mortal state in a cloudy chariot, and was interred Sept. 4th, in the grave of her first husband, Mr. Lot Arnsby. Psalm xc. is a graphic description of the last few years of our sister's earthly career.

PASTOR H. E. SADLER.

Raunds.

"IF I MIGHT CHOOSE."

Supplied by MR. F. B. APPELEGATE.

THE following lines were composed by the late Mr. Geo. Stevens, Baptist minister, Blackmore, Essex. He was known to, and baptized with, sister Ruth Chalmers, of Chadwell-street, by the late Mr. Geo. Moyle, at Artillery-street, in the year 1840.

As they express the heart's desires of everyone brought to know Him, whom to know is life eternal, I thought they might suit the readers of the E. V. & G. H., trusting the Lord will grant His blessing to rest upon them:—

If I might choose, my Father dear,
The place to rest my head;
'Twould be on Jesus' bosom soft,
As on a downy bed.

If I might choose, the path I'd walk
Should be where Jesus leads;
My every act, and all my talk
Should just be Him to please.

If I might choose, my sitting place
Should be at Jesus' feet;
There, safe from every rude alarm,
I'd find a sweet retreat.

If I might choose, my best employ
Should be my Saviour's will;
And every hour my aim should be
His pleasure to fulfil.

If I might choose my daily food,
I'd live on Jesus' love;
He is the bread of life to me,
The manna from above.

If I might choose a dwelling-place,
'Twould be near Jesus' side;
I'd never wish to wander far,
But always there abide.

If I might choose companions dear,
Where heart with heart might blend,
Each one should be a saint indeed,
Each one my Saviour's friend.

If I might choose, my care I'd cast
On Him who died for me;
And every anxious thought should rest,
In love, so pure and free.

If I might choose, my heart should be
My Saviour's, His alone;
My love the saints should all embrace,
But He should have the throne.

If I might choose the place to die,
'Twould be my Saviour's arms;
I'd breathe my life out sweetly there,
Delighted with His charms.

If I might choose, in Thy kind hand,
There passive I would lie;
And may I choose? my Father dear,
I wait for Thy reply.

IN MEMORIAM OF A DEPARTED BROTHER.

Adieu, dear brother; whose clear, telling
voice,
Oft made the sinner and the saint rejoice.
The talents God did unto thee impart
Were exercised to cheer the weary heart.
Our glorious Lord thou did exalt most high,
With all thy mortal powers and energy.
Jehovah's sovereign, free, eternal grace,
Caused the rich oil to shine upon thy face.
Thy labours God did bless to all around,
Who heard thee herald forth the joyful
sound.

Kingston Hill, Aug. 11, 1896.

But now thy task is o'er, thy work is done,
The battle fought, the victory is won.
Safe art thou from the power of deadly sin,
Of bitter strife, and noise, the fearful din.
Now dwelling in thy Father's house above,
Among the glorious objects of His love,
We shall not see thy face on earth again,
But hope to meet thee where our Jesus
reigns,
In yonder world before His feet to fall,
And crown Him everlasting Lord of all.

HOPEFUL.

THE PULPIT, THE PRESS, AND THE PEN.

The Gospel Magazine. London: W. H. & L. Collingridge.

This spiritual magazine continues to afford rich food for those whose taste has been rectified to enjoy sound, savoury, experimental food.

The Christian's Pathway; The Friendly Companion. London: F. Kirby, 17, Bouverie-street.

These monthlies contain excellent reading. The last-mentioned is specially adapted for our younger friends.

The Righteous Delivered out of all their Afflictions. London: E. Wilmshurst, Blackheath, S.E. A Sermon, by Mr. W. Botten.

Good old-fashioned theology, with a right Gospel ring.

Brixton Tabernacle Pulpit. "Winning Souls," "How Christ is Won," "God's First Touch," "A Solemn Difference." Being four Sermons by C. Cornwell. One Penny each. London: R. Banks and Son.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

HALF-YEARLY MEETING.

THE pastor and people at Homerton-row did their best to welcome the delegates of the M.A.S.B.C. on Tuesday, Oct. 13th, and their efforts proved very successful. The welcome was hearty, the accommodation good, the provisions for the outer man excellent. Mr. Belcher, Mr. Haines, and other Homerton-row notabilities were early in attendance to hold out the right hand of Christian brotherhood to delegates and their friends. Long before the time for commencing business (2.30), the bottom of the chapel was nearly full. Soon after the time announced for beginning,

Mr. Mitchell, the president, took his official position, and announced hymn 2*—

"How pleased and blest was I
To hear the people cry,

Come, let us seek our God to-day," &c.

This very suitable hymn, from the heart and voice of a hundred and more strong men, went sweetly to the strains of "Ascalon," and a full volume of praise and prayer ascended to

"Heaven's high court above."

The president read the psalm from which the hymn is taken, and brother G. W. Thomas

"Climbed the ladder Jacob saw."

The minutes of the annual meeting being read by brother J. Box, and confirmed, brother Cornwell brought on a motion for the president to sign a petition to her Majesty the Queen, craving her influence to get an Act of Parliament passed for the enfranchisement of leasehold chapel property. The proposition was unanimously adopted by the delegates rising to their feet.

Brother Millwood suggested the adoption of a catechism for use in our Sunday-schools, and other legitimate modes of operation in the interest of the children of our schools during the winter season. The matter is still under consideration.

The election, by ballot, of the president for 1897-8, was then taken, and the lot fell upon brother White, of Woolwich, that of vice-president being brother T. Jones, of New Cross. The other officers for the year were chosen by show of hands, the whole of the preceding officers (all honorary) being re-elected, except brother George Turner (who retires), brother Newman, of Clapham Junction, being chosen in his place as minute secretary.

Telegrams of sympathy were sent to

brother T. Jones, of New Cross, who was prevented from being present through illness, and of condolence to brother W. Jeyes Styles, of Wandsworth, for the great loss he had sustained by the death of his devoted partner in life.

Tea was served in the schoolroom, vestry, and chapel to about two hundred and fifty.

The evening meeting commenced by singing hymn 11,

"Descend from heaven, celestial Dove,
With flames of pure seraphic love
Our ravished breasts inspire."

Brother White (president-elect) read Ephes. iv., and prayer was offered. Hymn 14,

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

having been sung, brethren F. C. Holden and West, of Erith, offered prayer.

A vote of thanks to the pastor, deacons, and ladies, for the kind reception and accommodation given to the delegates, was moved by brother John Hodges, of Chadwell-street, seconded by brother F. T. Newman, and unanimously carried, and then

Brother S. T. Belcher ascended the pulpit and delivered the half-yearly sermon from the words in John xvii. 17. The preacher was in every respect at home in his work.

"Glory to God on high,
Let heaven and earth reply,
Praise ye His name."

was sung, and the president dismissed us with the benediction.—X. Y. Z.

MEMORIAL SERVICES AT MOUNT ZION, CHADWELL-STREET.

ON Lord's-day, Sept. 27, Mr. Edward Mitchell completed the seventh year of his pastorate over this Church, and referred to the fact, both morning and evening, in a spirit of thanksgiving and praise. The usual devotional part of the service being over, Mr. Mitchell announced for his morning text, "For the joy of the Lord is your strength" (Nehemiah viii. 10). As this sermon is in the press and will shortly be published, it is needless to say more than it was a time of joy and rejoicing to many.

In the afternoon the pastor addressed the teachers and children of the Sunday-school, and made some instructive and spiritual remarks on the history and character of David.

At the evening service the Lord's gracious presence was realised. Hymns were sweet, the spirit of prayer and praise hearty and united, and Mr. Mitchell was at liberty in discoursing on some of the things relating to the experience of the aged Christian and

* Hymn-sheet No. 15, issued by Messrs. R. Banks & Son, Raquet-court, Fleet-street, London, E.C.

those who, by God's grace, are seeking after the things of God, and anxious to

— read their title clear
To mansions in the skies."

The day's services proved very helpful to many, especially so to those who are often brought into the place where Newton was when he wrote.

"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?
If I love, why am I thus?
Why this dull and lifeless frame?
Hardly sure can they be worse
Who have never heard His name."

On the Monday evening at the prayer-meeting an unusual number were present, the body of the chapel being well-nigh filled. Mr. Mitchell presided, and commenced the service with the hymn (3, Denham's supplement),

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou dost the anointing Spirit art
Who dost Thy seven-fold gifts impart:
Thy holy unction from above
Is comfort, life, and fire of love."

Under the gracious and mellowing influence of the Holy Spirit, brother Fricker took us to the throne of mercy. The key-note was struck, and God's gracious Spirit hovered over the gathering. Several brethren engaged in prayer, and addresses—short and to the point—were given. Our venerable brother Sawyer spoke like a father in Israel. Brother Hodges took a brief review of the past, and referred to many whom he had known in connection with Mount Zion, who had entered Zion above. Brother F. S. Applegate, in a lucid manner, quoted and expatiated upon several places in the Scripture where the significant number "seven" is referred to. Brother Abbott spoke of his attachment to the truths of the Gospel and his gratitude to God for sending "our beloved pastor" to speak the Word of life. Others said a word or two, and the celebration of the seventh anniversary of pastor E. Mitchell's ministry concluded by singing very heartily,

"Praise God from whom all blessings flow."
—PARNENAS.

CLAPHAM (REHOBOTH, BEDFORDSHIRE).—Harvest thanksgiving services were held on Tuesday, Sept. 22nd, when a goodly number of friends assembled together to show a practical outcome of praise to our covenant God for the bountiful harvest, as also to glean from the ministry of our brother, Mr. John Bush, who was led to the text, Ruth ii. 15, 16. After some preliminary remarks upon the general features connected with the characters, our brother came to the spiritual, and trusted he would be able to drop a few handfuls of corn for some of the Lord's children, like Boaz, who commanded the young men

to let Ruth glean among the sheaves, "and reproach her not, also let fall some of the handfuls of purpose for her?" The preacher stated what a many beautiful sides there were for us to muse over and admire. Boaz is a lively type and figure of our precious Redeemer, and Ruth shows her teachable humility in saying to the servant, "I pray you, let me glean and gather after the reapers." Her hap was to light on a part of this field; and yet no chance-work in the matter, for, in the words of the poet—

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

In the evening our brother Mr. I. R. Wakelin presided; the meeting commenced with the hymn,

"Great the joy when Christians meet!"

After reading a portion of God's Word, and the throne of grace being addressed, he then made a few cheering remarks to the friends upon our improved prosperity and cheerful aspect, and trusted God would bless the work that was going on. Referring to farmers, he said they must be men of knowledge, and sow the right seed; so must God's ministers do likewise. He then called on brother R. E. Sears, who gave some good and sound words on our meeting, and praise to our God for the bountiful harvest. Our brethren T. Carr, J. Bush, and W. Webb followed with seasonable words of profit and goodwill. The meeting closed by our pastor (Wm. Waite) thanking all friends for their presence and sympathy, expressing his thankfulness for what God had done, and hoping for greater things. The collections were of a most encouraging character. Praise the Lord!—JOSEPH.

A GOOD DAY AT DEVIZES, WILTS.

For a good many years past, annual special services have been held at the old Baptist chapel, Devizes, which services have always been well attended, God has honoured the testimony of His servants, and whether two sermons or three have been preached, it has been invariably a day of refreshing to those who love, and contend for, the grand old distinguishing truths of the blessed Gospel; for not only have the truths doctrinally been fearlessly maintained, but God the Holy Spirit has helped His servants to seek out and encourage those who have been "feeling after God if haply they might find Him," and to speak words of comfort to those who on account of the trials of the way have been faint and weary.

It is no wonder, therefore, that many dear saints of God who have in times past congregated in that time-honoured sanctuary, have rejoiced not only that comfort and encouragement were contained in the sacred Scriptures, but that the preachers had discoursed on the

same with warm hearts and with the demonstration of the Spirit and power from on high.

This year was no exception to the rule. The services were fixed for Wednesday, Sept. 23, and although on the Tuesday the rain poured incessantly, the Wednesday was remarkably fine, so that the many friends from distant towns and villages who were waiting for the opportunity were able to take the journey with comfort. The Lord be praised for this His temporal goodness. He teaches his people that all their mercies come from Him. Mr. Gruber preached in the morning, and the Lord was with him, his text being taken from 1 Cor. i. 30. I think we had as good a company present as we have ever had in the morning. Mr. Frost in the afternoon took for his text the latter part of verse 16, 3rd chap. of Joel's prophesy, and preached an excellent sermon to a numerous and attentive audience, meeting the experiences of many a dear tried Christian as he opened up the many ways and places on which the "Lord would be the hope of His people." Tea was provided at the Town Hall, at which 190 paid their sixpence each.

These teas cost us, who are the managers, nothing, as they are always given by members of the Church and congregation.

Mr. Hazelton occupied the pulpit in the evening. His text was Ezek. xli. 7. When I say he preached a most masterly sermon I speak the truth, but only part of the truth, the sermon being characterized by exceeding much love and affection to the weak ones, the tried ones, the bereaved ones of the family of God, as well as to those who are at present ignorant and out of the way. My object is not to set one minister in comparison to another, but to thank a good, gracious and merciful God, for the help vouchsafed to each of His servants who spoke to us words of truth and love. The dear Lord bless them all for their love to His truth, to His people, and for their earnest endeavours to honour Him.

We concluded with "Crown Him Lord of all," and felt desirous so to do.—JAMES A. SMITH.

WOOD GREEN.—Park Ridings Sunday-school celebrated their fourth anniversary on Sunday, Sept. 27, when the pastor, Mr. J. E. Flegg, preached morning and evening. In the afternoon, brother Silvester, of Chadwell-street, addressed the school, and took for his text, "The streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. viii. 5). Our brother had three main points, viz.—The City; Its Inhabitants; The Way to the City. The following Tuesday, a tea was provided for the scholars and adults. The evening meeting, in the

absence of brother Fricker, was presided over by the pastor. After a portion of the Word was read, and prayer by brother Crowhurst, the Secretary rendered his report of the past year's work. It referred to four causes for thankfulness to God—1st. Being preserved from the cold hand of death; 2nd. The inward consciousness that God was working in the hearts of the scholars; 3rd. That all the teachers were members of the Church and loved and taught the doctrines of distinguishing grace; 4th. That our beloved pastor has been restored to health and strength. There has been an increase in the number of scholars and teachers, the present number being 114 scholars and 10 teachers. The average attendances being 72 afternoon, and 34 morning. Pastor E. W. Flegg (Bexley) referred to the great necessity for more Sabbath-school teaching, because of the increasing number of spiritual enemies. He made mention of the pernicious literature and the prevailing Sabbath desecration. Pastor S. T. Belcher based his remarks on "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins. Return unto Me; for I have redeemed thee" (Isa. xlv. 22). The divisions were, 1. Sin—What it is! 2. What it does! 3. What God does with it—"blots it out." During the meeting the chairman said, brother Marsh was unable to be present through illness. Brother Chisnall, who had journeyed from Broadstairs, spoke very helpfully from the words, "He giveth power to the faint, and to them that have no might He increaseth strength." Our brother also had two words for the scholars—"Be watchful," upon which he based some good and useful advice, which we hope was blessed to some young hearts. The pastor closed the meeting by prayer.—P. J. C.

WALTHAMSTOW (ZION).—The 22nd anniversary of the formation of the Church was held on Wednesday, Oct. 7. At the afternoon service, despite the heavy downpour of rain, there was a good attendance. Mr. E. Mitchell gave us an elevating sermon on "the loving-kindness of the Lord." He spoke upon the manifestations of God in His providential dealings with His people; and providing for them a better home; the personal manifestations in our state of unregeneracy, in pardoning our sins; the quality of His lovingkindness—pure, rich, eternal, springing from His eternal breast (we may remark a singular coincidence, in the year 1876 Mr. J. Hazelton preached our anniversary sermon from the same text). The evening meeting was presided over by Mr. E. H. Britton. Mr. Green, from Salem, very sweetly implored the divine blessing. The secretary, Mr. E. Smith, in giving his report,

stated that the pastor, Mr. G. Elnaugh, had been labouring among them since last January with such success that eight had been baptised and ten had been transferred from other Churches; they hope this month to open the baptistery again. God's blessing is manifest on every hand. On the Saturday previous the winter Bible-class commenced their Saturday evening meeting; 40 sat down to tea; addresses were given by the pastor and deacons, and an enjoyable evening spent. The Sunday-school has greatly increased and several have joined the Church. Addresses were given by brethren Kingston, House, Palmer, Nash, Langford, and Mayhew. Mr. Britton closed the happy meeting by prayer. May the peace and unity now existing be enjoyed by the Church till Christ shall come again with all His holy angels. So prays—E. S.

