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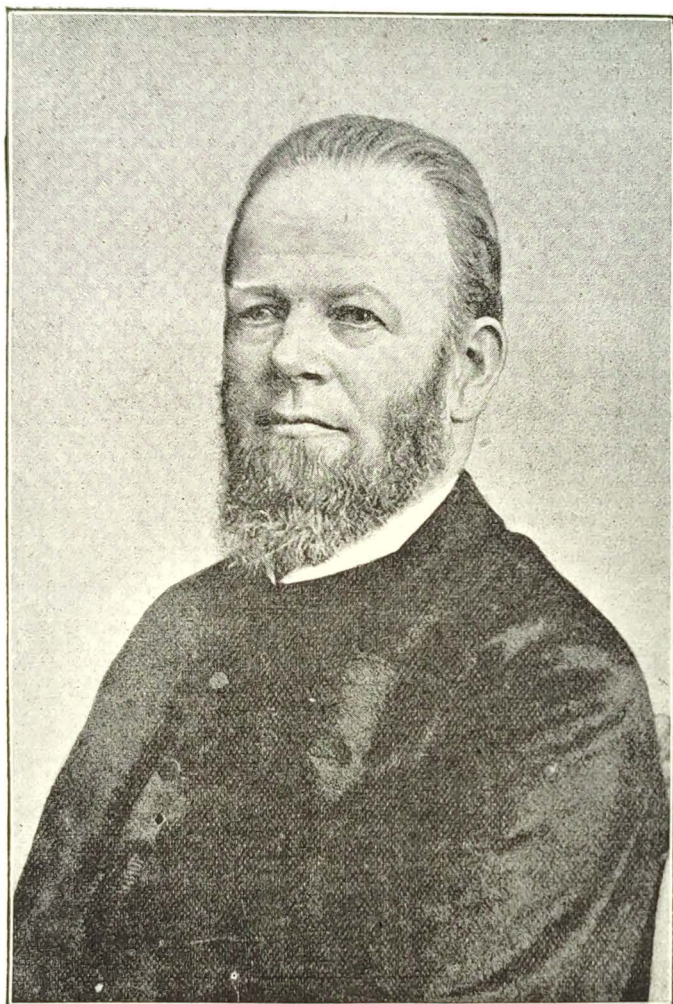
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A table of contents for *The Earthen Vessel* can be found here:

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Yours faithfully in Christ,  
W. Winters.

THE  
EARTHEN VESSEL

AND  
GOSPEL HERALD

FOR  
1891.

EDITED BY  
WILLIAM WINTERS.

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VOLUME XLVII.

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LONDON:

PRINTED AND PUBLISHED BY  
ROBERT BANKS & SON, RACQUET COURT, FLEET ST.

## CONTENTS.

	PAGE		PAGE
Address to Charles Hill, An...	252	<b>DEATHS—continued.</b>	
A Grand Expedient ... ..	221	161; Pannell, E., 208; Pegram, J.,	
A Meditation ... ..	145	208; Pickrell, J. T., 240; Pike, G.,	
Anderson, Life and Labours of the		127; Pounds, M. A., 94; Price, J.,	
late J. S. ... ..	22, 55, 81	140; Pulham, W., 140; Read, Mrs.,	
Ar Ye 'Live or De'd? ... ..	123	76; Sadd, —, 140; Sargent, A.,	
Assurance for all Saints ... ..	146	304; Simmons, M. A., 207; Smith,	
Be Careful for Nothing ... ..	60	Mrs., 208; Snell, W., 95; Stidolph,	
Belcher, S. T. Call to the Ministry	351	E., 171; Stonell, M. A., 140;	
Blessed Dead, The, 26, 61, 94, 127,		Stutters, D., 76; Taylor, R., 139;	
159, 190, 254, 290, 322, 354, 382	382	Thomas, J., 240; Turner, S., 292;	
Brief Meditations on the Resurrec-		Tydeman, M., 138; Tyrrell, J. G.,	
tion ... ..	186	257; Verdon, Mrs., 368, 382; Walker,	
Bulwarks... ..	374	S. E., 192; Welch, H., 159; What-	
Calm Considerations on Plain		mough, J., 368; White, D., 272;	
Questions ... ..	153	Whitemore, J., 272; Whitman, R.,	
Christian's Anchor, The ... ..	187	76; Wild, J., 356, 384; Wilderspin, C.,	
Church's Power and Glory, The ...	113	322; Williams, Mr., 127; Willson,	
Closer Than a Brother ... ..	376	E., 304; Woolard, J., 160; Young,	
<b>Deaths—</b> Adams, S., 42, 254; Allen, D.,		W. ... ..	207
368, 382; Angell, Mrs., 207; Axford,		Divine Consolation ... ..	58
J., 290; Baker, E., 140; Barker, E.,		Divine Revelation ... ..	253
139; Barrell, M. A., 355; Barmore,		Do You Pray in Private? ... ..	20
S. M., 64; Barnard, T., 368; Brazley,		Earth Exchanged for Heaven ...	183
L., 171; Bridges, Mrs., 127; Brown,		<b>Editorials:—</b> Christian Assurance,	
Mrs., 108; Burrell, G. F., 44; But-		175; Christ's Last Legacy, 45;	
cher, M., 64; Clarke, W., 139;		Eternity, 209; Inner Man, 119;	
Clinch, J. J., 206; Cock, A., 140;		Not Barabbas, but Jesus, 369;	
Colls, L. H., 61; Commander, Mrs.,		Onward and Upward, 7; Predesti-	
127; Cox, S., 76; Craxford, A., 76;		nation, 273; Public Worship, 305;	
Dieper, M. A., 258; Dillistone, J.,		Samson's Riddle, 337; Sanctifica-	
256; Ealing, T., 172; Edwards, E.,		tion, 141; Sect Spoken Against,	
239; Edwards, S., 206; Farrow, E.,		241; Smitten by a Look ... ..	77
325; Farrow, W., 356; Ferris, Mrs.,		Election ... ..	184
336; Flowerdew, W., 272; Foster,		Ever the Same Lord Jesus ... ..	342
C., 26; Freeman, J., 63; Garrod, J.,		Gems from Christian Authors, 24, 125	
258; Godsmark, J., 76, 128; Gold-		Good Cheer for Pilgrims ... ..	15
ing, J., 208; Grant, D., 240; Grice,		Gospel Ministry, The ... ..	225, 283
J., 194; Grover, S. F., 354; Hoddy,		<b>Has the Cloud Moved? ... ..</b>	281
Mrs., 171; Howard, R., 255; Hall,		Hazelton, Memoir of Mr. W. ... ..	88
Mrs., 139; Harrington, M. A., 172;		Heart Deceit ... ..	86
Harris, J. E., 324; Harsant, M. A.,		I will not Fail Thee ... ..	17
240; Hart, L., 140; Harwin, J., 140;		Jehovah-Jireh ... ..	224
Hayball, S., 239; Herrington, E.,		Kept ... ..	348
172; Heymer, W., 206; Hibbard,		<b>Law and the Gospel Explained and</b>	
E. M. L., 193; Ives, W., 162; Jack-		Contrasted, The ... ..	156
son, E., 258; Jay, J., 20; Johnson,		<b>Marriages:—</b> Bardens—Wymark,	
K., 191; Kemp, C. L., 190; Kerridge,		304; Bawden—Walter, 368; Dums-	
J., 162; King, S., 239; Lamman,		day—Hayward ... ..	240
G. H., 43; Lea, E., 240; Lurring,		<b>Memoirs of Past Days ... ..</b>	90
Mr., 272; Marriott, T., 44; Martin,		<b>Metropolitan Association of Strict</b>	
J., 326; Martin, Mrs., 368; Mason,		<b>Baptist Churches:—</b> Annual Meet-	
G., 240; Millard, Mrs., 208; Miller,		ing, 115; Diaconate Considered in	
E., 42; Miller, H., 42; Milton, E.,		the Light of Apostolic Injunc-	
28; Morgan, W., 108; Moore, B.,		tions, 147; Half-yearly Meeting,	
208; Mote, M., 27; Newman, —, 140;		358; Pastorate Considered in the	
Northcott, T., 206; Osborn, E. E.,		Light of Apostolic Days, 120;	
		President Squirrell's Address ...	115

	PAGE
Nature of a Gospel Church, by R. E. Sears ... ..	279, 313
New Year's Wish, A ... ..	25
Our Denominational Glory ... ..	317, 346
Plain Questions for Calm Consideration ... ..	52
Poetry:—A Loving Rebuke, 194; Angell, Mrs. C. N., 207; Death of a Brother in Christ, 25; First Gospel Ministers, 8; Immanuel's Land, 158; Jubilee — Original Lines, 269; Morning, 192; New Year, 21; Not by Might, 304; One Family, 272; Praise, 65; The Table-Pew, 384; Turner, S., In Memory of, 292; Starry Hosts, The, 223; Walking with God... ..	321
Portrait Gallery:—Axford, J., 290; Belcher, S. T., 308; Box, J., 177; Dexter, W. K., 110; Gill, W., 143; Godsmark, J., 128; Hazelton, W., 48; Jackson, W., 245; Lee, W. H., 219; Palmer, W. E., 340; Thomas, G. W., 79; Welch, H., 159; White, E., 275; Winters, W., 9; Woodgate, P. B., 371; Wright, G. ... ..	225
Pulpit, Press, and the Pen, The, 29, 65, 96, 195, 228, 259, 292, 353, 385	385
Reality and Semblance ... ..	378
Salvation, A Few Thoughts on ... ..	19
Some Divine Certainties ... ..	92
Suffolk and Norfolk Association:—Annual Meeting at Beccles ... ..	229
Plain Speaking on the Work of the Christian Ministry ... ..	212
Sermons by Bland, S. K. ... ..	287
" Moxham, W. H. ... ..	250
" Ward, A. J. ... ..	248
Sunday Schools, Our:—Bethnal-green, 167; Bradfield-St.-George, 302; Brixton, 66; Clapham, 170; Clerkenwell, 106; Conference, 35, 136, 203; Great Yarmouth, 136; Guildford, 233; Hackney, 171; Holloway, 74; Hornsey, 138, 264; Horsham, 101; Hoxne, 69; Hoxton, 72; Ipswich, 104; Lessness Heath, 335; March, 300; Norbiton, 68; Notting hill Gate, 165; Penrose-street, 66, 163; Pimlico, 101; Rishangles, 265; Rushden, 265; Shouddham-street, 38; Staines, 103; Stepney, 199; Stoke Ash, 265; Stratford, 235; Waltham Abbey, 302; White-chapel ... ..	41
The Pierced One ... ..	84
The Pulpit, the Press, and the Pen, 29, 65, 96, 195, 228, 259, 292	292
Unfailing Goodness of God ... ..	319
Unmerited God ... ..	349
Victorious People, A ... ..	54
What Lack I Yet? ... ..	13
Word of Consolation, A ... ..	344
<b>CHURCH MATTER.</b>	
A Few Words on the Love of God... ..	332
A Visit to Yorkshire and Lancashire	395
A Word of Advice to Young Ministers ... ..	391

	PAGE
Aged Pilgrims' Friend Society, 67, 205, 271, 362	362
Bazaars for Religion ... ..	238
Bucks, Berks, Herts, and Oxon Strict Baptist Association ... ..	170, 393
Centenary, Soho ... ..	129
Glance over the Year 1890 ... ..	31
Hazelton, the late W., and the National Hospital ... ..	165
Hazelton Memorial ... ..	301
Increase of Roman Catholic Power	73
Jubilee, Zion, New Cross ... ..	102
Metropolitan Association of Strict Baptist Churches ... ..	134, 358
Ministers and Office Bearers... ..	40
Ponder's End, Opening New Chapel	357
Protestantism v. Popery ... ..	164
Public Worship... ..	396
Recognitions:—Bardens, R., Zoar, Ipswich, 303, 327; Belcher, S. T., Homerton-row, 260, 308, 351; Flavel, D., Carlton, 293; Hewson, John C., Stratford, 386; Marsh, E., Wellingborough, 137; Morling, A., Hadleigh, 196; Squirrell, W. K., 97, 131; Thomson, R., Clapham Junction, 231, 266, 302; White, E., Enon, Woolwich ... ..	200, 297, 367
Religious Disabilities Removal Bill	36, 72
Roman Tactics ... ..	37
Services of Song not Services of Praise ... ..	169, 205
Soul Comforting Letter, A ... ..	67
Spiritual Comfort ... ..	68
Strict Baptist Mission, 168, 203, 331, 394	394
Suffolk and Norfolk Association of Strict Baptist Churches ... ..	229
Suffolk and Norfolk Strict Baptist Pastors' Conference... ..	204, 390
Surrey Tabernacle Anniversary ... ..	389
Trumpet Blast from Australia, A ... ..	163
Wright, Late G.... ..	234

**OUR CHURCHES, OUR PASTORS, OUR PEOPLE.**

Acton 104, 233, Aldringham 69, America 207, Australia 163, 368.
Banbridge 232, Banbury 139, Beacon Hill 70, Beccles 106, 229, Bermondsey 71, 236, Berkhamsted 74, 101, 165, 272, 333, 368, 393, Berks 170, Bethnal Green 105, 167, 206, 298, 367, Bishopsgate 335, Blakenham 368, Bluntisham 238, Borough 394, Bottisham Lodge 166, Bow 37, 169, 334, Bradfield-St.-George 107, 237, 302, 302, Braintree 237, Brighton 41, 70, 73, Brixton 66, 237, 301, Bucks 170, Bungay 204, Burgh-le-Marsh 230.
Cambridge 108, Camden Town 107, 167, Canning Town 69, Carlton 293, Ceylon 168, 331, Chatham 107, 237, 360, 368, Chelmsford 198, City-road 104, Clapham 166, 170, 300, Clapham Junction 231, 266, 302, 391, Clerkenwell 106, 359, Clifton 41, Cottenham 207, Cranford 364, Crowle 101, 168, 362, Croydon 105.
Deptford 394, Devon 238, Doncaster 101, 168, 362, Dorset-square 97, 169, Dover 390.
Elim 106, Enon 200, 297, 360, 365, Exeter Hall 205.
Farnham 138, Forest-gate 168, Friston 40, 299, Fulham 73.
Grays 206, 394, Great Yarmouth 136, 333, Great Yeldham 198, Guildford 233, 269, Guney-road 72, Glenely, South Australia 392.

Hackney 200, Hadleigh 106, 367, Hampstead 304, Haslemere 368, Hereford 67, Hertford 136, 335, Herts 170, 104, Highbury 62, 198, 301, Hill-street 97, 131, 169, Hitchin 270, Holloway 359, Homerton-row 260, Hornsey 67, 106, 264, 271, 365, Horsham 101, Hoxne 69, 301, Hoxton 38, 235, Huddersfield 166, Hull 40, Hunts 238, India 331, Ipswich 34, 104, 139, 233, 303, 327, 366.

Kent 66, 268, 360, Keppel-street 35, 134, 203, Kilburn 70.

Laxfield 38, 71, 130, Lewisham 66, 298, 388, Limehouse 106, 392, Little Ahe-street 199, Lockwood, 166, Lowestoft 236

Maidstone 165, March 138, 242, 300, Margate 198, Marylebone 169, Mendlesham-green 238, Meopham 103, 300, Middlesborough 165, Monksthorpe 230.

Needingworth 71, New Cross 102, 134, Norbiton 68, Norwich 170, Notting Hill-gate 41, 165, 169.

Otley 360, Oxon 170.

Peckham 42, 368, Penrose-street 60, 163, Penn 70, Pimlico 101, 206, Ponder's-end 299, 357, Poulner 197.

Raunds 301, Ringwood 197, Rishangles 169, 265, Rushden 200, 265, 366, Ryarsh 269.

Sandhill 335, Shelfanger 364, Shouldham-street 38, Sidcup 360, Snodland, 66, 360, Soho 129, 270, 366, Somersham 72, Southwick 38, Staines 103, Staffordshire 75, St. Albans 170, St. Neot's 390, Stapleford 263, Stepney 37, 199, Stoke Ash 265, 299, 368, Stonehouse 238, Stowmarket 106, Stratford 72, 165, 235, 300, Sudbury 103, Surrey Tabernacle 66, 163, 235, 368.

Teddington 265, Tollington-park 361, Tring 40, 394.

Waldringfield 104, 271, Waltham Abbey 74, 199, 302, 335, Walthamstow 101, 264, Walworth 163, Ware 104, Wellingborough 137, 169, Whittlesea 107, Whitechapel 41, 199, Willingham 301, Winchester 335, Withington 67, 74, Wooburn-green 270, Woolwich 75, 200, 297, 365, 367.

Yarmouth 136, 333, Yateley 170, Yeldham 198.

PARAGRAPHS AND PIECES PRINTED ON THE COVERS, VIZ. —

JANUARY.

Croydon (Salem), Disabilities Bill, Letters of Sympathy, Recognition Services, Waltham Abbey.

FEBRUARY.

Australia: Ballarat, Victoria, Geelong-Chilwell, and Ryrie-street; Lambton; Melbourne: Hawthorne and Victoria Parade; Preston Ryde; Paramatta River; Sydney: Castlereagh-street. *Baptisms*: Croydon, Guildford, Slaitwaite, Thame, Tring, Waltham Abbey, Hadleigh, Keppel-street, Rattlesden, Waltham Abbey.

MARCH.

Borough, Bow, Clare, Hadleigh, Limehouse, Sudbourne, Surrey Tabernacle, Trowbridge. *Baptisms*: Hadleigh and Hoxne. Religious Disabilities Removal Bill, &c.

APRIL.

Claygate, Crowle, Doncaster, Ipswich, Jaffna, Stoke Ash. *Baptizing at Sharnbrook. Deaths*: Howard, H., Miller, E., Pocock, T., &c.

MAY.

Broadstairs, City-road, Grays, High Wycombe, Ponder's-end. *Baptizing at Slaitwaite. Deaths*: Kemp, C. L., Mowatt, Mrs.

JUNE.

Artillery-street, Blakenham, Brighton, Carlton, Colnbrook, Cottenham, Dacre-park, Forest-gate, Fulham, Glemsford, Hornsey-rise, Mendlesham, Rattlesden, Saffron Walden, Snodland, Somersham, Tring, Uckfield, West Ham, Willingham. *Baptisms*: Dorset-square, Meopham, Saffron Walden, Tring, Yeldham (Great), &c.

JULY.

Camden Town, Cottenham, Beacon-hill, Ilford, Keppel-street, Little Stonham, March, Prestwood, Upton-park. *Baptisms*: Acton, Bradfield-St. George, Grundisburgh, Mendlesham, West Norwood. *Illness of Mr. Mayhew. Reverend or Rev.? Late Mr. Jackson, &c.*

AUGUST.

Borough, Croydon, Dorset-square, East Grinstead, Elsworth, Enfield, Hadleigh, Horham, Lockwood, Mexico, Middlesborough, Oakington, Poulner, Prittlewell, Somersham, Sudbury, Waltham Abbey, Westgate-road. *Baptisms*: Glemsford, Guildford, Hadleigh, Norbiton, Sudbury. *Deaths*: Mrs. Fells, W. Hart, A. Plummer. *Marriages*: Haines—Kempston, Prestige—Banks. Letters from C. Hill and P. Reynolds, &c.

SEPTEMBER.

Cheltenham, High Wycombe, India, Kenninghall, Little Stonham, Margate, Marlborough, Mayford, Norbiton, Saffron Walden, Yately. *Baptisms*: Hoxton, Meopham, Woolwich, British Equitable Assurance Company, &c.

OCTOBER.

Camden Town, Forest Gate, Peckham, Poulner, Snodland, St. Neots. Election of Deacons. Infant Sprinkling. Law and Gospel. *Marriages*: Barnard—Simmons, Freeman—Scarfe, Freston—Kern.

NOVEMBER.

Biggleswade, Bromley, Burgh, Bury St. Edmunds, Croydon, Datchet, Framlingham, Hoxton, Ipswich, Liverpool, Margate, Mendlesham-green, Norbiton, Rishangles, Waltham Abbey. *Baptisms*: Hill-street, Rishangles, St. Albans. *Deaths*: Blomfield, M., Culmore, M., Gillam, J., Hitchcocks, E., Keen, Mr., Kitson, W., Wild, J. Blessings Attending the Reading of the E. V. & G. H. Brand Plucked Out of the Fire. *Marriages*: Camp—Stockbridge, Churchman—Grayston, Kingham—Read.

DECEMBER.

On the cover for December will be found some very important and interesting items of intelligence, &c.

# The Earthen Vessel

AND

## Gospel Herald.

E. V., VOL. XLVII., No. 538. G. H., VOL. LVIII., No. 697.

### Onward and Upward.

“Great God, we sing that mighty hand,  
By which supported, still we stand;  
The opening year Thy mercy shows,  
Let mercy crown it till it close.”

HAVING entered upon the last decade of the nineteenth century, and standing as we do on the bleak and narrow isthmus between two eternities, we are solemnly reminded of the rapidity with which time is hastening us on to the great future beyond the grave; and are consequently more than ever anxious to realise our interest in God's eternal truth. It is only right that we should be concerned about our present religious standing and future prospect. Times and seasons come and go and leave nothing behind but death and decay; but those whose feet are securely fixed on Christ, the solid ROCK OF AGES, are, when in the enjoyment of His presence, unmindful of the quickness with which they are carried onward and upward to the goal of everlasting bliss. How *apropos* are the lines of Medley:—

“Ye gracious souls, with joy look up,  
In Christ rejoice, your glorious hope;  
This everlasting bliss secures,  
God and eternity are yours.”

Our heart is often pained to see men and women apparently on the brink of eternity, utterly indifferent about their souls, living as though all persons were mortal but themselves; and which sad state reminds us of the solemn lines which arrested our attention when very young:—

“Lo! on a narrow neck of land,  
Twixt two unbounded seas I stand  
Secure, insensible;  
A point of time, a moment's space,  
Removes me to that heavenly place,  
Or shuts me up in hell.

O God, mine inmost soul convert!  
And deeply on my thoughtful heart  
Eternal things impress;  
Give me to feel their solemn weight,  
And tremble on the brink of fate,  
And wake in righteousness.”

We are also grieved at the lukewarmness of many in our own denomination, who are evidently too well satisfied with merely attending the public means of grace once, or perhaps twice, on the Sabbath; but are never seen at a week evening prayer-meeting, and evince no sign whatever year after year of any experimental realisation of what is preached,

although fully acquainted with the doctrines of the Bible in their abstract form. On the other hand, there are many genuine believers who regularly attend the house of God, and who would be of great value in the church; but, for some cause or other best known to themselves, they object to bow to the command of Christ in following Him in the much despised ordinance of baptism by immersion, and thus never enter the inner circle of communion at His table. Our sincere prayer is that God would graciously lead them to see their position, and constrain them to practically observe His Word (Mark xvi. 16).

It greatly rejoices our heart, however, to know that at the opening of this new year no "root of bitterness" appears in the midst of our Churches to disturb and scatter them. The Churches of truth, in fact, were never more united and in peace, so far as we are aware, than they are at the present moment. The ministerial brethren and their beloved co-workers are, we believe, too busy in the Master's service to quarrel among themselves, and our Sunday-schools are in a promising condition as regards the theology taught in them. God be praised!

Our earnest desire is that God would deepen His precious truth in the souls of all those who love Him; awaken careless sinners to a sense of their danger, and fill up the vacant places in our Churches caused by death with such as shall be eternally saved; that our denomination during the year 1891 may shine brighter in His light, and prove a greater power for good than ever in this sinful world.

To the beloved readers of our Magazine we would say, may you be helped of the Lord to meditate upon what you read, pray over what you read, try by the Word of God what you read, live out the truths you read, and when it is well with you at the throne of grace, kindly remember the Magazine and those who labour in its interest for Christ's sake, Amen.

W. WINTERS, *Editor.*

Waltham Abbey, Essex.

#### THE FIRST GOSPEL MINISTERS.

How sweet it is with opened eyes  
By faith to see the Lord;  
The "understanding" then espies  
The manhood of our God.

In Jesus risen from the dead  
The first disciples saw,  
The flesh and bones of Christ our Head,  
As never seen before.

His hands, His feet, His lovely voice!  
His wounded side as well,  
All spake these words—in Me rejoice  
And of My wonders tell.

They tarried in the city till  
"Endued" with heavenly "power,"  
Then full of wisdom, zeal, and will,  
Went forth that self-same hour.

To break the bread "Himself" had blest  
And witness in His name;  
They preached that resurrection rest  
Which spread abroad His fame.

This "bread of God" was all their theme,  
Though corn when bruised dies,  
But planted in the earth is seen  
Up-growing to the skies.

So Jesus bruised of God, became  
The Gospel-beaten grain:  
Was buried but to rise again  
O'er death and hell to reign.

Then to confirm His power and might,  
Their faith to strengthen too,  
He vanished out of mortal sight,  
But not *im*-mortal view.

No more the curse or crucified,  
The buried Christ no more:  
By death He every power defied,  
Our every sin He bore.

And now "He ever lives" to prove  
Our advocate on high:  
His intercession shows His love,  
Whose blood hath brought us nigh.