HASLEMERE.—The annual harvest thanksgiving services were held at the Baptist Chapel, Haslemere, on the last Wednesday in September, and was very well attended. Two most excellent sermons were preached by Mr. Bush, of Kingston. The afternoon service commenced with a hymn, reading Psa. civ. and prayer, another hymn, and sermon from Psa. xxxvi. 7, 8. In the evening he read the 5th chapter of Luke, and took his text from the same chapter. In the interval of worship a capital tea was partaken of. The tables were presided over by the following, Mrs. Ayling (Chiddingfold), Mrs. Glover, Mrs. Dobell, Mrs. Voller, Miss Heathes, the Misses Mills, Voller, and Mr. E. Smithers. The children attending the Sunday-school in connection with the chapel were very kindly entertained to tea free. Collections were taken and amounted to the sum of £3 12s. 5d., a portion of which was sent to the Royal County Hospital, Guildford. We trust a profitable time was spent by those present.—**JAMES DOBELL.**

IPSWICH (BETHESDA).—Our harvest home meetings were held this year on Lord's-day, Sept. 20th, and Wednesday following. Mr. W. Dixon preached three sermons on the Sunday—weighty, solemn, and good. We had a nice company to tea on the Wednesday, and considerably enlarged at the evening meeting, when sound, thoughtful addresses were given by brethren Bland, Bardens, Ling, and Leggett, all of whom we esteem very highly for the truth's sake. Our pastor, Mr. Kern, presided, and in his opening remarks referred to his having been amongst us for nineteen years, and felt a pleasure in saying that peace was enjoyed. The Word had been blessed, additions had been made, the school was prosperous, and all appeared to have at heart the interest of

the cause, desiring the blessing of the Lord that maketh rich. Our friends in the choir most cheerfully helped us at all the services, and, when a special meeting is held, are most anxious to do their utmost to make such meeting a success. On the above occasion they sang us two good old-fashioned anthems in addition to the usual service of praise. This was appreciated by all present, and a hearty vote of thanks accorded them at the close. We are satisfied there are those amongst them whose hearts have been opened, like Lydia of old, to receive the Word. Right gladly would we welcome such to follow their Lord, and pray that all, if it is His will, may ere long realize the Saviour to be their true Friend. The first Sunday in this month six friends joined us, receiving the right hand of fellowship, in the name of the Church, by our pastor. We hope it is the commencement of a more copious shower.—**A. E. GARRARD.**

PORTSMOUTH (REHOBOTH).—On Sept. 23 we held the first anniversary of the formation of the Church. At three p.m. a sermon was preached by pastor J. Smith, of Winchester, founded upon the words, "He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound" (Isa. lxi. 1). The Lord graciously helped our brother Smith to open up this portion of His Word to the joy and rejoicing of many of His afflicted, tried, and tempted ones. At the close of this service our outer man, of between forty and fifty, was refreshed by tea, comfortably prepared by our sisters Barnett, Spratt, and Jordan. In the evening a public meeting was held, presided over by Mr. A. N. Calton, of Southampton. A hymn of praise, and the chairman read 1 Pet. i., offering some sweet remarks thereon, to the edification of God's exercised children, and supplicated the throne of grace. Mr. Jordan, the secretary, read the report, and addressed the meeting briefly on St. John xvi. 22. The leading points in the report were as follows: "That, having been kept together during the past year, we desire to give all the glory to God, and to crown Him Lord of all. Though we have no increase in membership, we have peace among ourselves, and an increase in congregation. Signs have followed the declaration of the Word by our brother Cudmore and others. During the year we have removed from Clarendon Hall to more convenient premises on the ground floor at 289A, Lake-road. We had to seat this place with chairs and stools, the making of the latter being done free by our dear brethren C. W. and G. K. Spratt, who also, with W. R. Barnett and F. Reddick, decorated the walls. The friends, here and elsewhere, liberally contributed

towards these objects. The Sunday-school, presided over by our friend G. K. Spratt, now numbers over a hundred, but his efforts and that of the teachers are crippled for want of space. The Church has decided to distribute any truthful books, tracts, and sermons, such as the E.V. & G.H., *Friendly Companions*, &c., and shall be very pleased to receive parcels of the same. We feel sure many may be reached in this way who never hear the truth in its fulness. We are thankful to record an increase of over fifty per cent. on our income account; so that, though our expenses are greater, the dear Lord has inclined His children to cast in more; thus, we are out of debt." After another hymn, Mr. Smith addressed us from the words, "Ye are a peculiar treasure unto Me." First, then, the children of God are rebellious, like to the ancient Israel, yet graciously declared by God to be His peculiar treasure, fore-ordained to be such in the councils of eternity, and though, like the diamond, crusted over with rubbish, yet sought out, cut, polished, and refined, and thus made peculiar treasure, redeemed without money and without price. Mr. Barnett spoke from the words, "Thy Redeemer is strong." Mr. Cudmore closed with an address on "Abide with us, for it is toward evening." The benediction brought a pleasant day to a close. The collections were liberally responded to.

SOUTHWICK. — The anniversary of this cause of truth of long standing was celebrated on Wednesday, Sept. 23, when Mr. Parish, of Abingdon, preached two sermons from Psa. cvii. 10 (afternoon and evening). He enlarged much upon the people spoken of, *i.e.*, the people of the Lord: how they became His—by eternal choice, everlasting love, eternal redemption, and effectual calling; and then went into their predestination to conformity to the image of Christ, and in a clear and masterly manner set forth the way by which His will was accomplished, showing that the pathway of affliction and bonds ran in the lines of His decrees and permissions, by way of correction, all in fatherly love, as the context proved the impossibility of breaking the bonds or getting out of prison ourselves; but, in due time, deliverance was certain from the hand of him who bound His people; concluding with the blessed truth of the final deliverance into the liberty and light of everlasting bliss and glory. Both discourses were highly appreciated by the Church of God. While some of the utterances were full of warning and solemnity, there were others full of encouragement to the afflicted and tried family of God. Tea was provided in the vestry, of which a goodly number partook. Mr. Andrews, pastor of Hilper-

ton, gave out the hymns in the afternoon, and Mr. Porter, of Trowbridge, in the evening. The chapel was well filled in the evening. Friends were present from Trowbridge, Hilperston, &c.—*From our West Wilts Correspondent.*

GLEMSFORD, SUFFOLK. — The friends who meet for the worship of God in Providence Strict Baptist Chapel, Hunt's-hill, held the thirty-seventh anniversary of the erection of this house of prayer on Lord's-day, Sept. 20, 1896, also the eighteenth of the present pastorate. On a review of the past, a united heartfelt desire, constrained by love, prompts us to thank and praise our covenant God for the many mercies and blessings, both in providence and grace, which He has showered down upon us. We can adopt the words, in their full force and meaning, which by inspiration were uttered by David, king of Israel: "Now therefore, our God, we thank Thee, and praise Thy glorious name" (1 Chron. xxix. 13). The Gospel of God was preached on this occasion by our good and well-known brother, Mr. H. D. Mobbs, of Southend, who seemed at home and happy in the work. I stop not to eulogize or compliment the preacher; it is fulsome in my eyes, though much used even among God's family. Brother Mobbs lives on more substantial food than empty compliments.—**ROBERT PAGE, Cavendish.**

RAUNDS.—Our harvest services were held on Sept. 27 and 28, when brother Burgess preached both days. His subjects on the Lord's-day were in harmony with the occasion. On Monday evening our good brother spoke from Psa. xxv. 8-10: "Good and upright is the Lord," &c. We are glad to report that there were good congregations, good sermons, and a good tea provided on the Monday, and excellent collections and donations, which were kindly given as a freewill offering to the pastor—**H. E. SADLER.**

PIMLICO (CARMEL).—Harvest services were held on Sunday, Sept. 27th, and Tuesday, the 29th. Two sermons were delivered by our pastor, J. Kingston, on Sunday, and on Tuesday pastor P. Reynolds was enabled to preach an excellent sermon, accompanied with much earnestness and power. Brother Newman, of Clapham Junction, presided at the public meeting. Suitable addresses were delivered by brethren G. Flower, P. Reynolds, S. Bolton, E. Beecher, and the pastor. "Thou openest Thine hand, and satisfiest the desire of every living thing."—**W. H.**

WOOLWICH (ENON).—The 139th anniversary services were held on Lord's-day, Sept. 27th. The pastor preached in the morning, and Mr. J. Box in the

evening. On the following Tuesday Mr. Mitchell preached in the afternoon. A public meeting was presided over in the evening by Mr. W. Abbott, at which Messrs. Jones, Sears, Box, Mitchell, Pounds, and White gave addresses. Mr. Guy, of Gravesend, prayed. The meetings were spiritual, and much enjoyed. Many friends were present from neighbouring Churches. Collections were liberal, for which we thank the contributors most heartily.—E. SNOW.

CHATHAM (ENON). — HARVEST THANKSGIVING.—It was our happy privilege to join with the dear folk at Enon, and unitedly praise God for the bounties of His providence, on Lord's-day, Sept. 27th, when brother W. Webb preached appropriate discourses from Psa. l. 14, 15 and Isa. ix. 3, the subjects being handled in a very interesting and profitable manner. Continued on the Wednesday following, brother E. Beecher (with whom many happy seasons have been spent in past years) spoke with freedom and savour from Deut. xxvi. 11 to a moderate gathering of friends. A refreshing tea, well served by the sisters, was then partaken of. Pleasant converse led up to the evening service, when brother E. Mitchell gave us a weighty, solemn, and searching discourse for saint and sinner. A pleasing feature was, and is, the attendance of young friends. Our prayer is—

"God bless the aged, who ere long
Will join the bright seraphic throng;
Lord, bless the young, and bring them forth
To tell the precious Saviour's worth;
Oh, give Thy people rest and peace,
And may we see a large increase:
Thus pressing on, through toil and strife,
Till we attain to endless life."

Amen!—C. E.

HADLEIGH, SUFFOLK.—We are pleased to record the fact that the Lord is smiling upon His work here and giving us many tokens of His presence and blessing. On Lord's-day, Sept. 13, our former pastor, Mr. B. J. Northfield, visited us, preaching at our chapel anniversary. Large congregations gathered to all three services, and the Word preached was much enjoyed, and many old friends were delighted to again listen to the voice of our brother in the chapel, where he preached for many years as his first pastorate. On September 23rd harvest thanksgiving services were held, which were the best in every way that we have known for years. Mr. P. Reynolds preached a Christ-exalting sermon in the afternoon to a good congregation. A well-attended tea followed, and in the evening a public meeting was held, when we were highly favoured in listening to good and stirring Gospel addresses from various ministers, and

many were led to exclaim, "It is good to be here." May God revive us and bless us with a large increase in the prayer of—**ONE WHO WAS THERE.**

LOCKWOOD (REHOBOTH).—The annual congregational meetings were held here on Saturday, October 10th, and, notwithstanding the inclement weather, there was a large gathering of friends, the neighbouring causes of Thurlestone and Slaithwaite being well represented. Pastor David Smith, of Bilston, preached in the afternoon from Prov. xxx. 1–9, opening his text in the following order: 1. Agur's humble thoughts about himself; 2. His great thoughts about God; 3. His remarkable prayer. The sermon was listened to with marked attention, which culminated in expressions of approval at the conclusion of the service. The friends afterwards adjourned to the spacious schoolroom to partake of tea provided by the ladies of the congregation. The getting up of teas is a speciality in Yorkshire, of which this one afforded abundant proof. The public meeting which followed was presided over by Mr. Geo. Matthewman, who gave a brief *resumé* of the work carried on during the past year; the financial statement contained a bright and dark side. The old renovation debt had been reduced considerably during the year, but a fresh liability of about £180 would be incurred in rebuilding one of the side walls of the chapel which had given way. This difficulty, the chairman said, would be overcome by a united effort which he encouraged those present to make. The following ministers addressed the meeting—Messrs. Brundish (Manchester), Archer (Lockwood), Booth (Thurlestone), Smith (Bilston). All the speeches were characterized by thoughtfulness, earnestness, and spirituality. The whole tone and spirit of the meetings were thoroughly in harmony with the Gospel, consequently helpful, encouraging, instructive, and enjoyable.

SWANSCOMBE, NEAR GREENHITHE, KENT.—The first harvest thanksgiving services in connection with the movement of acquiring a freehold plot of land were held on Thursday, September 24th, 1896. In the afternoon Mr. Shaw, of Brighton, was helped in preaching the Word to a goodly number gathered from Gravesend and surrounding districts. The Lord's presence was realised, and we felt it good to be there. The indispensable tea followed, to which justice was done. In the evening Mr. Shaw presided, and, after his opening remarks, he made a statement to the effect that, after no little difficulty with the owner of the land (who had said that on no conditions

would he dispose of his land but as leasehold), he had been successful in securing a freehold plot abutting on to the main road of 40 feet frontage and 100 feet deep, for the low sum of £100, and the matter was now in the hands of the lawyer to proceed with the purchase. The goodness of the Lord is manifested by disposing the owner to give way, and the "title" being beyond doubt, there is much cause for thankfulness. The chairman announced the monies received during the day per boxes, cards, and collections as being £21 0s. 8½d., which, together with cash in hand, increased the fund to about £41 toward the £100 wanted. He expected to have £50 in time for the "conveyance," and hoped to secure the remaining £50 in loan. Friends were reminded that as soon as possible the ground would be put in trust in the interest and for the use of the Strict and Particular Baptist denomination, and it was hoped that shortly building would commence. The spot selected is in a central position between Northfleet and Greenhithe, and there not being another place of truth near, there appears to be every prospect, with the blessing of God, of the cause prospering. Facts show that the friends have done much, considering numbers and positions, and there being an undeniable need of a Strict Baptist cause in the district. Kind help from outside towards the project will be thankfully received. Following the chairman's statement, edifying and encouraging addresses were given by brethren S. H. Brown, Pittman, and W. F. Waller. The meeting closed with the doxology, and those present wended their way home, much cheered by the spiritual service.—"SERVITOR."

WALTHAM ABBEY (EBENEZER).—On September 17th harvest thanksgiving services were held, to which we were kindly invited to take a part with our brother Holden and his Elim brethren, this being the tenth year of their autumnal visit to Ebenezer. The weather was very unfavourable, which prevented many coming from a distance. Notwithstanding, there were friends from Chadwell-street, Ponder's-end, &c. Brother Holden preached a good sermon from Ps. civ. 28. A goodly number came to tea, which was well and amply provided in the schoolroom. At the evening meeting the chapel was comfortably filled. Brother G. Youdan, deacon at Elim, occupied the chair in the absence through illness of Mr. G. Baldwin. The chairman read a portion from the Word of God, and called on brother Gibbons to lead us at the throne of grace, after which brother W. Webb gave a kind message from brother G. J. Baldwin, whom he had seen recently.

A telegram of sympathy and brotherly love was sent by the friends to him at Bournemouth, where he is staying for the benefit of his health. The chairman then gave a suitable opening address, after which he called upon brethren G. Lovelock, G. Turner, W. E. Palmer, W. Webb, A. Licence, F. C. Holden, and J. P. Gibbons, all giving short and appropriate addresses on the harvest, the addresses being interspersed with hymns and the collections made for the cause. The chairman closed this very profitable meeting with prayer. The friends at Ebenezer exerted themselves to make all friends comfortable, and in this they succeeded. To our covenant God in Jesus be all the glory.—W. E. P.

FRESSINGFIELD.—Our Sunday-school anniversary was held on July 26th, 1896, when sermons were preached by Mr. White, of Enon, Woolwich, taking for his morning text Sam. xii. 23, 24, teaching us that Samuel was a pleader and a praying man as well, of the good and right way, basing his remarks on the conduct and coming to be followers of Him who was so meek and lowly in the happiness when journeying in that right way, serving Him who is Lord of all. The afternoon text was taken from Gal. vi. 7, 8, teaching us a great lesson to all Sunday-school workers. The evening text was taken from Isa. liv. 13, dwelling upon Zion's children being taught of the Lord, needing the teaching of the Holy Ghost to guide their footsteps aright; they are praying children, taking the lowest place at Jesu's feet. They also are learners and seekers of the great Teacher; God, the Divine Instructor, teaching us to be imitators of Himself, manifests to us His grace as a Teacher in bringing the sons of God to His feet, the result bringing great peace bought with a great price by the shedding of His blood for all. These services were continued on the following Tuesday by singing and recitation by the children, and an encouraging address by Mr. White to Sunday-school teachers. Tea was partaken of by upwards of 150 friends, besides the children and teachers. Collections good. The evening service commenced at 6.30, when we again heard Mr. White blowing the Gospel trumpet, taking his text from 1 John i. 12, sweetly leading us into the green pastures. The services were brought to a close by singing the doxology, adding a hearty Amen. On September 10th harvest thanksgiving services were held in connection with the above, when sermons were preached by Mr. Fairhurst, of Saxlingham. Service commenced by singing, "To praise thy ever bounteous Lord," and, after being led to the throne of grace, we were specially favoured to hear the

preacher dealing with the precious promises as found in Gen. viii. 22. The precious promises, recorded in a special way, have been kept by God down to the present time, showing the cause of the natural man's faith; while earth remains, God's promises hold fast. All mankind act upon this promise, sowing the seed and patiently waiting for the increase. The Word shows special interest in the sowing time in season. God is unchanging; what God sows He will bring it to pass, thus putting in His plough, rooting out all evil from the human heart, showing the springing of the seed to increase to heat where begun, and He will surely carry it on, as certain as His promise stands. Tea was served to upwards of 120 friends, after which the evening service commenced, when we were again privileged to hear Mr. Fairhurst extolling the grand old Gospel taken from Ruth ii. 16, 17—the gleaner. Let us be found in the right field. Gleaners are found in different fields of labour. Some are strangers, and feel themselves deserving the wrath of God: "Thy people shall be my people." Lord, bring the gleaners to Thy feet, humbling them low in the dust; bring them to the right field, Lord. The gracious command to the men is, "Rebuke her not;" the young and tender ones, encourage them. The Lord bring His own in His own time; let the handfuls of purpose fall. Another happy harvest home meeting ended here on earth by singing the doxology, Miss F. Rivett kindly officiating at the harmonium for all these services.—A. CRANE.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—On Wednesday, Oct. 7, our harvest thanksgiving was held, when an excellent sermon was preached in the afternoon by Wm. Lush, of Marden, from 2 Sam. ix. 13. About sixty partook of tea kindly provided by our much-esteemed friends, Mr. and Mrs. Walter. Mr. J. Cattell, of Bessels-green, in the evening gave a very able discourse from 1 Pet. i. 3. Suitable hymns were selected from Stevens' selection. Miss Brown very ably presided at the harmonium. We had good congregations at both services and better collections than usual. The services of the day were much enjoyed. Friends from other Churches cheered us by their presence. Surely we have just cause to praise the Lord for all His benefits. Singing "Abide with me," &c., with the benediction, brought the service to a close.

YATELEY (CRICKET HILL).—The cause of truth at Zoar held their harvest thanksgiving service on September 16th, when brother F. Fells, of Hartley-row, preached two excellent sermons—in the afternoon from 1 Cor. iii. 6, 9,

and evening Matt. xiii. 30. Our brother was at happy liberty on each occasion; it was a feast of fat things to not a few. The weather was unfavourable, yet about forty took tea between the services. The great Husbandman has been pleased to visit His garden and transplant some of His old trees of righteousness into His heavenly garden above, we having laid to rest no less than four dear Christian friends during the past year; but we have to record the glorious fact that He has come again, not to take away but to plant His fear and love in the hearts of some of His young and tender plants, proving His power is still the same to save as it ever was: "Jesus Christ, the same yesterday, to-day, and for ever." May His dear people take fresh courage and go on their way rejoicing in Him who has done so much for them. To His name be all the praise, both now and for evermore. Amen.—H. J. PARKER.

HARVEST THANKSGIVING SERVICES IN NORFOLK.

SAXLINGHAM.

ON September 17th brother J. Muskett, of Great Yarmouth, preached in the afternoon from the words, "Be not deceived: God is not mocked; whatsoever a man sow, the same shall he also reap," &c. It was a good, practical discourse. After tea there was a public meeting, presided over by the pastor, brother Fairhurst, supported by brethren J. Muskett and W. Gill. A pleasing feature was the presentation by brother J. Muskett (on behalf of a friend who has taken a great interest in this cause) of the Holy Scriptures, illustrated and bound in two volumes, to brother Fairhurst, who acknowledged the same in suitable terms. The speeches were short and seasonable, and the financial results helpful. May God grant that spiritual results may likewise accrue. Also at

CLAXTON,

pastor Sapey, who continues to labour here with signs of blessing, welcomed friends from Norwich, Lowestoft, Beccles, Great Yarmouth, and Stowmarket on Tuesday, September 22nd, to a harvest thanksgiving service. Brother W. Gill, of Norwich, preached in the afternoon to an appreciative congregation, and, we trust, with the divine blessing. After tea brother Sapey presided at the public meeting, when brethren Buckenham (Beccles), Bennett (Lowestoft), Muskett (Great Yarmouth), and Gill (Norwich) gave addresses. Brother Saunders, of Stowmarket, was present, but was precluded from speaking owing to indisposition, which we all regretted. May the coming year bring yet further spiritual blessings on brother Sapey's ministry. At

ORFORD HILL, NORWICH,

on Lord's-day, September 20th, our pastor preached special harvest sermons, and on Thursday, the 24th, tea was provided at 6 p.m., after which, at 7.15, the pastor presided at a thanksgiving service, supported by brethren Bennett (Lowestoft), Bullimore (Gildencroft), Dunham (Old Buckenham), Fairhurst (Saxlingham), Muskett (Great Yarmouth), and Sapey (Claxton). The meetings were good, and the financial results were better than last year, for which we desire to thank God and the dear friends. Our prayer is that the Lord will bless us with a revival of true religion and real prosperity in spiritual things.

R. F.

STOKE ASH, SUFFOLK.—Since the resignation of our dear pastor, Mr. C. Hill, the Word has been acceptably preached to us by several ministerial brethren. On two occasions—namely, September 6th and October 4th, we were favoured to listen to his familiar voice, extolling in silvery tones a precious Christ. Harvest thanksgiving services were held on Tuesday, September 22nd. As affliction kept Mr. W. Jeyes Styles away, Mr. E. Marsh, of Stratford, came and preached to us two grand sermons, which were listened to with much joy. We thank God for all the good messages we have heard from dear brethren, but we long for God to send us a pastor after His own heart that the bread of life may be broken to us on week evenings as well as Lord's-days. May He bless us abundantly.—P. BARRELL.

BLAKENHAM, SUFFOLK.—Lord's-day, September 6th, one dear sister was baptized by Mr. E. Haddock. Thank God for the units; may they be multiplied exceedingly. Special services were also held in this chapel on Lord's-day, September 20th. Mr. W. E. Piper preached three instructive sermons. Harvest thanksgiving services were held on Thursday, September 24th. We were so disappointed—Mr. W. J. Styles could not come. Mr. W. H. Lee, of Bow, came—a comparative stranger to many of us, but we soon found he was no stranger to our Master nor to the truths we love. He preached two sermons with power and sweetness that tended to build up and establish many of Zion's pilgrims. We thank God, and take courage. May He bless His own cause and people everywhere.—P. BARRELL.

CLAPHAM JUNCTION (PROVIDENCE).—Harvest thanksgiving services, of a highly successful character, were held on October 6th. Although the weather was most unfavourable, owing to the incessant rain, a very good congregation assembled, which greatly

cheered our dear pastor. The platform had been very tastefully decorated with choice flowers for the occasion. Mr. E. Mitchell preached in the afternoon. A large company partook of the bountiful tea provided. At the evening meeting the chair was taken by Mr. J. Upsdale. Prayer was offered by Mr. Brown, and the chairman made some very appropriate and interesting remarks from the covenant the Lord made with Noah, concerning seed-time and harvest. At the conclusion of his speech he announced that Mr. W. Jeyes Styles was unable to be present owing to the severe illness of his beloved wife, and in a few very kind words moved that a vote of hearty sympathy with him in his overwhelming trouble should be given. This was seconded by our pastor, and carried, and Mr. James Cooper, of West Hill, undertook to convey the message to Mr. Styles. Sympathetic reference was also made to Mr. Belcher, who was prevented from attending owing to a similar cause. Mr. H. T. Chilvers was the first speaker, and based his remarks on the words: "Praise ye the Lord." We should praise the Lord for peace and pardon, for every-day mercies, and for the fact that they are unmerited. Mr. J. W. Humphreys took for his subject the word "Thanksgiving," and spoke very tellingly of spiritual sowing, as well as of spiritual harvest work. Mr. E. White made some interesting comments on "He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame." Mr. H. D. Sandell spoke of the amplitude of God's blessings. Mr. Mitchell referred to the faithfulness of God; and our pastor, Mr. R. E. Sears, heartily thanked all those who, by their presence and help, had made the meeting a success; and the chairman announced what he described as "that inimitable hymn," "All hail the power of Jesus' name!" Prayer by the pastor concluded a very happy meeting. It is with thankfulness we report that God is blessing us as a Church, and we are still looking for greater blessings.—F. W. KEVAN.

RECOGNITION OF
MR. JOHN T. PETERS AS PASTOR
AT WHITTLESEA.

ON Thursday, September 24th, interesting and profitable services were held at Zion Chapel, Whittlesea, in connection with the settlement of Mr. Peters as pastor. Congregations were exceedingly good, the neighbouring Churches represented, and several ministerial brethren being present. All seemed to have met with one accord to praise the Lord for remembering Zion, and to listen attentively to the different parts of the service brought before us on such occasions.

Brother Marsh, of Stratford, presided

at the afternoon service, which commenced at 2.45.

Brother Burgess, of Wellingborough, preached a suitable sermon for the occasion, from 1 Tim. iii. 15. Our brother worked his subject out in the following order:—(I.) The Founder.—“The Father of glory.” He is strictly just, He is perfectly wise, He is very gracious, He is love. (II.) The Foundation.—The foundation is laid in the purpose and pleasure of God; it is the complex person and work of the Lord Jesus Christ: as a foundation it is unchanging. (III.) The Formation.—“This is the work of God the Holy Ghost.” He quickens unto life, He brings into liberty, He instructs, He gives the realization of union to Christ, He preserves, He brings unto obedience. (IV.) Organization.—There was not time for our brother to enter upon this part of the subject.

A hymn having been sung, brother Marsh, in a kind and affectionate manner, asked brother Peters the usual questions, which he answered with much feeling and clearness. [This, with other matter and portrait, will be given as early as possible in the coming year.—J. W. B.]

Brother Nassau, the secretary of the Church, shewed, in a satisfactory manner, how, in providence, brother Peters was brought into their midst, both as a supply and pastor. The members having risen to shew their acceptance of brother Peters as pastor, brother Hopper was asked to join hands with the pastor, when brother Marsh, in a few well-chosen words, sought God's blessing on the union.

A public tea was provided at the close of the service, when a very large number sat down.

The evening service commenced at 6.30, by brother Marsh announcing hymn, “Grace, 'tis a charming sound.” Having read 2 Tim. ii., he called on brother Burgess to offer the recognition prayer.

The next hymn was announced by brother Throssell, of Ramsey, after which brother Marsh proceeded to give the charge to the pastor. He based his remarks on 2 Tim. iv. 2, “Preach the Word.” (I.) The Material.—The Word, the eternal Word, the incarnate Word, the engrafted Word, the published and proclaimed Word, the Word in all its purpose, power, preciousness, productiveness. (II.) Your Mission.—Preach the Word, *i.e.*, to teach, to prove, not to amuse. Do so distinctly, discriminately, dependantly, affectionately, always, for God sent you. Because you cannot help it. It is the people's only food; it is your personal strength. God produces His own purpose. It is the final judge of all. (III.) The Mandate itself.—He has called and constrained you by His grace. Go and preach.

The next hymn was announced by brother Thew, of Great Gidding.

Brother Marsh referred very kindly to the absence of brother Jull, of Cambridge, through illness, who was to have taken the remaining part of the service. (Our sincere prayer to God is that our brother may soon be restored to his sphere of usefulness again.) Brother Northfield, of March, who had consented so to do, was then asked to deliver the charge to the Church. His remarks, which were thoroughly practical, were based upon words found in Deut. i. 3: “Encourage him.” Because he is God's sent servant, prepared for you, placed among you; he is your chosen pastor, he is human, he has a great work before him as a labourer and a steward. Do it by seeking his interest, by your love to one another, by a consistency of conduct, by a concern about the spiritual welfare of others, by an active spirit manifested, by your presence at the means of grace, by contributing to God's cause, by your prayerful sympathy. How to do it. Let the Word of Christ dwell richly in you, by the help of God's grace, in a watchful spirit, with a consciousness of life's brevity.

The pastor having thanked the many friends for their kindness, he gave out a hymn, and sought the Divine blessing on the services thus brought to a close. The doxology was heartily sung, the friends then separating to go to their several abodes.

May God richly bless Zion, Whittlesea, under the ministry of brother Peters, at the same time watering his own soul. So prays, JOHN NORRIS THROSSSELL.

TOLLINGTON-PARK, N. (ZOAR).—Services in connection with the 19th anniversary were held in this chapel on Sunday, Sept. 27, when Mr. T. Baldwin occupied the pulpit morning and evening. On the Wednesday following, Mr. C. Cornwell preached in the afternoon from Isa. lxiii. 7, “I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us,” &c. The public meeting in the evening opened with the hymn, “How pleased and blest was I,” and our esteemed friend Mr. A. Harrington, of Watford, who took the chair, read Psa. iv. and v. Mr. Dickens led us in prayer. Our good deacon, Mr. Thorn, having lately been laid aside, felt it would not be wise to make a lengthy statement, and, therefore Mr. Collard read a short report giving the present position of the Church. After some cheering remarks by our chairman on the report and the experience of God's people, Mr. Baldwin was asked to give an address, and spoke from 2 Cor. iv. 6, “God, who commanded the light to shine out of darkness.” Mr. H. D. Sandell followed, speaking upon “the Stone of Help,” and Mr. J. Othen made

some remarks from "The eternal God is thy refuge," &c. The words of David in Psa. lxxii. 5, "My soul, wait thou only upon God," &c., was the subject of Mr. Peacock. The collection, together with several generous donations, amounted to £14, which cleared off the debt incurred by re-decorating the chapel. A few remarks from Mr. Thorn, and a short address by Mr. J. H. Lynn, followed by the doxology, brought the meeting to a close. Tea was served between the services.—ARTHUR SANDELL.

THE AGED PILGRIMS' CORNER.

WE would remind our friends of the tea and sale of work at the Hornsey Rise Asylum, on Friday, Nov. 6. Tickets for tea 6d. each. Sermon at 6.30 in the Asylum chapel, by Mr. H. Gruber. The lady visitors are anxious to dispose of the surplus stock of the sale of work in July; the proceeds will be devoted to the Benevolent Fund for the sick inmates.

On Thursday, Oct. 1, the secretary preached for the Society in Eden Chapel, Cambridge, and on Oct. 11, at Mount Zion, Chadwell-street. The friends at both places very liberally responded to the appeal made.

The new number of the *Quarterly Record* is full of interesting articles bearing on the Society's work. It is for free circulation, and our friends could not do better than order a few copies from the office.

In view of the Autumn and Winter Season, will our friends kindly aid the Committee in obtaining collections after sermons, and new contributions generally. Special appeals and papers describing the Institution have been prepared, and will be issued in due course, together with collecting cards.

The Annual Meeting of the Brighton Home was held at the Pavilion on Oct. 6th. The room was crowded and the results were most encouraging. Among those present were Messrs. W. Lancelot Holland, J. K. Popham, T. Lawson, W. Harbour, G. Hewitt, T. Green, A. Boulden, J. Hodges and other friends.

PAST AND PASSING EVENTS, &c.
THE Half-yearly meeting of the M.A.S. B.C., at Homerton-row, was quite a success. Among the numerous body of Delegates present, we were all glad to see the face and hear the voice of the venerable C. Wilson, of Hill-street.

Sad.—The Archbishop of Canterbury died suddenly in Hawarden Church, on Sunday morning, Oct. 11, while the priest was saying the "Absolution." From death to burial his body was watched

day and night by "sisters of mercy" and "Priests." With a great number of "consecrated" candles burning the whole time. How sad—every way sad.

Sharnbrook.—Harvest thanksgiving sermons were preached in the old Baptist chapel, September 17, by Mr. Moxon, of Bury. Congregations good. A large number gathered to tea, and the collections were good.

Wandsworth.—The Church of West-hill, Wandsworth, have localised *Cheering Words* under the title of "The Outstretched Hand."

Our Octogenarian brother, Joseph Flory, has just returned from his annual visit to Stow-in-the-Wold and Icomb (where Mr. Townsend has been for 16 years), preaching the Gospel; also at Cheltenham. Our brother gives a favourable report of the causes he has visited.

Leicester.—Mr. Realf has accepted a call to the pastorate of the Strict Baptist Church meeting at Providence Chapel, Newark-street, Leicester, the scene of the labours of the late Wm. Garrard, "The Watchman on the Walls." Mr. Realf commences his ministry there Nov. 1. Address on covers.

Accrington.—Services of a very encouraging nature were held at "Zion," on September 20. Mr. T. Jones, of "Zion," New Cross, preached two sermons. Our correspondent says, "the chapel was full, services much appreciated, collections magnificent (over £20)."

Whitechapel.—At Little Alie-street the waters have again been moved, when two young men from Mr. Archer's Bible-class were baptised; Mr. James Sears offered prayer before his two young friends, G. Hornzee and O. Firmin, were immersed by Mr. McKee.

Sheffield.—Good tidings reach us from "the city of cutlery." An independent observer says, "The infant Church at 'Zion,' Barrack-lane, is growing increasingly, both in numbers and spiritual power. The general appearance was truly delightful. There is a spirit of

Unity in their midst. Souls are saved and saints rejoice in the glorious message of redeeming grace as proclaimed by our brother Taylor, who was the chief mover in commencing this good work in Sheffield."

Catworth.—"We believe the Lord is with us. He comes down like dew upon our souls at times and makes us glad. Mr. Wren and Mr. Tryon preached at our Jubilee services."

Slaiithwaite ("Providence").—On Sunday, Oct. 11, the chapel anniversary ser-

VICES were held. Mr. David Smith, of Bilston, was the appointed preacher. The weather was very unfavourable, snow and rain falling most of the day. This, however, did not interfere much with the success of the gatherings. The congregations were good and the collections a little in excess of last year. The close attention of the hearers indicated interest in the subjects handled by the minister, and anyone musically inclined could not have failed to appreciate the manner in which the praises of the day were conducted under the able leadership of Mr. Ferrier.

A Few Things.—One of the candidates baptised by Mr. Peters at Whittlesea last month was 77. Glad tidings reach us from Hadleigh, Suffolk. Swanscombe, Kent, Bexley Heath, Sheffield, Clapham Junction, Devonshire-road, Greenwich, &c. Pastor J. Kingsford, Jireh Strict Baptist Church, Brisbane, has not yet been able to resume his ministerial work. Pastors E. Marsh and T. Jones have been laid aside; they are better. Mr. W. Jeyes Styles is seeking to recruit health and strength in North Wales. Mr. Charles Wilson is able to get out again. Pastor J. Flegg is again in his pulpit.

Marriages.

BELCHER—PROSSER.—October 6, at Homerton-row Baptist Chapel, by Mr. E. Mitchell, Edith Mary Prosser, to A. J. Belcher, eldest son of pastor S. T. Belcher.

BRADLEY—GRAY.—October 14, at Mount Zion, Chadwell-street, by their pastor, Mr. E. Mitchell, Clara J. Gray to Edward Bradley.

KNIGHTS—WEBB.—October 8, at West Ham-lane Baptist Chapel, by Mr. F. C. Holden, assisted by Mr. Humphreys (pastor), and Mr. W. Webb, uncle of the bride, Lydia Mariah (Lilly), youngest daughter of the late Mr. George Webb, to Arthur John, only son of the late John Thomas Knights, of Stratford.

REED—STANDBROOK.—On Sept. 28, 1896, at Goldsworth-road Chapel, Woking, by Mr. Page (pastor), Mr. Henry John Reed, of Southall, to Lydia Mary, youngest daughter of Mr. Henry Standbrook, "Mayford," Woking.

REYNOLDS—ALLGOOD.—On Saturday, Oct. 10, 1896, at Salem Chapel, Oval, Hackney-road, by Pastor Myerson, Mr. Charles M. Reynolds, of Bow, to Elizabeth Alice, eldest daughter of Mr. H. T. W. Allgood, member of the Church of Christ worshipping at Hope Strict Baptist Chapel, Norton-st., Bethnal-green.

Gone Home.

ELEANOR PEAD, widow of the late Charles Pead, passed away at Laxfield on July 7th, aged 83 years. Her mem-

bership was transferred to Laxfield from Bardwell thirty-six years ago, and her minister there, the late Charles Smith, ever held a warm place in her heart. But she was essentially a Laxfield woman, being a daughter of the late Joseph Garrard, who was closely identified with the Church there, through its vicissitudes during the first part of the present century, and for many years an honoured and beloved deacon, till his translation in 1863. It was under his roof, and his father's before him, that the late John Foreman of blessed memory spent his early years as a poor parish boy, and where his mischievous proclivities drew upon him sundry boxes of the ears, which he was wont to recount in after life, and testify to their being well deserved. Mr. Foreman ever held the Garrard family in affectionate regard; a portrait of himself, "presented to Mr. and Mrs. J. Garrard as a token of his Christian love to them," and "as a testimony of the particular respect in which he holds the name of Garrard," coupled with the hope that it might always remain in the family as long as any member of it remained in Laxfield, now passes, by Mrs. Pead's desire, to the walls of the pastor's study, there to remain permanently, as, with her decease, the family is extinct at Laxfield, though there are beloved members of it in Canada, where the E.V. & G.H. is still welcomed and read. The subject of our notice experienced much trouble in her earlier years, which somewhat abated after her return to Laxfield; but, towards the close of her life, the prevalent agricultural depression deprived her of her small estate, thus trying her faith most sorely. With tears she would tell of her darkened prospects; yet, chiding her unbelieving heart for mistrusting her best Friend, who had never failed her in troubles oft. Nor did He now, for friends were raised as she needed them, and she finished her course in her own loved home, and lacked nothing to the end. Her deep study of the Scriptures, and the grasp of her mind upon them, was testified during the last months of her life, when the mind was often weakened by affliction. Towards the end she would often look upon her poor wasted frame, and repeat portions of 1 Cor. xv., evidently feeling she was passing through the swellings of Jordan. The end came suddenly at last. Her devoted friend, Mrs. Ward, had left her for a few minutes, and was summoned back to find her gone! "Devout men carried her to her burial;" "and made great lamentation," shall we say? Oh, no! but we rather felt thankful that for her to die was gain, and that she had exchanged the infirmities and weariness of earth for the blessedness of those who die in the Lord. Her pastor, Mr. A. J. Ward, improved the solemn event from Matt. xxv. 21.—E. R. G.



PASTOR H. LOCKWOOD, OF CRANSFORD, SUFFOLK.

(See page 360.)

An Endearing Epithet.

BY E. MITCHELL.

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

THE Jews call this book, “The Holy of Holies.” Its inspired title is, “The Song of Songs”—that is, the chiefest or highest of songs; as King of kings means one who is above all other kings. It is a beautiful allegory, abounding with the finest and loveliest poetic imagery. Under the figure of a Bridegroom and bride the love and union of Christ and His Church is most beautifully portrayed. All carnal ideas must be banished, and as it were the shoes taken from off our feet as we approach this holy ground. The marriage ceremony has been performed; the

bridal veil is removed; the Bridegroom gazes on the fair features of His bride, and celebrates her beauties. Our text is the summing up and climax of the description. Special features have been set forth in their beauty, with many glowing comparisons, and now to crown all, the bridegroom exclaims, "Thou art *all* fair, My love: there is *no spot* in thee." Christ is the Speaker, and it is the Church to whom and of whom He speaks.