Go forth new heralds, speak His worth,  
With words unmixed with leaven:  
The way! the truth! the life! set forth,  
God's only way to heaven.



## OUR PORTRAIT GALLERY.—No. 1.

W. WINTERS, WALTHAM ABBEY.

**T**HE courteous request of the Trustees of the EARTHEN VESSEL AND GOSPEL HERALD, as published last month, will, I hope, sufficiently account for the appearance of the portrait in the present issue, as also the annexed autobiographical sketch, without any apology from me.

I was born at Walkern, a small but pleasant village in the county of Hertford, on August 31st, 1834. My beloved father died when I was an infant; and, from what I long afterwards gathered from the lips of my dear mother, I believe his end to have been a most triumphant one. A few minutes before his death, taking me from the arms of my mother, he solemnly charged her, if both of us should be spared, to keep me under the sound of the Gospel; and I must say that no mother ever struggled more than she did during my boyhood days to fulfil his last loving request. But, to my great shame, I acknowledge that when only quite a child I rendered her obligation the more difficult from my wilful perverseness in the ways of sin and Satan. I would just mention here, to the praise of God's grace, that the death of my father was the means God used in bringing my mother to a saving knowledge of Himself, and which was one reason why she so constantly endeavoured to carry out his injunction in keeping me under religious training. I believe that my father was called by grace under a sermon preached in the open air in the village, and I have understood that my godly uncle, Nathan Warner, late of Brentwood, was called of God at the same time. I have also heard from my dear uncle James Winters, of Walkern, that my father was instrumental in his conversion. To God be all the glory!

Owing to my dear father's death, I was removed in providence, at the age of four years, to Waltham Abbey (my mother's native place), where I have remained ever since. I have nothing to record of particular interest respecting my childhood days, other than the sharp conviction of sin I experienced at the age of eight years. I well remember having done something wrong at that time which grossly offended my dear mother, and which caused me much heart-sorrow. When I retired to bed, sobbing and crying, she came to me and said, "Never mind, I'll forgive you;" but I cried the more from the fear that I had offended God, and said, "Yes, mother, I know you will, but will God forgive me?" Since then I have learned that conviction is not conversion, and conversion is not regeneration, but the fruit of it. I regularly attended the Baptist Sunday-school in the neighbourhood for a long time; but as years rolled on I resolved to go elsewhere, and consequently visited most of the places of worship in the locality, mainly with a view of gratifying my mother, who constantly urged me not to desert the public means of grace. At last I settled down for a time among the Episcopalians, but, finding their ritual dull and formal, I eventually left them, and became attracted by the zeal and warmth of the Wesleyans, with whom I united, and soon caught a little of their fire by attending their Sunday and week-night services. The nature and mode of their teaching I found quite congenial to my natural temperament. I therefore laboured hard, early and late, to obtain salvation by the deeds of the law, being totally ignorant of Jesus Christ and salvation by free and sovereign grace. In the darkness of my mind I became thoroughly proud of my religion,

and thought if any one deserved to go to Heaven I did, as I had done my duty to God and man in every possible way, and had lived for some time without committing any known open sin. Also, with religious motives (supposing "cleanliness to be next to godliness"), I washed my sinful flesh many times a day, without the slightest knowledge of the necessity for the washing of regeneration by the Holy Spirit, and faith in the blood of Jesus Christ.

This kind of ultra-Pharisaism, however, collapsed after a short trial of about three years, and I went back into the world, and lost nearly all religious feeling and energy, although I did not entirely forsake public worship. About the year 1856 a thorough change occurred in my mind, such as I had never before experienced. I then occasionally attended the large Baptist chapel in the town, but more frequently the little Strict Baptist chapel, a place I had previously avoided with feelings of horror (although my dear mother regularly worshipped there), because of the dreadful doctrines which I imagined were preached there. For some time before and after attending the ministry there, I constantly expressed to my mother my utter detestation of the sovereignty of God, and many fierce religious battles ensued between us about free-will (or self-will), and free grace. At the same time I was fully convinced of the genuineness of her religion, and believed she possessed that which I was then destitute of,—vital godliness; but the harsh and hard sayings I uttered against her convictions and against God's sovereignty in the election of His people without creature works, caused me much pain and sorrow afterwards. My dear mother died Feb. 10, 1870, aged 59.

The preaching in the little chapel was the means God employed in breaking my stubborn heart. I then felt my condition to be a lost one, I envied the beast I saw grazing in the marshes, and the dogs in the streets, because I knew they had no souls to be either saved or lost. I was afraid for a long time to go to bed lest I should die in my sleep and go to hell, and when awake I feared the earth, as I walked about, would open and swallow me up. After awhile light broke in upon my mind through the preached word, and my language was like that of the woman of Samaria, "Come see a man which told me all things that ever I did." My character was so clearly described by the preacher that I declared he knew more about me than I did myself. I knew what he said was according to God's Word and my own experience, and was, therefore, much comforted by it. I was also very greatly blessed under a sermon by the late Robert Bird, of Cranmer Court, Clapham Rise, from the words of Christ in Mark x. 51: "What wilt thou that I should do unto thee?" My answer was, with the blind man, "Lord, that I might receive my sight." I visited Mr. Bird on his dying bed, and when parting with him, he said, grasping my hand, "God has a great work for you to do;" but I had not the remotest idea what that work could be. I was then very eager for something to satisfy my soul, but I hardly knew what, and the first hymn I found to suit my case was the one (Denham's Sel. 551) beginning as follows:—

"Lord, give my soul a strong desire  
After Thy glory to aspire," &c.

I had no knowledge before that such a hymn was in the book. Psalm li. and Romans vii. were most precious portions to my soul, as they are to-day; also "A Dialogue between a Believer and his Soul," by Hart;

Dr. Watts' Lyrics, and Paraphrases of Solomon's Song; Quarles' Emblems; Swain's "Redemption," Hymns, &c.

As there was no service during the week at the little chapel, I joined a class of young men for the study of the Bible at the large chapel; but as they rejected my experimental answers to their questions, I retired, feeling no union whatever to them. The pastor of the cause with which these young men were connected wished me to join his Church, but I told him, after hearing him a great while, that his ministry much troubled me, because he preached that which I found impossible to perform. He also expressed that Newton's hymn, which was very dear to me, ought not to be used, viz. :

"'Tis a point I long to know,  
Oft it causes anxious thought."

Talking with him one evening in his study, he asked me before leaving to pray. I tried, but not having prayed in the presence of any human being before, I felt that I should sink through the floor; and my only hope was, that he, being deaf, did not hear me. He then gave me a pocket Testament with the words of Paul in 2 Tim. iii. 15, written on the fly-leaf. Some time elapsed before I fully enjoyed Gospel liberty, which was brought about without the use of any means. Although I dearly loved the people of God, yet I was not clear in my mind as to the distinction between *law* and *Gospel*. I thought there must be something for me to do, and I tried to do it with all my might, by reading a certain number of chapters of the Bible daily, and strictly guarding my words and ways, and then calculating at the end of the day how far I had succeeded; but I invariably failed to fulfil satisfactorily the task I had set myself to do. This kind of drudgery continued, until one morning as I was standing alone near the head of a river, and in a state of despondency at my miserable failures, the words in James ii. 10 rushed into my mind, and crushed all my legal doings at one stroke. In that hopeless state I was allowed to remain only for a short time. Before leaving that spot I saw Jesus by faith as clear as the sunlight, and in a way I had never seen Him before. I felt humbled at the sight by a sense of my unworthiness, yet overwhelmed with joy. Jesus then appeared as *my* all-sufficient Saviour, and met my condition in every way. He also graciously confirmed His love to me afterwards by the words in Jer. xxxi. 3, which came twice to my heart with great power and sweetness. I cannot now express the happiness I felt and the real love of heart I had to Jesus Christ. In the same joyous state I was privileged to remain day and night for five years, and thought the rapture would always abide. I then said with David (Psalm xxx. 7), "Lord, by Thy favour Thou hast made my mountain to stand strong," but afterwards I was taught the experimental meaning of the latter part of the same verse—*i.e.*, "Thou didst hide Thy face, and I was troubled." Since then the days of darkness have been many (Eccles. xi. 8); but one sweet portion from God has often quieted my heart in distress, and is a comfort to me to-day—viz., Phil. i. 6. I was then much perplexed as to which of the three glorious Persons in the Trinity to address at the throne of grace, when suddenly the following words came to my mind, as though audibly spoken, "All power is given unto Me in heaven and in earth." I at once turned to the Scriptures, and found the words in Matt. xxviii. 18, and have never been troubled about the matter since. In the providence of God I married Mary, the

eldest daughter of James and Mary Maynard, June 29th, 1858, and settled down in the house in which I now live. Words fail to express her real worth to me. Praise the Lord—

“Whose bounteous hand with needful good, has made my cup run o'er,  
And in a kind and faithful freind, has doubled all my store.”

On the 8th of July following I was baptized and received into the Church of which I am still a member. In the course of time the friends appointed me to the office of deacon, but my soul was greatly exercised respecting the work of the ministry, and for more than sixteen years I bore the inward conflict without mentioning the matter to anyone but God. At last, as I could endure the struggle no longer, I felt constrained to open my mind to an aged minister about it, and he strongly persuaded me not to hesitate in taking engagements if the Lord should send for me, and, strange to say, a dear brother now with God, who had no knowledge whatever of my then state of mind, wrote requesting me to take a week-evening service for him at his chapel, and would take no denial. I regarded the matter as the voice of God, and went praying and trembling all the way, and spoke from Rev. v. 1; and to my utter astonishment the senior deacon and friends begged of me to visit them again. But I thought I had said all I knew, and therefore determined at the time never to take another service. However, God ordered it otherwise. A considerable time before speaking in public, the words in Jer. xv. 19 came with force to my mind, and have been a source of comfort to me many times since. I knew not their import until led of the Lord to speak in His name. My friends at Ebenezer, Waltham Abbey, would not agree that I should itinerate, but secured me at once as their pastor, and thus I have through grace spent the greater part of my life in union with them, first as a member, then as a deacon, and lastly as a pastor; but the result of my labours at home and elsewhere I leave with God to reveal at the last great day.

I cannot of course say anything here about the literary pursuits I have been engaged in at various times during the past twenty-five years, but must content myself with having given a few bald notices of the experience of my soul in divine things, and conclude by quoting the annexed lines of Addison's beautiful hymn on providence, which are sweetly suited to the feelings of my heart.

“When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view I'm lost  
In wonder, love, and praise!

“When in the slippery paths of youth,  
With heedless steps I ran,  
Thine arm unseen conveyed me safe,  
And led me up to man.

“O how shall words with equal warmth  
The gratitude declare,  
That glows within my ravished heart?  
But Thou canst read it there.

“When nature fails, and day and night  
Divide Thy works no more,  
My ever grateful heart, O Lord,  
Thy mercy shall adore.”

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UNBELIEF may perhaps tear the copies of the covenant which Christ hath given you; but He still keeps the original in heaven with Himself. Your doubts and fears are no part of the covenant; neither can they change Christ.—*Rutherford*.

Oh, how sweet a thing were it for us to learn to make our burdens light, by framing our hearts to the burden, and making our Lord's will a law.—*Rutherford*.

## “WHAT LACK I YET?”

A NEW YEAR'S ADDRESS TO YOUNG MEN.

BY R. E. SEARS,

*Pastor of the Baptist Church, Little Alie Street, Whitechapel.*

“**R**UN, speak to this young man,” was God’s command in the days of Zechariah. It was *urgent*: “Run.” It was *important*: “Speak.” It was *definite*: “This young man.” We hope an increasing number of young men will become readers of THE EARTHEN VESSEL AND GOSPEL HERALD. In our homes, in our Bible-classes, and in our congregations, there are many young men who are moral, upright, and full of promise. To these we now more particularly address a few words. We address them because we love them, and are deeply interested in their welfare. May we not learn a few useful lessons from the young man who came to Jesus, saying, “Good Master, what good thing shall I do that I may have eternal life?” (Matt. xix. 16—22; Mark x. 17—22; Luke xviii. 18—25). Jesus replied, “Keep the commandments.” “The young man saith unto Him, All these things have I kept from my youth up; *what lack I yet?*”

This young man was a *ruler*—doubtless a ruler of the synagogue. His position was high; he had been raised to it by his sterling qualities. He was respected and loved by all who knew him. He was also *wealthy*. “He had great possessions.” “He was very rich.”

What was *his character*? He was doubtless looked upon as a *very religious* young man. He was not a Sadducee, for he believed in a future state. It is pleasing to find that, although a wealthy young man of high social position, he thought of another world, and he had a desire after eternal life.

He was *moral, upright, and amiable*. Mark tells us that, “Jesus beholding him, loved him”; that is, He was pleased with him, He esteemed him, He was pleased with his earnestness and evident sincerity. We find that he knew the commandments and kept them. “All these things have I kept from my youth up.” He may have kept them according to the letter, but not, as we shall see presently, according to the spirit. But he was *not satisfied*—his mind was in a state of *unrest*, perhaps by beholding the works of Jesus and by listening to His teaching. Hence he asked Jesus, “What good thing *shall I do* that I may have eternal life?” He was not quite sure of his title to life eternal. Hearing of Jesus, and believing Him to be an eminent teacher, he came to Him with a sincere desire to be instructed. He was willing to be taught, for “he came.” He was in earnest, for “there came one running.” He also showed reverence and respect to Jesus, for “He kneeled to Him.”

“WHAT LACK I YET?” In this young man there was a strange mixture; there was much that was good; there was candour and courage. He thought of the life to come, and he had a sincere desire to obtain eternal life. But there was a dark side to his character—there was the use of compliments, “Good Master.” He was conceited: he evidently had a very good opinion of himself; and what a *mistake he made about eternal life!*

“WHAT LACK I YET?” This young man *did not know himself*: he did not know that he was a *sinner, lost and ruined*. He considered that Heaven could be won by noble deeds. He felt quite able to obey any com-

mand. "Tell me what I ought to do, and it shall be done." He did not know *the spirituality of the law he thought he had kept*. Paul was "blameless" until "the commandment came with power;" then "sin revived, and he died." *He did not know Jesus*. He only looked upon Him as a man—a good man—but nothing more. All he wanted from Jesus was a little good advice. While men think that they can "do" something themselves, they will have very low thoughts of the work of Christ. There was also in this young man *a selfishness that shrunk from sacrifice*. He may not have been conscious of it, but Jesus revealed it.

"WHAT LACK I YET?" Jesus thoroughly knew this young man, and He showed him at once that in *the spirit he had broken the commandments*. "Why callest thou Me good? There is none good but One, that is God." This young man did not believe in *the divinity of Christ*. He looked upon Him as an eminent teacher, that was all. He had, therefore, no right to call Him good. All the fine words of Unitarians about Christ are but so many empty compliments.

"WHAT LACK I YET?" Jesus answered him according to his question. "If thou wilt enter into life by thy works, keep the commandments." "Which?" Jesus showed him that he had not kept any of them in the *spirit*. "What lack I yet?" He lacked many things; but Jesus, knowing his heart, knowing his love of the world, knowing his love of money, said, "One thing thou lackest, sell that thou hast and give to the poor, and thou shalt have treasure in Heaven, and come and follow Me." Here was *special treatment for a special case*. Christ showed him that he was not willing to "do" what was commanded. "*Master*," on his lips, was shown to be only an empty compliment. He called Him Master, but refused obedience. In every true believer there must be the principle of self-sacrifice. Jesus must be Lord, and our obedience must be prompt and hearty.

WHAT WAS THE RESULT? "But when the young man heard that saying he went away sorrowful, for he had great possessions." *He went away!* He loved his money more than he loved God. *He went away!* He loved himself far more than he loved his neighbour. *He went away!* Not from his money-bags, but from Christ. It was "his great possessions" or Jesus. He went away from the one, and kept the many. His good intentions were strangled by his purse-strings! "*The love of money is the root of all evil.*"

He went away *sorrowful*. There is no true joy for those who are without Christ. We cannot follow this young man any farther. We would fain hope that by God's grace he afterwards repented and became a true disciple of the Lord.

Beloved young men, *Where are you? What are you?* ARE YOU ON THE LORD'S SIDE? If you are born of God, sin has been confessed, and in repentance and faith you have come to Jesus. If He is your Lord and Master, you will gladly *follow His steps*. Having Jesus as your portion, you will lack no good thing. Happy, indeed, will be your New Year if you can say:

"Jesus, Master! I am Thine;  
 Keep me faithful, keep me near;  
 Let Thy presence in me shine  
 All my homeward way to cheer.  
 Jesus! at Thy feet I fall,  
 Oh, be Thou my All-in-all."

## GOOD CHEER FOR PILGRIMS.

BY E. MITCHELL, PASTOR, CHADWELL STREET, CLERKENWELL.

"My presence shall go with thee."—Exod. xxiii. 14.

**A**MONG the many valuable gifts God has bestowed upon His Church, His "exceeding great and precious" promises occupy an important place. Nor is the word at the head of this paper the least precious of those promises. Originally given to Moses under special circumstances, it forms part of the common treasury of the pilgrim family—for all things are theirs—and has often proved a staff on which they have leaned in their journey to the better country. We observe—

I. WHAT THIS PROMISE MEETS.—It meets *the believer's need*. Moses felt that an angel guard would not suffice—that anything short of the presence of Jehovah would fail to cover his necessities. He therefore prays, "If *Thy presence* go not with me, carry us not up hence"; but this promise met his every need. We, too, feel that we cannot hope to overcome the difficulties of the way, and safely reach the heavenly Canaan, without the presence of Jehovah-Jesus.

"I need Thee, precious Jesus,  
I need Thee every hour."

We need His all-seeing eye, His almighty arm, His loving heart. We need Him to still our fears, sustain our souls, supply our wants, dry our tears, direct our way, and make us more than conquerors at the end. Our necessities are vast and various, but His presence with us meets them all.

"Less than Thyself will not suffice,  
My comfort to restore,  
More than Thyself I cannot crave,  
And Thou canst give no more."

This promise also meets *the believer's desire*. All men *need* God—the believer alone *desires* His presence. "Depart from us, for we desire not the knowledge of Thy ways," is the language of the unregenerate heart. "Lord, lift Thou up the light of Thy countenance upon us," is the prayer of the quickened soul. *The strength of this desire is the true test of our spiritual state*. The healthy soul, when it does not realise, longs for an enjoyment of His presence, "in whose favour there is life." Satisfaction apart from this it cannot know.

*This desire is intensified under special circumstances*. The lively believer ever desires the presence of his Lord, but when some crisis in life is reached; some decision, which will affect the whole of our after life, must be made; some path chosen; some step taken that cannot be recalled; when darkness thickens round our way, and difficulties hem us in; when life's shadows lengthen, and the end of our days draws near, then our desire for His presence is intensified! Let us but realise that He is with us, and we can sing:—

"I fear no foe with Thee at hand to bless,  
Ills have no weight, and tears no bitterness;  
Where is death's sting? Where, grave, thy victory?  
I triumph still if Thou abide with me."

We inquire—

II. WHAT THIS PROMISE INTENDS.—We take it to mean *His special favour*. Otherwise God's presence is everywhere. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I

ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." His presence with His people is His *favour* towards them. He graciously regards them, is present with them for their help and protection, and His blessing rests upon them.

It intends *special manifestations*. The Schekinah in the holy of holies, the pillar of cloud and fire, were the symbols of His special presence with Israel. Though these are no longer known, He still manifests Himself unto His own, as He "does not unto the world." He still makes the place of His feet glorious, and the hearts of His saints joyful, by the special manifestations of His presence. Yea, He has taken up His abode within them, and the gracious operations of His Spirit reviving, renewing, refreshing, sanctifying, and strengthening their spirits, are sweet evidences of His presence with them.

It also includes *special providences*. The God of grace and of providence are one. He directs our way, and Himself is our Guide and Protector. All the infinite fulness of His perfections is ready to be employed on behalf of His people, as occasion may require. In merciful deliverances, and kind appearings, they sweetly prove His presence to be with them. Let us consider—

III. WHAT THIS PROMISE ENSURES.—The presence of God does *not ensure immunity from trials*. God was with Joseph, yet He was sold for a slave, and cast into prison under a false accusation. "Through much tribulation we must enter the kingdom," and there is no other road by which we can reach heaven. Our wisdom in this respect is to be prepared to find the way often rough and trying.

But *God's presence ensures safety*. Daniel was safe in the lion's den; the three cast into the fiery furnace remained unharmed. Afflicted, tossed with tempest, and sifted, Zion's sons may be, but the presence of their God secures them. "Greater is He that is in them, than all they that are against them."

"They may on the main of temptation be tossed,  
Their sorrows may swell like the sea;  
But none of their souls shall ever be lost,  
The righteous shall hold on his way."

Their *supplies also are certain*. "Bread shall be given, and water shall be sure." He that vouchsafes His gracious presence owns the universe. At His command the clouds distilled bread, and flinty rocks poured forth refreshing streams. His name, Jehovah-Jireh, secures all needed supplies.

Nor can they altogether *lack comforts* by the way. Their God is "the God of all comfort," who has said, "As one whom His mother comforteth, so will I comfort you."

The presence of God *secures their final triumph*. "He will guide them with His counsel, and afterwards receive them to glory." The heavenly Canaan will be reached, "the eternal weight of glory enjoyed," by the feeblest saint whom this promise encompasses. We notice—

IV. WHAT THIS PROMISE IS CALCULATED TO PRODUCE.—Its first proper outcome is *believing prayer*.—Encouraged by this, Moses prays, "If Thy presence go not with me, carry us not up hence." The good of



the promise must be sued out at the throne of grace. "For all these things God will be inquired of."

*Sacred confidence* is another sweet fruit of this promise. What cause have we to fear? We stand on the threshold of another year, ignorant altogether of what awaits us. Let us grasp this word as a staff in our hand, and go cheerfully onwards, assured that all must be well. For, "if God be for us, who can be against us?"

This truth realised will produce *careful walking*. We shall set the Lord always before us, and walk as in His sight. The presence of the Lord is solemn, as well as sweet. The apostolic precept, "Walk circumspectly," will be pressed home upon our hearts, as we apprehend with whom we are walking.

A sense of God's presence with us *will fill us with adoring gratitude and praise*. How wondrous is the grace and condescension of our God! How high the honour conferred on us! How rich the privilege we enjoy! The eternal God favours us with His company, and enriches us with His blessing. "Who is a God like unto our God? and what people is like unto Israel?" "O bless our God, ye people, and cause the voice of His praise to be heard." "Bless the Lord, O my soul, and forget not all His benefits" who condescends to grant thee His presence and blessing.

"Let the sweet hope that Thou art mine,  
My life and death attend;  
Thy presence through my journey shine,  
And crown my journey's end."

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"I WILL NOT FAIL THEE."

BY J. H. LYNN.

*Pastor, Zion Chapel, New Cross, S.E.*

**P**ERFECT love; tireless patience; tenderest solicitude; infinite resource; divine responsibility; indissoluble union; fruitful ministry.

*Perfect love.* None but God could love absolutely perfectly. God's love is uncaused, underived, and without beginning or end. Pre-viewing all the histories of time, of the fall, of sin, of death, with their appalling conditions and accompaniments, could we imagine Jehovah in prophetic speech addressing His as yet uncreated beloved, no words would seem more fit than "*I will not fail thee.*" His love and purpose were unaffected by the fall. Their destiny of whom Immanuel said, "thine they were," is that which Abba's affection designed, and which alone could satisfy the Divine passion and bring highest glory to God. Sin could not frustrate this. No language can utter the hatefulness of sin, the loathsome defilement of the sinner; yet, while the repugnance of his state, condition, and character to the Holy One is unimaginable, perfect love loves, and love displays its perfectness. Every exhibition of Divine love intensifies the proof of God's abhorrence of sin, and deepens self-condemnation and self-loathing in him in whose heart the love of God is shed. The amazing travail of such anguish as the infinite abhorrence of holiness and antagonism of righteousness alone could realize when in the fearful contact of the iniquities laid on the crucified, with all their degradation and shame, coupled with endurance of the wrath and curse, breathes forth in the ministry of the Spirit, the whole-souled perfectness of love that cannot fail its objects.

*Tireless patience.* "Thou hast made Me to serve with thy sins," saith the heavenly lover. He suffered their manners in the wilderness. Yet His challenge to the fearful heart, whose shame and guilt protest that the Lord must at length cast off, is couched in tones that tell the might of love's deepest yearnings, "How shall I give Thee up?" "THE GOD OF PATIENCE" says, "I will not fail thee."

*Tenderest solicitude.* Yes, "He that toucheth you toucheth the apple of His eye." He keeps His vineyard Himself, and waters it "every moment." A mother's heart and love are only feebly comparable to His, who, unsleeping night and day, will be our Guide even OVER (Heb.) death. His compassions fail not.