The words may refer to young converts, just espoused as chaste virgins to Christ, and in all the warmth of their first love. These are very dear to the heavenly Bridegroom, and lovely in His eyes. "Thus saith the Lord, I remember thee, the kindness of thy youth; the love of thine espousals, when thou wentest after Me in the wilderness." We may apply them to individual believers, or the Church at large, at any time. His people are ever fair in the eyes of their loving Lord. They point also to the resurrection morning—that grand wedding day—when the whole Church fully glorified throughout shall enter into the joy of her Lord.

The limit of space imposed on us will prevent us entering into the whole of the text. We just touch one part—the *sweet epithet Christ employs in addressing His people*—and leave the rest for a future article. Christ addresses His Church as, "*My love*," a sweet subject for His people to contemplate.

This mode of address *implies the existence of a special relation*. Christ is love. All creatures share in His general benevolence. Angels live upon His smiles, and enjoy His affection. But the Church is specially His love. To which of the angels said He at any time, "Thou art My love?" A kind, benevolent, and loving man, will love his neighbours generally; his intimate friends and relations will have a larger share in his regard, but his heart's deepest affection is reserved for her whom he claims as his wife. So with our beloved Lord. Wondrous as the fact is, almost past our belief sometimes, His heart's love is fixed upon His people. Set up from everlasting, He has ever been "rejoicing in the habitable part of His earth; and His delights were with the sons of men" from eternity. The Church is His *love*, His chosen bride in whom He rejoices. His own Word declares this special relation. "For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery" (the relation of Adam and Eve typically), "but I speak concerning Christ and the Church."

Christ has proved His love to His Church in many ways. His speech and His acts ever agree. One of this world's statesmen said that, "speech was given us to enable us to conceal our thoughts." He must have taken a high degree in the college of hell, under the tuition of Satan, "the father of lies." Alas, too many thus abuse the great gift of speech. But the words of Jesus are the mirror in which we see His inmost soul reflected. His words of love have been translated into living acts.

He undertook for His bride in eternity. The match was made in the eternal council-chamber. The Father gave, and the Son received His bride at His Father's hand, and became responsible for her. He knew perfectly the depths into which she would fall; He apprehended the price it would cost to recover her, yet He readily undertook the huge

responsibility. Nothing was too great for the love of Jesus to compass. Love delights in opportunities to manifest itself; so, while sin can never be anything but hateful to our holy Lord, yet He rejoiced in the opportunity to display the boundless riches and unalterable character of His love to His Church, afforded by her fall.

Love moved Him to assume our nature. "The Word was made flesh." "Almighty God sighed human breath." This was necessary for our redemption. But may we not also say it was to make the union complete? Love has been defined as "the desire of union." Love desires the closest possible union the case admits of. Our beloved Lord has married our nature in order that the union may be complete. So we are said to be "members of His body, of His flesh, and of His bones." O wondrous love that has brought about this infinite condescension, and accomplished this marvellous union! Love winged His feet. He came not reluctantly as to some disagreeable task, but with all eagerness of spirit. Of old the Church saw Him, and cried out in an ecstasy, "The voice of my Beloved! behold, He cometh leaping upon the mountains, skipping upon the hills!"

Love caused Him to give His life for His Church. "Christ loved the Church, and gave Himself for it." No higher proof of love is possible. "Greater love hath no man than this, that a man lay down his life for his friends." Never was love so tested as His love. The life was not only to be laid down, but under such conditions as never life was laid down before nor since. In its outward aspect, all shame, contumely, and insult were heaped upon Him, and all pain humanity could bear inflicted on Him. But the inner tragedy! who can enter into that? "Made sin!" "made a curse!" who can comprehend the meaning of these things? "The sufferings of His soul were the soul of His sufferings." And can we ever doubt Thy love, Thou adorable Lord? Drive far from us every cruel suspicion, and let Thy love bind our souls for ever fast to Thee!

Jesus' love is not of an undemonstrative order. He has manifested it in His acts, and it finds vent through His lips. "I have loved thee with an everlasting love." "Thou art all fair, My love." "Thou shalt call her name Hephzibah"—My delight is in her. He joys over His people; rejoices in His Church; praises her beauty, and claims her as His own. Blessed Lord, favour us to hear Thy voice, assuring our hearts that Thou lovest us. We have heard it in the days that are past, but we would fain hear it again and again; for there is heaven in the sound, and our weak hearts need assuring time after time. Chase away every doubt and fear from our minds. Grant also that Thy love may win our hearts to Thyself, and bind our souls fast to Thee; for we are, alas, prone to wander from Thee. May Thy love so conquer us that we may render Thee true, loving, and cheerful obedience here below, till Thou shalt bring us where we shall see Thee as Thou art, and praise Thee as we ought.

WHAT would a thousand worlds avail me if, after a momentary enjoyment of them, I must go to hell for ever? What will these profit me, so long as the Lord's wrath burns against me? What will all the pleasures and riches of the world avail me, so long as I am but a condemned person and in danger every hour to be led forth to execution?—*Clarkson.*

OUR PORTRAIT GALLERY.—No. XII.

PASTOR F. LOCKWOOD, OF CRANSFORD, SUFFOLK.

CALL BY GRACE.

I WAS born on April 1st, 1871, at Richmond, in the county of Surrey, but unlike many did not share my parents home very long, for at the age of three, my uncle brought me into Suffolk to live with him. However, when at the age of seven, it was decided I should again live beneath the parental roof, and it is from this time I must date the earliest impressions I had of God as a righteous, holy being, and myself as a sinner dependent on His mercy for forgiveness and salvation. I have to acknowledge the goodness of the Lord in blessing me with godly, praying parents, who were at that time members of Salem Strict Baptist Church, Richmond. I can well remember my dear mother at that time endeavouring to teach me about Jesus and His love, pointing out that sin is hateful to God, but that mercy and peace were to be obtained through the sacrifice made by Jesus, the spotless Son of God. She would often pray with me and my eldest sister, and try to teach us to pray. Let godly parents take encouragement from this, for I am certain that the Lord did bless the efforts put forth in His name, for I can well remember my mind was often greatly exercised about eternity and the future state of my soul, that I was often led to pray for forgiveness, and to desire to realise myself a child of God. Another change took place after living with my parents about a year, I was again brought to live with my uncle, who took charge of me, watched over my interests, and did all that lay in his power to train me up in the ways of God, but as I began to associate with boys at school, etc., my early impressions gradually wore off, and I was found an easy prey to the tempter, and soon learnt to enter into sin and open profanity. Yet I could not always forget my mother's prayers; and often, when a little unwell, my mind was tortured, and I used to try and pray and read the Bible, and promised that I would serve the Lord, but every time health and strength returned, my vows and promises were broken. At length the time came when my uncle apprenticed me to a trade. At first I made a profession of Christianity, having been much impressed by some services held at the Congregational Chapel, where I was made to go; also to the Sunday-school, which I shall ever remember; but my work-mates being chiefly ungodly men, and my Christianity of no very great depth, I was soon led away, and entered more freely into bad company, and so became worse. My thirst for the so-called pleasures of the world increased, and, as far as means would allow, I indulged and sought to satisfy my craving, but in vain. My conduct at this time was a source of great trial to my uncle, who would talk to me and give me sound counsel and advice, but his words seemed to have but little effect, but I am certain I was a subject of his prayers and the prayers of my dear parents as well.

When my apprenticeship was ended, I left for another place of labour, namely, at Sudbourn. Here it was that God stopped me in my mad career. I intended to have more pleasure in the world, and for about a year I went further into sin. At last I learnt that my character was deemed disrespectful, which set me thinking, and wounded my pride. I occasionally went to the Baptist Chapel, and was encouraged to do so by the friends. This proved a means of blessing, for I was often con-

victed of my sins. About this time (1890) I went home to my parents for my holiday, and my dear mother took the opportunity of speaking to me about my soul. I was opposed to the doctrines of grace, especially the doctrine of election. At the close of a long conversation, in which my dear mother could not convince me of the truths she believed and longed to know that I believed, she counselled me to pray to the Lord to open my eyes to behold the truth. Strange to say, about the same time, another brother used the same words, and bid me pray that my eyes should be opened. I was led to do so, and searched God's Holy Word; and after hearing dear aged brother W. Large preach a sermon on the forgiveness of sins, I was so impressed, that after I retired to rest at night I could find none till I got out of bed and bowed my knees at the throne of grace, and sought for the forgiveness I then really felt I needed. The words were then sweetly applied by the Holy Spirit to my soul, "Thy sins, though many, are all forgiven thee." I appealed to the Word of God for an evidence that I was a child of God, and was directed to Rom. viii. 14, "For as many as are led by the Spirit of God they are the sons of God." This the Holy Spirit led me to feel, that by His leadings I had seen myself a lost sinner, and that Christ Jesus was *my* all-sufficient Saviour. I then, for a time, enjoyed much of the Master's presence; received much encouragement from dear friends, especially much help and instruction from my dear brother Horace Raynor, who is now in glory, who took me by the hand, and was used of God for my enlightenment in the doctrines of grace and the ordinances of God's house.

I was soon exercised about believers' baptism, which I saw to be the command of Christ to all His disciples, and willing to be obedient I was baptized at Sudbourn by Mr. Large, October, 1890. I have not at all times seen the sun shining, and often been put to the test, but have proved that my strength is in Him who hath called me by His grace to be His son and child.

CALL TO THE MINISTRY.

When very young I had a great respect for the servants of God who heralded forth the glad news of salvation, and often used to think I should like to be a minister; and when very young I can remember holding a service with my younger brothers and sisters, and trying to preach. After I received my call by grace I was anxious to work for the Master, and by prayer sought to know His will concerning me, and was, I believe, directed to the Sabbath-school to take a class of boys. Often my mind was exercised about preaching, but as I felt my inability and unworthiness for such an important work, I kept it to myself. I was asked, in January, 1891, to give an address at a public meeting. I was pleased with the opportunity, but found it difficult to select a subject, and more so to address the meeting, and after the attempt was so ashamed of myself that I resolved I would never attempt to speak in public again. After some months had passed I was asked to speak again, but refused. I afterwards repented, for it was forced upon me to believe I had lost an opportunity that I ought to have availed myself of. I did not have another opportunity till a year later. I asked the Lord to direct me. I did not know what to do; I wanted to do His will, and feared to bring dishonour on His cause. The Lord appeared for me and helped me, and the Word was blessed, all praise to His name. In the

order of His providence I went to reside at Leiston, and united with the Church at Aldringham; was asked to preach at Aldeburgh. Subsequently, after seeking the Lord's direction by earnest prayer, I preached before the Church one Sunday each month for six months. I was anxious to know the Lord's will, and did not want to run before being sent by Him, and prayed that my mouth might be closed and no opportunities granted to preach. The Church expressed their belief that the Lord had called me to the work and gave me encouragement. I was asked to supply at Cransford, Sudbourn, and occasionally at Aldringham. Since that time (September, 1894) I have been almost constantly engaged on the Lord's-day speaking, to the best of my ability, in the great Master's name. Sometimes have been tempted to give up, and have even resolved to do so, but have been led into the work, I trust, and needful help has been given, and the Lord's blessing manifest.

CALL TO CRANSFORD.

After supplying the pulpit at Cransford a few times, the Church invited me to preach two Sundays each month, the first three months of the year 1895. This led to more invites, when in November I received an unanimous invite to preach six months, with a view to the pastorate. I sought Divine guidance, felt the work would be too much, but the Spirit said go, and, feeling assured it was the Master's voice, consented to do so. Just before the six months expired the Church gave an invite, and asked me to accept the pastorate. I declined, as I did not feel satisfied that God had called me to be a pastor, and asked for another month, and believe it was a time of earnest prayer, both on the part of the Church and myself also. The Church again invited me, each vote being in favour, not one neutral. I had learnt to love the people, and have had the signs of the Master's blessing on the labours put forth, and believing it to be the will of the Lord, accepted the invite. May the Lord keep me humble before Him, and bless His people through the ministry of His Word.

[A brief account of the public recognition of our brother at Cransford will be found on page 285 of our September number for this year.—J. W. B.]

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

THINGS NEW AND OLD.—No. XII.

ALL THINGS NEW.

WE began our papers last January by repeating Solomon's assurance, "There is nothing new under the sun," and now we want to conclude the series with the promise and declaration of a "greater than Solomon," "Behold, I make all things new." We have been thinking and talking about some things that are old and some new ones, and now we wish to come to a world where only new creatures can dwell, and the new song will never grow old, but where all the old things of pain and sorrow, death and tears will have passed away never more to return.

According to His promise, who cannot lie, we look for new heavens and a new earth wherein dwelleth righteousness, and which will shine forth in all its beauty when this world and all within it shall have been

consumed. A world, all goodness and holiness, where there will be no strife or falsehood, no cruelty or oppression, world without end.

Here often "man's inhumanity to man makes countless thousands mourn," here sorrows come, and death divides the dearest friends, "but *there* shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away" (Rev. xxi.). And in this beautiful chapter we have a wonderful description of this altogether new state of things, figurative indeed, but beautifully suggestive and sweet. Much of the description is *negative*, telling us what will not be there, but the absence of those things make the joy and blessedness of that new world where sin shall be no more; and what is said concerning the heavenly city, the metropolis so to speak of the whole, charmingly suggests the thought of unfading beauties, and everlasting bliss.

One statement may seem a little strange, "There was no more sea," or as R.V. has it, "The sea is no more." One of our ministers once wrote:—

"We love the grand old rolling, restless ocean,
We love to stand upon its pebbly shore,
And we have thought how strange, how sad the notion,
In yonder world there shall be sea no more."

And perhaps you, dear reader, if you love the sea as I do, may have thought the same, but the poet in the piece quoted, went on to shew what terrible wonders were connected with the sea, friends severed from each other; storms, privations, shipwrecks, and death; how much there is to tell us "there is sorrow on the sea" in spite of all its healthful breezes, its beauty, and its grandeur. So there will be no more sea, but instead of its stormy billows, there will be a deep, calm, lovely river of water of life, clear as crystal, and in its shining depths no death will ever be found; while on its banks the tree of life shall grow in rich abundance, bearing its ripe fruit all the year round and ever gladdening all the inhabitants of that glorious place. But while for vastness and extent, the new state is called a world, new heavens and earth, yet our attention is fixed chiefly upon one city, the new Jerusalem. Its measurements shew it to be immensely *large*, larger far than the greatest earthly city ever known, and the description of its gates of pearl and golden streets represent it as transcendently *beautiful and enduring*; no gilt and varnish to wear off and become dim and dingy, but precious metals, precious stones, and fadeless beauty everywhere. Man's first dwelling place was a spacious, beautiful *garden*, but this paradise, this park of perfect pleasures, is to be enclosed within walls and gates to give us the thought of perfect security; no tempter shall ever come there to beguile and ensnare, no night shall ever darken that delightful scene, into that fair city nothing defiled or defiling shall ever come.

What is this city, this country, this world of perfect joy? Heaven, you say, and in its full meaning it is so; but this new Jerusalem, we are told, appeared "like a bride in wedding attire," and was the wife of the Lamb, the Lord Jesus Christ.

I cannot exactly explain how the Bride and her dwelling place are one and the same, yet the Bride of Jesus is the general assembly and Church of the Firstborn, the people of God's beloved Son, and this Church of Jesus is the new Jerusalem. God dwells in His people, and they dwell in Him, and if we love the "brethren" of Christ for His sake, we have

already entered into His kingdom, and as the apostle says, speaking of the risen Saviour and those who love Him, "God hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Dear friend, do you know anything about these new things? Has God given you a new heart, are you learning the new song, and are you asking for the renewing grace of the Holy Spirit? O that ere this old year closes many a heart may seek and find these priceless blessings. Lord, grant us Thy grace.

"Let us Thy great salvation know,
And if we meet no more below,
Grant us a happy meeting THERE."

Amen.

CHRIST ALL IN ALL.

BY PASTOR W. KERN, OF IPSWICH.

THE following few thoughts ran through the mind while musing over the words, "Christ is all and in all" (Col. iii. 11). May the blessed Spirit sweetly apply them to the heart of the reader, is our humble prayer. Observe—

I.—*The Person*—Christ, the Son of the living God, the Son of the Father in truth and love, the Father's beloved. He sent Him. He so loved that He gave Him—a priceless gift. The Spirit's beloved: He formed His human nature (Luke i. 35); He filled that nature with Divine influence (John iii. 34); "for God giveth not the Spirit by measure unto Him;" it was on Him and in Him in all its vastness and fulness, without any limitation. He now glorifies Him, reveals Him, unfolds Him, testifies of Him the worth of Him, the want of Him, and the way to Him. Christ said, "He shall glorify Me, for He shall receive of Mine and shall shew it unto you" (John xvi. 14). The elect angels' Christ: they heralded Him; they sang at His birth, "Glory to God in the highest, and on earth peace, goodwill toward men" (Luke ii. 14).

Through all His travels here below, they did his steps attend,
Oft gazed and wondered where, at last, the scene of love would end.

They escorted Him home; they now wait His nod, and do His will perfectly, willingly, and constantly. The glorified spirits' Christ—

He cheers them with eternal smile;
They sing Hosannahs all the while.

He is their light, their joy, their glory and their satisfaction. The sensible sinners' Christ; they say:

Nothing else will satisfy;
Give me Christ or else I die.

II.—*The Position*. Christ is *all*. All that was ever provided, the great covenant provision, all the blessings stored in Him. "It pleased the Father that in Him should all fulness dwell." All that was ever promised; "all the promises in Him are yea and amen;" the promised Seed who was to bruise the serpent's head; and this is the promise that He promised us—even eternal life, and this life is in His Son. All that was ever prophesied: to Him gave all the prophets witness; they all spoke of Him. All that can be ever needed is found in Him alone, for

None but Jesus
Can do helpless sinners good.

All that can ever be realized ; for, having Him, we all possess, wisdom, strength, and righteousness. All that can ever be possessed and enjoyed : He is the portion of His people—unlosable, illimitable, and eternal, and they find His person their delight, His blood their remission, His righteousness their freedom, His name their fragrance, His grace their support, His side their shelter, and His Word “the man of their counsel” by the operations of the blessed Spirit.

III.—*The Place.* Christ is in all. In all our prayers as their channel—“No man can come to the Father but by Me.” He is the only way, and His precious name the only plea—“Whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son,” and then “the path of prayer Himself has trod”—

Dark mountains and the midnight air,
Witnessed the fervour of His prayer.

One of His prayers is, “Father, I will that all they also whom Thou hast given Me be with Me where I am, that they may behold My glory.” In all our praises as their spring, for to Him we owe every blessing above what the fiends have in hell, for

He left His shining throne, embraced the gloomy grave,
And lodged within the arms of death, our guilty souls to save.

“Not unto us, not unto us, but unto Thy name give glory, for Thy mercy and Thy truth’s sake,” O Thou precious Redeemer. In all our mercies as their Author : no Christ, no mercies ; all our providential mercies come to us from Christ, and all our salvation blessings come to us from Him, and we receive and enjoy them by the operation of the blessed Spirit. In all our joys as their source :

A bleeding Saviour seen by faith,
A sense of pard’ning love ;
A hope that triumphs over death,
Gives joys like those above.