*Infinite resource.* Not reserved and hidden in the deeps of God. All the fulness of the Godhead dwells bodily in Him who is the *revelation* of God (Heb. i. 3). His very existence as the living Head of the Church is the pauseless energy of the activities of such fulness; and He whose mission is to glorify Christ takes "the things of Mine," and in His ministry of divine energy perpetually shows them unto "them that are Christ's." Thus the infinity of resource not only is, but is perpetually and necessarily in adapted operation.

*Divine responsibility.* This is involved in every name by which God is revealed: Father, Saviour, Quickener. Responsibility sovereignly entered into and from which retraction is eternally impossible. Office and undertaking comprise corresponding responsibility. The covenant of the triune God is the plenitude of the undertakings of His manifold wisdom, the promises of which are the Father's avowed responsibilities. Immanuel, as the sent one, fulfilled His commission; and, as the called by oath, fulfils His present commission (Epistle to the Hebrews.) Similarly the Holy Ghost, whom the Lord Jesus said "I will send," will carry on His work through all the night (which is far spent) until the day of Jesus Christ.

*Indissoluble union.* So complete is this that every motion of the new-created is response and effect. Need of the Lord is the vital pulse in Head and member of "the Lord hath need of thee." The relationships of the redeemed are more than symbols. They are facts and being. "Because I live ye shall live also," is more than undertaking. It is His very existence who has constituted His people members of His body. To fail them would be for the power of endless life to be translated into the impotence of utter death. Because He has willed and wrought, and, by atoning death, lives the Redeemer-life, He is able to save to the uttermost; but He is utterly unable to lose them, or in any sense to fail them.

*Fruitful ministry.* Each spiritual breath is the exercise of the ministry of never-failing grace in the power of the Lord of Love. Self-condemnation and sin-aborrence are fruits of the in-being in the quickened of the energies of righteousness and holiness. The Mighty Worker has entered and "begun the good work." Onward He toils until the day. Negatively and positively the "I will not fail thee" avails. Not failing to hide His face from our sins—to withhold His smile from carnality—His fellowship from worldliness—His encouragement from sloth. The soul proves, in the concomitant anguish of gracious woe, the non-failing of the Lord. Each lifting of heart to God—entrance of His word—token for good—each step of the way, aye! and each moment of pilgrim

history, tells that He fails not. Apart from Him, ever failure; and we are suffered to feel this that we may more deeply know need of Him. But He never casts off. With Him, what joy, power, and fruit. Disciplines of chastening love, fiery trial and its issues, always triumphing in Christ, are among the fruitful ministries of the perfect love whose "I will not fail thee" excludes miscarriage.

This sweet pledge has been a very special help to me during the past year. Fearful, it has given courage, and oppressed, it has lifted me up. Unsupplied and barren with the heavy responsibilities of ministry immediately before me, my fevered soul has been brought to calm at His feet, and He has supplied. A year of hopes, fears, perplexities, and difficulties, this word has met me ever with the deep inward soul-power of His gentle breathing. May He who so spoke to Joshua, and whose assurance was given to both *Joshua* and *Solomon*, speak to the readers' hearts the *salvation* and *peace* of His own deep-toned and eternal "I will not fail thee."

I will not fail thee, pilgrim, I, even I  
Will freely of My riches all needs supply,  
I am Thy God for ever; well thou shalt  
prove,  
Life, death, nor aught can sever thee  
from My love.  
Lost, I have sought and found thee My  
love, My will  
Not e'en thy sins could alter. Shall I  
not still,  
O child, through all thy journey, main-  
tain thy lot  
Till thou art home where sorrow en-  
tereth not?

Fail thee for whom I spared not My  
holy Son?  
All that I am forbids it. No, precious one!  
I cannot let thee perish—love must  
prevail.  
Lo! I must quit My being e'er I can fail,  
Thee I have ransomed, callèd; now thou  
art Mine.  
Heart cannot guess the treasures, child,  
that are thine.  
Earth and its passing shadows hide not  
from Me,  
Eternal joy succeeds them for Me and  
thee.

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### A FEW THOUGHTS ON SALVATION.

By GEORGE W. THOMAS, PASTOR OF AKEMAN STREET, TRING, HERTS.

"From Him cometh my salvation."—Psa. lxxi. 1.

**F**ROM WHOM? From Him whose commandments I have so wilfully broken, and whose authority I have rebelled against? From Him whose countless benefits I have received without noticing the hand that bestowed them? From the thrice Holy One, at whose reproof the heavens tremble and are astonished? Perdition may have overtaken myriads of souls who went not so far in the contempt of God as I did, yet salvation cometh to me from Him. He would have been just to pass me by. When we review our sins, they seem to require the outpouring of His fiercest wrath upon us. Yes; from Him cometh our salvation. Then He must have had thoughts of love towards us from eternity.

*From Him it cometh.* Cometh: here we have a precious present-tense word. Every day, every hour, it cometh to me by one agency or another; now in this manner, now in that. It comes to us as we read the precious Word; it comes in answer to prayer, in the example shown by the demeanour of the children of His sovereign choice; in reverses in Providence; in the various humiliations we are called to pass through, and that help us to see the exceeding sinfulness of sin. It comes to us in the love visits of the Holy Spirit, which give us precious views of the

all-worthiness of Christ. And what has not yet reached us is on the way to us. By faith we rejoice in what is before us—the complete deliverance from all sin and corruption and the sweet rest of heaven.

*My salvation.* The thought melts the soul. “Why me, Lord?” I know more evil of myself than I can positively know of another. When I take some of the pictures of my past life, and thrust them into the purity of heaven, I groan at the great contrast. Wonder of wonders! Shall this heart, that has been the seat of affections so dishonourable, be interpenetrated with the very love of God; love to all that are the fitting objects of love—love to God, love to Jesus, love to the chosen people.

*Salvation.* The Lord Jesus Christ, our Saviour, came to earth to make an atonement, proclaim His Gospel, establish His Church, pour out His Spirit. This was the *Alpha* of our salvation; and we look for Him now from heaven in all His glory, to perfect in us His wondrous work, and present us faultless before His Father's throne. This will be the *Omega* of our salvation. May we, like Jacob, be able to say, “I have waited for Thy salvation, O Lord!”

## DO YOU PRAY IN PRIVATE?

BY S. GRAY, PASTOR, EBENEZER, BRIGHTON.

CERTAIN Benjamites could use both the right hand and the left hand in hurling stones and shooting arrows out of a bow. It is well to be both-handed men in prayer. Let not *public* prayer suffice; pray in *private* also.

CONSIDER SECRET PRAYER.—I. *There are ample inducements to it.* (1) *It is Divinely commanded.* Jesus says, “Pray to thy Father which is in secret.” Christian, God waits for thee there. (2) *The Holy Ghost is given us that we may pray in secret* (see Zech. xii. 12—14). Are you the temple of the Holy Ghost? Remember this. (3) *The most honoured have been remarkable for it.* Recall Abraham, Isaac, Daniel, Peter. Is it a light thing to resemble such men? (4) *An open reward is promised.* “Your Father which seeth in secret, shall reward thee openly.” The reward of grace is sometimes forthcoming *here*; it shall be surely forthcoming *hereafter*. “Every man shall have praise of God.” Other inducements to secret prayer might be detailed, but we forbear.

II. *There are ample benefits flowing from it.* (1) *It sanctifies.* The practice keeps one in mind of the fact that he has to meet God all alone, and this will make him anxious to have a good conscience. (2) *It cheers.* The face of Moses shone when he descended from the mount, and there is a shining of the face caused by secret prayer. Luther came forth from his closet crying, “We have conquered! we have conquered!” (3) *It establishes.* Its tendency is not to shake, but to render unshakable. (4) *It stimulates.* Who that is addicted to it is stranger to the energy-recruiting, soul-quickenng effect of the exercise.

CONSIDER THE SECRET PETITIONER.—I. *Many things that are true about him cannot fail to strike.* (1) *God is real to him.* God is not a mere name, abstraction, idea, or fancy to such a man. To such an one God is. Sir John Mason said that, if he were to live his life over again, he would exchange the court for retirement, and the whole life he had

lived in the palace for one hour's enjoyment of his God in the closet.  
 (2) *His special design is to please God.* God calls and he complies.  
 (3) *His sincerity is above suspicion.* The Pharisee courts notice, the upright go away from it. Blessed is the fig-tree worshipper. In an overflow of joy Christ declared it was even so, when Nathaniel, that Israelite indeed, drew nigh. There are other things about the Lord's Nathaniels which are striking, but we leave them unspoken.

II. *Many things that concern such a man ought to have weight with him.*

(1) *He cannot neglect secret prayer without danger.* "Be sure you look to your secret duty. Keep that up whatever you do. The soul cannot prosper in the neglect of it" (P. Henry). (2) *He should study to couple earnest endeavour with it.* The legs of the lame are not equal. The Christian should not amble. Let the leg of endeavour be as long as the leg of prayer. (3). *It is proper for him to remember the excellence of Christ in secret, when cast down by his own heart dullness, wandering, and stupidity.* Christ was never faulty in public or in private. His public faultlessness covers our public faultiness. His private perfection covers our private defects.

"Cold mountains, and the midnight air,  
 Witnessed the fervour of His prayer."

Think upon these things!

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LINES ON THE NEW YEAR.

ALAS! our years, what little things,  
 They seem to fly on eagle's wings,—  
 No sooner come than gone:  
 Another year has slipped away,  
 Just like a gloomy winter's day,  
 In which there's nothing done.  
 The clock strikes twelve!—it seems to say,  
 Come, hail another New Year's Day!  
 The old year's gone for ever!  
 Oh! may this New Year bring some good;  
 May thousand souls be brought to God,  
 Whom He'll ne'er leave—no, never.  
 The coming years seem but to creep,  
 The past is gone, just like a sleep—  
 Time flies!—we know not how;  
 Our fourscore years are but a vapour!  
 We die away just like a taper!  
 Our time is only—*now!*  
 What sad events took place last year;  
 How many overwhelmed with fear,  
 And swallowed up with sorrow!  
 Oh! what an empty world is this!  
 It can't afford one drachm of bliss!—  
 My soul, don't trust to-morrow.  
 How many, who begin the year,  
 Will run a heedless, mad career;  
 But this may be their last!  
 Alas! poor soul, 'tis wretched living,  
 Unless you know your sins forgiven—  
 The present and the past.  
 To those who know such things as these,  
 Years may go faster if they please,  
 It is of little matter

Sudbury, Suffolk.

That God, who numbers all their hairs,  
 Will bring them safe thro' storms and cares,  
 Through this world to a better.  
 Lord, grant this year, that's just begun,  
 May be a most propitious one:  
 To me, and thousands more;  
 Oh! may the Gospel's cheering sound  
 Be heard by thousands all around.  
 And bless both rich and poor.  
 Oh! may it be this year decreed,  
 That mourning captives may be freed,  
 Who are in fetters bound;  
 Oh! let them hear the preachers say—  
 Christ turns no coming souls away,  
 Who love the joyful sound.  
 Lord Jesus reign throughout this year;  
 For poor distressed souls appear,  
 Help them through every trouble  
 Help them to put their trust in Thee.  
 To find relief at Calvary's tree.  
 And count this world a bubble.  
 Then will our days go sweetly on.  
 God's providence to live upon,  
 His grace to guide our way:—  
 Our burdens cast upon the Lord,  
 Who will His promis'd help afford.  
 And bless us day by day.  
 Should troubles then come thick and fast,  
 That God who brought us thro' the past,  
 Will bring us through again:  
 For trusting all in Jesu's hand,  
 Though weak in self, in Him we stand,  
 Nor shall our faith be vain.

DANIEL HERBERT.

## NOTES ON THE LIFE AND LABOURS OF THE LATE JOHN SLATE ANDERSON.

BY G. RUFFELL.

### PART I.

“It is ungrateful so to magnify our living friends as to forget the merits of those that are gone to whose memories there is a debt of honour due. All the respects must not be paid to the rising sun ; and, on the other hand, it is unjust so to cry up the merits of those that are gone, as to despise the benefit we have in those that survive and succeed them. Let God be glorified in both.”—*Matt. Henry.*

**I**N an old note-book of ours, under date May, 1872, we found the following account of

MR. JAMES WELLS AND MR. JOHN FOREMAN.

The spring of 1872 will long be remembered by the Strict and Particular Baptists of England, as the period when they were deprived by death of two of their greatest preachers, Mr. James Wells and Mr. John Foreman. It is not necessary to write a panegyric upon their lives and characters. The thousands of devout men and women who followed them to their burial prove the high esteem in which they were held. As trees of the Lord's right hand planting, their fruit was good even to old age, and God was glorified both by them and in them. They rest now from their labours, and their works follow them. There were traits in the characters of both which deserve attention and command respect. They were men of *grace* and *gifts*, with which they glorified the great Giver of them. We do not suppose that either laid claim to great erudition in a worldly point of view, nor were their pulpit ministrations characterised by oratorical flourish, but they were ministers of great force of character, earnest workers who served their day and generation according to the will of God.

“If anyone designs to accomplish anything (says Foster in one of his essays) during the short space allotted him in this life, he must apply himself to it with such assiduity that is regarded as insanity by those who live only for pleasure ;” a sentiment which was acted upon by both these good men ; and when we reflect upon what they accomplished of the prodigious amount of labour in preaching the Gospel, of the value of their services, &c., we involuntarily repeat the lines of Cowper on the death of Johnson—

“O, men immortal by a double prize,  
By fame on earth and glory in the skies !”

MR. JOHN HAZELTON AND MR. JOHN SLATE ANDERSON.

Sixteen short years after the fall of the two cedars referred to above, we were called upon as a denomination to mourn the loss by death of two other ministers, men who in a measure filled the gaps made by the removal to a brighter and holier sphere of service of Messrs. Wells and Foreman. We refer to the death of Mr. John Hazelton in January, and that of Mr. John Slate Anderson in April of 1888. Of the former an elegantly written memoir by Mr. W. J. Styles has been published. Mr. Hazelton was our first spiritual preceptor, having been brought under the influence of his ministry at Chadwell-street in 1860 by two never-to-be-forgotten texts. He was to us in our youth as Paul was to the Thessalonians : “But we were gentle among you even as a nurse cherisheth her children: as ye know how we exhorted and comforted

and charged every one of you as a father doth his children" (1 Thess. ii. 7—11). We were dismissed from communion at Clerkenwell to that at New Cross, in 1868, with these words: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 3—18). "I did know thee in the wilderness in the land of great drought" (Hos. xiii. 5), was peculiarly and preciously fulfilled to us through

THE MINISTRY OF MR. J. S. ANDERSON

at Zion Chapel, New Cross-road, a few grateful recollections of which during 20 years shall here (by permission) briefly follow. The first time we saw and heard Mr. Anderson was on an anniversary occasion at Chadwell-street in 1860. He had then scarcely attained his prime, and was settled in his first regular pastorate at Bethesda Chapel, St. Luke's. Physically, like Joseph and David, he was well favoured and goodly to look to (Gen. xxxix. 6, with 1 Sam. xvi. 12). His was a face one never tired of looking at, calm, dignified, reliant, and self-collected. His perfect naturalness and unaffected simplicity of manner came out there and then. The first sentence we heard him utter *stuck* in our memory, viz.: "Just before coming to the meeting I took up Matthew Henry to pick up a thought, and it is worthy of notice that in scripture phraseology more is frequently *implied* than is expressed." Here was no pilfering and parading of the thoughts of others, but plain honest dealing, which commended itself to the conscience. The glare and boldness of some speakers dazzle us, but when a preacher gets up and tells us that "he too is a man" with whom thought is scarce, and whose conceptions of divine truth are meagre, we feel that touch of nature which makes the whole world kin. We have wondered how it was that this first utterance of his in our hearing made such an impression upon our mind, and cannot account for it otherwise than as Campbell puts it:—

"'Tis the sunset of life gives me mystical lore,  
And coming events cast their shadow before."

We commenced our attendance at "Zion" while Mr. Anderson was at Bradford, and after he resumed his ministry at Deptford we were among the first batch of new members that he received into the Church. The pleasure it afforded him to get back again was evident in the first sermon he preached after it was settled that he should return. It was on a Wednesday evening, and the place was full. The text was Solomon's Song ii. 10—13, "For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." The hand-shakings and congratulatory expressions on all sides after that service took nearly an hour. In the midst of it a cautious—we will not say captious—brother exclaimed, "Ah! they'll make a hash of it." We think it has been generally understood that the friends did make a hash of it, but it was a very *good* one.

It comes not within our province to refer to Bradford. Some surprise was expressed that Mr. Anderson left Deptford to go there, and greater surprise was felt that he was so successful after he returned from Bradford to Zion. We know little about it beyond the fact that he did go, and that he came back again, and while there as editor of the *Voice of Truth* he expressed his intention to make the *Voice of Truth* heard in York-

shire. At that time there were three principal Baptist Chapels in Bradford—*Zion*, which was popularly known as Mr. Chown's; *Westgate*, to which Mr. J. E. Bloomfield went on leaving Meard's Court, London; and *Trinity*, to which Mr. J. S. Anderson was invited at the suggestion of Mr. Bloomfield. Anyhow, it came to pass that two gentlemen from Yorkshire visited Deptford one Lord's-day morning and were so well pleased at what they heard, that the Church at Trinity Chapel, Bradford, soon afterwards invited Mr. Anderson to become their pastor.

(To be continued.)

## GEMS FROM CHRISTIAN AUTHORS.

### NOTES ON "FULLERISM."

BY MR. GEORGE WRIGHT, FORMERLY PASTOR OF BECCLES.

A MAIN error of Mr. Fuller—and perhaps it was that in which his system, and the arguments by which he defended it, originated—consisted in the excessive and anti-scriptural ideas he formed of the accountableness of man. He attached obligations to him as a free agent, which, in fact, never devolved upon him by any law of his Creator, and invested him with a responsibility for talents which he never possessed. Because man is naturally obliged as a creature to love and obey God, according to the extensive purity and requirements of the Divine law, he maintained that the same reason in which his natural obligation as a creature was founded obliged him also, as a sinner, to believe in the Lord Jesus Christ for salvation upon his having the Gospel revelation. Independent of the absurdity of representing faith in Jesus, in a light which classes it with the works of the law, I call this an excessive and extravagant idea of human responsibility. Accountability, if it relates to anything, must relate to some *service* to be performed according to the measure of ability with which the Creator originally endows us, or to some *trust* with which He has charged us, that we may employ it for all purposes of His righteous will—or to some *talents* which He has given, that we may improve them, and return to Him that revenue of praise to which He is entitled—but *accountability can have no place in the reception of gifts and benefits, which He communicates, with an absolute sovereignty of will, to whom He pleases.* How can anyone be responsible for the gifts of a benefactor which he never received, or account for property with which he was never entrusted? A peasant is bound to observe allegiance to the sovereign and the government under which he lives, and to behave himself peaceably and justly towards every member of the community; if he violates the law, he is answerable for the offence at the bar of his country, and will be punished according to the nature of his crime. But who ever imagined that a peasant is culpable and entitled to punishment for a capital crime because he has not advanced himself to the rank of a peer in the realm, and secured himself a pension for life from the king's treasure? If a proceeding of such a kind is absurd in supposition, because at variance with all the known principles and rules of equity and justice, yet such a proceeding actually takes place under the Divine Government, according to Mr. F.'s notion of accountability, which obliges a service under the Gospel to receive



salvation by faith, under pain of death, because he is obliged by the *law* to obey the Divine will.

Of all the benefits and blessings of grace, which is it that the possession or enjoyment thereof hinges upon the accountability of man, or rather the *responsibility of a dead sinner*? *Is it Election?* (Rom. viii. 29, 30, ix., xi. 5, 6; Eph. i. 3, 4). *Redemption?* (Rom. v. 6, 8). *Reconciliation?* (Rom. v. 10). *Justification?* (Rom. iii. 21—28, viii. 3, 4, x. 4). *Faith?* (Eph. i. 19, ii. 8; Phil. i. 29; Col. ii. 12; John vi. 29; Acts xiii. 48, xiv. 27). *Or even personal and practical holiness and obedience?* (Ezek. xvi. 60, 63, xxxvi. 25—27; Jer. xxxii. 38—40). Search these and other scriptures of a similar import, and compare them with the work of God in your personal experience, and you will see indeed that you must put the crown of salvation where you delight to see it—on the head, not of human accountableness, but the sovereignty of Jehovah's grace. Under this view I am sure you will join with me in the most unfeigned abhorrence of a system that robs Him of His glory, and enhance the condemnation of the guilty to an immeasurable degree by increasing their responsibility.—*Memorials of George Wright, by S. K. Bland.*

#### A NEW YEAR'S WISH.

DEAR READER, what shall I farther say to thee? Shall I once again wish thee joy of the New Year, into which the good hand of Providence has brought thee? I do; and chiefly I wish thee to be a partaker of that joy that cometh from above. I wish, as the apostle did, that the God of hope may fill thee with all joy and peace in believing, and cause thee to abound in hope through the power of the Holy Ghost. If thou art already a believer, the Lord crown the New Year with His goodness by giving thee a fresh outpouring of faith, holiness, and liveliness. If thou art not a believer, God confer on thee the best New Year's gift, by granting thee to experience the new birth unto faith and good works! What will become of thee if thou diest without that experience learned from Christ's own mouth? He who sitteth upon the throne, He who maketh all things new has Himself most solemnly and irrevocably averred, that unless thou art made anew, unless thou art born again of the Holy Ghost, thou shalt not so much as see, much less inherit, the kingdom of God.—*Extracted.*

"PHILIP DICKERSON, an aged Baptist Minister, who died October 22nd 1882, just before his death, said 'Seventy years ago the Lord took me into His service without a character. He gave me a good character, and by His grace I have kept it.'"—*From C. H. Spurgeon's Sermon-Notes on Jude's Dorology, page 385.*

#### LINES ON THE DEATH OF A BROTHER IN CHRIST.

DEPARTED in the faith of Christ,  
No more our brother weeps;  
His sacred dust is now at rest,  
And in "God's acre" sleeps,  
But not to earth's small cavern bound—  
The ransomed spirit's flown.  
Where perfect love and joys are found,  
Before th' eternal throne.  
Escaped beyond the vale of tears,  
Beyond the desert gloom,  
Away from sin, and strife, and fears,  
And from the silent tomb.  
Willenhall.

The darkening cloud enshrouds no more  
The soul in mystery;  
The Lamb's pure light for evermore  
From doubting sets it free.  
Yonder, on Zion's happy strand,  
In Eden's sunny clime  
He joins with all the blood-washed band  
In harmonies sublime.  
We, too, shall soon be called to die,  
And mingle with the dust  
Oh, may our souls on Christ rely  
In faith's unbroken trust.

GEORGE BANKS.

## THE BLESSED DEAD.

MR. CHARLES FORSTER.

CHARLES FORSTER, the beloved and highly esteemed deacon of the Church at Chatsworth Road, Lower Clapton, formerly under the pastoral care of Mr. Langford, and now of Mr. Moxham, passed away to his eternal rest on Tuesday, 21st October, 1890, in the 72nd year of his age. The memorial card before us says he "*sweetly fell asleep in Jesus*," and these words are a real fact in our brother's case. He died without the slightest fear of dying, with simple childlike faith in the Lord Jesus. He was fully confident that that which he had committed to Him He was able to keep, and rejoiced to think he was going to be with Him for ever. We enjoyed our early morning visit to him on the day he died. He talked only of the best things, repeating such verses as "Adoring angels round Him stand," and "On Christ the solid rock I stand," &c. We read the 71st Psalm, and spent a few minutes in prayer together, which pleased him much, and we parted with our brother for the last time on earth. In his earlier years he was connected with the Congregational body, and was a member of and an active worker with the Church at Barnsbury, Islington. Shortly after our late revered brother John Hazelton settled at Chadwell Street, he was induced to go and hear him preach, and was so attracted by his ministry that he went again and again, until at last he resolved to settle down there altogether. He soon became convinced on the subject of baptism, and was baptized by Mr. Hazelton on February 28th, 1857, and continued in membership for several years until, removing to Dalston, he joined the few friends who worshipped in a room in Downham-road, Islington, under the care of our brother Langford. Here he continued until his death, the little Church at Downham-road being now (after various changes) represented by the Church at Chatsworth-road. He held office as deacon for about 18 years. His remains were interred in his own grave at Finchley on Wednesday, the 29th October, our pastor, Mr. Moxham, officiating, a previous service having been held in our own Chapel at Clapton, conducted by our former pastor, Mr. Langford, in the presence of a large congregation of friends and relatives of the deceased.

And so our brother has left us. We are sorry to part with him. We shall truly miss his counsel, his homely smile, his warm shake of the hand; but he has left us an example, and whenever we think of our brother it will always be with the fervent prayer that we may be helped to live as he lived, that so we may die as he died. His last words were, "Let Thy light and Thy truth guide me continually for ever and ever. Amen."

Mr. Moxham improved the event on Sunday evening, 2nd November, from the words, "Absent from the body, present with the Lord."

MR. JOSEPH JAY.

Our dear old friend and brother, JOSEPH JAY, died at Framlingham, at the residence of his son, on Monday, October 27th, 1890, at the age of 79 years. He was the oldest member of the Baptist Church at Cransford, Suffolk. On the following Friday his mortal remains were laid to rest in the burial ground belonging to the Chapel at Cransford. Mr. E. Marsh officiated. Deceased was a consistent, useful member of the Church at Cransford for 51 years. He was baptized in the Bruisyard river, September 23rd, 1839, by the late Mr. Daniel Wilson, then pastor of the Church, and received into fellowship the same day. For many years he took a leading part in singing the Lord's praises. He often said he felt it to be a solemn part of worship, but he delighted in it till the last. A friend visiting him the day before he died wished him to join with him in singing a hymn which was precious to his soul, commencing, "When I survey the wondrous cross," &c., which he heartily sung to one of his old favourite tunes. On the following day he passed away to his heavenly home without a sigh or

struggle. We miss his presence, his praise, and his prayers, which were fervent, real, and savoury, such as will long be held in memory. The last time he met with us in the Lord's house was a happy season to him. We commemorated the dying love of Jesus, and at the close of the service the following lines were sung agreeably to his wish :—

“How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end.”

Brother W. Large was with us that day. He loved the house of God and the means of grace, and regularly filled his place as long as he was able. As a man of business he was strictly honest and upright, which was an honour to his profession. He was highly respected, and greatly beloved by many. Mr. S. K. Bland preached his funeral sermon, which was solemn, weighty, and impressive, and was listened to by a good number of attentive hearers, founding his remarks on Phil. i. 21, which we thought very appropriate to the departed, for it was evident he lived for Christ, and we feel sure to die was his eternal gain. As a little Church we feel it a great loss, but we would not wish him back again. We do wish the Lord would raise up others, and endue them with the same spirit and grace as the departed one had to fill the vacant place. Such is our earnest prayer.

J. J. COOK.

#### MRS. MARTHA MOTE.

MRS. MARTHA MOTE was born on July 5, 1802, at St Peter's, near Margate, in Kent. Her father (Mr. Crofts) was a deacon of a Baptist Church, and her mother a very gracious, godly woman. She was brought up for many years by an aunt, who took her into worldly society, and singularly to relate, her first serious impressions were received when about 20 years of age, in a ballroom; she was struck with the hollowness and vanity of such amusements. She found peace in believing from the well-known hymn of Charlotte Elliott,—

“Just as I am without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come.”

She was married to her first husband, Mr. Thos. Falkner (son of the Independent minister of Love-lane Chapel, Margate), in 1823. She was left a widow with three daughters in 1836, and in 1843 was married to her late husband Mr. James Mote (a widower with four sons and a daughter), whom she survived 11 years. She was baptized at Horsham by the minister there, Mr. Edward Mote, her brother-in-law.

After her second marriage she came to London, and lived in Pentonville, where she had two sons. For some years she, with her husband and family, attended the ministry of the late Mr. Geo. Abrahams, in Regent-street Chapel, City-road. They went for a short time to hear the late Mr. Arthur Triggs' at Gower-street, and then Mr. Mote, hearing from a friend that there was a preacher at Chadwell-street, of whom he felt sure he would approve, he went to hear him (the late Mr. John Hazelton), and finding that he could enjoy his ministry, she and her husband joined his Church about the year 1855, and remained a member for 35 years, Mr. Mote being a deacon of the Church for many years. It was a trouble to the deceased to relinquish Mr. Triggs' ministry, as his preaching had been greatly blessed to her. She went to Mr. Hazelton's chapel with some regret, but on his announcing his text, “Sir, we would see Jesus,” and his proceeding to explain that it is Jesus we come to see, to meet, to worship, in His house, and his remarks being applied by the Holy Spirit directly to herself, she had no longer any desire to go elsewhere, but realized that the Lord was with her in that place.

For over 30 years Mr. Hazelton was her much-loved and highly-esteemed pastor. Since his death her increasing infirmities prevented

her worshipping the Lord in His sanctuary, but she was often privileged to enjoy sweet fellowship and communion with Him in her home. A short time before her death she was speaking to one of her grand-daughters of the condescension of her precious Saviour, whom she felt had been conversing with her that day as a dear Friend by her side; she realized so fully His presence near her.

For the last few years of her life, her strength gradually declined. Although she had no disease, she suffered much from weakness, and the grace of God was conspicuously manifested in her great patience throughout her illness. The weakness increased until the great change came, and it was evident to those who saw her, that the summons was near for her "to cross the river." Her mind retained its clearness and consciousness to the end. She sweetly fell asleep in Jesus on Tuesday night, Oct. 14, in the 89th year of her age. Almost her last words were, "None but Jesus."

She was a devoted wife, a most affectionate mother, and a true friend. She took the greatest interest in all that concerned her family, and was ever ready to give advice and counsel to the many who confided in her. She greatly appreciated the visits of her pastor, Mr. Mitchell, during the twelve months preceding her death, his prayers and readings giving her much pleasure.

Her remains were interred in Highgate Cemetery, on Tuesday, Oct. 21. A service was held at her residence by Mr. J. E. Hazelton (in the unavoidable absence of Mr. Mitchell), and he delivered some appropriate remarks at the grave, where a good number of her relatives and friends were assembled.

On Sunday 26th October, Mr. Mitchell preached her funeral sermon from the words (2 Cor. v. 1), "For we know," &c., and the service was concluded by the hymn, "For ever with the Lord," &c. "Blessed are the dead that die in the Lord."

#### ELIZABETH MILTON.

DEAR BROTHER WINTERS,—As "the righteous shall be in everlasting remembrance," I thought it would not be out of place to send you a short account of the very peaceful departure of ELIZABETH MILTON, who entered into the joy of her Lord on October 24th, 1890, at the age of 76. Our sister was for 29 years a consistent member with us, at Providence Chapel, Biggleswade, being baptized in March, 1861, by the late Mr. R. S. Tanner. She was a humble walker, a peaceable member, a truth-lover, although a woman of few words. Her home was the House of God when she was able to get there. She was an ornament to her profession, and shewed by her walk, conduct, and conversation, whom she served, and to whom she belonged. She gave living proof of the truth of that blessed declaration, "They shall bring forth fruit in old age," &c. She was the subject of many doubts and fears. Hymn 280 (Gadsby's), "Will my doubting ne'er be o'er," &c., was much blest to her. She told me, when visiting her in her affliction, that this hymn expressed her feelings, and was the very language of her soul. Although very weak in faith, and much tried respecting her soul's eternal interest in Christ, the Lord very graciously favoured her in her last moments: at eventide it was light; she was waiting for the Lord to fetch her home, being willing to depart to be with Christ, which is far better.

Her mortal remains were interred in Biggleswade Cemetery, on October 30th, by Mr. Short, of Blunham; and her funeral sermon was preached at Providence Chapel, on Lord's-day morning, November 2nd, by Mr. F. Fountain, from 1 Tim. iv. 8. We feel our loss as a Church is her eternal gain. May the same grace be vouchsafed to us, that we, too, may live worthy of our high calling, and ere long hear our Lord's welcome voice, saying unto us, "Enter thou into the joy of thy Lord." E. S. KING.

Elm View, Biggleswade.

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

*The Saint's Melody.* By the late David Denham. London: R. Banks and Son, Raquet-court, Fleet-street, E.C. This popular volume of hymns was originally published as a companion to Dr. Watts' Psalms and Hymns; consequently his productions were purposely omitted. This omission has long been considered by many Churches as a grievous one. However, we are delighted to inform all our Strict Baptist friends that Messrs. R. Banks and Son, publishers, have now issued a new edition of Denham's Hymns, which contains, in the form of an *Appendix*, NEARLY FIFTY OF DR. WATTS' BEST HYMNS. We learn from the proprietors and publishers of Denham's Hymns that all future editions will contain these additional hymns. This arrangement will in no way interfere with the numbering of the hymns already in use. We are also glad to state that Messrs. R. Banks and Son purpose to issue the *Appendix* (Dr. Watts')—the 18mo. size—in a separate form, in limp cloth, at 2d. or 3d.; so that persons who have the present hymn-book, and wish to use the additional hymns, can do so without purchasing new books. There is no real reason now why all our Churches should not use "The Saint's Melody." The most competent judges of good Congregational Hymns readily determine Denham's Selection, with the additional *Appendix* of Dr. Watts' Hymns, to be the best extant for public and private use.

*Cheering Words Annual* for 1890. London: R. Banks and Son, Raquet-court, Fleet-street. Price 1s., post free 1s. 2d. This volume is a marvel of cheapness. It is indeed a charming book, the best ever yet published. In addition to the twelve rare portraits of female hymn-writers, with sketches of their lives, it contains beautiful photographic portraits of Mr. E. Marsh (late of Laxfield), pastor-elect of Wellingboro', and Mr. W. K. Squirrell (late of Woolwich), pastor-elect of Hill-street, Dorset-square, London. The book may be placed with perfect safety in the hands of any person, young or old, as it is sound, instructive, and interesting. Those who wish to secure copies of the present issue should order them *at once*, as many persons who were late in sending their orders last year were disappointed in not being able to obtain copies.

*Indwelling Sin, and Thoughts upon God's Word.* By G. Hazlerigg. London: W. Wileman, 29, Bouverie-street, Fleet-street. *Righteous Judgment.* At the same office. 1d.

*The Wonders of Providence and Grace.* By Andrew Bools. London: F. Kirby, 17, Bouverie-street, Fleet-street. A work brimful of interesting reading, which cannot fail to instruct and entertain grace-taught readers.

*The Monthly Record of the Protestant Evangelical Mission, &c.* To be had of the secretary, Mr. Robert Steele, 5, Raquet-court, Fleet-street, London, E.C. Price 1d., or 6s. per 100. This interesting serial should be read by all who value religious freedom. It ought to be scattered broadcast everywhere.

*Polytechnic Magazine.* Edited by Quinton Hogg. Price 1d.

*The Temperance Chronicle.* Monthly. Beautifully illustrated. Price 1d.

*The National Temperance Hymnal; 500 pieces.* Maidstone: G. H. Graham, 13, Gabriel-hill. Price 2d., cloth 4d. *Graham's Temperance Dialogues.* Price 1d. *Origin of the Band of Hope Movement.* By G. H. Graham. Price 1d.

*The Autobiography of Thomas Witts.* Part II. London: F. Kirby, 17, Bouverie-street, Fleet-street. Part I. of Mr. Witts' life we remember to have been extremely interesting, and the present issue we regard as equally good. We hope it will find many readers, both in England and in New South Wales.

*Fragments Gathered Up.* By Josiah Lamb. London: Houlston & Son, 7, Paternoster-buildings, E.C. This work is comprised of a selection of spiritually experimental letters, which we hope will be read with profit by many of the Lord's saints.

*The Baptist Almanack for 1891.* London: R. Banks and Son, Raquet-court, Fleet-street. Price 2d.; interleaved 4d. No minister, deacon, member, or friend of the Baptist denomination should be without this most useful Almanack. The information it contains relative to Churches, pastors, occasional preachers, Sunday-schools, and other kindred matters necessary to be known, is really astonishing, and all for two-pence!

*Evington Tracts: Man's Inability and God's Omnipotence.* F. Kirby, 17, Bouverie-street, Fleet-street. Just the tract for the times. Worthy of a world-wide circulation. Price 1d.

*Strict Baptist Mission, 29th Annual Report* (Illustrated). The Report for 1890 contains many important notices of mission work during the year. Funds, however, are urgently needed. Who will help?

*A Word of Warning to Revivalists.* By the late W. Parks. 50 copies for 7d. D. Fisk, 6, Brighton-place, Brighton, Sussex. Suitable for free circulation.

*A Dream.* Very interesting, and likely to be of great use, under God's blessing. The author says (in a private letter) the "*Dream* has been made a great blessing to me. I have been an invalid for years." To be had of the author, M. E. Turner, 6, Guithavon-street, Witham, Essex. Price 1d.

*The London Female Penitentiary and Guardian Society.* Worthy of support. New annual subscribers much needed. Offices, 191, High-street, Stoke Newington. W. E. Page, secretary.

*Suffolk and Norfolk Home Mission Report for 1890.* The Mission appears to be in a very healthy and gratifying condition. The Report states—"The pecuniary accounts fully testify to the continued and kind liberality of our many supporters; for while many have fallen asleep and are not, and the depressed condition of agriculture have weakened the ability of others to give as formerly, yet they have done what they could, and, with the aid of new ones, no great diminution of resources have to be reported or lamented."

*Articles of Faith, &c.,* of the first Particular Baptist Church of Brooklyn, N.Y. Organized May 28th, 1890. Incorporated under date July 20th, 1890. Very sound and good. We wish our Transatlantic friends much real success in all their efforts for the glory of God, and the benefit of precious souls.

*Old Jonathan, Annual Volume 1890.* London: W. H. and L. Collingridge, 148 and 149 Aldersgate street. Price 1s. 6d. We highly recommend this excellent work to all classes of readers. It is stored with interesting articles, beautifully illustrated.

*Christ and Antichrist.* By W. Parsons. London: R. Banks and Son, Racoquet-court, Fleet-street. Price 2d. Brimful of solid and discriminating truth.

*The Supply System.* W. I. Neal. To be had of I. Neal, 83a, Lower Thames-street. 1d. Contains many valuable and suggestive thoughts.

*Baptist Tract and Book Society.* The 49th Annual Report exhibits signs of progress. Motto Cards, Sheet Almanacks, &c., published by this Society are most excellent.

*A Sanitary Crusade Round the World.* Got up in a very superb manner. The sanitary condition of parts of China, Egypt, India, Japan, and America is represented as sad indeed.

*Fragments.* Elim Chapel Tract Series (F. C. Holden, pastor). Savoury and precious morsels.

**MAGAZINES.**—*The Surrey Tabernacle Witness.* *The Gospel Magazine.* *The Silent Messenger.* *The Life of Charles Walters Banks* (monthly issue, price 2d.). *Consecration.* *The Regular Baptist Magazine.* *Life and Light.* *The Banner of Israel* (monthly part, 7d.). *The Olive Branch, Australian Particular Baptist Magazine.* *Our Own Illustrated Monthly.* *The Quarterly Record of the Trinitarian Bible Society.* *The Protestant Echo.* *The Workmen's Hall Messenger.* *Old Jonathan* merits a wide circulation. With the December No. is issued a beautiful sheet almanack; the price of the two is 2d. *The Day Star,* Sydney.

**SERMONS.**—*A Death-blow to Fear.* A memorial sermon preached by Mr. R. E. Sears, at Little Alie-street Chapel, White-chapel. *The Unfailing Supply,* by J. Parnell. *A Solitary Family,* by C. Cornwell. *The Late Cardinal Newman, or Deceiving and being Deceived,* by W. L. Holland. *The Mission of Christ,* the last sermon preached by Joseph Irons (with prayer before sermon). *No Other Gospel,* by C. Cornwell. *Good and ad Secrets Disclosed,* by G. Burrell. *The Refuge of the Weary Soul, or the Prayer of the Destitute,* by John Higgs (from Psa. lxi. 2). Full of solid and experimental truth. *The Christian's Daily Prayer,* a funeral sermon preached at Slaithwaite on the death of our dear friend Joseph Hurst, by Thomas Jones, pastor. Price 2d. *In Good Company.* By C. Cornwell. London: R. Banks and Son, Racoquet-court, Fleet-street.

*Calvinism! Why Unpopular.* By the late W. Park. 50 for 7d. To be had of D. Fisk, 6 Brighton-place, Brighton, Sussex. Worth its weight in gold.

*Some Rays of Light, from a New Light's Lens.* By I. W. Wren. A sermon. Price 1d. To be had of the author, Providence Chapel, Bedford.

*Divine Guidance.* A sermon by Joseph Irons (re-printed). 1d. Published by David Fisk, 6, Brighton-place, Brighton, Sussex.

*The Protestant Dissenters' Almanac for 1891.* London: R. Banks and Son, Racoquet court, Fleet-street. Price 6d.; post free 7d. We unhesitatingly pronounce this Almanac to be the cheapest and best extant. In addition to a vast amount of interesting Church news, it contains a digest of the most popular political topics of the day. It is adorned with a splendid portrait of Mr. McNeill, minister of Regent's-square, which is worth all that is asked for the entire book.

# OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A GLANCE OVER THE YEAR 1890  
BY JOHN WATERS BANKS.

MY DEAR BROTHER WINTERS,—An elderly lady, writing to me the other day, said:—"I am not able to get out much to the house of God now, but my soul is often refreshed by reading the writings of the good men in the pages of the E. V. & G. H. I have read some of the pieces several times."

A gentleman in the Antipodes writes: "It is pleasing to read of the movements of the Churches in my native land; no other magazine gives such information."

Now all this, and much more of a similar kind to hand, is very encouraging, and when I come to look over the pages month by month, I cannot fail to coincide both with the lady and gentleman mentioned above. There is a very large amount of spiritual matter and useful information in the 400 pages which make up the interior of the magazine, and I am persuaded, yea, sure that the gentle and gracious influence of the Holy Spirit, aiding you, your editorial work must be productive of much spiritual and temporal good. There is nothing that moves the heart so sweetly, the mind so freely, and the pen so fluently as the oil of grace, and this is manifest in every issue, and this oil has so much power of reflection in it that it makes the face of the reader shine, so that in the pen of the writer and heart of the reader there is the sweet and blessed unity of the Spirit.

One thing is worthy of note in the year that is past: there has been nothing (worthy of note) of a contentious character; but, directly and indirectly, the glorious doctrine of "one Lord, one faith, one baptism" has been sedulously maintained.

Another matter which has not failed to impress the mind in looking under the heading for the past year,

"THE BLESSED DEAD,"

I find a large number recorded of those who have passed the line which divides time from eternity. These dear creatures, I find, whilst united in heart here, in the principles of grace were diversified in experience; yet it is no more strange than true, all these sang in unison below, as they do above. Some of them sang in plaintive notes here, and were apt to say, with the immortal Watts:—

"When I can read my title clear,  
To mansions in the skies;  
I'll bid farewell to every fear,  
And wipe my weeping eyes."

These belonged to the "'tis-a-point-I-like-to-know" sort, and until the light shone in their soul—

"They fear'd to launch away."

Others, who were favoured with some assurance—realized more of the presence of Christ—often felt heaven begun below, and as their natural vision gave way, and their best affections to the dearest ties on earth yielded to the overpowering charms of their loving Lord, they broke out in ecstasy and joy in the sublime strains of Stennett:—

"Oh, the transporting, rapturous scene  
That rises to my sight;  
Sweet fields arrayed in living green  
And rivers of delight.

"Filled with delight, my raptured soul  
Can here no longer stay;  
Though Jordan's waves around me roll,  
Fearless I'll launch away."

The number of deaths recorded in the past year is 106.

Another part of the work has been the items of

INTELLIGENCE FROM OUR CHURCHES, of which there are more than three hundred. These have proved intensely interesting to the Church of Christ, and the people of God scattered over America, Australia, New Zealand, India, as well as our own native isle and beloved country.

OUR SABBATH-SCHOOLS

have been well represented; about seventy notices in connection with the Sunday-schools of Churches of truth are found in the column of the E. V. & G. H. for the past year.

Beside all this, there is no small amount of good, sound divinity, information, &c., to be found on the covers, which would make (in the aggregate) the volume for the year 1890 to consist of at least five hundred pages of Gospel matter, good news, and acceptable correspondence, not recorded in any other periodical, and which should be bound up at the end of each volume. I therefore feel justified in urging again every librarian in connection with the various causes of truth to place a copy, bound with the covers, in the respective vestries of their chapels and Sunday-schools for the benefit of future generations that are to take our place.

In the January number the volume opens with an excellent likeness of Mr. Edward Mitchell. From the brief account of his life, given on page 12, the reader cannot fail to observe that his faith in the finished work of Christ, in effecting the salvation of his soul through the quickening influence of the Holy Spirit, is as clear as the sun at noonday, and which has enabled him to

"Tell to sinners round

What a dear Saviour he has found."

the fact of which often cheers the hearts of his numerous hearers, and is a source of great comfort to the mourners

in Zion. The general bearing of the devoted pastor of Chadwell-street is beautifully and correctly stated in the poetic lines on page 15. The opening article by the editor, on the unchangeableness of Christ, is a theme always acceptable to the child of God; there is a savour about it which sweetly testifies to the un-deviating character of the glorious Gospel of free and sovereign grace. Our ministerial brethren Sears, Realf, George Banks, Gray, and Noyes embellish the pages of the January issue with articles of sound divinity, and of much value.

Variety in the February number is cheering. Pastor White, on "Loyalty to Christ," wakes up our adoration for King Jesus: it is admirable. Pastor Woodgate, on the bonds that bind the brethren in "one mind," is beautiful. Pastor Warren is careful and cautious to divide between Cæsar and Christ, between the wisdom of this world and being made wise unto salvation, in a brief paper on "Ahiathophel." Read it carefully. Pastor Sears delivers himself downright well in giving "A Good Word for Deacons." Pause over it devoutly. Pastor Northfield, on Mrs. Weldon entering her eternal rest, is emphatically sweet, and proves that to depart and to be with Christ is far better. Pastor Brown, in urging the soldiers of the cross, however feelingly faint and feeble, to "go forward," is comprehensive and encouraging. Under the line, "The Blessed Dead," the departure of Charles Hooper is given. I knew the good man well, and recollect his going to Australia. God convinced him of sin and put His grace in his heart, and this made the glorious Gospel precious to him. God was his guide here; grace governed his actions on earth, and having fought a good fight, left all earthly ties and gone to be for ever with the Lord. "In Christ," by the editor, H. Cousens on the Holy Scriptures, joyous and kindly letters from ministers, and notes from friends, poetry of no questionable quality, reminiscences of saints taken up to heaven from the vanities of this world, may yield some excellent comfort to a poor little Zacchæus, who may be saying in his heart, "I would see Jesus." All these and a lot of other pieces are to be found in February number.

March opens with a most precious soul-cheering article on the glorious reigning power of Jesus, by the editor, entitled, "The King Messiah." We have also some sacred monuments raised in memory of dear ones, which, while they cast a momentary gloom over the natural tendencies of parental or kindred affection, they give a glorious ray of hope which gladdens the otherwise sad heart. "The Pillar of Providence" is a sweet poetic effusion

by the Rev. John Waters Banks, brother of the late editor; it is strictly scriptural. Recognition of Mr. Realf, at Guildford, with portrait; this number comprises fifty-six pages of good solid reading.

In April we are presented with four extra pages, which furnishes us with music set to the words:—

"My God, the spring of all my joys,  
The life of my delights;  
The glory of my brightest days,  
And comfort of my nights."

"Old Bench" will suit the old-fashioned people who like old-fashioned music set to old-fashioned hymns on the old-fashioned Gospel. "Gems from Christian Authors" brings the late James Wells clearly and vividly before our mind in one of his sweetly argumentative strains; this one little piece is worth more than the twopence paid for the magazine. "Justification," by the editor; and Pastors Thomas, Woodgate, Dearing, and Cornwell give some solid, sound, blessed Gospel; and Pastor Sears throws in "A Drop of Honey" by way of sweetening some of the uneven events of this life. The noble head of the noble body of grace-taught heart of Mr. W. Kern adorns the first page, and the brief account of his call by grace, together with a large amount of useful information make up a most splendid number for April.

As we open the May issue our mind is captivated by that consoling little word, "Hope," and as we again carefully read over the very soul-comforting article, we are cheered to press on, for—

"Hope is the anchor of the soul,  
A grace of heavenly birth;  
When tempests rage and billows roll,  
We learn its use and worth."

The penetrating, yet kindly and genial countenance of the late T. Poock, with a well-delineated epitome of his eventful and ministerial career, is here given, to which we cannot refrain from adding the very expressive language of the late William Garrard, written about the year 1854:—

"Poock is a warrior brave and bold,  
He stands all storms through heat and cold;  
Though aged, stands the fight;  
Amongst the valiant men he's found,  
Disputing every inch of ground,  
Made ours by covenant right.

A veteran soldier of the cross,  
Counting all things but dung and dross,  
For riches that excel

The diamonds of *Golconda's* mine—  
Love, blood, and righteousness divine—  
That saves from death and hell."

The quaint pastor Warren, the studious pastor Gray, the solid Charles Cornwell, "Gems," records of eminent saints, and numerous matters, spiritual, intellectual, and instructive, are here found.

Where are we now? Only look, and without any mistake, as clear as a June day, we behold the genial and gentle editor of *Life and Light*. It is so



natural, that as we look at him we fancy he is presiding at the meeting of the "Strict Baptist Ministers' Association." Robert Edward Sears is always himself, which is manifest in his neat little discourse on "Myself." Kindly read it again, and see. Pastor Mitchell, in this June number, gives us his thoughts on "The Relation of the Church to the Sabbath-school." There is much that is instructive on this important question. The whole article is intensely interesting. Some of us have often been thrust at by brother "Lemon Juice" and sister "Vinegar," but neither ever much harmed us. Invariably "Lemon Juice" and "Vinegar" come to worship nice and prim, but seldom or ever in time to hear the clerk say, "Come, let us praise the Lord," and unite in the first part of the service. And, if a poor little child happened to be in *the same seat*, oh my! Well, friend, read this article, and inwardly digest it; it won't hurt you much. Brother Osmond, I see, admirably sets forth "Ezekiel's Vision," and brother Copeland on "Unconditional Salvation," speaks very plainly and correct. God's determination to save His own is sweetly unfolded in the literary monument raised to the memory of Mrs. Ash, M. R. A. Dunsford, and others, in this issue. Tidings of varied interest, but all tending to the interest of Christ's cause and the glory of His matchless name, are truthfully set forth, and must be acceptable to, and appreciated by, the readers of the E. V. & G. H.