These are the joys that satisfy
And sanctify the mind ;
And cause th’ spirit to mount and fly,
And leave the world behind.

Only joys like these can lift us up above the world ; earthly joys do not satisfy, but leave a void, an emptiness behind. In all our souls as their life, the root of it : “Christ in you the hope of glory ;” our spiritual life draws all its supplies from the great stem ; the sap, *i.e.*, the virtue, sustains and renews our life from time to time ; “our life is hid with Christ in God,” so that our life is absolutely secure from all danger, and “when Christ who is our life shall appear, then shall we also appear with Him in glory.” Oh, what a blessed and sweet prospect for a believer in Jesus ! In all our hearts as their Master : as He who rules by His Spirit and grace. In our right minds our language is—

Cast every cursed idol down
That dares to rival Thee.

We pray to feel and realize His grace reigning in us, subduing and keeping under all our iniquities, and causing us to enjoy His love in our hearts, His blood in our conscience, and His salvation in our souls. In all our assemblies as their glory : “a wall of fire round about and the glory in the midst ;” “where two or three are gathered together in My name, there am I in the midst ;” as the centre, as the light, as the beauty, as the chief joy, and, at times, we are favoured to rejoice in

His manifested presence made known to us by the influence of the Holy Spirit; then we feed and lie down, drink of the sacred stream, and our spirits are refreshed, our hopes are lively, and we mount up and hold communion with our God, and exclaim—

If such the sweetness of the stream,
What must the fountain be?

In all our anticipations as their end, in hopes to see His face, midst the celestial throng; He has gone to prepare a place for us; it will be a large place—

All o'er those wide, extended plains,
Shines one eternal day.

It will be a living place, no death; it will be a healthful place, no sickness; it will be a loving place, no jars, no discordant notes; it will be a light place, no night; it will be a lasting place, no parting, no farewell.

“Christ is all and in all.” He is all in all to us; we have none in heaven or earth beside Him; we shall be perfectly “satisfied when we awake in His likeness.” But remember, if He is not all in all to you, dear reader, He is nothing at all.

HE IS ALL, OR HE IS NOTHING.

He is to one altogether lovely; He is to another only a dry root. Which is He to thee, dear reader? Remember, it is only this side of the grave you can find Him as your Saviour. Oh, that the eternal Spirit might move you to seek Him while He is to be found.

DEATH CLOSES THE DAY AND THE DOOR.

We read, “And the door was shut”; it shut some in, it shut some out.

Dear reader, if you die in your sin, it will shut you out for ever; for only blood-washed sinners will pass the pearly gates, and stand before the eternal throne. All others will sink into eternal woe.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

The Father's care.—1 Peter v. 7.

AS we draw near to the close of the year, a few words of meditation upon this subject may not be out of place. We should ever recognize the power by which we have been kept, and the hand which has guided us through the months of the year. Such things will humble us, and that will be well, for all genuine humility leads to exaltation; the humble, lowly and meek are destined to honour. Such a course of action will also teach true submission to the Divine will and government. Hence the wisdom of the exhortation in the verse referred to at the head of this short paper. Here we have AN ENCOURAGING DECLARATION. “He careth for you.” This great truth should have an abiding place in our heart. It means that God, our Father in heaven, has a special care, or anxious thought concerning His children. How well the words of the royal songster will illustrate what we mean. “Like as a father pitieth his children,” etc. (Psa. ciii. 13, 14). If we could but get this wrought as a powerful conviction in our hearts, it would be a governing

principle of our lives, inspiring calm and holy trust in God. May I suggest a few thoughts which may help to engender this trustfulness. Take this thought, a firm belief in the providence of God. Our God is not like the gods of the heathen, who were supposed to be so exalted and distant that they could not condescend to notice the affairs, nor care for the needs of men. Our God condescends to notice the wants and supply the needs of all His creatures. Jesus Christ has for ever settled us upon this point, and put to silence all our doubts upon this subject. God provides for the sparrow, as well as the enthroned king. He has arranged all the vast machinery of the universe to work *together* for the special good of His numerous family. The blending of seasons, and the succession of them prove this. It should not be forgotten that He who thus provides for the birds of the air, and giveth them their meat in due season, says :—

“ Your very hairs are number'd all,
Not one by force or chance can fall,
Without your Father's leave.”

This declaration further implies that there is *a gracious and particular providence over those who are adopted into the one family of God*. He ordereth all things well. There are many things connected with our present life and experience which seem the opposite to this; yet, how can they be when we have the assurance that all things are under the supervision and absolute control of our Father? All His purposes of love shall be accomplished, and He will deliver His chosen. Call to mind His gracious dealing and delivering mercy over ancient Israel. In their case the truth is fully established. He led them forth from bondage, provided for their sustenance through the wilderness journey. He rained down angels' food and gave them water out of the rock. Thus He cared for them. He who called forth His servant to work, fed him by the most unlikely birds. Yes, He who sitteth upon the throne can cause the meal and oil not to diminish, but to supply the prophet and his kind benefactress at Zarephath.

Again, *think of the personal providence of God*. We have most of us read with pleasure and profit, the marvellous interpositions of Divine providence over some of our illustrious predecessors. There are names revered by many, such as Warburton, Gadsby, Kershaw, Wells, Foreman, and many who remain amongst us to-day, who are monuments to a gracious providence. Probably we have many things we could relate which would prove the fact that “He careth for you.” Yes, doors have been opened, and others closed. Bread has come from quarters never dreamt of. “Praise ye the Lord.” There are three books open in which you can read and gain an assurance of this fact, “He careth for you.”

The Book of Nature. Its leaves are full of information. Its pages abound with grand illustrations. In this book day by day sheweth knowledge. The rising sun, the glittering stars, the pale moon, the loud thunder, the silent dewdrops, all unite in declaring “He careth for you.”

The Book of Revelation. This grand old book is full of testimonies which may be used to support the transcendent truth under consideration. Let us gather a few of its golden utterances. “He ordains peace for us.”* He promises to lead His people in a straight and safe path.†

* Isa. xxvi. 12. † Psa. xxvii. 11.

He promises to subdue our iniquities :* and to fight against those who fight against thee :† and has declared, "No weapon formed against thee shall prosper."‡ and assures our safety under all circumstances.§ These are only a very few of the many precious and encouraging words to be found in the Book of God.

The Book of Experience. I need say but little here, for we all have our "logbook," to which each may turn and read for himself. "He careth for you." Kindly note, *you* who feel low, humble and weak ; *you* who are toiling, battling against contrary winds and storms. *You* who are tempted and tried. *You* sons of toil, and men in tribulation. *You* who have anxieties, cares and responsibilities, "He careth for you." Has He not cared for you in the past ?

BAPTISTS—WHAT ABOUT THEM ?

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

BY SAMUEL BANKS.

I NOW proceed to show that the Baptists are not a sect. Examine the word ; and also take note of the only point of view from which I speak. The word we have from the Latin *seco, sectum, TO CUT*. The point of view from which alone I speak is, that there is a sense in which a sect is popularly understood to be a *schism*, a division or separation on a matter (or matters) of dogma ; and in such a sense I should join in considering the originator (or originators) of a sect as being guilty of the sin of instigating a schism.

I look to no one nation of the earth, with its "establishment" or "non-establishments," but I look to Jesus and those whom He called unto Himself, who left all and followed Him : I look to His Apostles, under the inspiration and in the power and authority of the Divine Spirit ; I look to the first Christian Church at Jerusalem, and her sister Churches as portrayed in the New Testament, aye, and to the Churches of Jesus Christ for over 200 years after He led His disciples out as far as Bethany and a cloud received Him out of their sight.

[Suffer a few words in parenthesis ; the Baptists in this country are not, even politically considered, a sect, in the sense in which I am dealing with the term ; they have never come out of, or separated from, the "Church of England," for they were never in her unscriptural communion.]

Some of the principles and practices of other professing Christian churches can be traced to their origin of LATER date than the Apostolic age, and certainly are neither according to Apostolic precept or pattern. Those of the Baptists *cannot* be so traced. The observances of others to which I refer above, compared with our own, are *modern*, and based upon innovations unwarranted by the high authority upon which alone we rely.

To call the Baptists a sect is an inversion of facts !

The Baptists have never dissented or separated themselves from the company of the faithful, or from the great Head of the Church ; though they are, and will ever remain, distinct and aloof from every Politico-Ecclesiastic organisation, with which they have never been (and never will be) identified, and therefore from which it were impossible for them to *cut themselves off* and so become a sect.

"Our fathers' faith, we'll sing of thee,
Dear faith, which still we cherish ;
Nor may their children's children see
That faith decay and perish."

Next month I must appeal to the generosity of our Editor to grant me a little more space to treat of the Validity of Orders and Apostolic Succession.

Orpington, November.

* Micah vii. 19. † Psal. xxv. 1. ‡ Isa. xlv. 17. § Isa. xliii. 2.

THE LATE MR. JOSEPH BUTCHER, OF CHESHAM.

MR. JOSEPH BUTCHER, the banker, died on October 21, 1896. Deceased had been in ill health for a long while past, and the news of his demise will not be received with any great amount of surprise. Mr. Butcher was a partner in the banking firm of Messrs. Thomas Butcher and Sons, of Chesham, Tring, and Aylesbury, but he had not taken an active part in the business for some time past. He was of a very quiet and retiring disposition, and never engaged in public affairs. He, however, took great interest in the Strict Baptist cause at Chesham and other Churches of the same order in the county, and was one of the deacons there. His aid was frequently invoked on behalf of charitable, philanthropic and other movements tending to the moral and spiritual welfare of the inhabitants, and never in vain. The poor, especially, will lose in him a good friend. The deceased leaves a widow and large family to mourn their loss, there being six daughters and two sons, one of the former having only just recently left this country, as a medical missionary to India.

THE FUNERAL.

Amid scenes that fully bore out our testimony to the respect and esteem in which the deceased gentleman was held, the remains of the late Mr. Joseph Butcher, of the Bank, Chesham, were laid in their last earthly resting place at the Cemetery, on Tuesday, October 27. The solemn *cortege* passed along the main street amid tokens of respect, the blinds and shutters of all the principal shops being drawn. Enclosed in a shell with a polished oak coffin, surmounted with brass furniture, the breast-plate bore the simple inscription:—

JOSEPH BUTCHER,
Born November 21, 1835.
Died October 21, 1896.

The remains of the deceased gentleman were borne on a bier—in the old time custom—to the cemetery by the following gentlemen, who were closely connected with him in his relations to the Baptist Chapel in Townfield-yard:—Messrs. D. Hawkins, sen. (deacon), G. Hawkins, David Hawkins, jun., E. Simmons, J. Hayes, E. Belsham, W. Adams, S. Amies, and J. Lane. Following these were the mourning coaches, with the family and friends, and many gentlemen from the neighbouring towns and villages following on foot, while at the graveside we noticed Messrs. W. Miller, Wood (Berkhamsted), Gentle (Southgate), T. Carr (London), &c.

The first portion of the service was conducted in the cemetery chapel, the officiating ministers being Mr. S. K. Bland (formerly pastor of the cause at Chesham), and Mr. L. G. Carter. At the graveside Mr. Bland delivered himself of a touching oration of deceased's qualities. He said he often wished to be more like Mr. Butcher, in consciousness and tenderness and diligent thankfulness, in the tender maintenance of the Spirit of God, and ever watchfulness before the Almighty, in which he was pleased to live. He committed the body to the earth with certain hope of resurrection into eternal life through Jesus Christ. Mr. R. E. Sears (Clapham Junction), also spoke a few words, and thus ended a scene that was as solemn as it was impressive. A number of wreaths were placed on the coffin—"In loving memory from his family, 'Where I am there shall also My servant be,' (John xii. 26) ;" from Mrs. S. G. Jones with sincere sympathy; in remembrance of our dear, kind friend, Mr. Joseph Butcher, with heartfelt sympathy, from Mr. and Mrs. Keysall Gilkes, Hastings; in affectionate remembrance, St. Werston's, Malvern; with Miss A. G. Ford's (Orchard House) deep sympathy. The grave was lined with glazed bricks, while it was hung with evergreens.—*Chesham Advertiser*.

FAITH is not without hope; but hope there may be where there is no faith. Job speaks of the hypocrite's hope,—a hope like the spider's web, which, together with those that rely on it, will be swept down into destruction.—*Clarkson*.

THE PULPIT, THE PRESS, AND THE PEN.

The Life of Francis Corvill. London: E. Wilmshurst, Blackheath, S.E., and 10, Paternoster-square, E.C. Price 1s. 2d., cloth; two copies 2s., leather 2s., post free.

This memoir of "a man of God" is short, sweet and savoury; it will repay perusal.

The Travels of Seek-Truth. An Allegory, by W. T. Andress. London: E. Wilmshurst, Blackheath, S.E. Price, cloth gilt, 2s., post free.

After Bunyan's immortal work. Modern errors and delusions are dealt with and exposed with no mean ability, and in a most interesting manner. We have read it with some pleasure, and, we trust, profit: and we think our experienced readers will find much that is helpful in its pages, while the young will read it with interest. As it is most likely to run into other editions, we venture to point out one or two slight blemishes, which we think it would be well to remove. In page 14, Evangelist is represented as taking the tables of the law from under his mantle, and handing them to "Seek-Truth." Bunyan's Evangelist would not have acted in this way. We acquit the author of all legality, and the purpose for which Evangelist gave the tables—to convince Seek-Truth of his inability to keep the law—is explained farther on. Yet the Evangelist who carries the tables of the law under his mantle ready to hand to enquirers after the way of salvation is not our ideal of "a good minister of Jesus Christ," and certainly is not a lineal descendant of the Evangelist sketched by "the Immortal Dreamer." In page 74, there is also a paragraph which, in our judgment, leaves something to be desired. It occurs in an argument with "Higher-Criticism," and runs thus: "The Word of God alone I want for my rule of life. But you mistake me. It is not the letter of the Word I cleave to, but the spirit of the Word, that is the letter of the Word as interpreted by the Spirit, in other words, the gracious meaning of God in His revealed truth." This appears to make against the *verbal* inspiration of the Scriptures. Our view is that the very *words* of Scripture are inspired. Holy men spake or wrote by the inspiration of the Holy Ghost. Their writings consisted of *words*, and we are prepared to stand by every word. We earnestly seek divine illumination with respect to the true meaning of the words of Scripture, but we cleave to the words

themselves as containing the meaning. If we break the bowl, we shall spill the liquor. "Hold fast the form of sound words," is an apostolic injunction. The only passage we can recall in the Word where letter, as the opposite of spirit, is used of the *Word*, is 2 Cor. iii. 6. It is very evident there that by "letter," the apostle means the law, and by "spirit," the Gospel. To speak of the Gospel as the letter is, in our judgment, without Scripture warrant. We are heartily at one with the author in contending for the necessity of the power of the Word being experienced in the heart, but we cleave to the *verbal* inspiration of the Scriptures. In page 85, we have a near approach to a refined kind of duty-faith. Par. 4 states "that men are required to attend to His (Christ's) gracious declarations," that is, it is their duty to do so. A few lines lower in same par. they are to be warned "that if they refuse to hearken God will require it of them." Then another question is put and answered thus: "Supposing men do hearken and take heed to Emmanuel's words" (that is, do that which God requires from them as above), "will they be saved and live? Assuredly." It is only just to say the author clearly shows men have no power at all to do that which he considers nevertheless to be their duty; but the Holy Ghost must bring them to the Lord. In page 125, two last lines, the author appears to confound the natural body with "the body of sin and death," a mistake frequently made, and the cause of much confusion of thought. "The body of this death" (not sin and death, as often misquoted, and used by our author) under which Paul groaned was not his natural body, but the corruption that infested not only his bodily passions, but every faculty of his soul, called elsewhere the old man, with its deceitful lusts. Paul prayed for the Thessalonians that their "whole spirit and soul and *body* (might) be preserved blameless" (1 Thess. v. 23). He exhorts in Rom. vi. 12, 13, not to allow sin to reign in our mortal bodies, and our members (of the body) to be used as instruments of righteousness. Rom. xii. 1, he beseeches us to present our bodies as living sacrifices, &c. These passages clearly prove that the natural body is not intended by "the body of this death." Page 130, last par., has the same lack of clearness of distinction. "A body of corruption" appears to be used of the natural body, and sin is spoken of

as if only located in the body, whereas it infects the soul as well. We have pointed out these blemishes because the book is in the main so good, and we believe calculated to be of great service. Its right Protestant ring is refreshing, and its author has evidently considerable spiritual insight. We heartily commend it to both old and young. Admirably adapted for the elder scholars in our Sunday-schools.

A Concise Manual of Baptism. By J. Hunt Cooke. London: Baptist Tract and Book Society, 16, Gray's Inn-road, Holborn, W.C. Price 2s.

We have always considered the New Testament the best work on baptism, and remain of that opinion. But this book is exactly what it purports to be. Its plan is simple and well chosen; its execution good; and, we should say, were we not acquainted with the blinding power of prejudice, its conclusions irresistible. Just the book to place in the hands of our young friends, and older ones may profit from a study of its pages. We, however, demur to one part in the opening description of the signification of baptism, page 9, "dyeing with new colour." We think that Dr. Carson has proved that while "bapto" has for its secondary meaning, "to dye," "baptizo," its derivative, used exclusively of the ordinance in the New Testament, is univocal, meaning only "to dip," or "immerse." We apprehend the ordinance signifies to make *white*, but not to *dye* with a new colour. Tertullian's highly coloured language possesses no weight with us in this matter. No such idea can be found in the New Testament.

The Jews' Return. Sermon by C. Cornwell. London: R. Banks and Son, Raquet-court, Fleet-street, E.C. One penny.

In this sermon Mr. Cornwell deals with the notions so prevalent in the Christian world respecting the supposed return of literal Israel to literal Jerusalem. Believing in the views here scripturally presented, we commend and recommend

this sermon to our readers. We think the author has exactly hit the mark when he says this notion "is nothing but the craft of the devil, to draw the minds of good men off from the more refreshing truths of Jesus Christ, and Him crucified."

The Scripture Gift Mission, 84, St. Paul's Churchyard, London, E.C., sends us specimens of its publications. The Four Gospels (separate) and the epistle to the Romans in English. The Gospel of Luke in French. The Gospel of John in Spanish, Portuguese, Modern Greek, and Arabic. These are in paper covers, and illustrated. They also publish the Gospels in English (separate) in cloth gilt, large clear type, beautifully illustrated. These last are very handsome. They are all published for gratuitous distribution. Here is a work that must commend itself to all lovers of the Word. The Mission distributed last year 168,000 copies of illustrated Gospels in various languages. These contain the unadulterated words of life. Tyndale's New Testament under God was one of the most potent factors in effecting the glorious Reformation in our own beloved country. Who will assist the Scripture Gift Mission in its important and salutary work? The Honorary Secretary, Mr. W. Walters, at above address, will gladly receive subscriptions or donations.

Zion's Witness, 2d. monthly. *Surrey Tabernacle Witness*, 1d. monthly. London: R. Banks and Son, Raquet-court, Fleet-street, E.C.

These excellent periodicals contain thoroughly good substantial gospel fare.

The Protestant Woman, monthly. R. Banks and Son. Organ of the Protestant Women's Union.

We welcome every scriptural effort to stem the tide of sacerdotalism that threatens to overwhelm our beloved country.

Despised by Man, Exalted by God. A sermon by A. G. Brown. R. Banks and Son. 1d.

In a natural state we have very dark and indeed dishonourable thoughts of God, and conceive of Him at a distance; but when the heart is awakened, we begin to make Jacob's reflection, "Surely the Lord is in this place, and I knew it not." And when we receive faith we begin to know that this ever-present God is in Christ; that the government of heaven and earth, the dispensations of the kingdom of nature, providence, and grace are in the hands of Jesus; that it is He with whom we have to do, who once suffered agony and death for our redemption, and whose compassion and tenderness are the same now that He reigns over all blessed for ever, as when He conversed amongst men in the days of His humiliation.—*Newton*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RECOGNITION OF MR. W. CHISNALL AT THE OLD BAPTIST CHAPEL, GUILDFORD.

It was noticeable to the inhabitants of Guildford that something unusual was stirring in the town, as a large party of friends from London wended their way through the streets to "the Old Baptist Chapel," on the morning of November 11th, causing some little comment by the townfolk.

John Piggott, Esq., of Bexley, took the chair at 12 noon prompt, on the occasion of Mr. William Chisnall's ordination, and was surrounded by the pastor-elect, several ministerial brethren, and deacons of the Church. A hymn was given out—

"Now begin the heav'nly theme,
Sing aloud in Jesu's name:
Ye who Jesu's kindness prove,
Triumph in redeeming love"—

followed by reading of the Scriptures (1 Tim. ii.), and prayer was offered by Mr. Newman. After the singing of another favourite hymn—

"Our God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our eternal Throne"—

came the chairman's speech. His kind and genial manner, loving and cheering words, will be long remembered.

Pastor R. E. Sears stated "The Nature of a Gospel Church," hymn No. 3 was sung,

"Dear Saviour, may this Church of Thine
Flourish in all Thy ways,
Increase in love, abound in zeal,
And grow in fervent praise,"

and Mr. W. Chisnall gave an account of his call by grace. In the first place, he thanked God for a praying mother, who was present, and went on to say that he was early called to a sense of his sinful and lost condition by the preaching of a sermon by Mr. W. J. Styles in 1874, from the words, "The root of the matter is found in Him." After many months of sorrow and anxiety, he was brought into light and liberty. The hymn,

"O for a heart prepared to sing
To God, my Saviour, and my King,
While with His saints I join to tell
My Jesus hath done all things well,"

and the benediction was announced, which brought the morning service to a close.

Luncheon was provided by the ladies, and warm thanks are tendered them for the kind and courteous way in which they received and waited upon the numerous friends who came from London, Aldershot, Farnham, Margate, Herne Bay, Gravesend, Colchester, Wiltshire, and nearly all the towns and villages around Guildford.

The chair was taken in the afternoon by Walter Abbott, Esq., of London, at three o'clock, and the following hymn was sung:—

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

Reading of the Scriptures by the chairman, and prayer was offered by Mr. White, deacon of Highbury place, London.

The chairman, in his speech, lovingly and prayerfully commended the pastor-elect to the Church, and wished both God-speed. A statement followed by Mr. Billing, who expressed his deep joy and thankfulness that Mr. W. Chisnall had been led to accept the call to the pastorate at Guildford.

The chairman then called on Mr. W. Chisnall to give an account of his call to the ministry and to Guildford.

Mr. W. Chisnall said, although he had been in the habit of giving Sunday-school addresses when he was quite a lad, his first call to speak in the Master's name came from Mr. Dickens, a good brother, then a deacon of Providence Baptist Chapel, Islington-green, who opened his dwelling-house on Sunday afternoons for Gospel mission services. Mr. Chisnall said he gave out his first text with much trepidation, but was, however, well received by the people, and spoke for them many times afterwards. The first chapel he preached in after that was at Bethel, Waltham Abbey, and he has continued his ministrations in various places since then. After giving particulars of his call to Guildford, another hymn was sung:—

"God moves in a mysterious way,
His wonders to perform;
He plants His footstep in the sea,
And rides upon the storm."

The usual questions were then asked as to what Mr. Chisnall believed, and what he intended to preach. Pastor elect and deacon now joined hands, and Mr. J. Bush offered the ordination prayer. Hymn No. 5 was sung:—

"With heavenly power, O Lord, defend
Him whom we now to Thee commend;
His person bless, his soul secure,
And make him to the end endure."

Pastor P. Reynolds, of Highbury-place Baptist Chapel, gave the charge to the pastor. The hymn, "Come Thou fount of every blessing," was sung, and the benediction closed the afternoon service. The friends adjourned to the schoolroom for tea.

IN THE EVENING

the chair was taken by I. C. Johnson, Esq., J.P., of Gravesend. The service commenced with singing, "Kindred in Christ, for His dear sake." After read-

ing the Scriptures and prayer by Mr. P. Pickett, the chairman, although in his eighty-sixth year, gave a vigorous and soul-stirring speech, and was heard with profit by the crowded congregation. After singing hymn No. 7—

"If gazing strangers want to know
What makes me sing of Jesus so:
I love his name, 'tis very dear,
And would His loveliness declare:
A single smile from Jesus given
Will lift a drooping soul to heaven."

Pastor E. Mitchell, of London (formerly pastor here), gave the charge to the Church.

An anthem was given by the friends connected with the chapel, after which the deputation from the London Strict Baptist Ministers' Association, by Mr. J. Mayhew and Mr. G. Flower, thanked Mr. Chisnall for all he had done for the Association for the past two years as hon. secretary, and complimented the Church on having secured him for its pastor. Mr. Chisnall replied, one or two other speeches were made, and the meeting drew to a close.

Never have such crowded, enthusiastic meetings taken place before at the chapel, and it will ever be remembered as a red-letter day in the minds of the people. The collections were splendid, and Mr. Chisnall was well supported by relatives and a wide circle of influential friends. We wish both pastor and people God-speed, and an uninterrupted time of holy peace and joy for many years to come. The parting hymn was sung with deep feeling:—

"God be with you till we meet again,
By His counsel guide, uphold you,
With His sheep securely fold you:
God be with you till we meet again!"

M.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

ON Tuesday, Oct. 20th, 1896, this Association held its 11th annual meeting in Little Alie-street, E., which, as usual, was kindly lent for the occasion by the deacons and Church.

In the afternoon, pastor E. Marsh, of Gurney-road, Stratford, E., preached to a goodly company of friends and members, taking for his text 1 John iv. 17, and in a very masterly manner led us into this grand truth, and from the President downwards, it was with pleasure remarked the savoury utterances were as a refreshing from the presence of the Lord. Immediately after this service, tea was served in the vestries, to which a large company sat down, and which was much enjoyed. At 6.30 the President, pastor R. E. Sears, took the chair. After singing, reading and prayer, and a few introductory words, he called upon the Hon. Sec.,

Brother W. Chisnall, to read his report, which, in concise form, treated of the

Association in its position and need. The year, on the whole, being one which called for the gratitude and thankfulness of every member. We have to record (it went on to say), the sad fact that two of our members had been called home—brethren Cooler and Davies—the former, brother Cooler, so well-known to the Churches, and previous Hon. Sec., late pastor of the Church at Tollington-park, and with touching words, brother Chisnall spoke of his predecessor, and the true feeling of sympathy with Mrs. Cooler, and the loss to the Association and denomination, and commended the bereaved family to our gracious God and Father. The meetings of members had been well maintained; many able papers had been given which led to profitable discussion. The calls for supplies had been more numerous from the Churches, which evidently speaks of the high position the Association is held in by them, and although death and removal from London, and other causes, was answerable for five or six members lost to us, there was a larger roll of members than ever there had been before. The needs of the Association were still great, as so much money was spent in postage and telegrams, and it is confidently hoped that these annual meetings will largely augment the funds; it would also be a great help if some of the Churches who constantly drew its supplies from the Association would give a collection, or vote a small amount of money towards its support.

The Treasurer followed with his financial statement, which shewed we had just paid our way.

The Sick Fund was also maintained, and its use had been gladly felt by our members.

Pastor R. E. Sears then gave a most helpful and cheering speech.

Brother E. Marsh followed, and was again blessedly helped to speak words of counsel and comfort.

Brother J. Everett, Grays, spoke encouragingly from Phil. iii. 9, and

Brother Bond refreshingly led us to Bethel, where Jacob was met with by the Lord of Hosts.

Votes of thanks were ably given to the deacons of the Church at Little Alie-street, for their kindness in lending the chapel, and also to the ladies for the tea so nicely provided: and with good collections, we were able to say, "Eben-ezer." Hitherto the Lord hath helped us. At least, so said and felt—THE SPARED LIFE.

NEW CROSS (ZION).—The 47th anniversary of the Sunday-school was celebrated on Lord's-day, Oct. 18th, when special sermons were preached by pastor Thos. Jones in the morning, and pastor Philip Reynolds (Highbury), in the evening; Mr. W. Stanley Martin giving

an address to the scholars and friends in the afternoon; special hymns being sung at each service. On the 20th over 200 friends sat down to tea in the school-rooms, followed by a public meeting, when the chapel was well filled. In the absence of Mr. J. M. Whittaker, through indisposition, the pastor, Mr. Thos. Jones, presided. Prayer was offered by pastor J. Jarvis (Greenwich), followed by the report, which was read by Mr. W. J. Nash, hon. sec., and was of a very encouraging character. Scholars on the books numbered 381, teachers 32. Over 100 scholars were above 15 years of age; 27 scholars and 29 teachers in Church membership. One teacher and seven scholars baptized during the year. Collections for the Strict Baptist Mission amounted to £12 18s. 10d.; Indian Sunday-school Mission, £2 2s. 6d.; British and Foreign Bible Society, £1 11s. 6d.; Robin Society, £1 10s. Eighteen scholars had been sent to the country for a fortnight each, under the auspices of the Children's Country Homes Fund, towards which £3 10s. had been contributed by friends, and goods to the value of about £8 to the sale at St. Martin's Town Hall, held in July last. Mr. A. Norman, hon. treasurer, read the financial statement, showing a small balance in hand. Interesting addresses were given by pastors Mitchell (Chadwell-street), and E. White (Woolwich), and Messrs. A. E. Brown and James Martin. Collections reached nearly £20.

SURREY TABERNACLE.—On Wednesday, Oct. 21st, the 66th anniversary of the formation of the Church was held in this noble sanctuary, where hundreds have realised, and it was realised then, that it was the place where God's honour dwells. The services were held afternoon and evening, and our loved pastor was helped in the afternoon to speak very blessedly from 2 Cor. v. 20, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." There was a large congregation, and a great company sat down to tea in the large vestry, and it was felt that the Psalmist wrote a precious truth when he penned the words, "Behold, how good and how pleasant it is for brethren to dwell together in unity." The evening meeting was presided over by the pastor, surrounded by his deacons and the ministerial brethren, Cattell, Thomas, Chilvers, Jarvis (of Greenwich), and Bush—and commenced with singing, "Kindred in Christ." Brother T. Green read Psalm cxv., and brother Bush sweetly implored the divine blessing. After the singing of another hymn, Mr. Dolbey in a loving and lively manner addressed the large assemblage, referring to the Lord having formed a people for Himself and this Church being a

part of such people, and then of the mindfulness of the Lord, and His continually blessing us declared, and we declare with him, that "we will mention (and that continually) the loving-kindnesses of the Lord." Brother Cattell then spoke from Prov. x. 22, "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Brother Jarvis then discoursed sweetly from Psalm xxv. 7, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." Brother Thomas followed with good words on Heb. vii. 26, "For such an High Priest became us, who is holy, harmless, undefiled and separate from sinners." And our young brother Chilvers came up with good sound words from Acts xxvii. 23, "Whose I am, and whom I serve." Brother Carr spoke from "There will I meet with the children of Israel," and brother Rundell from the words, "They shall abundantly utter the memory of Thy great goodness" (Psa. cxlv. 7). Our pastor then in a few chosen words noticed the addresses of the brethren, and after singing hymn 685, dismissed the assembly with prayer and benediction. The friends dispersed rejoicing with one another and in our covenant God, that He had again visited Zion, and satisfied the desires of our heart, answered our prayers, blessed our souls, honoured His own truth and filled our lips with praise, so that we could sing as we left the house of God's glory, "Praise the JEHOVAH, for the JEHOVAH is good; sing praises unto His name; for it is pleasant."—G. F. G.

A PLEASANT AND PROFITABLE EVENING AT LEYTON, E.

OCTOBER 29th, at 6 p.m., the friends assembled for tea, nearly 40 being present. The public meeting was held at 7.

The chair was well filled by Mr. W. Rodgers, a resident in Leyton, he gave out hymn 793, "Kindred in Christ," and read a few verses from Luke xxiv., saying a few cheering words from the same, brother Everett leading in prayer. After singing again, the chairman gave a short address, which was helpful; another hymn and brother Everett spoke in his usual earnest and interesting way.

Our young brother Caplin gave a few nice words from our Lord's promise to His disciples, "I will see you again." Brother J. Booth spoke on the words, "Holy men of God spake as they were moved by the Holy Ghost." Brother Gibbens gave a few words on our Saviour's declaration, "Thy Word is truth;" the servant's message, worker's encouragement, saint's experience, the tried and tempted one's comfort. Brother Thrower (our junr. deacon), made a few remarks, thanking the chairman and brethren who had spoken, as well as our

lady friends who had provided the tea gratuitous so that proceeds might be added to our funds, which, with collection, amounted to £2.

Our young people did good service by helping the service of praise during the evening, which was much appreciated.

During the evening, a Bible and copy of Denham's hymns was presented to Mr. C. Finning for his services at the harmonium. It was said by many that it was the most enjoyable meeting we have had at Leyton.—J. P. G.

BLOOMSBURY (KEPPEL-STREET).—The 103rd anniversary was held on Oct. 18 and 20, 1896. We desire to record the goodness of God, who through another year has cared for us as a Church here, and we would raise another memorial stone, and say, "Hitherto hath the Lord helped us." Some of our sisters have entered the promised land during the past year. We regret to say that our beloved brother W. J. Styles, of Wandsworth, was unable to preach, as arranged, on Lord's-day, he being prostrate through grief on account of the somewhat sudden death of Mrs. Styles. May our Master speak peace to the bereaved, is the prayer of those in whose midst our brother and his departed wife laboured some nine years. Our pastor, H. T. Chilvers, preached morning and evening, and addressed the young in the afternoon. On Tuesday, Oct. 20th, Mr. Wren, of Bedford, preached to a good number of friends from Heb. x. 9, 10. After tea the evening meeting was held, our pastor presiding. Bright, spiritual, God-glorifying addresses were given by brethren Mitchell, Wren, Dadswell, Beecher, Reynolds, &c. Collections £18. We thank the many friends who encouraged us by their presence and help. The happy meeting closed with the doxology.—A. P.

BERMONDSEY (LYNTON-ROAD).—On Lord's-day, October 11th, re-opening services were held in this chapel, which had been closed for nearly three weeks for repairs. At 10 o'clock a special prayer-meeting was held, and the pastor, Mr. B. T. Dale, preached at both morning and evening services. On Tuesday, October 13th, services to commemorate the laying of the foundation-stone of the chapel took place. Mr. John Bush preached in the afternoon to a good congregation, and not a few testified to the way in which the Word was received. Tea followed this service, and in the evening a public meeting was held, presided over by Mr. Thos. Green, of the Surrey Tabernacle. The meeting was opened in the usual way, the Divine blessing being sought by Mr. T. King, and then the chairman, in a few well-chosen remarks, referred to the union and communion which exists amongst the saints of God, and referred to Ezra

vii. 20, "And whatsoever more shall be needful for the house of thy God which thou shalt have occasion to bestow, bestow it out of the king's treasure house," remarking that the treasure house consisted of untold blessings. Mr. Dadswell gave a warm-hearted address from Isa. lxxv. 13, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem," and referred very sweetly to the tender love of God. Mr. J. M. Rundell followed with some choice remarks upon Psa. cxv. 12, "The Lord hath been mindful of us: He will bless us," and then Mr. F. C. Gray dwelt for a short time upon 1 Kings vii. 51, "So was ended all the work that King Solomon made for the house of the Lord." Mr. Thomas Knott, one of the deacons, stated that twelve months ago, at the suggestion of his colleague, Mr. A. G. Blackman, who seemed to have a God-given faith that the funds would be forthcoming, a movement was set on foot for the purpose of raising a fund to pay off a long standing debt of £200 on the chapel and repair the building at an estimated cost of £150. He was thankful to say that the debt had been paid some months ago, and the chapel, schoolroom and vestries had all been repaired, but the total cost of the repairs had been £191 15s. The Lord had constrained the hearts of many to contribute, but there was still £90 required, and he hoped and believed that amount would be obtained before the meeting closed. A collection having been made Mr. Arnold Boulden referred to the excellent way in which the repairs had been done, and made a few appropriate remarks from Ezra vii. 29, "Blessed be the Lord God of our fathers which hath put such a thing as this in the king's heart to beautify the house of the Lord which is at Jerusalem," and he then handed in a further cheque for £50 lls., which he had collected towards the fund, to the surprise and delight of all present. Mr. Knott then stated that he hardly knew how to express himself, for he felt quite overcome, seeing that with the amounts received that day he now had all but £3 of the total sum required, and, as there were one or two cards still to come in, he could say that not only the debt but the entire cost of the repairs was paid. Mr. Bush followed, and gave a very touching account of an event which had occurred in his own experience, and which had been brought to mind by the address of Mr. Dadswell, also calling attention to the words in 1 Chron. xxviii. 20, "Be strong and of good courage, and do it, &c." Mr. Dolbey, Mr. Dale, and Mr. Blackman also addressed the meeting, which was brought to a close by the singing of the doxology. Since the meeting a few further sums have been received, and the treasurer has nearly £2 over, after

paying all expenses. Truly the Lord has proved Himself again to be the Hearer and Answerer of prayer, and is able to do abundantly above all that we ask or think, and to Him be all the glory. The repairs have been executed by Mr. Walter Falkner, of New Cross.

STOKE ASH, SUFFOLK.—The 91st anniversary of the above-named place of worship was held on Lord's-day, Oct. 18, and a very happy day it proved to be. Three excellent, instructive, Christ-exalting sermons were preached by Mr. W. Tooke, of Bury-St.-Edmunds. In the morning we had a sweet and blessed discourse upon "Home," what it should be in this world: God the Christian's safe dwelling-place and home, and heaven our home. In the afternoon he pointed us to the perpetuity of Christ and His kingdom. In the evening we were delighted with the way Mr. Tooke instructed our minds while relating a little incident in the life of Ruth (chap. iii. 1)—our great Boaz and the rest He gives to seeking souls was blessedly brought before us. May the Lord add His blessings.—Our *Suffolk Correspondent*.