Do you want to look at a good old veteran, sound in the doctrines of grace, who has laboured long in the cause of God, just open the E. V. & G. H. for July once more? George Harris, in his younger days, was a sweet singer in the Suffolk Churches. He was first trained by the Holy Spirit to sing Zion's songs in the heart, and when his soul was set free he sang with heart and voice combined, and many a poor saint has been lifted up by the harmonious strains which have so sweetly flowed from his heart and tongue. Look at the dear old man's face once more, and then imagine that he is jubilantly rolling out with impassioned vehemence:—

"Oh! bless the Lord, my soul,  
Let all within me join;  
And aid my tongue to bless His name,  
Whose favours are divine."

Read about him on page 211, and then see how beautifully the leading article, by the Editor, on "Christ Able and Willing to Save," sweetly dovetail with the grand old man's experience. Brother J. Parnell's paper, and the two Tring men's contribution, make up a choice trio of experimental matter. Eight-page supplement of

SUNDAY-SCHOOL CONFERENCE,  
and brother Mitchell at the recognition of the new pastor at New Cross; meetings of the Suffolk and Norfolk Asso-

ciation of Strict Baptist Churches, and much more matter of intense interest to the conscientious Christian, are carefully compiled in the 40 solid pages of the July issue.

August brings us some savoury and solid Gospel food from Occold, in which locality Mr. W. H. Evans (now pastor of Rattlesden, Suffolk), dilated on "Zion, the City of our Solemnities;" Mr. Jull, on Philip preaching to one person; Mr. H. B. Berry, on the Preciousness of Christ; and Mr. R. A. Huxham, on the Person and Work of the Holy Ghost. All these beautiful sermons in brief make up a grand quartette of sound divinity. From the West we have "Pleasing Records of Past Events," by brother Trotman; "Talks with Jesus" is the believer's highest ambition—so says the Editor, and we rejoice to be of the same opinion. Brother Burgess's portrait is excellent, and the nice little account of his life, given by himself, is quite soul-edifying. Other papers, bringing "Consolation" and "Strength" to those who feel their spiritual "Weakness," are here found.

"Here may he find a settled rest,  
While others go and come;  
No more a stranger or a guest,  
But like a child at home,"

exactly expresses our desire for our friend and brother J. Morling, in his new sphere of usefulness at High Wycombe, whose portrait is given in September. When we saw his likeness we thought how much he resembles our brother Harsant, of Peckham; if they are not exactly alike in natural features, grace has given them a blessed resemblance in the glorious Gospel of Christ. The tendency of the times is "Romewards;" this is evident to everyone whose eyes have been opened by grace divine; in almost every section we see it—in both of the great political parties it is manifest. A Congregational minister said a short time since, referring to the deaths of Car(dinal) Newman and Canon Liddon, "the world has lost two of the greatest saints that ever lived," &c. Another of the same order said on the death of "Dr." Hannay, "One great Church has lost its Newman, another great Church has lost its Liddon, and now another great Church has lost its Hannay." While we would be silent about persons who have left this world for eternity, we must not exercise a false charity and give up principles (see Isa. viii. 12); hence the timeliness of "Romeward Bound" on page 281. Poor dear William Hazelton gives us some sweet "Sabbath Thoughts" from his sick chamber, and with all the emphasis his very afflicted body allows, he says:—

"Lot all the forms that men devise,  
Assault my faith with treacherous art;  
I call them vanity and lies,  
And bind the Gospel to my heart."

Read it, friends, and remember our dear brother "when it is well with you."

"The Present State of Zion" is not only faithfully set forth by the Editor, but the various items of Church intelligence in the October and each month through the year may be fairly ascertained, and we sometimes find cause for rejoicing and anon for weeping, so that the apostle's injunction in Rom. xii. 15, stands good up to date. The late Frederick King was a very laborious servant of God. It was but a very brief space of time that stood between his preaching here and praising "over there." The account of his entering into rest, also his portrait are here given. A voice from the steadfast T. Jones in the North speaks to the timid ones in the South and elsewhere:—

"Who discontented, in distress,  
And *deep in debt*, yet, nevertheless,  
Disdain the name of slave  
To Satan." &c

Look through October for Gems on "Light" and "Love," and many other precious pearls of the Gospel grace.

When we look at dear old Mr. Thurston's portrait in November, our mind is carried back many years—to the time of "Pump Pail." It was a green pasture to many poor souls who were fed with the Bread of Life, many of whom are now "gathered home," as our brother Cornwell has it in reference to the happy departure of dear old Samuel Ponsford from this to the glorious land on high. By the way, passing over many truly interesting pieces in November, we are reminded that—

In December we are favoured with Mr. Samuel Ponsford's portrait. He was a venerable champion of truth, and was a "father" in the denomination. By his side we have the portrait of Mr. Henry Hall. These "two Clapham men" laboured on for many years as pastors within about half a mile of each other. They were both unflinching in contending for the glorious doctrines of the New Testament, and within three short months they both left this world and entered into rest. The song they sang together here they are singing together there, only now "It is more sweet, more loud." The principles they preached and practised here by faith divine, they are sweetly realising to the full up there, and, though lost to sight, their memory is fragrant, and now—

"They range through heaven's unmeasured  
And find new cause for praise; [plain  
See more of Jesus, and again  
Loud Hallelujahs raise,"

This last number for the year will be read with untold interest again and again, and this feelingly, though feebly written summary, is drawn to a close by asking all lovers of truth to pray that our Editor may be sustained, supported, and strengthened for his work in the future, and that the EARTHEN VESSEL

AND GOSPEL HERALD may be a power for good among the nations of the earth, a blessing to the souls of God's people, a means of quickening some into life, and a continued help to the poor and needy, and thus bring honour and glory to the God of all grace.

One word more. In a busy thoroughfare of this metropolis twelve copies of the E. V. & G. H. have been left each month at establishments where a large number of young people are employed, with a notice put in each one drawing attention to the nearest place where the truth is preached. "Go thou and do likewise."

We will conclude by asking all our readers to unite in singing the two following verses (941, Denham's Sel.)—

"Great God! before Thy throne  
We joyfully appear,  
In songs to make Thy glories known,  
And thus begin the year.  
Confirm our souls to Thee,  
In faith and holy fear,  
And let a precious Jesus be  
Our song through all the year."

IPSWICH.—BETHESDA.—It is customary with us to celebrate by special services the marked goodness of God to His creatures in the provisions supplied through the fulfilment of the promise made that seed time and harvest should not fail. We were favoured on the set day for harvest thanksgiving and praise with the presence of the Master of Assemblies, sealing home to our hearts very blessed truths, as were proclaimed by pastor O. S. Dolbey in the afternoon and evening of October 23. There were good congregations attending each service, and our people were there in large numbers to give our brother Dolbey a hearty welcome to Ipswich, and were joined in this by friends from Zoar, Ipswich, Grundisburgh, Hadleigh, Somersham, Blakenham, Mendlesham, Rattlesden, Stowmarket, Glemsford, Otley, &c. At tea we were joined by nearly 200 friends, which was very cheering, and augured well for the success of the day's services. Our pastor, Mr. W. Kern, gave out the hymns at each service, and the pleasure of the meeting was enhanced thereby. The singing was thoroughly congregational, and a friend told us the tunes set to the hymns were most appropriate. Mrs. Last ably presided at the organ, supplemented by a full choir (in the evening). The collections amounted to about £10. Our chapel has been recently renovated and painted at a cost of over £60, which, through the kindness of friends, is nearly met. The closing hymn, "Crown Him Lord of all," was most heartily sung, and after the benediction by our pastor, the friends separated without a feeling of regret in coming to these services.—A. E. GARRARD.

## OUR SUNDAY SCHOOLS.

## "THE INTERNATIONAL LESSONS."

The substance of a Paper read by MR. CHARLES C. HARRIS at the Sunday-school Conference, held November 14th, 1890, in Keppel-street Chapel, Bloomsbury, under the auspices of the Sunday-school Committee of the Metropolitan Association of Strict Baptist Churches.

DEAR FELLOW-LABOURERS IN SUNDAY-SCHOOL WORK,—I have been asked by the committee appointed by the Strict Baptist Association to write a short paper on "The International Lessons." I sincerely wish some one more competent had been selected for the task, but, having engaged to do my best, I will without further apology proceed to my subject, asking for your kind indulgence for all shortcomings.

Many of you are aware that I have been actively engaged for over thirty years in Sunday-school work, so that any opinions I may venture to express will not savour of the armchair, but of one who has his hand on the plough, and who loves the work for his Master's sake, and earnestly desires in word and practice to be faithful to the sacred trust confided to him as a Strict Baptist Sunday-school worker.

Our subject at once opens with the question—Whether methodically arranged lessons are desirable or not? Some good people object to them on the ground that they feel fettered, that often the subjects are not interesting to their minds, and consequently they fail to make them so to their scholars; they prefer choosing their own subject, or having no subject at all, simply talking of what comes first to their mind. The narrative and historical portions of God's Word taken at random get so mixed up in the scholar's mind that Jonah becomes contemporary with Moses and Joseph with Paul, consequently no clear idea of the proper order of Scripture history is obtained. The evil (and we consider it a grave one) is not simply injurious to the scholar, but acts prejudicially on the teacher also, in that it encourages the too natural tendency to sloth and lack of study in preparing the lesson for the class. How often we have heard the expression, "I don't like this subject; what can I say about it?" And yet, after a little encouragement to study the same prayerfully, the result has been gratifying to both teacher and class. We consider, therefore, that a carefully-prepared list of lessons is of great use in Sunday-school work, and we think the majority of teachers will agree with us in this conclusion.

Let us briefly (for our paper will be brief) consider the international lesson itself. The first question that might be asked—Is it suitable or not for the use of Strict Baptist schools? Our reply to this is: That the subjects being all

chosen from Scripture alone by God-fearing men, any difference of opinion held by them in doctrinal matters cannot affect the value of the lessons, because nothing but Scripture is given for study and discussion; and though some may object that occasionally (very seldom, however) the title of the lesson indicates a free-will tendency, we consider this may be turned to good account in particularly pointing out our distinctive doctrines, so that our scholars may know intelligently why we differ, and give them God's Word for our reasons in so doing. Take, for example, in this year's [1890] list, June 22, "Trust in our heavenly Father." We can easily imagine Arminian teachers expatiating on the universal fatherhood of God in grace, and exhorting their scholars to trust in Him accordingly as their heavenly Father; but this very subject gives us the opportunity of pointing out the erroneous ideas that are held, and of explaining the subject, so that our scholars may have a right understanding of the matter, and so be taught the different relationships we stand in towards God in nature and grace.

Perhaps no arrangement of lessons could be absolutely perfect or please everyone, because some prefer the narrative portion of Scripture, others the historical, others again the preceptive; but in the writer's opinion a wise admixture of all three is preferable, and the international list seeks to accomplish this in a way that gives a good general idea of Scripture, bringing the Gospel prominently to the front as it always should be, and by skilful arrangement bringing more or less the same subjects in a new form every year. At this point it would be as well to notice the golden texts, which we venture to think are very admirably chosen, and in the majority of cases, give in a clear form the very pith and essence of the lessons. Teachers cannot too closely study these texts as bearing on the subject of the day, and the remembrance of this will prove a great help in the preparation and delivery of the lesson.

It is worth noticing that when the afternoon or international lesson is taken from the Old Testament the subjects for the morning lessons are taken from the New Testament and *vice versa*, so that a thorough change of subject is provided for both parts of the day. In connection with the international lesson, there is a matter that has done good service to our schools, and might do very much more if properly attended to. We refer to the Sunday-school Union Scripture Examination, held usually in the spring of each year. As most of my audience are aware, these examinations are conducted in connection with the first twelve lessons of the international

list, and by the great pains taken to ensure a fair competition, these examinations are worthy of great praise; perhaps the method adopted at Mount Zion, Hill-street, to encourage the scholars and make these examinations of benefit to them, might stimulate others to adopt the same plan if it were known—viz., the Sunday-school Committee promises the scholars, that every one who succeeds in obtaining a certificate shall receive a prize according to merit. The result has been very gratifying, as besides gaining a high percentage of certificates; many of the prizes have also been obtained. It encourages a wholesome spirit of rivalry amongst the scholars, and in the teachers to do all they can to stimulate and prepare their youthful charge for the contest.

One great advantage of a fixed lesson is found in the opportunity given to the superintendent or secretary in the closing address of the day, when all the classes are before him and their minds fresh with the instruction just received; then, if grace and wisdom be given him to gather up the leading ideas of the lesson, to impress the essence of the same upon the minds of his youthful audience, in loving, earnest, simple language, prayerfully dependent upon Him who alone can carry the word to the heart.

Will my hearers kindly permit me to suggest a few simple hints that may make the international lesson of increased use in our schools?

In the first place, let the international list be studied by the teacher as a whole, so that in setting each lesson before his class he may not trench on the following lesson, but lead up his scholars' minds in expectation of what is coming, and then on the following Sabbath recapitulate as much of the previous Sabbath lesson as will keep up the continuity of the subjects in the scholars' mind. Secondly, the golden text should specially be impressed on the scholars' memories as the keynote to the whole lesson. Thirdly, encouragement should be given to the scholars to commit some portion of the reading lesson to heart; these memory lessons, we fear, are too often sadly neglected. Fourthly, the teacher would find it a great help if during the week he kept the lesson of the coming Lord's-day in his mind, and sought for illustrations in the events of the daily life about him. The freshness and variety so provided would greatly enhance the interest in the lesson, and the meditation of the lesson under the Divine blessing would not fail to be of profit to the teacher.

To conclude, the writer is conscious that he has but very imperfectly performed his task; but, if he may have aroused any interest in the matter, and our friends be stimulated to make better use of what is provided for them

in the international lessons, he will be amply repaid for this little labour of love.

May every fellow-worker have much hallowed communion with our beloved Lord, and such prosperity attend our every effort to extend His kingdom, that a vast host of ransomed ones gathered from our schools shall unite with us in yonder golden city in the song of "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

"Go, labour on, spend and be spent,  
Thy joy to do the Father's will,  
It is the way the Master went,  
Should not the servant tread it still?"

#### RELIGIOUS' DISABILITIES' REMOVAL BILL, 1891.

DEAR SIR,—You were good enough some time back to give notices in the E. V. & G. H. respecting the Bill introduced by Mr. Campbell-Bannerman into House of Commons for the express purpose of altering the present law of our land in such manner as to allow Roman Catholics to occupy the exalted positions of Lord High Chancellor of Great Britain and Lord-Lieutenant of Ireland, which offices they are at present debarred from holding. This Bill, however, was withdrawn, and due notice was given to that effect in your pages. We regret now to have to state that a similar Bill, with the same evil tendencies, has been again introduced into the House of Commons, this time by Mr. Gladstone, and backed by Mr. Campbell-Bannerman and others, and has already been read a first time, with cheers.

Now, dear sir, believing that this is but another attempt to undermine and destroy the Protestant religion and Protestant constitution of the empire, it surely devolves upon all true Protestants generally, and upon the Strict and Particular Baptists especially, to stand firm, and to show a united effort at this present time of difficulty and danger, and to take immediate action, letting our Parliamentary leaders know that we do not want to be governed by Romanists who are the subjects of an alien power, and not the fit men to make our laws in Protestant free England. We know full well that Romanism is the same persecuting and intolerant spirit now as ever she was, and cannot be trusted by us either in these two important offices, or upon the English throne, which is in reality the point they are aiming at and aspiring to.

Over 1,200 signatures were sent into Parliament in April last as the *effort of the Strict Baptists against this Bill*, and now we must do our best to double that number, if possible, before the second

reading takes place. This can easily be done if friends will unite in this important work, and prove themselves the worthy followers of our Protestant forefathers, who stood forth so nobly for the defence of the Bible which we love and prize, but which Antichrist would snatch from us at once if she could grasp the power. Alas! never since the Reformation did she hold so much power as she holds to-day.

If friends will write at once to address as under, enclosing one or more stamps for postage. I will send petition papers with full particulars (and tracts) to any address in the United Kingdom, the same to be returned to me by a date which will be given with the papers.

*Note* but Romanists are debarred by the existing law from these offices, and this surely everyone would say is right and proper in a Protestant country.

E. FROMOW.

7, Westbourne-terrace, Chiswick,  
London, W., Dec. 10, 1890.

**BOW.**—The twelfth anniversary of the pastor, W. H. Lee, was held at Mount Zion, Botolph-road, October 19th and 21st. The pastor preached on Lord's-day, and on Tuesday brother C. Cornwell preached an excellent sermon to a good company of friends. The evening meeting was ably presided over by brother J. Haines, and brethren Noyes, Cornwell, Burbridge, Rundell, Lee (pastor), and others took part in the service. For collections and company, thanks to the covenant God of all mercy. We thank brother W. Peacock for sending £3 for building fund; also brother H. Chapman, of Hastings, £2; brother Mobbs, £1. We still owe £366 on the building. May the Lord incline those of His who have it to help pay off the debt.—W. H. LEE, 11, Cadogan-terrace, Victoria-park, South Hackney.

**STEPNEY.—REHOBOTH, WELLESLEY-STREET.**—On Sunday, Nov. 9, the 16th anniversary of the opening of the above place of worship was commemorated. Our brother J. Battson was helped to preach two very excellent sermons from Deut. xxxii. 3. The following Tuesday afternoon we were privileged to hear a very eloquent and savoury discourse from Matt. xv. 23 (first clause), by brother W. K. Squirrell. The friends having been refreshed by a good tea, they re-assembled at 6.30. Our brother J. Barmore kindly presided, and read 2 Thess. i, and offered some very appropriate remarks thereon. Brother D. Adams engaged in prayer. After singing brother J. Battson spoke from Prov. viii. 17 (first clause), and connected with it 1 John iv. 19. Our brother led us sweetly into the love of God in Christ Jesus. Brother W. K. Squirrell next addressed us from Isa. lv., the latter clause of 7th verse, for

the benefit of the young who were present. Brother F. C. Holden spoke from 1 Peter i. 6, setting forth the Christian's varied experiences. Brother J. Flory made some sound remarks from Eph. ii. 1. The word found an echo in the hearts of those present. Brother H. Myerson gave a short address from 1 Cor. xv. 10 (first clause). We found his words to be weighty, soul-comforting, and God-glorifying. "Praise God from whom all blessings flow" was heartily sung. The chairman then closed a happy meeting with prayer, and left a good donation in the deacon's hands.

#### ROME'S TACTICS.

TO THE EDITOR,—MY DEAR BROTHER,—Your correspondent P. J. touches upon a most important matter, and one which is too much overlooked or ignored. Popery in England is so artfully masked that good-natured people suppose the raging lion of Reformation times to be now so tamed and educated as to have become a harmless and innocent lamb. Nothing can be farther from the truth. Rome makes her boast that she is *unchanged and unchangeable*. Even Cardinal Manning has declared that the Pope must rule both prince and peasant, and that the "mission" of his hierarchy in these realms is to "subdue an imperial race." If he says this, who every now and again, for the sake of misleading credulous Englishmen, poses as a philanthropist and benefactor of mankind, we may depend upon it he says no more than he means.

Romanists clamour loudly for liberty to all Her Majesty's subjects: but this is only a cry of the priests to have their own way to supremacy and power: then away goes all liberty. This may be clearly seen by observing what frequently occurs in countries where the Pope's "canon law" is the law of the land. Witness recent doings in Spain and elsewhere. Men may not expose, by voice or pen, the villainies of the priests, without being liable to heavy fines, imprisonment, or even worse. When the "Procession of the Blessed Sacrament," or that of the "Holy Virgin" passes through the streets, every person is expected, whatever their religious sentiments may be, to fall on their knees, or at least uncover the head: and if any Protestant refuses this idolatrous homage, he or she (for no respect is paid to sex), is cited before a magistrate, and accused, according to their law, of "dishonouring the national religion." These are facts of frequent occurrence, and surely speak for themselves. Should Popery ever sit again in high places in this country, boycotting, fines, imprisonment, and worse cruelties would be practised as in days gone by. Therefore, if that Bill, which is to make it eligible for a Roman Catholic to be Lord Chancellor, is brought before the

House, it will surely become all Protestants prayerfully and earnestly to oppose it to the very utmost of their ability. It is also incumbent upon us, as pastors and teachers, affectionately to warn our young people from time to time, lest they become entangled by means of the clever tactics of that "Mother of Abominations and Mystery of Iniquity."

With New Year's greetings, I remain yours in Christ Jesus.

A. E. REALFF.

**SHOULDHAM STREET.**—The 14th anniversary of the Sunday-school in Bryanston-square was held on Sunday, 28th November. Sermons were preached in the morning by the pastor, Mr. E. Beecher; afternoon by Mr. P. Reynolds; and evening by Mr. Mitchell. The friends, to use their own words, had a blessed day. On Tuesday, 30th, a well provided tea, with most happy fellowship of kindred spirits, was held, and enjoyed by a large gathering of friends. At 6.30 there was a public meeting, presided over by Mr. J. Piggott. After the opening hymn the chairman read part of Col. iii. A. Markham sought in prayer the Lord's blessing. Mr. Robinson, the secretary, read a very encouraging report, from which we gathered that nine precious souls out of the school had put on the Lord Jesus by baptism, and have become members of the Church. The young people have cheerfully given during the year a good round sum, to be divided among the Mansion House Fund, the Suffolk and Norfolk Mission, and the Foreign Mission. The chairman's address on patience, a requisite virtue in Sunday-school work, was listened to with much pleasure. The chairman being compelled to leave, Mr. Beecher took his place, and spoke seasonable words, after which Mr. E. Mitchell, Mr. Sears, Mr. P. Reynolds, Mr. Wakelin, Mr. Porter, and Mr. W. Harris spoke earnest words on adapting instruction to the minds of the young searching the Scriptures. We are very glad to find our dear friend, Mr. Oakes, the superintendent, surrounded by an earnest band of teachers. After a hymn of praise, Mr. Beecher closed in prayer what had been a most instructive and happy meeting. That God would give increased blessing to the word of His grace at Shouldham-street is the earnest prayer of—**ADAM MARKHAM.**

**HOXTON.**—**JIREH.**—Special and very cheering services were held in this old-established house of God, East-road, City-road, in behalf of the Repair Fund, on November 2nd and 4th. On the Lord's-day two much appreciated sermons were delivered by Mr. Boulton. On the following Tuesday afternoon the friends were favoured with much of the Lord's presence whilst listening to Mr.

E. Mitchell, whose loving assistance at this service was of great value. After a truly fraternal tea, a public meeting was held under the chairmanship of Mr. I. R. Wakelin. The friends were cheered, encouraged, and very spiritually edified by the various sermonettes delivered by the chairman and brethren Sears, Beecher, Burbridge, Bootle, J. W. Banks, Mountford, Parnell, and Boulton. We look for a spiritual revival, under the blessing of God, upon the ministerial labours of our beloved brother Boulton. The financial proceeds of the service amounted to £21, which included a donation voted by the Strict Baptist Association; a loving gift from the deacons of the Surrey Tabernacle; also a liberal response from the chairman, the collecting cards, and collections.—**S. G. W.**

**SOUTHWICK.**—The anniversary of Providence Chapel was celebrated on Wednesday, October 7th, when Mr. C. Young, of Yeovil, preached afternoon and evening to large congregations, the chapel in the evening being crowded in every part. Mr. Applegate, the Messrs. Gore, Mr. West, and a great many friends from Trowbridge and Hillperton being present. During the interval between the two services about 120 took tea in the schoolroom, which was decorated with a pleasing variety of flowers. The interest of the services was much enhanced through the meetings being of a thanksgiving character in recognition of the chapel being entirely free from debt. The building about two years ago was encumbered with a debt of £200, the whole of which, through the determined efforts of the worshippers, and the generosity of friends from Zion, Trowbridge, and elsewhere, has now been cleared off. A collection was made at the close of each service for general expenses in connection with the place.—*Communicated.*

**LAXFIELD.**—**DEAR BROTHER WINTERS,**—Recognising the unity of Zion's interest, and the living interest of all her citizens in the movements of her heralds whom God thrusts forth into her service, I feel it but due to "the household of faith" who welcome their monthly magazine, through its pages, to inform them of the change of my field of labour from the pastorate of Laxfield to that of Willingboro'. On the first Lord's-day in November, 1880, I received an invite to preach the Word at Laxfield. The blessing of the Lord resting upon the testimony resulted in the acceptance of the unanimous invite to the oversight of His Church, which pastoral office continued until the last Lord's-day in November, 1890. For the last two years my increasing family, with its consequent parental care, became a heavy burden, and hav-

ing no school within nearly five miles, I felt something must be done. Deeply attached to the dear people at Laxfield, the matter was laid before them, and the will of the Lord sought in the matter. In various ways a remedy was sought, but each, after trial, failed. On the death of Mr. Bull, of Willingboro', I received a most cordial invite to the pastorate there, but "the time of the Lord" was not come, and I declined, resolving to labour on and watch the Lord's hand. Twelve months after another invite was sent me, only to be declined again, for the way seemed hedged up, and I firmly resolved nothing should move me from those who stood in tenderer ties than nature knows. From the time of this second refusal a bondage was felt by me in the ministry of the Word such as I have not experienced continuously at Laxfield, until I was driven to lay the whole matter before the Lord. Almost immediately, to my astonishment, I received the third invite from the Church at Willingboro', and this time unanimously endorsed by the congregation. After fully laying the matter before the Lord and His people at Laxfield, I felt I could not again close this door, opened as it was to me in the midst of my increased perplexity, and accordingly accepted the same in the fear of God, and commenced my labours there on Lord's-day, December 7th. From the Lord's-day on which I resigned my pastorate, my pulpit fetters were removed, and the liberty I had so cried for granted me, which continued to the close. The blessing of the Lord has indeed been with me there. In the last month of my pastorate it was my joy to lead four more through the baptismal waters, making sixty-nine during our dwelling together. A stormy Church meeting I have never known; and never could the flock of Christ show greater kindness and love to their pastor than His people at Laxfield have shown to me. Notwithstanding the deep snow and almost impassible roads on the last Lord's-day of my labour, the chapel was filled, and in response to my desire for a special Church meeting on the following evening to commend each other to the care of our covenant Lord, the vestry was crowded, and it was a time long to be remembered. The following evening the six deacons spent with me in my study, when the arrangements and plans for the future well-being of the Church were considered, and the unity of heart experienced that night will ever be a green spot in our memory. The Lord ever bless Laxfield and lead both His dear people there and at Willingboro' till each together shall attain "the rest that remaineth" and "farewell" is unknown.—Yours in a precious Christ, EBENEZER MARSH.

CLERKENWELL.—"Serve the Lord with gladness," were the words which ushered in the anniversary day at Mount Zion, Chadwell-street, on Sunday, Dec. 14. These words (Psa. c. 2) Mr. Mitchell had laid on his mind to speak from on this occasion. He noticed the people are called to this service: when called and how called. Mr. Mitchell, by way of exordium, said anniversaries are an ancient institution, observed in Old Testament times (see Psa. cxxii.). There was no particular warrant in the New Testament for such occasions; yet, in many ways they were helpful. The sermon was experimental, instructive and encouraging to the young and aged. In the afternoon Mr. W. J. Styles preached from the words, "The Lord is my helper," by which many were helped and strengthened in their hope. In the evening Mr. O. S. Dolbey came up in the fulness and freshness of the glorious Gospel, and dilated with much sweetness on Noah as a type of Christ, speaking of rest and comfort, which God's own people enjoy here at times, and will realise through all eternity. On Tuesday, November 14, the services were continued, when, after a good number had taken tea, a public meeting was held, presided over by Mr. Mitchell, who said this is the third anniversary I have attended here. In '88 I was a visitor, in '89 I had but just entered on my pastorate; now, for the third time, I occupy this position after a pastorate of little over twelve months, and give each and all a hearty welcome. I have no wish to magnify the work done. It has been a year of great blessing; we have realised some tokens of His Divine favour; yea, "The Lord of Hosts is with us; the God of Jacob is our refuge." This is the most blessed truth that can be uttered, for the presence of the Lord is the source of all blessing. We have had twelve months unity with the deacons, Church, and congregation. As for myself, I often feel my insufficiency for the work, but hitherto He hath helped me. Mr. Burrell, of Watford, one of the founders (instrumentally) of the cause, said I am very glad once more to grasp the hand, and hold a little fellowship with some of my brethren and sisters at Mount Zion, and while the memory of the late pastor is fresh in our minds, yet, I am truly thankful that God in His great goodness has sent you a successor, whose labours are owned and blessed. Mr. Burrell gave an address deeply experimental, which was followed in the same strain by Mr. Oliver, the senior deacon. Messrs. Bush, Squirrell, and Reynolds also spoke to the edification of the people. Mr. J. L. Meers and Mr. John Box were both prevented being present, but send kind and fraternal greetings. Mr. John Taylor offered prayer, and Deacons Hodges, Sawyer, Mote, Hunt, and

Abbott, took part in this 38th anniversary of Mount Zion, Chadwell-street, which, for spirituality, cheerfulness, and true harmony, and solid, sacred exercise in the things concerning the cause of God and the welfare of the people was most encouraging.—J. W. B.

FRISTON.—Our gracious Lord, filled with compassionate sympathy for the scattered pastorless sheep in His day, gave this most suitable and blessed command, "Pray ye therefore the Lord of the harvest that He would thrust forth more labourers into His harvest." We trust that the Church of Christ will catch the spirit of this gracious command from her King, and recognise the need for earnest supplication in this matter. Certainly the Great Shepherd is the same yesterday, to-day, and for ever, and we know He has the same loving, tender care for His own that He ever had. At any rate, the Church at Fiston have proved Him in this respect, and the Lord has graciously heard their fervent cry for a pastor. Our dearly beloved brother Frankland, who for nearly thirty years has been a most honourable and active member of the Martyrs' Memorial Church at Beccles, has just been unanimously chosen by the Church as pastor. Our Friston friends have not hurriedly taken this important step, but they have heard our dear brother Frankland with increasing profit during nearly two years, and have witnessed signs following his ministry in sinners converted by the Lord and added to the Church. May the Lord bless the Church and congregation at Friston, where the late honoured and faithful W. Brown laboured for so many years. We are longing to see every pastorless Church blessed with a true under-shepherd, who shall seek, not theirs, but them. Are there not men being prepared by the Spirit of the Lord for their great work? Do we know of any such? Let us encourage such, let us plead with the Lord for such, and let us give the Lord no rest until He establish and make Jerusalem a praise in the earth. Can we not echo the Psalmist's earnest words and cry, "It is time for thee, Lord, to work." Praying for our brother Frankland and the dear friends at Friston every enriching blessing, we cry, "O Lord, send now prosperity."—L. H. C.

HULL (FORESTER'S HALL). — The third anniversary of the cause of God was held on Sunday and Monday, Nov. 16th and 17th, 1890. On Sunday, the 16th, three sermons were preached by Mr. James Crook, of London. There were good congregations all day, and the Word of God was much enjoyed. The morning text was, 1 John iii. 14; afternoon, Acts v. 20; evening, Luke ix. 35. On Monday an excellent tea was

provided by the ladies of the congregation. In the evening Mr. Geo. Reed took the chair, and a very interesting meeting was held. The chairman read the report for the past year, wherein reference was made to the kindness of Almighty God for His goodness and bountiful mercies during the past year. The service of the kind friend who had travelled a long distance to preach the truth, and also the services of the local friends, Messrs. Geo. Stephenson, Greenway, Kirk, and Boden were alluded to, and we trust that the Lord may bless them in providence and grace. Financially, the balance is on the right side, for which we are very grateful. Though we are still a little company, we trust we have experienced the blessings of the Gospel. It is the same old Gospel, that of free grace. We believe in Christ, in the power of the Gospel, also in personal election, particular redemption, regeneration by the Spirit of God, justification by faith, and the final preservation of the saints. We are thankful that we can in these days of creature worship, find friends who are not afraid to declare in love the whole council of God. Addresses were given by Messrs. Crook, G. Stephenson, Greenway, and Kirk, and were listened to with much pleasure. Hymns were sung and enjoyed, and the happy meeting closed with a vote of thanks to the ladies and chairman. We desire to thank God very much for the help given during the past year. The meeting closed with prayer by Mr. J. Crook.—G. REED.

TRING.—We have never received any tidings but good from our loving brother Thomas, pastor of the time-honoured Church at Akeman-street, and hence his letters are always appreciated by us. In a letter just to hand, a portion of which we take the liberty of publishing, he says:—"Dear brother Winters,—I was sorry not to see you when you were last here, as I should like a talk with you. I am thankful to be able to say, 'It is well' with us. We do not go with leaps and bounds, nor do we desire; but we are not without evidence that the Lord is with us. I hope you are well, and that our covenant-keeping God is with you, and will bless all efforts you may put forth for the good of souls and the extension of His kingdom. May you be led, kept, and fed. Yours in Him,—GEORGE W. THOMAS."

MINISTERS and OFFICEBEARERS of our Churches are requested to note the fixed dates of the undermentioned meetings relating to the Strict Baptist body, namely:—Annual meeting Metropolitan Association, March 10th, 1891; half yearly meeting ditto, October 13th, 1891; annual meeting Strict Baptist Mission, October 27th, 1891.



**OLIFTON, BEDS.**—Anniversary services were held in connection with the New Strict Baptist Chapel. W. Winters preached two sermons. The weather being severely cold and snow falling all the day may have prevented several friends coming from a distance. However, there was much cause for real gratitude for the success attending the services both spiritually and financially. Seven years have passed away since this neat and comfortable chapel was opened, and our dear brother Wilson announced on the present occasion the same hymn as that with which the chapel was first opened by our departed brother Charles Lenton. Several dear friends from Biggleswade were present. Our kind friends, Mrs. and Miss Lenton, made us very comfortable during our short stay with them. The following brief report was read after each service:—Receipts during past year, £52 7s. 11½d.; expenses, £19 2s.; balance in hand, £3 5s. 11½d. We sincerely pray that the cause may be kept together and greatly blest of the Lord during the year 1891.—Ed.

**NOTTING-HILL-GATE—BETHESDA. KENSINGTON-PLACE.**—The 23rd anniversary of the opening was commemorated on November 9th by two sermons being preached by the pastor. On the following Tuesday, November 11th, brother Box preached in the afternoon a precious gospel sermon to a good company of friends. At 6.30 our dear brother Mr. John Piggott occupied the chair in his usual able manner. After singing, and our brother Spire had implored the divine blessing, the chairman gave us a most profitable address from Isa. lii. 1, and then called upon the pastor, who briefly stated what God had done for them as a Church during the year 1890. Five had been added by baptism, and others were waiting to pass through that precious ordinance. Our congregations are steadily increasing, and our funds are well sustained. Sweet peace, unity, and love rules and reigns in our midst between pastor, deacons, and people, for which we heartily thank God and take courage. Our God is making His presence manifest by putting increased power into the preached word. Our dear brethren Bush, Sears, Parnell, and Lynn gave excellent addresses. A more spiritual or blessed opportunity we were never privileged to enjoy. We were greatly encouraged by the presence of many dear friends from Fulham and other causes of truth. The collection was made, and our chairman made it up to £10. We believe all present felt they had been in the immediate presence of our precious Jesus.—G. HERRING.

**WHITECHAPEL.**—The good folk at Little Alie-street met together in large numbers on Thursday, November 20, to memorialise the 84th anniversary of the

Sunday-school. The body of the chapel was well filled, and there was a good sprinkle of little ones in the gallery, whose youthful voices sweetly blended with the choir in the service of praise. Mr. R. E. Sears (the pastor) presided, and after reading the Scripture, and prayer by Mr. Millwood, referred to the eighty-four years of mercies experienced by Little Alie-street Sunday-school; many have been gathered home; some have gone into the distant parts of the world, and have carried with them the lessons of divine truth. All were born in sin, and each one needs the regenerating grace of God to prepare them for their home on high; and while we thank God for blessings in owning the labours of the teachers in the past, our united and constant prayer is that He may still go on to bless and encourage us. Mr. Abbott read a most excellent report, which spoke of favourable attendance, and of the usefulness of the Pastor's and Young Women's Bible Classes. A revenue of over £53 had been received and disbursed. Addresses were delivered by brethren T. Archer, C. Wilson, Squirrel, Steele, Mobbs, and Flegg, of a cheerful, savoury, and encouraging character. The benediction brought this helpful meeting to a close.—J. W. B.

**BRIGHTON. — EBENEZER. RICHMOND-STREET.**—On Tuesday, November 4th, anniversary services were held in connection with the pastorate of Mr. S. Gray. A refreshing discourse was delivered in the afternoon by Mr. Shepherd, who also gave a rich address from the platform in the evening. At the evening meeting spiritual and savoury addresses were likewise given by Messrs. Virgo, Masterson, and Guy. The pastor presided, speaking of the true preacher as a messenger of Christ. To such an one Christ is Christ, and no less. He is God the Son, and God the Lamb. To such an one, the Word of Christ is the Word of Christ, and no less. To such an one, Christ is all; for of whom does he testify, or in whom does he boast, but the Lord? To such an one, the ordinances of Christ are the ordinances of Christ, both baptism and the Lord's Supper. To such an one, the servants of Christ are the servants of Christ, "the excellent of the earth." Mr. Gray expressed his gladness at being surrounded by so goodly a hive of bee-like friends. He had served them for upwards of ten years in the ministry. The Sunday-school and sundry institutions were healthy and flourishing. He was highly gratified at the numbers that rallied around him to commemorate his settlement at Brighton. The tables were well attended and well served; and the attendance, both afternoon and evening, was considered the largest since his labours commenced.

**HIGHBURY.**—The Church and congregation worshipping at Providence, Highbury-place, have recently been put to a great inconvenience in consequence of the falling of the ceiling in the new chapel. Some little alarm was first felt, but through the judicious management of Mr. S. Dickens, one of the deacons, all uneasiness was dispelled, and worship has in no way been interrupted. Nevertheless, an expense of £50 has thereby been incurred. This, together with work necessary to finish the walls, has involved an outlay of about £80. On Sunday, November 16th, and Tuesday, 18th, the 40th anniversary of the formation of the Church was observed. The pastor, Mr. Reynolds, preached on the Sunday, and Mr. Mitchell on the Tuesday afternoon. In the evening Mr. W. Abbott presided at a more public meeting, when the chapel was well filled with an appreciative and sympathetic congregation. The condition of the ceiling was naturally referred to, and the result of the collections, with several private subscriptions sent to Mr. P. Reynolds, brought the amount up to £89 4s. All friends pulled well together, the ladies gratuitously supplied the tea-tables, the builder and surveyor contributed; so that by one grand effort the cost was reached, and a surplus handed over to the building fund. The meeting was addressed by brethren Box, Sampson, Moxham, Belcher, Beecher, Mitchell, Willey, Joyce, and the pastor. The pastor and deacons tender heartfelt thanks to all who have helped. The Church is prospering, the word being blessed to the ingathering of 16 during the past year.—J. W. B.

**PECKHAM.**—On Tuesday, November 11th, harvest thanksgiving services were held at Zion, Heaton-road. The congregations were good, and service much enjoyed. Spiritual addresses were delivered by brethren Horton, Cornwell, Wise, and Harsant, the pastor. The thank-offerings for the building debt were liberal. Our sympathies are with our brother Harsant, and rejoice to know that the Church is in unity and peace, the preached word being much blessed. The meeting on this occasion was a refreshing season.—J. W. B.

### In Memoriam.

After a long, lingering illness, borne with Christian fortitude and resignation, our brother, **MR. HENRY MILLER**, passed to his heavenly home at the comparatively early age of 57, on Saturday, October 25th, 1890. The unwelcome fact that he was gradually declining forced itself upon his family and friends, and although rest, medical skill, and loving home comforts were most sedulously and affectionately ren-

dered by his beloved wife and devoted daughter, "the time to die" came. His pastor (Mr. Bootle), Mr. R. E. Sears, Mr. Archer, young Mr. Caplin, and other dear friends visited him, and can testify, although subject to much pain, no murmur was ever uttered by him, but always grateful for kindness rendered. For a long time a feeling of uncertainty respecting the issue of the sickness was held by our departed brother; but when all doubt was removed from his mind he was quite resigned, and prayerfully committed his beloved wife and family to the care of his heavenly Father. He was brought to know the Lord in early life under the ministry of Mr. Pepper, and was soon made useful in the Sunday-school. After much struggling, and with great diffidence, he was induced to open his mouth at a prayer-meeting held weekly in his wife's mother's house. He became a member at Ebenezer, Hoxton, then at Dorchester Hall, and finally, for seventeen years, at Bethel, Newton-street, Hoxton, where for a greater part of the time he filled the office of deacon. The grace of God was the theme of his heart, and occasionally, in London and the suburbs, he delighted to lift up his voice in defence of the distinguishing doctrines of the New Testament, according to the ability God gave him. He loved the truth and lived upon it. He passed away triumphantly; his last words were, "I know whom I have believed." His mortal remains were consigned to the custody of the grave in Abney Park, on November 3rd, till the resurrection morning, in "sure and certain hope of eternal life." Previous to going to the cemetery a service was held in Bethel, Hoxton, in which his pastor, Mr. Sears, and Mr. Archer took part. May the Lord graciously sanctify this dispensation to the bereaved family and Church.

In memory of **SAMUEL ADAMS**, of Stonham, Suffolk, who departed this life, October 15th, 1890; aged 89 years. Our minister, Mr. J. Grimwood, improved this solemn event by speaking from Num. xxiii. 10. We are sure that the end of brother Adams was peace. May we be followers of them who through faith and patience inherit the promises.

**MR. E. MILLER**, senior deacon of Mount Ephraim Chapel, Margate, whom the Lord was pleased to call to Himself on Saturday evening, November 15th, 1890, at the age of 63. Our brother met with an accident in the summer of 1889, which incapacitated him from all active work, and culminated in a gradual weakness and decline. I find from the Church book that Mr. Miller was one of the original members of the Church at Mount Ephraim in 1875. He

was elected deacon in 1876. He retained to the end the confidence and esteem of his fellow-members. The remains of our brother were laid to rest in Margate Cemetery on Thursday, November 20th, the service being conducted by Mr. Carter, of Broadstairs, who also preached a funeral sermon on Sunday evening, November 30th.—J. M. DOUGHTY, 11, Oxford-street, Margate.

DEAR BROTHER WINTERS,—In the December number of the E. V. & G. H. I find a brief notice of the death of a brother in the Lord, MR. E. MILLER, Margate. For about two years I had the pleasure of being acquainted with Mr. Miller, and have often, after leaving Mount Ephraim (when Mr. Wise preached there), walked with him to his house at Mutrix. It was always encouraging to converse with him. His humble reliance was on the mercy of God in Christ, whose finished work was his only hope of eternal life. Like all who are "led by the Spirit," he knew something of the depravity of the human heart, which well qualified him to give encouragement to those who felt "ready to perish." With him

"No big words of ready talkers,  
No dry doctrine, would suffice."

Nothing but the unadulterated Gospel would suit him; and he was swift to detect, as well as to denounce, error. Our brother has fallen asleep; but he knew, as we know, that our Redeemer liveth; and we are cheered with the glorious hope of again meeting, where tears are wiped away, and where sorrow and death are unknown.—Yours in this glorious expectation, R. NEWBY, Bicester, Oxon

It pleased the Lord to call our esteemed brother, MR. G. H. LANMAN, to his eternal rest, after a pilgrimage of forty-eight years, on Sept. 12th, 1890. The following particulars of his spiritual career are recorded with a desire to magnify the grace of God which was in him. When about 17 years of age, our friend began to prepare himself for the rite of confirmation. While pondering the Scriptures and the Prayer-book he became seriously impressed with the solemnity of the religion he was about to profess. Concern about his state before God soon followed. Godly repentance for sin was wrought in him by the Holy Spirit. Formal prayers were superseded by heartfelt cries for mercy. At length the Lord graciously applied the words, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa. 1. 15). Soon afterwards he was favoured with an ever-remembered season of blessing under a sermon preached by the late Mr. Hetherington (it is believed by our sister, Mrs. L.) from the text, "For I

will pour water upon him that is thirsty, and floods upon the dry ground." In the providence of God he was led to attend the Strict Baptist Chapel at Farnham. A prayerful study of the teaching of the New Testament on the subject of baptism brought him to the decision to identify himself with the Lord's people worshipping there. He was baptized by Mr. Heasman in August, 1864. In 1872 he removed to Reading. It appears that at this period his views in regard to strict communion were rather unsettled. He joined the Open Communion Church at King's-road. Though there appeared some inconsistency in this conduct, it was eventually overruled to his firmer establishment in the doctrines of grace and a stricter adherence to the New Testament order of fellowship. In February, 1877, he related his experience before the Strict Communion Church at Providence, and was unanimously received. In May, 1885, he was appointed clerk; in February, 1885, he was elected as deacon, and in January, 1889, he became a sick visitor. Each of these offices he was enabled to fill to the satisfaction of the Church. His brother deacons (Messrs. Martin, Vize, Montague, and Wileman, junior) feel they have lost a warm-hearted and sober-minded colleague, and his young pastor will sorely miss his faithful and profitable companionship. But their sorrow is alleviated by the blessed assurance that he is for ever with Him of whom he often said in prayer—

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

Our brother's close acquaintance with the Scriptures made his public prayers and private conversation very edifying. He could truly say, "Thy Word is a lamp unto my feet, and a light unto my path." In reply to an inquiry as to his experience, a few days before his departure, he said, "I am trusting in the blood and righteousness of the Lord Jesus." He was unconscious for several hours at the last. At about eleven o'clock, in the morning, on the above-mentioned date, the Lord wiped away all tears from his eyes and welcomed him into His joy. His mortal remains were interred in Reading Cemetery on September 14th, after a special service at Providence. A large number of friends attended to show their regard for the departed and their sympathy with the widow and her children. A memorial sermon was preached the following Lord's-day evening from Psa. xxxvii. 37. "Mark the perfect man, and behold the upright, for the end of that man is peace." May the Lord graciously support our bereaved sister with the realization of His unchanging and undying love. May the dear children be brought by the Holy

Spirit to say, as they reflect upon the memory of their devoted father, "Thy people shall be my people, and thy God my God."—W. H. ROSE, Reading.

GEORGE FREDERICK BURRELL, the eldest son of Mr. George Burrell, of Watford, fell asleep in Jesus on October 15th, aged 49. His sufferings are now for ever put an end to. When the telegram arrived containing the sudden intelligence he was no more, a heavenly calm took possession of my breast, and my soul by precious faith at once under the blessed Spirit's influence rose in sweet contemplation and assured hope of his safety and happiness in the sunshine of the dear Redeemer's face. At once my soul exclaimed, "I shall go to Him, but He shall not return to me." This comfortable and calm assurance has not left me since, but on Friday, the 17th of October, while thinking—though I have no doubt of his safety—how I should like a voice from heaven to assure and comfort me, the following lines dropped with indescribable sweetness into my mind—

"No chilling winds or poisonous breath,  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more."

It is a common thing we know in these days to send everybody to heaven when they die, but how vain and delusive without a good foundation. My thoughts, however, went back to the beginning of the work of grace in his precious soul, and to which I can bear joyful testimony. I have the following record in my diary:—"1860, Lord's-day evening, March 25th.—Mr. Hazelton preached a sermon on the faithfulness of God to His saints from Josh. i. 5, 'I will not fail thee nor forsake thee.' Under this sermon my son George came home deeply affected under the Word, crying for mercy as a condemned sinner; he was led to seek earnestly for pardon, which was sweetly revealed and sealed home on his conscience a few months after under the Word Hymn 13 in the Appendix of 'Denham's Selection' being sung, and the last verse being so fully realized in his soul, his heart was melted, and he sat down overcome:—

"The sight of this will melt thine heart,  
And make thine eyes run o'er;  
A happy, pardoned child thou art,  
And heaven is at thy door."

A heaven of joy in the pardon of his sins and payment of the debt by Christ to justice was realized, and he was then constrained to declare to the Church the great things done for his soul. He was baptized with five others on February 17th, 1861, by Mr. Hazelton, and remained for many years a member of Mount Zion, Chadwell-street. Being removed in providence to D. lston, he became a member and subsequently a deacon of the Church at Shalom Chapel,

Hackney, under the pastorate of Mr. Myerson. Recently he joined the Church at Chatsworth-road, Clapton. His long affliction proved very trying and his spirits were often very low, he seemed to cling to life, had now and then some sweet visits, but at times felt very low as to his interest. A few days before his departure, when asked by his brother how he felt, he said, "Very low; as low as hell." However, thirty years of life testified to the great change wrought, and there can be no doubt, low as he felt here, he is now exalted to sing the song of the redeemed in glory. The following testimonial to his conduct and character from Messrs. Doulton and Co., Lambeth, where he had been employed about eleven years, was sent to his brother on hearing of his death:—"Dear Mr. Burrell,—We send thee accompanying with the most sincere sympathy and regard. Be assured that all at Lambeth have the most affectionate remembrances of our dear departed friend, and we trust that our departure when it comes may be as safe and happy a one as his has been. The recollection of his blameless and Christ-like life will long be cherished by those who knew him. With every good wish on behalf of all the Lambeth folk,—Yours truly, FRANK H. FORD." We look upon this testimonial as the fruits of grace; to God be all the glory. His mortal remains were interred in the grave where his partner was laid fourteen months before in Abney Park Cemetery, Mr. Moxham officiating on the occasion.—GEO. BURRELL, Watford.