CROYDON (SALEM).—Our harvest thanksgiving meeting, like many others, was rather thin in attendance on account of the pouring wet day. Our dear brother R. E. Sears came before us in the afternoon with his message, "Fear not, little flock," &c., and a God-glorifying, soul-encouraging message it proved to be. A social and happy tea followed. By the evening meeting our beloved chairman and every speaker came, notwithstanding the wet. After singing, brother Valler was helped in prayer. The pastor then gave a hearty welcome and short address, and we soon found our president had not come without his message. We have never heard more interesting and telling utterances of truth from his lips, and the meeting was conducted throughout in his usual able manner, gaining the entire approval of all. Brother Dadswell was most excellent on the words, "He is faithful Who hath promised," he being helped to speak so fervently and feelingly as to make the deaf to hear and profit thereby. Brother C. W. Clark was very sweet on the seed sown and fruit produced by the dear Saviour by His spotless life and atoning death. Brother Crook was good on "This Man receiveth sinners," &c. Brother Sears was choice indeed on "Thou crownest the year." Brother Copeland gave a most suitable closing address; his kind friend also paid us his usual visit, and greatly helped the collections, as also our beloved chairman. The usual votes of thanks. "All hail the power," &c., and

the benediction brought a happy and profitable meeting to a close. To God alone be all the praise.—J. C.

CATWORTH, HUNTS.—On Wednesday, Oct. 28, the jubilee of the Baptist Chapel was celebrated. Exactly fifty years that day the chapel was opened for the worship of God. Mr. John Foreman and Mr. George Murrell preached on that occasion. One friend present on Wednesday (Mrs. G. Norman) took great interest in the building of the chapel, and had a lively recollection of the opening services. Many of our ministers, both in town and country, have preached in the chapel, and enjoyed the company and hospitality of its deacons—Mr. John Barnard and his son, Mr. James Barnard. Before the railway was brought into the neighbourhood, Mr. John Barnard would meet the supplies at Huntingdon and convey them back again on the Monday. One of his chief aims was to promote the welfare of the Church and people who worshipped in the chapel. At his translation his mantle fell upon his son, Mr. J. Barnard, and still rests on him, he having a willing colleague in our brother Mr. C. G. Acres. Messrs. John and James Barnard (father and son) have been the deacons of the church nearly the whole of the fifty years. Another son is Mr. W. Barnard, the deacon of New-street, St. Neots. The services were of a very encouraging nature, friends from surrounding towns and villages gathering with us. In the afternoon Mr. Tryon, of Stamford, preached a very earnest and thoughtful discourse from Hos. xii. 5, after which a good company took tea. At the evening meeting Mr. Whiteman, Kimbolton, read Psa. cxlv. Mr. J. Barnard very feelingly and acceptably sought the Lord's blessing. The pastor read a short account of the forming of the Church in the year 1834 and its subsequent history. Mr. J. W. Wren, Bedford, gave a very forcible and appropriate address, Mr. Tryon following with a few pointed and weighty words. Collections and donations amounted to £6. We thank God and take courage.—S. BURKITT, St. Neots.

TEDDINGTON (EBENEZER).—We were favoured to hold our first anniversary on Nov. 10, and through the good hand of our God we experienced a good day. A fair muster of friends assembled in the afternoon to hear our esteemed friend, pastor E. Mitchell, who delivered a savoury discourse, so that some of us had our cups running over. Tea was provided and supplied to about fifty. Our dear brother, pastor R. Mutimer, was with us in the evening, though not altogether well. However, he was in

high spirits, and had a good congregation. We were favoured with a solemn, pointed discourse upon Psa. lxxxix. 15, which was much appreciated. Our brother feels a real interest in the young cause of truth here, and most willingly does what he can to help us forward in the work. "He shall in no wise lose his reward." We have to thank our kind lady friends for their services in regard to the tea and the general interest they take in the cause, and to those who visited us from other Churches. But, above all, we thank our covenant God and Father for the way in which He has helped us during the past year, whereby we are stimulated to go forward.—A. H. WRIGHT.

FARNHAM, SURREY.—Harvest thanksgiving services were held on Wednesday, Oct. 28th, when Mr. Chisnall, of Guildford, preached two appropriate sermons. The afternoon text was Heb. xiii. 5, "Be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee." We, as a small section of the Church of Christ, can testify to the truthfulness of the promise; the discourse was of a very encouraging nature. The evening sermon was founded on John vi. 35, "I am the Bread of Life." The preacher spoke of God's universal providence over His creatures in giving food unto man and beast; then admirably showed the peculiar care which the dear Lord exercises over His people in providing and dispensing those divine benefits whereby our spiritual life is maintained. The services, both afternoon and evening, were well-attended, and we are much encouraged thereby. Over sixty friends partook of tea, and we were much cheered by the presence of several friends from Guildford, &c. Indeed, the congregations exceeded our anticipations, and we gratefully record this, for we pleaded most earnestly that it might be a day of much blessing to us. The declining of the cause here has been a great trial to us; but we trust the Lord is reviving us. The brethren supplying the pulpit on Lord's days are glad to report a marked improvement. To His name be all the praise.—A. CRISP.

HACKNEY-ROAD (SHALOM, THE OVAL).—The 38th anniversary of our pastor, Mr. H. Myerson, was commemorated on Sept. 15th, when our much esteemed brother, F. C. Holden, preached a Christ-exalting sermon in the afternoon, from Prov. xviii. 24: "There is a Friend that sticketh closer than a brother." Our dear brother as he proceeded, grew warm with divine unction, and the Word was blessed to many. A good number sat down to tea, after which the evening meeting was presided over by our dear brother H. D. Mobbs, open-

ing with hymn 949, "Come Thou Fount of every blessing." The chairman read Psa. cxvi. Brother Holden spoke upon 1 John iii. 1, 2, dwelling upon the certainty of His appearing, when the beloved sons will be like Him. Brother R. E. Sears spoke from the words, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Brother R. Burbridge spoke from Song of Solomon iv. 15, "A fountain of gardens, a well of living waters and streams from Lebanon," after which brother S. Banks spoke of the goodness of God to us. Although feeble in ourselves yet are we enabled to do all things through Christ who strengthens us. Like the disciples who had been toiling all night and caught nothing, yet when the Master bid them cast the net on the right side what great results. After hymn 591, "On the wings of faith uprising," our brother Elsey said we had been singing of a glorious inheritance, but asked, shall each one present be a partaker of these great blessings? He spoke of the many promises in God's Word, and every child of God wants the whole of them, and shall in the Lord's time realize them. If God has sealed one promise to me, it is a foretaste of all the rest, for all are linked one in another. Brother W. Webb spoke from "I shall be satisfied when I awake in Thy likeness." This happy meeting was then brought to a close by singing heartily the doxology.—D. L.

RECOGNITION OF MR. C. HEWITT AS PASTOR OF "EDEN," PONDER'S END.

THROUGH the gracious approbation and sweetly-manifested presence of Jehovah-Jesus, memorable and refreshing services were celebrated on Wednesday, September 30th, in connection with the settlement of brother C. Hewitt as the first pastor of this Church, which was formed five years ago by the late honoured and beloved William Winters. The meetings commenced at 3 by brother Holden, who presided, announcing hymn 764 (Denham's)—

"Shepherd of Israel, Thou dost keep
With constant care Thy humble sheep:
By Thee interior pastors rise
To feed our souls, and bless our eyes."

and reading of 1 Tim. iii. Brother Lovelock led the friends in earnest and appropriate supplication for the Divine blessing.

The chairman, after a brief and suitable address of congratulation, called upon the pastor-elect to state some of the dealings of God with his soul when called by sovereign grace to Jesus.

Brother Hewitt gave a lucid and succinct resume of the providential and spiritual leadings of the Lord, which resulted in his conversion in the days of

his youth under the ministry of a Mr. Jenkinson, a Baptist minister, in his own native town of Oakham.

In compliance with the desire of brother Holden, our brother then recited the way in which the great Shepherd led him to speak of His love, first in the Sabbath-school, then in the villages surrounding his native town, and of the steps that he was led to take in order to enter the Gospel ministry. Succeeding this recital he gave an explicit and brief outline of the glorious doctrines of saving truth that he purposed in the strength of God to declare.

Brother Nash, one of the deacons, then read a clear and comprehensive statement of those circumstances, marked and significant, which induced the Church to fix their choice on the pastor, who had with a few others originated the cause, and had laboured with his brethren from the commencement.

The right hand of fellowship in the name of the Church was given by brother Nash to the pastor.

Brother Holden, then, while their hands were linked together, made some touching allusions to the duties and obligations of pastor and people, concluding his remarks by a few supplicatory words to the Lord that the union formed might prove lasting, happy, and mutually beneficial.

Here followed an affectionate and faithful charge to the pastor, replete with wise counsel and experience in words weighty and impressive. A few sentences of prayer terminated the precious services of the afternoon.

About seventy friends then partook of the social cup of tea.

At 6.30 brother G. Turner, deacon at Elim, Limehouse, took possession of the chair. After a hymn and reading of the Word, brother W. E. Palmer poured forth his soul in earnest prayer for the Divine blessing. The presiding brother then delivered a brief address of loving sympathy and congratulation.

Brother Bowles next proceeded to address the Church in his usual racy and sagacious way, tendering to the members much valuable advice, illustrated by many instructive and forcible passages from the words of Joseph, "See that ye fall not out by the way" (Gen. xlv. 24).

Brother T. House succeeded brother Bowles with a warm-hearted and encouraging speech.

The newly-elected pastor then detailed in a few impressive words the Lord's goodness and faithfulness to the cause spiritually, providentially, and financially.

Brother Holden again gave vent to his heartfelt sympathy with pastor and people, wishing them every blessing.

Brother Alfrey also followed with a

few remarks upon the character of a Gospel Church.

The series of happy and harmonious meetings were then brought to a close by singing and prayer. The collections realised £6 3s. 6d.

The chapel property has recently been placed in trust to our denomination, and the remaining £100 mortgage debt has been discharged by a loan (free of interest) kindly advanced by the Metropolitan Association of Strict Baptists.

The congregations during the day were exceedingly encouraging, friends from Limehouse, Wilton-square, Waltham Abbey, Walthamstow, Tottenham, and other Churches being present.

AN INTERESTED OBSERVER.

BRIGHTON (EBENEZER, RICHMOND-STREET).—The first meeting of our Young People's Society, was held on Wednesday evening, Oct. 21st. A good start was made, 55 being present; upwards of 20 members taking part. From the opening prayer to the reading of an extract from Bunyan's "Pilgrim's Progress," about "Hopeful," everything had reference to the subject of the evening, which was "Hope." Scripture was read and hymns announced. Scriptural illustrations on hope were given; its emblems and its objects were both detailed; pathetic spiritual anecdotes were told; the chief features of natural and supernatural hope were set forth; hope was treated in acrostic form; choice extracts and three tasty original essayettes were read; a three minutes' address was given; family mottoes of various peers of England, Scotland, and Ireland, were rehearsed; and a dish-hull of proverbs was served up. Our hope is in the Lord that much good will result from the endeavours of the members already enrolled, and of those who are being enrolled. Our cry is, "Father glorify Thy name."—A. GRAY, Sec.

STREATHAM (PROVIDENCE, HAMBRO'-ROAD).—On Sept. 1st anniversary services were held, and a goodly number gathered to bear our friend and brother Mr. Bush preach. He took for his text Psa. lxxiii. 23, 24, and divided his subject thus: (1) Divine regard; (2) divine help; (3) divine guidance; (4) divine reception. The preacher was in high key, and we were enabled to say in holy confidence, with the psalmist, "Thou compassed my path." Tea was served to about sixty persons. The evening service commenced at 6.30, presided over by our old friend Mr. C. Lambourne, and sound Gospel addresses were delivered by brethren Lambourne, Cope-land, Parnell, and Bush. It was a most enjoyable evening, and a day long to be remembered. Collections, £10 12s. 3d. Also, on Tuesday evening, Sept. 22nd, we as a Church met together to wish

our brother F. Mayne good-bye. The Lord sent Him among us, and the same Almighty hand that guided him here has led him elsewhere; it was a time of much feeling, and the members and congregation presented him with a handsome marble timepiece as a little expression of our Christian love and gratitude. The writer made the presentation, and our brother Mayne gave the Church a suitable charge from the words, "I commend you to God and the power of His grace." Our brother Mayne had been a friend and a pillar in the Church here. May the Lord send more of his stamp, is the humble desire of the writer.—Yours in Gospel bonds, C. RUSSELL.

LEWISHAM (COLLEGE-PARK).—The sixth anniversary of the pastorate of Mr. J. Crook was observed on Lord's-day, Oct. 11th, when two sermons were preached by our pastor. Subject, morning, Rom. v. 20; evening, Prov. xiv. 34. These services were continued on the following Thursday, Oct. 15th. In the afternoon Mr. Cornwell, of Brixton, was enabled to preach a truthful and experimental sermon from Isa. xliii. 10. After a social tea, a public meeting was held, the chair being taken by Mr. J. Bush, of Kingston. A hymn was sung, and the chairman read Exod. xxxiii., making some savoury remarks from ver. 14: "My presence shall go with thee," &c. He then called on a brother to engage in prayer. Sound spiritual addresses from ministerial brethren Cornwell, Bootle, Flegg, Cullingford, and the pastor, followed. Collections amounted to £8 8s. 2d., which was afterwards made up to £10 by a kind friend. "Praise God from whom all blessings flow."—W. L. SCULTHORPE.

FINCHLEY (CHURCH-END).—A meeting of the members of the Church was held on Thursday, Nov. 5th, at which it was decided that, our Lord helping them, the Church should be continued. The meeting was opened with prayer by brother Hyde and pastor G. W. Thomas, of Watford. Mr. Thomas then made a statement as to the finance, &c., and the arrangements for the supplying of the pulpit for the coming year; also that Mr. Wileman, of St. Albans, would conduct a Bible-class every Tuesday evening at 7.30; that Mrs. Howe would be treasurer and Mr. Samuel Howe secretary. It was also decided that the building should be regarded as a mission station affiliated with the Church at Watford Tabernacle, the whole of the members of the Church being in perfect accord. We do hope that all Strict Baptists in the neighbourhood will rally and help, and that, in our Lord's time, there may be a flourishing cause at Finchley. Meanwhile, for twelve

months the effort will be made. May our Lord bless you and your dear wife. So prays—Yours in Him, GEORGE W. THOMAS.

LIMEHOUSE (ELIM).—The thirteenth anniversary of the opening of the above chapel took place on Thursday, Oct. 29th, and a very happy day was experienced. Mr. E. Mitchell preached in the afternoon from Rom. viii. 34, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." There is always much sweet matter to a child of God in these precious words on the face of them, but our brother Mitchell opened them up so ably and so clearly that they appeared astonishingly full of grand truth, and of consolation and encouragement even to the weakest believer. Our hearts rejoiced, and the savour of that sermon will not soon pass away. There was a good congregation, and ninety-five stayed to tea. The evening meeting commenced at 6.30, and the chapel was well filled. Mr. F. Lee, son of the late beloved Mr. James Lee, of Forest-gate, ably presided. Mr. A. Pounds, of Bexley, led us in earnest prayer, and sweet spiritual addresses were delivered by Mr. W. H. Lee, of Bow, from the words, "All Mine are Thine and Thine are Mine;" Mr. J. Rundell, of the Surrey Tabernacle, from "For Thou, Lord, hast made me glad through Thy work;" Mr. W. Palmer, in place of Mr. Gray, of the Surrey Tabernacle (who, we were sorry to hear, was too ill to be present), from "He will keep the feet of His saints;" Mr. Parnell, of Stepney, from "His mercy endureth for ever;" and Mr. Marsh, of Stratford, from "We will remember Thy love." The collections, by the liberality of the chairman, friends present and friends absent, and special donations by the ladies, amounted to over £20. An unanimous vote of thanks was given to the chairman, "Lord, dismiss us with Thy blessing," was heartily sung, Mr. W. Webb offered prayer, and this cheering meeting was closed with the benediction.—GEO. TURNER.

KINGSTON (PROVIDENCE).—The Sunday-school anniversary services were held on Wednesday, Oct. 14, 1896, when a goodly gathering of friends partook of tea in the schoolroom at 5.30. The evening meeting commenced at 6.30, when we were cheered with the presence of a good number of friends and scholars. Our esteemed president, Mr. Bush, occupied the chair, and opened the meeting with some encouraging remarks from Mark xvi. 20: "The Lord working with them." The superintendent's report was very cheering.

being 184 scholars on the roll, with an average attendance of 146. It has been a year of exceptional blessing, two teachers and one Bible-class scholar (who has since become an assistant infant teacher) having put on Christ by baptism; our staff of teachers numbering 13—nine sisters, four brothers, all members of our Church. Mr. Welman took as the basis of his remarks, "Christian Service," from three stand-points, as being from Christ, for Christ, and with Christ, the motive power being love, and spoke of the need of teachers for successful service being possessed by Christ. Mr. Wakelin gave an interesting speech from the word "Thou." Services were continued on the following Sunday, when Mr. Bush preached in the morning from 1 Sam. iii. 9: "Speak, Lord, Thy servant heareth," using it as a prayer for children, a seeking sinner, earnest believers, and teachers. In the afternoon a service was held in the chapel, when Mr. Bush addressed the scholars and friends from the words, "Life, light, love." The evening's discourse was from Gen. xviii. 15, 16. It was a day of hearty service, the Master's presence and blessing being realized by many. Good congregations and good collections, amounting to £7 11s., for which we heartily thank our friends, bless God, and take courage.

LEE (DACRE-PARK).—Sunday-school anniversary services were conducted on Lord's day, October 18. Pastor C. Guy preached morning and evening, and addresses were given in the afternoon by S. Hollett (superintendent), and pastors J. H. Lynn and C. Guy. The services were continued on the 22nd, when tea was provided, followed by a public meeting, presided over by J. Piggott, Esq., and addresses by brethren J. Box, R. E. Sears, I. R. Wakelin, and J. H. Lynn. Brother Cutmore engaged in prayer. The secretary, C. Wilson Sears, read the annual report, shewing there are 120 children in the school, an increase of 22; teachers 11, increase 1. A Pure Literature Society had been started. The school had been thoroughly renovated. A quarterly meeting had been commenced, presided over by the pastor. Pastor's Bible-class very successful. Band of Hope had 179 members, increase of 75. International Bible Reading Association had 110 members. Collections £5 10s. Attendance satisfactory. Special hymns by the children.