With mingled feelings of grief and gratitude we convey the intelligence of the death of the beloved wife of Mr. Thomas Marriott, many years deacon at Ebenezer, Elthorne-road, Holloway. It is more than twelve months since the Lord laid His afflicting hand upon our sister, LYDIA MARRIOTT, and yet her departure was very sudden. The dear Lord took her to Himself, October 7th. Her mortal remains were removed to the chapel, Winchmore-hill, and after holding a short but solemn service, from thence to the Old Southgate Cemetery. We spoke a few words in reference to our departed sister on the evening of October 12th from Psa. xvii. 15. Our sister has been a lover of the Lord and His people for many years, but was the subject of many fears. During her illness she manifested a great concern to be found right at last; but He who began the good work in her carried it on to a blessed issue. Her end was peace, and the work of faith with power for Jesus' sake. All the members and friends with the brethren in office deeply sympathize with our brother Marriott.—W. OSMOND, Stoke Newington.



THE LATE MR. WILLIAM HAZELTON.

(See page 48).

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## Christ's Last Legacy.

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"Peace I leave with you."—John xiv. 27.

SHORTLY before Jesus left this earth to prepare mansions for His beloved people He bequeathed to them His PEACE, which is still enjoyed more or less by every true believer. It was His last and best gift, and in making His will He did not forget His disciples, although, as man, He had no worldly goods to bestow upon them. Matthew Henry quaintly says: "His soul He committed to His Father, His body He bequeathed to Joseph to be decently interred, His clothes fell to the soldiers, His mother He left to the care of John; but what should He leave to His poor disciples, that had left all for Him? Silver and gold He had none, but He left them that which was infinitely better, His

peace. I leave you, but I leave My *peace* with you. I not only give you a title to it, but put you in possession of it."

Christ Himself is the peace of His saints, as Paul says in Eph. ii. 14, "For He is our peace." He has not only "broken down the middle wall of partition" which separated Jews from Gentiles, but He has once and for ever destroyed the enmity that reigned in believers by nature against God, and the plan of salvation by sovereign grace. He has provided peace for all His followers as He knew they would be exposed to the hatred and persecution of the world, and of worldly religionists, and thus they are in reality—

"Sons of peace, redeemed by blood,  
Made from condemnation free."

The peace of God flows through the redeeming blood and justifying righteousness of Jesus Christ, and is so mysterious in its nature and operations that he who possesses it can never fully explain the enjoyment of it, yea, says Paul, it "passeth all understanding" (Phil. iv. 7). This inward peace appears to be twofold. In the *first place*, it arises from an experimental knowledge of Christ's finished work, and of the satisfaction of law and justice produced by it. The quickened sinner by a clear knowledge of the plan of salvation, and a sense of his own unworthiness, sees how a just and holy God can be merciful to a guilty sinner such as he feels himself to be, and can sometimes sing—

"Jesus, Thy blood and righteousness,  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

Before conversion sinners are not really at peace with God; they do not agree with His system of salvation. Having no genuine faith, they hate and reject sovereign grace, and rather love that which condemns and curses them. But when illuminated by the Spirit to know and rest in Christ, they then in a measure understand the true meaning of Isaiah's words (xxvi. 3), "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." At the same time they may not experience much ecstasy of soul; but they do enjoy a calm reliance and fixedness of heart and judgment on the sufficiency of the merits of Jesus, and can say with David, as regards the hope of their salvation, "My heart is fixed, O God, my heart is fixed:

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

Although losses, crosses, and many disappointments attend their pathway in life, yet in the midst of them they often realize within a peaceful feeling that all is of God and must be well. Of such a peace the world is entirely ignorant.

Peace, in the *second place*, is produced by a sense of forgiveness of sins through the precious blood of Jesus. This peace is mostly attended with joy (Rom. xiv. 17; xv. 13), and is the fruit of the Spirit (Gal. v. 22). The Holy Spirit's office is to take of the things of Jesus and reveal them to the faith of the believer. This peace is eternal, and remains unbroken. It can never be entirely destroyed, although the enjoyment of it may disappear for a time through sin and worldly mindedness. David experienced the loss of it when he cried, "Restore unto me the joy of Thy salvation" (Psa. li. 12). His eternal salvation

was all right, but the *joy of it* had departed for a time. This peace is healing to a heart that is wounded by sin, and comes through the "stripes" of Jesus (Isa. liii. 5). Divine peace is associated and in harmony with every attribute of God. He was always at peace with His children as He viewed them in the perfections of His own dear Son. His paths are peace, and His ways toward His people are peaceful; and "when a man's ways please Him, He maketh even his enemies to be at peace with Him."

Peace is another name for Gospel. The Gospel of Christ is one of peace and goodwill to guilty man, and of which the heavenly host sang at the birth of Christ (Luke ii. 14) in confirmation of Isaiah's vision of the beautiful feet of the Prince of Peace (Isa. lii. 7; Rom. x. 15). Believers are at times favoured to enjoy *great peace* of mind, as described by the Psalmist: "Great peace have they which love Thy law; and nothing shall offend them" (Psa. cxix. 165). This law, as fulfilled in Christ, Paul delighted in "after the inward man" (Rom. vii. 22), and notwithstanding the afflictions and tossings of God's children they often enjoy *great peace* in Him (Isa. liv. 11—13), which shall ebb and flow until it is consummated in perfect rest and felicity above.

To be at peace as a nation is good, and a sign of temporal prosperity; and to realize peace at home is a great blessing indeed. But for a Church to be in peace is Heaven begun below. God grant that we may as members of the one Church of Christ, be at peace among ourselves, and as much as possible live peaceably with all men, without sacrificing any principle of truth. Let us seek peace and pursue it; and when we have found it may we endeavour to *keep it* (Eph. iv. 3); and may it rule our hearts in all we do for Christ's sake (Col. iii. 15). Satan never does more mischief in Churches than when he stirs up petty jealousies, and causes roots of bitterness to flourish in them. Such baneful things require to be dealt with firmly, before they ripen into power, as they are contagious and deadly. The evil one does not trouble about destroying the world's peace, because it is a dead one; and can yield no real comfort either in sickness or death. False peace *begins in ignorance* and ends in "second death"; and is therefore vain, empty, and delusive (Isa. lvii. 21). Many self-righteous persons who are ignorant of themselves as vile sinners, and of the way of true peace, urge poor dead sinners indiscriminately to *make their peace with God*. Thus they demand the exercise of spiritual faith before regeneration; and "cry peace and safety," not knowing that death and destruction are near them. Such deluded teachers are very pious outwardly and are everywhere to be found, but the way of peace they do not know (Rom. iii. 17), neither do they know what is meant by the plague of a deceitful heart (1 Kings viii. 38; Psa. li. 10; Isa. i. 18; Jer. xvii. 9; Ezek. ix. 4; Zech. xiii. 1; Rom. vii. 4—25). May you, dear reader, be favoured with sweet peace of conscience, and reconciliation to God, through the peace-speaking blood of the Lamb.

"And when thine eye of faith is dim,  
Rest thou on Jesus, sink or swim;  
And at His footstool bow the knee  
And Israel's God thy peace shall be."

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

## OUR PORTRAIT GALLERY.—No. II.

THE LATE MR. WILLIAM HAZELTON.

THE severe and protracted sufferings of our beloved brother, William Hazelton, were brought to a close by death on Lord's-day evening, January 11th, at 8.20, in the National Hospital, Queen's Square, Bloomsbury, London.

It will be remembered by many of our readers who attended the Annual Meetings of the Suffolk and Norfolk Particular Baptist Association, on June 6th, 1888, at Laxfield, that our brother Hazelton was urged to preach the evening sermon on that occasion, and after much hesitancy he yielded to the call, and preached (what proved to be his last sermon) from the words, "I will work, and who shall let it?" (Isa. xliii. 13), and which he divided as follows:—I. The text in relation to the Speaker Himself. II. Its relation to His saved and beloved Church. III. The individual experience of God's dear children. We sat by his side at the service, and were delighted with his solemn discourse, but much grieved at the pain he appeared to suffer during the whole of the time. He afterwards retired to brother Marsh's house, and was kindly and carefully attended to until he was removed to his home at Lewisham.

The last letter we were favoured to receive from our departed brother (although not written for publication) is worthy of a place here:—

"DEAR BROTHER WINTERS,—I was about to write expressing sympathy with you and your dear wife in your sad bereavement, when I was suddenly taken worse, and for some time was apparently nigh unto death. I am, however, spared a while longer, and feel considerably better. May the dear Lord mercifully support you both, and enable you to realise His presence, that, while earthly friends are missed, and an aching void is felt, you may rejoice in His ever faithful love. I note that (D.V.) you will be at College Park to-morrow. May the Lord abundantly bless His Church there, and make her a great power for good. I always feel there will be a good cause of truth established in Lewisham, and should I be spared to see it, I shall rejoice greatly, as my first and only pastorate, where to the last, and especially during the last few months, the Lord blessed His own word. College Park will be dear to me, and I hope ever to pray for its welfare. O that I might again proclaim the Gospel. How often the soul longs to tell of a Saviour's love. Bless His name, in yonder world there will be 'no more pain,' no clouded skies, no blasted hopes, no break in the sweet service; but 'they shall see His face.' Amen, Amen. My kind Christian regards to Mrs. Winters; may you be long spared in the work of love, and service of the Lord. Believe me ever to remain,

"Yours in Christian fellowship,

"WM. HAZLETON.

"3, National Hospital, Queen's Square, Bloomsbury, W.C.,

"October 20th, 1890."

Our dear departed brother had not reached (as regards his years) the meridian of life, when the Lord called him to his eternal rest. He was born of godly parents at Springfield, Essex, July 10th 1858; and was, in very early life, brought to know and fear the Lord. We well remember him about the time he began preaching. His first sermon



was preached at Prittlewell, on Lord's-day evening, Oct. 20th, 1878, from the words, "We would see Jesus." He afterwards preached at Rochford, Gravesend, Brighton, and in several London chapels. In the early part of the year 1881, he received a call to preach at College Park, Lewisham, and after he had preached sixty-six sermons before the friends, the Church invited him to the pastorate, which he accepted, and was publicly recognised Oct. 18th, 1881. On the first Lord's-day in June, 1888, having completed the seventh year of his pastoral work at College Park, he preached from the words, "The Lord is good" (Nahum i. 7); and on the following Wednesday morning we met him at Ipswich, and journeyed together to Laxfield, where he preached his last sermon.

Our departed brother leaves a beloved wife and four dear children to mourn his loss, the eldest child being under nine years of age. Relative to the closing scene of our brother's life, his sorrowing widow kindly writes us, by request, as follows:—

"DEAR MR. WINTERS,—In answer to your kind letter just received, my dear husband was born, I believe, in the parish of Springfield, Essex, of God-fearing parents; and was, very early in life, the subject of deep convictions of sin. He was early brought to know the Lord, and to unite himself with the people of God, and was eventually, as you know, brought into the work of the ministry. His affliction has been a long and painful one, being unconscious for the last twenty-four hours of his life. He was not able to say anything, as we hoped he might have done. On the Thursday afternoon preceding his death, as I sat by his side, I said to him, 'My dear, you have now come into the deep waters, do you realise the presence of Jesus with you?' He replied, 'Not as I could wish;' but, he added, 'He has given me the promise that at eventide it shall be light.' I then said, 'My dear, you will find Him faithful.' A friend visited him on Saturday, and whispered in his ear—

" ' Though painful at present, 'twill cease before long,  
And then, oh! how pleasant the conqueror's song; "

to whom my dear husband replied, 'Do pray that the Lord may soon take me home.' All Saturday night he laboured hard for breath, but during Sunday was much more composed, lying with his eyes fixed upwards. I said to a friend who was watching with me, 'I believe he saw heaven and was longing to enter in.' His ransomed spirit took its flight at twenty minutes past eight. We remembered an expression he had often made use of, that he should like to go home at the close of the services on a Sabbath evening.

" Yours in Jesus,

" L. E. HAZELTON.

"154, Courthill-road, Lewisham, S.E., Jan. 14th, 1891."

We forbear writing more on our departed brother Hazelton, as his intimate friend, Mr. Philip Reynolds, of Highbury, has kindly promised to write a memoir of him for our next issue. We are deeply indebted to our beloved brother John Waters Banks for his account of the funeral, and to Mrs. M. A. Chaplin, for the annexed appropriate lines.

EDITOR.

## IN MEMORIAM—WILLIAM HAZELTON.

No tears to-day, no tears ;  
 Glad thanks to God be given,  
 That the worn, weary soul at length  
 Its torturing flesh hath riven.

Patience has had its work,  
 And God is glorified ;  
 And Christ, the ever-living Lamb,  
 Is crowned and satisfied.

Oh, many a blessed crown  
 Begirts His glorious head,  
 And many a jewel greets Him still,  
 Begotten from the dead.

What marvel of a God,  
 That this torn flesh should rise  
 Complete and perfect, to rejoin  
 The spirit in the skies.

And sweeter marvel still,  
 That every trace of sin  
 Should vanish from the ransomed ones  
 Who are with Christ shut in.

Breathe song of sweetest praise  
 At Jesu's feet to-day,  
 For through His agony alone  
 The sin was put away.

And though from scenes like these,  
 We shrink with natural dread,  
 Though richest luxuries are piled  
 About the blessed dead.

Galleywood, Chelmsford.

M. A. CHAPLIN.

## THE FUNERAL.

The last three years of our brother W. Hazelton's life was one long, cold, winter season, which however was frequently relieved by the genial rays of the Sun of Righteousness shining into and warming his heart. So on the day of the funeral there was everything that makes winter a stern fact—severe cold, hard frost, and snow. Yet nature did smile, the beautiful sun did shine, and as we pressed on towards the chapel to unite in the funeral obsequies, we thought there was a silver lining to every cloud (at least, this has been our experience for many years), and that which gilded this dark and mysterious dispensation was Paul's words, "We sorrow not, even as others which have no hope." While thus meditating on the glorious and happy change experienced by our translated brother, the lines of John Kent seemed sweetly applicable:—

"For weary saints a rest remains In heaven, from all their toils and pains ;	Where seas of joy eternal flow Without a taint of mortal woe."
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Arriving at the chapel in College Park, Lewisham, we found Mr. Hall and others arranging for the accommodation of those wishing to join in the solemn and sacred service. Just before two o'clock the funeral cortegé arrived, and the proceedings commenced by Mr. Mitchell announcing the following appropriate hymn commencing:—

"Death is no more a frightful foe, Since I with Christ shall reign ;	With joy I leave this world of woe: For me to die is gain."
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Mr. W. K. Squirrell then read from the Word 2 Cor. v. and Rev. vii. He briefly and fittingly prefaced his reading by saying the first portion described the experience of brother William Hazelton while here, and the second portion gave an outline of the country to which he has gone.

Mr. Holden announced the next hymn, which was most expressive and touching of dear William's case:—

"When langour and disease invade This trembling house of clay,	'Tis sweet to look beyond our cage, And long to fly away."
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Mr. Crook, pastor of College Park, offered prayer. Another hymn:—

"What solemn tidings reach our ears, How awful and how grand ;	A brother landed safe from fear, On Canaan's happy land."
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Mr. P. Reynolds, a close and intimate friend of the deceased, then ascended the pulpit and delivered a most suitable address. Another hymn was given out by Mr. Squirrell, and Mr. Mitchell brought the service to

a close by a short prayer, earnestly commending the widow to her heavenly Father, and pleading for the tender mercies of the Lord to be extended to the dear fatherless children.

At the grave, Mr. Mitchell said it would be neither wise nor kind to stay here in the cold, after the long service in the chapel. All that remains for us to do is to commit the body of our "brother beloved" to its last resting place—it is not death, it is only sleep to the believer—we sleep to wake in the morning refreshed; so with our brother on the resurrection morn. he will rise, and death will be swallowed up in victory. After prayer by Mr. Reynolds, Mr. Mitchell asked the friends to sing one verse of Montgomery's sweet hymn:—

" For ever with the Lord,  
Amen, so let it be,' &c.

It was a sacred pleasure to see so many sympathetic friends gathered on the occasion; among whom were Messrs. Adams (Highbury), C. Wilson (Dorset-square), G. Sawyer (Chadwell-street), Smith (Eltham), Wheeler, W. Lovegrove, and many other loving friends of the deceased. The pastor and deacons of Mount Zion, Chadwell-street, were most attentive to William during the whole of his illness. The week preceding our brother's departure Mr. Mitchell saw him on the Monday, Mr. Mote on the Thursday, and Mr. Sawyer on the Saturday. The following note gives us almost the closing scene of our departed brother, which must be read with special interest:—

"DEAR BROTHER BANKS,—According to your request I send you an account of my last interview with our late beloved brother Wm. Hazelton a few hours before his ransomed spirit took its departure for his glorious home. The nurse told me I could not see him, that he was dying; but, upon her asking my name, said that he had been inquiring for me; that if I would wait she would try and prepare him to see me. After some time had elapsed, I was introduced to his bedside. I stood for some time looking upon him; I supposed he had passed away. He opened his eyes, and knew me. I whispered in his ear:—

" Though painful at present,  
'Twill cease before long;  
And then, oh, how pleasant,  
The conqueror's song."

Seeing he wanted to speak I put my ear to his mouth. He said: "Oh, my dear brother, pray the Lord to take me home soon." I replied, "We did;" kissed his forehead, pressed his hand, and left him. It was the shortest visit I ever made, but a most blessed one. Upon leaving I had a few words with the nurse, I inquired if he had been patient. She replied, with much feeling, "Most patient." I remarked that "there was a needs-be that he should have come to the hospital. Yes, indeed, it was; for she had received much benefit herself." Now, my dear brother, make what use of these remarks you please.

Yours in Christ Jesus,                      GEORGE SAWYER.

103, Downham-road, N., Jan. 17, 1891.

Among those who followed were the widow, her son William, mother of deceased, and his brothers J., H., F., and A. Hazelton; his sisters Mrs. Chilvers and the Misses Hazelton. and Mr. Chilvers; representatives of M.A.S.B.C. and S.B.M., Messrs. Mitchell, H. Hall, J. E. Hazelton, Reynolds, Wakelin, and Riddle; friends, Mr., Mrs., and Miss Smith, Miss Donovan, Mr. Howard, and Mrs Riddle.

## PLAIN QUESTIONS FOR CALM CONSIDERATION.

BY HENRY COUSENS, BUCKHURST HILL, ESSEX.

**I**F good men choose to circulate broadcast diluted and deleterious theological teachings, old Bible students have an equal right to endeavour to publish divine truths.

The reason for these questions being submitted for public consideration is, that a very large proportion of the doctrinal teachings which pass current throughout this country, supported by the commendable zeal, energy, and labours of a multitude of very godly people with the very best of intentions, appear to lack the due announcement of such parts of Holy Scripture as are herein named, which, in fact, amounts to the secreting, evading, ignoring, or mystifying them in a great measure, to the experimental poverty of believers, and the misleading of general listeners in assemblies for public worship.

Passing over just now the usually advocated Scriptural truths, which all Christians are cordially agreed upon (as a rule), and rejoice in the most extensive publication of, throughout the world, there are still some other very clearly revealed doctrines of vast importance, which are withheld to a large extent in the ministry of the Word.

The present form of directing attention to this subject it is thought may prove cautionary, deterrent, regulative, or in some way instructive and beneficial, as Bible texts are quoted, which, of course, are worthy of all reverence and acceptance.

*Was the glorious plan of redemption and salvation of sinners by and through the Lord Jesus Christ, anciently designed to people heaven out of all nations, kindreds, peoples, and tongues, to the praise of Jehovah's glory, according to the riches of His grace, or is it contingent upon some conditions to be performed by sinners, and did ever one of them fulfil such conditions without the special aid of the Holy Ghost?* (Eph. i. 3—7; 2 Tim. i. 9; 2 Thess. ii. 13; John i. 13, iii. 5—8; Jude, ver. 1; Rev. vii. 9—17; Tit. i. 2).

*Is the sole meritorious basis of salvation, "the perfect work of the Lord Jesus Christ," co-equal in His divine nature with the Father and the Holy Ghost, but complex God and man as Mediator? and did not all the acts of His sinless humanity derive an infinite value, worth, and validity from His divine nature, which will ever pass current in the court of heaven, as the Surety, Substitute, and Representative of His redeemed, according to the everlasting covenant, whereby Christ was constituted the head of His body, the Church, which He loved and gave Himself for, and purchased with His own blood?* (Rom. v. 15—21; 1 Cor. i. 30; 2 Cor. v. 21; John i. 1—3; 1 John v. 7; Heb. vii. 26; Col. i. 12—19; Heb. xiii. 20; Acts xx. 28).

*Is "regeneration" the new creation work of God? or can the new birth be effected by all the human means, energies, persuasions, or influences of the best, most dutiful, or commendable kind possible to be used on behalf of any single person or persons? and when born again by the Holy Ghost, through or without such proper and excellent, or even individual incumbent endeavours, and the new birth being apparent and certified by internal and external proofs according to the Scriptures,—do such again become un-regenerated, and require to be re-"born again," and yet possibly "again?"* If so, who is to fix the moment when they are spiritually alive, or have once more become "dead in trespasses and

sins?" and what basis for hope or comfort does any person possess on such uncertain premises? (Eph. ii. 8—10, iv. 24; Phil. i. 6; Gal. vi. 15; Rom. viii. 28—30; 1 Pet. ii. 9, v. 10; Acts xi. 21).

*Does the love of the Father, the worth and merits of the Son, and the work of the Holy Ghost, refer to the same objects, and ensure the same ends, according to the ancient plan of redemption and salvation, or is the everlasting covenant of indefinite intent, and unreliable as to its purpose being perfectly accomplished? Can the shadow of precariousness or uncertainty be extracted by any process of human reasoning out of the terms, "eternal life" or "everlasting life?"* (1 Pet. i. 2—9; Heb. x. 10—14; John xvii. 24, xvii. 10; Matt. xxviii. 19; Acts ii. 33, ix. 31; Heb. xii. 23; John xiv. 2, 3; Col. iii. 3, 4).

*Did the Almighty Redeemer come into this world to save sinners, or only to place them in a salvable condition? If the latter be contended for, is the final salvation of a single individual reaching the age of responsibility ensured thereby?* (Matt. i. 21; 1 Tim. i. 15).

*Does the Church of God, which Christ purchased with His own blood, include the entire race of mankind, or only those persons who will be finally saved. Can it be contended for, that the same atonement was made, ransom price paid, and obedience wrought, for all the Cains, Esaus, Pharoahs, Ahabs, Jezebels, Judas Herods, Bonners, and those monsters and villains who have been caught by death, red handed, in the very act of wickedness, as for the Abels, Abrahams, Jacobs, Davids, Johns, Peters, Pauls, and all the eminent of godly report, who lived and died in the Lord?* (Mark x. 45; John x. 11, 14, 27, 28; Isa. liii. 11; John iii. 14—17; 1 John v. 19; Eph. v. 25—27).

Were the terms of God's acceptance of sinners in and through Christ a full satisfaction to the divine justice, and a complete conformity to the divine law, by the adorable head of His body the Church, which He loved and gave Himself for? and did He not give satisfaction to the sentence by suffering the tremendous penalty denounced, and fulfil the precept by yielding the sinless obedience required? (Rom. v. 8—11; Col. i. 21, 22; Isa. xlii. 21; 1 Pet. ii. 22—25; John xvii. 4, xix. 30).

*Is "justification" more or less than the pardoning and accepting sinners through the infinite merits of Christ, and that herein God reckons the righteousness and obedience which Christ performed, as our own who practically by faith believe in Him?* (Isa. liii. 11, lxi. 10; Rom. iv. 6—8, iii. 22—24, iv. 25, v. 16—19; Phil. iii. 9).

*Is it possible to add anything to the perfect obedience of the Immaculate Saviour, from His birth to His death, as the foundation of the believer's hope? and are not all the vain pretensions of human qualifications as far beneath this divine obedience, and more inferior, than the light of a candle to the sun?* (2 Pet. i. 17; Heb. vii. 26, 27; Rom. vii. 15; Heb. x. 9).

If the facts of *substitution, suretyship, and imputation* be left out, what more ground is left for reliance on the obedience of Christ, than on the obedience of an archangel? and could Christ as a divine person (the complex in His person) bear the sin of others, and not do it perfectly away, and can they, whose guilt was punished in Christ, and whose sin is atoned for by Him, perish eternally? (Isa. liii. 10; Heb. vii. 22; Tit. ii. 14; Rom. v. 1, 2, viii. 33, 34, 38, 39; Rev. i. 5, 6).

Is it right to tell mixed congregations that the Holy Spirit is now

striving in or with their hearts, and the Saviour is also present, wanting them to be His disciples, and to use conventional phrases in exhorting and appealing to the unconverted, which tend to derogate from the almightiness of the divine persons named, and in effect transpose the relative positions of the donor and the recipient, amounting to the vast difference between "Be merciful to me a sinner," and Allow me to be merciful to you a sinner?