BIRKENHEAD.—The opening service connected with the Church and congregation entering into possession of their new place of worship, viz.—Park-grove Particular Baptist Chapel, Whetstone-lane, took place on the evening of July 30th, when Mr. Chandler, of Southport, preached an able sermon from 1

Tim. i. 15. Several friends from Liverpool, Southport, Pemberton, and Preston, were present on the occasion, and showed a very friendly interest in and for the prosperity of the cause of truth here, as was manifest by the amount collected after the sermon, viz., £27 7s. 6d. For eight years and nine months the little company met in an upper room in Market-street, and many prayers were offered that it might please the Lord to enlarge them in His own time; which He has abundantly answered to His glory and their comfort and joy. The testimony of one of your old correspondents, Mr. Casse, sen., "a brother beloved," who met with us during the time he resided in the neighbourhood as given in the EARTHEN VESSEL for April 1895, was appreciated by one who has for the past nine years seen ministerially "mercies of the God of heaven," and who desires therefore to say with a feeling heart,

"Yet have been upheld till now;
Who could hold me up but Thou?"

—GEO. ALEXANDER.

MENDLESHAM GREEN. — Many readers of E. V. & G. H. will be interested in reading an account from the little Church here. We are still holding on, as we are held up by a faithful God. We are still looking to "the hills whence cometh our help." We are constantly being reminded that He is the only Refuge for weary and heavy-laden ones. But how utterly helpless we feel even to flee to Him, and have to cry with the Psalmist, "Lead me to the Rock that is higher than I." When we are thus led by the Spirit, it is then we can joyfully sing:—

"Oh, Jesus is a Rock in a weary land.
A Shelter in the time of storm."

On Sept. 13th, in the morning, our pastor preached an excellent sermon from Psalm lxxii. 16. In the afternoon Mr. Margerum, of Forest Gate (who was on a visit to some friends here), preached from Sol. Song i. 9. In the evening he preached again from 2 Cor. ii. 14, also on the following Wednesday evening he preached from Rev. iv. 11. These were sermons full of comfort and food for the tried children of God. The creature was set forth in his true state, as helpless and utterly undone. And a precious Jesus was lifted high as the Saviour and Helper of poor, lost, and ruined souls. We heartily thank our dear brother for his kindness to us, and pray that he may be spared many years to declare the glad tidings with a certain sound, and be enabled to lead the flock into the green pastures of Gospel truth. On Sept. 20th, our anniversary services were held, when Mr. A. Baker, of Needingworth, came and preached three excellent sermons; his texts were, Isa. lxix. 12, 1 Peter i. 3, Heb. xii. 2. These were not sermons

full of high language fit only for tall critics, but they were sweetly simple. Yes, food for the sheep, the finest of the wheat for the hungry, tired child of God. There was so much experience in them, that the tried ones could feel a sweet union of soul with the speaker, and praised God for bringing His servants through the fires, that they may glorify Him, and be the means of encouraging His tried ones here; thus following in the steps of Him of whom it is said, "The common people heard Him gladly." On the following Monday we had a tea and public meeting, when addresses were given by Messrs. Hazleton, S. Haddock, Potter and A. Baker; our pastor, Mr. Dickerson, presiding. The attendance at all the meetings were very good. This last meeting was to acknowledge God's great goodness to us in sending another harvest. These very encouraging and interesting services were brought to a close by singing,

"All hail the power of Jesu's name."

Wishing you every blessing in your good work of sending the good news abroad by means of your well laden VESSEL, I am, sir, yours for Christ's sake—L. SCARFE.

OUR AUSTRALIAN COLUMN.

PORT ADELAIDE, S.A.

THE anniversary services of the Particular Baptist Church were held on Sunday, Aug. 23, 1896. The morning service was taken by our esteemed brother Mr. J. Abbott, now in his 82nd year, and he preached a sweet and profitable sermon, taking for his subject, "The glorious high throne." In the afternoon our dear brother Retchford preached an excellent sermon on the blessedness of the people of God. In the evening our pastor, J. W. Bamber, took for his text Rev. xix. 12, "On His head are many crowns," and he was led to show, first, the royal crown, as "King of kings;" second, the victor's crown, as "the mighty Conqueror"; third, the priestly crown, as "the great High Priest;" fourth, the bridegroom's crown, reigning over His Church. The service was much enjoyed by a large congregation.

The services were continued on the following Tuesday evening by a tea and public meeting, and a large number of friends sat down and partook of the good things provided by the sisters. After tea we prepared for the public meeting, when our pastor took the chair. Both meetings were well attended.

Our pastor, in his address, testified to the goodness of our covenant-keeping God during the past almost twenty years that it has been his lot to labour amongst us. For a number of years we held our meetings in the Oddfellows' Hall; but, by the blessing of God, we

have been enabled to build a nice little church, which was opened free of debt now nearly three years ago. Our pastor, in his remarks, also stated that the Lord had been pleased to bless the preached Word; also to the solemn fact that the Lord had been pleased to take to Himself two of the members during the year, and that another dear aged sister was then on the verge of Jordan (she is now landed safely home); he also referred to the absence of our secretary through the death of his dear mother, who was one of the Lord's dear blood-bought ones, and was now in the presence of her Saviour, at rest. He was glad to see quite a number of young friends there, and he hoped that the Lord would be pleased to call them by His grace, and that they might fill the places of the loved ones who were called home. Good and cheering addresses were given by our brothers Retchford and Fletcher.

May the Lord continue to bless us as a Church and also individually; may we be made to realize more and more that He is our Shepherd, and that we are His sheep; may we grow in grace, and be enabled to show to those around us that we have been with Jesus and learned of Him; and when our time on earth is done, may we be privileged to join the everlasting song, and crown Him Lord of all. Amen.—E. CLARK, Secretary.

SYDNEY.

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

DEAR SIR,—In looking over some back numbers of your E.V. (which I have bound in volumes since 1871), I find that communications from these far-off colonies are courted; and, seeing by the August number you have designated an "Australian Column," I therefore feel constrained to send you a few lines in reference to the establishing of our little cause at the Oddfellows' Temple, which has supplied a long-felt want, viz., a second cause of the Strict and Particular Baptist faith and order in Sydney.

A goodly number, some on account of distance and other reasons, could not attend the only church of our faith and order in Sydney, were without a home, and had to go hither and thither, generally to be disappointed. And when I tell you that amongst us are some who have been either members, or sat under the ministration of Mr. Jas. Wells, J. Pells, T. Stringer, T. Poock, G. Wyard, sen., and others, you may be sure that a "yea and nay" Gospel would not be satisfying to our hungry souls. What was to be done? was the important question. After several meetings, and much prayer for guidance, it was determined "that we form ourselves into a Church." Our dear brother, pastor Bamber, of Port Adelaide, pro-

mised to come over for a month to minister to us, and unite us as a part of that one Church of our blessed Redeemer. To do this he had to travel over two thousand miles. The next question was, who was to minister to us after formation? none of ourselves being competent to undertake that important position. After much prayer, we were favoured to hear that a dear brother in the Lord was returning to Sydney. He was known occasionally to speak in the name of the Lord. His name is A. R. Fremlin, son of a late Baptist minister at Foot's Cray, Kent. We interviewed him, and requested him to supply us for two Lord's-days. His heart and sympathies were with us, but, feeling his own weakness and inability, he feared to undertake four services successively; but, trusting in the dear Lord to assist and supply him with matter suitable for the people, he agreed to our request, and on

LORD'S DAY, JUNE 17, 1894,

our first service was held. Our dear brother's first text was, "Is there anything too hard for the Lord?" (very appropriate). He was wonderfully helped, and that discourse is well remembered with astonishment by many of us, and we were led to see that it was not "too hard for the dear Lord" even to raise up one to proclaim His Gospel where we were not looking for it.

Brother Bamber ministered to us faithfully through July, and on Lord's-day, the 22nd, twelve baptized believers joined hands, and were formed into a Church, fully realizing the importance of that step, and that the great Head of the Church was present. By the blessing of God we have been sustained until now, feeling ourselves justified in the step we had taken, and that the dear Lord had sent our brother Fremlin amongst us. We again approached him, humbly requesting that he would continue his ministrations with us. After mature consideration, he promised that, so long as the dear Lord gave him a message to deliver to us, he would stay; but when that source failed, then he must give up. Blessed be His holy name, that has not happened yet. He has not left him empty, even for one service, but evidently has a great work for him to do.

On July 19th and 21st last we held our second anniversary, when the treasurer announced that all liabilities had been met, our finances being good; and during these two years, besides the regular expenses, we had paid for a very good organ and a portable baptistry. The secretary's report was very cheering and hopeful. During the same time thirty had been added to the Church membership, fifteen by baptism and fifteen by testimony, making our total

forty-two. From this number we had to deduct three, thus leaving thirty-nine on the books to date. One of those lost by death was our late brother Mr. B. T. Grice, who for some years acted as your agent for the E.V., but who is now with the redeemed in glory. We have several others whom we are expecting to make application shortly, who are seals to our dear brother's ministry. Surely, Mr. Editor, we have abundant cause for gratitude, and ought we not to make it known for the joy of our fellow-believers, and the praise of Him who has done so much for us? We have a few readers of your E.V., copies of which are received monthly through a friend in London,

FREDK. MUDIE,

Senior Deacon and Treasurer.

"Omega," Arcadia-road, Toxteth-park,
Glebe Point, Sydney, Sept. 21, 1896.

THE AGED PILGRIMS' CORNER.

The special meetings at Hornsey Rise Asylum, on Nov. 6, were largely attended, and the results most encouraging. The sale of work by the lady visitors yielded substantial benefit to the Benevolent Fund for the sick and infirm inmates.

* *

The Asylum Chapel was crowded in the evening, when Mr. H. Gruber preached an excellent sermon from Isa. lxi. 2, 3. The aged inmates had tea with the visitors, no charge being made to them; and this happy mingling was not one of the least pleasing of the incidents of a day fraught with blessing.

* *

On Nov. 3 the inmates of the Brighton Home, with the out-pensioners in the town and neighbourhood, had tea in the Home. Nearly forty persons were present. Mr. Green, of the Surrey Tabernacle, presided, and addresses were given by Messrs. Hodges and Maydwell, and the secretary of the parent society.

* *

On Nov. 11, a public meeting in aid of the Society was held at Winchester, addressed by the secretary. A flourishing auxiliary exists in this city, and a home for local pensioners is managed by the local committee.

* *

The decease of Mrs. Brown, the esteemed Wardeness of the Camberwell Asylum, has deprived the committee of a faithful helper.

* *

1,406 pensioners are now on the books, and more than £10,500 are expended in pensions alone. Who will help by becoming new subscribers?

PAST AND PASSING EVENTS, &c.

Fulham—Brother B. Woodrow says, "Our Ebenezer, Lillie-road, was overcrowded with people last Lord's-day evening (Nov. 1)." This is very cheering indeed. May it long continue.

The Christian World says:—"A couple recently kept their seventy-fifth wedding day at Newbiggen, and led off a dance." It would have been more cheering if it had been recorded they led a Primitive Methodist Prayer-meeting.

It is predicted that the coming winter will be the severest known for 75 years. We trust, if it is so, the Lord may move the hearts of those who have to think of the poor and needy. We have more applications for help than we can reply to already.

Watford.—You will be pleased to hear that the work here is being greatly blessed by our Lord. I had the pleasure of baptising five young men from my Bible-class, and the mother of two of them, and received eight into the Church on the first Lord's-day; this makes 28 who have joined the Church this year.

Leyton.—We desire, by the help of the Lord, to carry on the cause here. We have had supplies since June. Our good brother Gibbens kindly takes the week-night services, which are cheering and soul-comforting. Brother Stanley Caplin, from Homerton-row, has consented to supply the

First three months in 1897. May the Lord bless our young brother and his message—we feel hopeful. Oct. 29, we had a special service; a good company gathered at tea-time and the chapel was well filled in the evening, when addresses were given by brethren Everett, Caplin, Booth, Gibbens, and others. We were cheered and helped on.

Blakenham, Suffolk.—In this world all things must have a beginning—God excepted—the first marriage ever solemnised in the neat little chapel at Blakenham, took place on Saturday, Oct. 31st, between Henry Frederick Moore, deacon of and secretary to this little Church, and Mary Ann (P.) Barrell, member of the Stoke Ash Church. The bride was given away by Mr. J. Rush, deacon of Stoke Ash. A number of friends of the happy couple were present to witness the ceremony and wish them "God-speed."

Hilperton.—The chapel here was well filled on the occasion of the wedding between Miss Hitchcock, of Hewood, Dorset, and pastor John Andrews, on Nov. 11. Several useful presents were made by the bride's friends from a dis-

tance, and the friends at Hilperton chapel presented the bridegroom (their pastor) with an easy chair. Mr. Linsey, senior deacon, gave the bride away. The service was admirably conducted by Mr. Raddon, who commenced by announcing the hymn beginning "God moves in a mysterious way," and concluded with 375, Gadsby's.

Clare.—Pastor A. B. Tettmar will terminate his pastorate at Clare, Suffolk, the last Lord's-day in the present year.

Marriages.

ANDREWS—HITCHCOCK.—Nov. 11, at Hilperton Baptist Chapel, by Mr. Raddon, of Bath, Belinda Hitchcock to pastor John Andrews.

BAYLIFFE—BAYLEY.—Oct. 21, at Zoar, Cricket-hill, Yateley, by pastor F. Fells, of Hartley-row, Edith Bayley, of Finchampstead, Berks, to George Bayliffe, of Yateley.

ELEY—RIDGEON.—Oct. 22, at Zion, New Cross, by the pastor, Mr. T. Jones, Miss Elizabeth Ridgeon to Mr. George Eley.

MOORE—BARRELL.—Oct. 31, at Blakenham, Suffolk, by pastor R. E. Sears, of London, assisted by pastor H. M. Winch (brother-in-law of the bride), Mary Ann Barrell (P. Barrell), of Wickham Skeith and Stoke Ash, to Henry Frederick Moore, of Claydon and Blakenham.

Gone Home.

THOMAS REEVES.—The Church at Lynton-road, Bermondsey, has sustained a severe loss by the death of the above, who for ten years occupied the post of deacon, in which capacity he served the cause of God faithfully and well. It was in the Sunday-school at Old Unicorn Yard Chapel that he first became concerned about eternal things, under the direction of the Eternal Spirit, through an address given by the superintendent from the words, "The soul that sinneth it shall die." For a considerable time he was tossed about, going from one place to another, hoping to find peace; and at length the Lord broke in upon his heart, and applied the words, "My grace is sufficient for thee," with power, causing him to fall on his knees and bless and praise the Lord. He continued to attend Unicorn Yard Chapel, where, under the ministry of the late Mr. C. W. Banks, he was much blessed, and joined the Church, continuing his membership until Mr. Banks left. Afterwards he became a member of New Church-street Chapel, and subsequently joined Lynton-road. For some months before his death he was ailing, and, although his end came unexpected at last, it was manifest for a long while that he was

nearing the end of his journey. He, however, struggled on to fulfil his duties as deacon, and on the last Lord's-day in October he made repeated efforts to get ready to go to chapel, but was too weak to attend. On the following Tuesday he was seen by one of his fellow-deacons, who in conversation quoted Paul's words in 2 Tim. ii. 1, 2: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day;" whereupon his face brightened up with a happy smile, and he said with feeling, "Ah, I am persuaded of that." Two days after he told another member of the Church that he had no fear of death, and on the following Saturday his happy spirit took its flight, to be for ever with the Lord. He was a man of few words, but his quiet, consistent life spoke to the fact that he was a real follower of Christ. The doctrines of the Gospel were known and loved by him, and he was not afraid to stand up for the truth which had been made precious to his soul. His loss is much felt, and his memory will long be cherished by his fellow-members and colleagues at Lynton-road.

MIRIAM STEELE AND SARAH SCHWEITZER.—Again has the Master sent His angel of death to gather home a shock of corn fully ripe, making three within the last six months, one of whom was Francis Sears, whose removal was recorded in a previous number of this magazine; and on July 13th we were called to part with our dear sister Miriam Steele, in her 88th year, who had been a constant attendant at Keppel-street from infancy, and stood an honourable member for a good number of years. On September 18th our dear sister Sarah Schweitzer peacefully fell asleep in Jesus in her 70th year, after weeks of intense suffering. She also was a constant attendant for many years and an honourable member for eleven. Though often racked with pain in her body, not a murmur escaped her lips—so calm, so submissive!—the language of her heart ever being, "Even so, Father, for so it seemed good in Thy sight." The writer has spent many blessed seasons at her bedside, for her conversation was so savoury and Christ-like, and the grace of God seemed to shine in her countenance. She loved to have hymns repeated to her, but the reading and study of the Word was most precious. A dear husband is left behind to mourn her loss, but he is awaiting the summons to call him home, where he will meet his Lord and the dear one gone before. Three dear children are also left motherless, who are members with us. Truly they have lost a dear mother, one that ever sought their spiritual and temporal welfare. May the Lord sanctify this loss to

each of them, also to the dear husband. We mourn our loss, we miss their prayers, yet we rejoice in the hope of one day meeting them where partings are no more known. Each of our dear sisters are now released from all pain, toil, and sorrow, and we do not wish them back; no more they need our prayers, but we will thank God for their godly consistent lives, while they were here, and pray that we too may be faithful unto death and receive a crown of life.—H. T. CHILVERS.

MISS LOUISA REYNOLDS, deceased. The world has lost some salt, and the town of Bungay a real friend; and, whilst the Church at Bethesda Chapel is considerably poorer to-day, heaven is richer by the addition of one more justified spirit to swell its numbers.

"To hear them all at once proclaim
Eternal glories to the Lamb.

And join with joyful heart and tongue
That new and never-ending song!"

After nearly thirty-five years' honourable membership, Miss Louisa Reynolds passed from the Church militant to the Church triumphant on Aug. 18, 1896, after a long term of affliction (the last seventeen weeks being compelled to keep in one position), borne with great patience and submission, not a murmur escaping her lips the whole time. Our sister had spent her whole lifetime in the town, and was greatly respected and deeply lamented by all who knew her. She was indeed a bright example, never leaving her own place of worship to go elsewhere when its doors were open for public worship; satisfied, without a single complaint with the truth she fed upon, yea, feasted at times, as her own words and conduct testified. A home bird indeed, always in her place from ten to fifteen minutes before the service began. For many years she superintended the Sabbath-school, being in her place a quarter of an hour before the time for commencement, persevering in her attendance until compelled through ill-health to resign. Besides being a liberal contributor to various branches in her own society, she was interested in the work of the London City Mission, the German Baptist Mission, the Aged Pilgrims' Friend Society, the Society for the Propagation of the Gospel among the Jews, and the British and Foreign Bible Society. Her end was peace. We pray God may send another as godly and generous to fill her place in the Church.—J. D. BOWTELL.

MR. B. SPENDELOW, another useful member at Prittlewell, has passed away, to be "for ever with the Lord." He was baptized after he was seventy years old. During a lingering illness he was subject to many doubts and fears; but before he passed away he was enabled to say, "I am a saved sinner," and "I shall soon see the King in His beauty." Mr. Chandler and Mr. Mobbs conducted the funeral services.—JOHN CHANDLER.