It is submitted that from the points referred to popular religious teachings have gone astray. That the precious Scriptures now quoted ought to have an undue prominence over any other divine truths is by no means advocated, but simply that they may not be withheld in subservience to any human creeds or systems. When such is the case, it is fairly contended that only a part of "the glorious gospel" is announced, and that the shelving of such portions of the Word of God tends to cripple and handicap many valuable and sincere Christian workers, and leave their audiences in a confused and mystified condition of mind, which results in a very superficial knowledge of some of the most important articles of "The faith once delivered to the saints."

The plain questions now put for consideration may be sufficient for this brief paper, but in the absence of some more able correspondents continuing the subject, if it should be the wish of the Editor, the writer will with pleasure give his attention to the formulating of some "conclusions" which are to be safely arrived at, in accordance with such parts of Holy Scripture as are here quoted for sure guidance.

Meanwhile, it is asserted that no persons who have been favoured to experience their humbling, exalting, sanctifying influence can otherwise than rejoice in them, and wish to increasingly realise their enriching and hallowing power over their hearts and lives, to the praise and glory of God, and the benefit of their fellow men.

Moreover, it is an incontrovertible fact that no persons whatsoever or whosoever, who sincerely repent of their sins, confessingly unto God, and earnestly pray for mercy and forgiveness, through the great and adorable Lord Jesus Christ, shall ever be refused or denied—no, not one single individual, according to the divine Scriptures. Hallelujah.

## A VICTORIOUS PEOPLE.

### A SCRIPTURE STUDY.

BY S. T. BELCHER.

"Gad, a troop shall overcome him; but he shall overcome at last."—Gen. xlix. 19.

**G**AD means, *a band, happy, or armed and prepared.*

I. God's people are *a band*. Whose souls are bound in the bundle of life (1 Sam. xv. 29). Whose bands of sin and death are burst (Psa. cvii. 14). Whose yoke of bondage God hath broken (Lev. xxvi. 13). Whose band of wickedness is now undone (Isa. lviii. 6). Who are drawn by a band of love (Hos. xi. 4). Who are by one head (Col. ii. 19). Whose Captain is the Lord Jehovah (Heb. ii. 10). Past, present, and future believers will all form *one* band, all baptized into *one* body, all clothed by *one* righteousness, all accepted in Christ, "buided together for an habitation of God through *one* spirit."

II. God's people are a *happy band*, because they are saved by the Lord (Deut. xxxiii. 29). Whose God is the Lord (Psa. cxliv. 15). Whose help is in the God of Jacob (Psa. cxlvi. 5). Who doeth the Lord's will (Job xiii. 17). Who suffer for righteousness sake (1 Pet. iii. 14). Whose walk condemneth them not (Rom. xiv. 22). Who feareth the Lord always (Prov. xxviii. 14). "Yea, happy is that people that is in such a case; yea, happy is that people whose God is the Lord" (Psa. cxliv. 15).

III. God's people are an *armed band*, having Christ's salvation for an helmet (Eph. vi. 17). Christ's righteousness for a breastplate (Eph. vi. 14). Christ's truth their girdle of strength (Eph. vi. 14). Christ's faith their shield of defence (Eph. vi. 16). Christ's word their aggressive weapon (Eph. vi. 17). Christ's peace their daily walk (Eph. vi. 15). Christ's spirit their motive power (Eph. vi. 18). Wherewith they stand against the wiles of the devil.

IV. God's people are a *prepared band*. Which God hath afore prepared unto glory (Rom. iv. 23). With a city prepared for eternal association (Heb. xi. 16). With a way prepared to reach it (Isa. lviii. 14). With a mansion prepared to dwell in (Job. xiv. 3). With a table prepared to feast at (Psa. xxiii. 5). With a heart prepared to enjoy it (Psa. xlvii. 7). With a way prepared to walk in (Eph. ii. 10).

V. God's people are a *fighting band*. They wrestle against wickedness in high places (Eph. vi. 12). They are led by a spiritual Captain (Heb. ii. 10). They march to a spiritual certain sound (1 Cor. xiv. 8). They fight with spiritual weapons (2 Cor. xviii. 4). They have spiritual strength in weakness (2 Cor. xii. 9). They overcome by the blood of the Lamb (Rev. xii. 11). They are crowned with eternal glory (1 Pet. v. 4).

VI. God's people are *certain of victory*, because their Captain has already overcome (Col. ii. 15). Satan himself in the wilderness (Matt. iv. 1—11). Satan's emissaries in the Synagogue (Luke iv. 35). Satan's stronghold (death) at Bethany (Job. xi. 43, 44). Satan's victory (the grave) by rising from it (1 Cor. xv. 55). Made a show of Satan's defeat openly (Col. ii. 15). And put all things under his feet (Eph. i. 29).

This He did—1. By His spotless innocence. 2. By His perfect obedience. 3. By His atoning suffering. 4. By His substitutionary death. 5. By His resurrection. 6. By His ascension. 7. By His exaltation.

## NOTES ON THE LIFE AND LABOURS OF THE LATE JOHN SLATE ANDERSON.

By G. RUFFELL.

(Continued from p. 24.)

### PART II.

IN the obituary article in the "Baptist Handbook, 1889," p. 135, it is stated that Mr. Anderson removed from Zion Chapel, Deptford, or New Cross (for the terms are interchangeable, the chapel being not more than three minutes' walk from the Broadway, Deptford, and in the New Cross-road), to Zion Chapel, Bradford. It is also stated that he met with little encouragement there. This is quite a misapprehension, for Mr. Anderson received every encouragement from *man*. The greatest

kindness was manifested towards him, both personally and officially. He was very popular with the good people at Trinity, and when he resigned a paper containing many influential signatures was sent to him, earnestly requesting him to stay. They made him promise, however, that he would preach for them once every year, which he did uninterruptedly, and many and life-long were the friendships which he formed at Bradford.

In the year 1876, when the

#### ENLARGEMENT AND ALTERATIONS OF THE CHAPEL

were in progress, Mr. Anderson visited Bradford, and collected a handsome sum in aid of the building fund.

*The Voice of Truth*, which had been successfully edited by Mr. Hoddy, Mr. W. Palmer (the renowned scribe of Homerton-row), and Mr. J. E. Bloomfield, was at this time conducted by Mr. Anderson. But soon after his return from Bradford a private meeting was held at Deptford respecting the amalgamation of the two magazines, viz., *The Gospel Herald* and *The Voice of Truth*, which was eventually effected.

A new edition of Stevens's selection was edited by Mr. Anderson, and published by a committee of Zion's friends. It happened on this wise. In 1875 the cause at Meard's-court was getting very low. Churches that had adopted the hymn-book were running short; besides, a need was felt for a shilling edition, and there was no one left of Mr. Stevens's flock who took an interest in the matter save Mr. Hoddy, but what could he do alone?

At this juncture Mr. J. T. Briscoe, who was then pastor at Meard's-court, took the matter in hand. Representatives from several of the London Churches where the book was used were invited to the pastor's vestry at Salem, when Mr. Briscoe solemnly read over the new hymns which he proposed to insert. These gentlemen not being very critical or combative (at the time at least), Mr. Briscoe pulled the book through to his own satisfaction, omitting about forty of Kent's superlapsarian hymns and putting all Mr. Stevens's together at the end. The first thousand was printed by Briscoe and Sons, and at a Church meeting at Deptford we were asked to adopt the book, especially as five hymns of Mr. Anderson's were inserted in that new edition. The Church warmly and unanimously voted against doing so, and thereupon elected a hymn-book committee, requesting the pastor to undertake the editorial work in connection therewith. How this succeeded is evidenced by the number of Churches both in London and the provinces that have since adopted this selection, and the satisfactory manner in which the work was brought out. Our senior deacon, the late Mr. Wm. Matthews, had under God much to do with its continued success. The five hymns above referred to of Mr. Anderson's are Nos. 247, 276, 387, 845, and 925 of Stevens's selection as now in use.

#### MR. ANDERSON'S PREACHING

was characterised by great plainness of speech. Allied to this, however, was another quality: he was pictorial. Addison has somewhere said in his *Spectator* "that it is the faculty of true genius to make things obvious." This Mr. Anderson had a happy way of doing. Such was his simplicity of style and expression that the meanest capacity could not fail to understand him. He would generally begin with some trite saying or well-known text, as: "The Old Testament is the New with a



veil on, and the New Testament is the Old with the veil off." The ingenious prescription for preachers was natural to him—

"Begin low, go on slow;  
Rise higher, and take fire."

His opening sentences were designed to *interest* the most listless hearer: the subsequent ones to *influence*. The beginning of a sermon might be poetical or descriptive; it might abound with pleasing pictures and imagery—the play of the mind sporting in shallow waters—until his hearers' attention was fully secured, when he would "fetch his knowledge from afar ascribing righteousness to his Maker," and leaving us at the close under the influence of a delightful and heavenly calm, constraining us to exclaim:—

"Our willing souls would stay  
In such a frame as this,  
And sit and sing themselves away,  
To everlasting bliss."

One occasion we particularly remember when the place seemed to us like the tabernacle of old. The text was from Isa. liii. It was not the depths nor heights, but the common level where the sheep and lambs alike love to feed that his ministry traversed. Well-worn tracks under his guidance were found to yield many a sweet morsel.

Speaking with him once about a sermon from Ruth ii. 14, "At meal-time come thou hither," &c. (a sketch of which was put in the *Silent Messenger* under the title, "Meal-times"—most of the articles in the *Messenger* were sketches of sermons): "Yes," he said, "I always try to have a *taking* title." It was his office to catch souls. He was an adroit fisherman, and net-mending is an important branch of that business (Matt. iv. 21; Mark i. 19). One who sat under his ministry for many years thus described her experience of it: "A sunny sylvan spot: the birds singing, the flowers blooming, and waters rippling." His preaching was certainly of a comforting tendency. He was a true Barnabas. His, we might say, favourite theme—the theme upon which he always seemed most happy—was Christ exalted, Christ at God's right hand, from such texts as: "They shall see His face"; "I go to prepare a place for you"; "Having obtained eternal redemption for us" (1. Redemption obtained; 2. The Redeemer enthroned); "Behold I see the heavens opened and the Son of Man standing on the right hand of God"; "So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God"; "To him that overcometh will I grant to sit with Me in My throne: even as I also overcame, and am set down with My Father in His throne"; "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart when he goeth in unto the holy place for a memorial before the Lord continually." At which times he would appositely introduce one or two favourite verses of Watts, as:—

"O for a sight, a pleasing sight,  
Of our Almighty Father's throne!  
There sits our Saviour, crowned with light,  
Clothed in a body like our own.

Adoring saints around Him stand,  
And thrones and powers before Him fall,  
The God shines gracious through the man,  
And sheds sweet glories on them all."

It is a singular fact that, though a poet himself, his attempts to quote off-hand in the pulpit generally ended in a compromise, or a paraphrase. His longest quotation of this kind was from Wesley's hymns, which it would seem had been blessed to him in his early days. He would quote the following frequently and with much feeling :—

“ And can it be that I should gain  
 An interest in the Saviour's blood ?  
 Died He for me who caused His pain ?  
 For me who Him to death pursued ?  
 Amazing love ! how can it be  
 That Thou, my God, should'st die for me ?  
 Long my imprisoned spirit lay,  
 Fast bound in sin and nature's night,  
 Thine eye diffused a quick'ning ray,  
 I woke ; the dungeon flamed with light,  
 My chains fell off, my heart was free,  
 I rose, went forth and followed Thee.”

A very favourite text that he would often quote was Acts xvii. 26, “ And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation.” This text unfolds two subjects which he loved to comment upon—(1) The universal brotherhood of all men, and (2) The special providence that encompass the saints. Some pastors are excellent preachers but poor rulers. Mr. Anderson had the qualification of a bishop in an eminent degree, and seldom was his ruling questioned. He was a fatherly pastor. Rebuking, though at times necessary, was painful work to him. He had his infirmities, of course, and they were often very candidly confessed and grotesquely enumerated, but he was never little. Reflections on brother ministers never disfigured his sermons. Witty sayings, when presiding or speaking at public meetings, he could and did give, but his witticisms were generally seasonable.

(To be continued.)

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### “DIVINE CONSOLATION.”\*

BY CHARLES MASTERSON, PASTOR, BOND-STREET, BRIGHTON.

“Fear thou not, for I am with thee,” &c.—Isa. xli. 10.

**I**N commencing the labours of another year, we feel that our mind has been directed to a very sweet and suitable portion of God's Word; and may it serve not only as a watchward at the beginning of the year, but prove as a sheet-anchor to our souls amidst all the changes by which we may be exercised throughout the year. With such a portion as this, we may, with buoyant spirit, confident hope, steady tread, unflagging zeal, and burning love and devotion, enter upon the duties, the difficulties, the joys, and sorrows of another year. What cause have we for alarm if God speaks to us even as He did to His ancient people by the mouth of His prophet? “Fear thou not, for I am with thee,” &c., we say to His ancient people, for we must bear in mind this cluster of precious promises is not spoken to the world at large, but to that portion

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\* Preached Jan. 4. 1891. Taken down in shorthand by Mr. Treliving.

of it, chosen, redeemed, and called. To the spiritual seed of Abraham—in other words, to true believers in Christ, who, like Abraham, are friends of God, for they think friendly of God, they speak friendly to God, and act friendly towards God. Oh, what a glorious privilege to be of that number to whom Jehovah says: “Fear thou not, for I am with thee.”

I. *Let us notice in the first place some of the causes of the believer's fears.* They are various and many. “Fear thou not” is an expression frequently occurring in the Word of God, and there is no less than sixty admonitions addressed in Scripture to God's people against their fears. And what does this prove or indicate? Their proneness to apprehension, and the groundlessness of their alarm. If we really understand our grace position, we shall at once see that there is no ground for our fears; there is no reason why we should be apprehensive that anything that will transpire shall prove detrimental to our spiritual and eternal interests; for, however dark the night may be, however rough the road may be in which we are called to travel, and however apparently conflicting providences may be, baffling our thoughts and staggering our faith, God says, “Fear thou not, for I am with thee.”

The causes of the believer's fears are sometimes purely spiritual. In point of experience, what a strange scene presents itself? What clouds of guilt and unbelief gather around him to darken his prospects? The sky of his evidences is overspread, so that he cannot read his title clear, becomes apprehensive lest, after all, he should prove a castaway, be made manifest as only a mere professor. We are not surprised at this kind of experience, which more or less is the lot of all God's people, when we remember that there are two contending principles within, corruption and grace, light and darkness, love and hatred, God and the devil, so to speak, in the same heart of the same person. But to particularise.

The timid child of God is so afraid lest he should not be amongst the chosen number, not really converted, a conversion the outcome of regeneration; fears lest his spot be not the spot of God's children, have no interest in the covenant of grace, nor in a state of justification before God; and as for sanctification he fears it is quite at a standstill, if it ever were begun; he feels so much sin within him, and everything he does appears so unholy; again, if he indeed has begun the race, he fears that he shall never hold out and on to the end.

But to proceed, *temporal things* as well as spiritual give rise to fears. But He says, “Fear not; I am with thee to provide for thee.” Has it not been so in the past? and shall it not be so in the future? He who sustained the Jews with manna from the clouds, fed Elijah by ravens, and multiplied the widow's oil and meal, will not be unmindful of His people now.

Do the perplexities of the way excite fear? “Fear not; I am with thee to guide thee.” We know not what the year upon which we have just entered may bring forth; but if the Lord be with us, whether we have joy or sorrow, prosperity or adversity, it will be well. “I am with thee” to aid thee in all thy labours and obligations, to keep thee in all dangers of the way, to comfort thee in trial, and sanctify to thee thy deepest distress.

Death is a trying hour, and that hour may come to us during the present year; but if the Lord be with us we may say with Dr. Grosvenor, “I can smile on death if God smiles upon me.”

*Look now at the ground of encouragement we have here*—"Fear thou not, for *I am with thee.*" O what delightful words! in which we have the promise of the Divine presence—not so much His essential presence which fills all space, but His special, gracious presence—as the covenant God of His people. It means that He will manifest Himself in saving mercy to the souls of His people, agreeable to His own promise: "And I will see you again, and your hearts shall rejoice." Blessed be His name we have not been without these manifestations of His grace, and we may rest assured He will continue to be mindful of His covenant still to do His people good. His presence beloved is more than enough to dissipate the gloom and chase all fear away; for what evil is there which He cannot prevent, and what good is there which He cannot command? What need have we to fear, as we think of the future, having such a Companion, Friend, Guide, Protector?

His presence *includes His care*; for the boundless resources of His nature and every perfection of His character are employed for their benefit.

Mercifully spared to commence another new year, may we hear the Lord speaking to us now: "Fear thou not, for I am with thee." What peace it brings to the mind! what comfort to the heart! what fortitude and joy to the soul! God grant that it may be a year of great grace and of abounding spiritual prosperity to His people everywhere. For Christ's sake, amen.

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"BE CAREFUL FOR NOTHING."—PHIL. IV. 6.

BY GEORGE BANKS, PASTOR, WILLENHALL.

**R**EMEMBERING that these are inspired words, we learn that it is the will of our Heavenly Father that His children should not have a needless care. Life under the happiest circumstances is sufficiently burdened without our adding an unnecessary load.

"Be careful for nothing." We must, however, distinguish between *carefulness* and *carelessness*. *We must not be careless with regard to prayer*; "but in everything by prayer and supplication, with thanksgiving, let our requests be made known unto God." If we come not to the well, we cannot hope to be refreshed. Oh! to be more constant and comprehensive in prayer; to take everything to the Lord in prayer; the little worries as well as the great conflicts—the daily needs as well as the soul's salvation. Neither must we be *careless in our deportment*; for we read: "These things I will that thou affirm constantly, that they which have believed in God might be *careful* to maintain good works." Nor will *carelessness with regard to our daily callings* be in harmony with divine providence, seeing we are exhorted to be, "Not slothful in business; fervent in spirit; serving the Lord."

The real sentiment of the words seems to be: "In nothing be unduly anxious with an anxiety that is distrustful either of His providence or His grace." We mistake when we attempt to run before the Lord. If the way be uncertain and the light obscured, it is infinitely better to "*stand still*"—not in a stoical indifference, but in loving trustfulness—"and see the salvation of the Lord."

Our God having interposed for us in the past we are bound to witness

to His tender care. "He found us in a desert land, and in the waste, howling wilderness; He led us about; He instructed us; He kept us as the apple of His eye." Hence it ill becomes to act as though He had no care for us. "Cast all your care upon Him, for He careth for you."

Did not Jesus show His care for the temporal, as well as the spiritual, needs of His disciples at the sea of Tiberias? Being of a doubtful mind respecting the resurrection of the Lord, they abandoned their new calling and returned to their own craft. No wonder that "that night they caught nothing." Who can prosper when he deserts his Master? But, oh, Jesus had not forsaken them. He stood on the sea-shore and knew all about their fruitless toil. He was too faithful to leave them destitute of a morning meal. "Children, have ye any meat?" said He. "They answered Him, No." He then directed them in the casting of their nets, and, obeying Him, a great haul rewarded their obedience. And as they stepped on the shore, "they saw a fire of coals there, and fish laid thereon, and bread." "Come and dine," said the Lord; and no doubt that morning meal, so wondrously prepared on the sea-shore, was a very sweet repast.

Ah! child of God, these are the things your Lord is preparing for you—bread, fish, and coals of fire. "He knoweth that ye have need of these things. Thy bread shall be given; thy water shall be sure."

"Be careful for nothing." A hard lesson to learn, and still harder to practice. But His grace is sufficient for even this, and then great will be the benefits flowing from this happy state of mind. Such sweet confidence in God will save us from unnecessary trouble, and give us a blessed tranquility in the soul. And this calmness shall be granted us even in the midst of surrounding adversity. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

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## THE BLESSED DEAD.

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MRS. COLLS, THE LATE BELOVED WIFE OF L. H. COLLS,

*Pastor of Martyrs' Memorial, Beccles. (See E. V. & G. H., 1890, page 392).*

DEAR MR. WINTERS,—I now endeavour to write an account of my dearly beloved wife's last days. I am conscious of my inability to do this, for who can fully describe such sacred scenes! How sweetly true are the lines:—

"Jesus can make a dying bed  
As soft as downy pillows are."

At any rate it was so with my dearest one. Truly at eventide it was light. I have frequently thought since how very gently and really the Lord prepared her for the end. Grace most blessedly finished the work which had from a child dwelt in her heart. She had never been the subject of a morbid experience, but her union with Christ manifested itself in a life full of sunshine for others. Neither was she allowed to fretfully cry, "Let me die," for even in this world there was much of sanctified happiness, and to her the ways of grace were paths of pleasantness

and peace. Hence she fervently hoped and prayed that for a little longer she might minister as a loving mother to her darling children, and as an affectionate helpmeet to the writer. We shall never forget the hour when it became necessary to inform her of the doctor's decision, which was about a fortnight previous to her death. Oh! how brightly did Divine grace shine then. When informed that there was no hope, her thought was for others. "What will you do and the dear children?" she said, and burst into tears. Then she cried, "Lord, help me;" and how speedily the Lord heard that cry, for in a few minutes she spoke in the language of gracious submission, and desired to do her Father's will. A most touching scene then followed, for my beloved one then desired to see her little pets, and told them that "she was going to be with Jesus." Jesus had now spoken the all-conquering word, "Peace be still," and there was a great calm. The days that followed were those of intense longing to depart and to be with Christ. There was a heavenly attractiveness about those tranquil hours which drew many to her dying bed. The words which fell from her lips are as fragrant to many as when first spoken. About a week before my beloved said farewell to us I sang the beautiful lines through, commencing—

"There is a better world they say,  
Oh! so bright."

Evidently they were very precious to her, for not many days after she awoke full of anticipations of her heavenly home, and making some allusion to the hymn above mentioned, she replied, "Ah! I have not lost their sweetness yet." Then she said, "I am on the Rock, the Rock of Ages, and sang in a never-to-be-forgotten manner:—

"On Christ, the solid Rock, I stand;  
All other ground is shifting sand."

She then said, "I have been over the threshold, but there was a veil between; one took hold of one of my hands, and another took hold of the other." Well might she so long after such glimpses to cross at once the borderland, and many a time did she beg of the writer and others to ask the Lord to come and fetch her. But I told her as gently as I could that I could not ask the Lord to hurry her away, and not long afterwards she awoke from a sleep and said with tears, "Oh, how selfish I have been in wanting so to go," and the last two or three days were passed most happily and peacefully. Death was completely robbed of all terror, its sting was gone for her, and she could be at times most pleasant even while lingering on the brink. The prospect of reunion in heaven filled her with joy, and she said to her aunt, who was weeping when she heard her cry, "Come, Lord Jesus, come quickly, and take me home." "What are you crying for? you ought to rejoice; you'll soon come. I shall meet you; I shall meet you." At another time she said, "I can't think why the Lord doesn't take me; there must be so many going." She frequently spoke of her beloved's first text, "Jesus only," and alluded to his great anxiety, which she so well recalled even when leaving us for that world

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

During the last few hours of her life here her countenance was radiant with heavenly light and expectancy. When she was granted a few moments of consciousness she looked upon us with eyes filled with other than heavenly light, and her smiles at such seasons will never be forgotten. It was when she was just entering the chill waters that I heard her say very quietly, "Yea, I will uphold thee." But sharp convulsions interrupted the otherwise easy passage, and after the last of these painful scenes she said with such emphasis, "He is precious; Oh! yes." And then came her last message, her dying charge to the one so dear to her, "Be earnest, my dear," alluding to the work of the ministry. Shortly

after these words the weary beloved one laid her head upon her Saviour's breast, and

"Breathed her life out sweetly there."

Ah! there are deep waters to pass through for those whom she has left, but blessed be God for such a legacy as she has left us, and may our last end be like hers.

My darling one was interred in the Beccles Cemetery on Monday, July 13th, when the town seemed moved in the remarkable expression of sympathy. My own beloved friends at Martyrs' Memorial left nothing undone, but by nearly every member of the Church being present, the beloved deacons and Sunday-school teachers following, and beloved brethren Bland, Boutell, and Dearle, together with the Congregational minister, Mr. Muncaster, and Mr. Crawshaw, the Wesleyan minister, attending. A short but helpful service was held at the house, and a most impressive service was conducted at the cemetery by Mr. Bland. "There is a fountain filled with blood" was sung at the cemetery at the dying request of my beloved one. On the following Sunday Brother Bland preached a memorial sermon from the words, "He is precious," when the draped platform and large congregation testified to the deep respect and love felt for the dear departed one. Our desire is that grace may be given to us to support and sanctify, and that we may experience the peaceful spirit of the Saviour's words, "Thy will be done."

L. H. COLLS.

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MR. JOHN FREEMAN.

From notes on the life and death of the late Mr. John Freeman, of St. Neots, Hunts, kindly forwarded by our dear brother Mr. W. Barnard (of Great Staughton, and deacon of the Strict Baptist Church at St. Neots). We regret to learn that our dear friend Mr. Freeman died Dec. 8th 1890, aged 86 years. He was brought to a saving knowledge of the Lord under the fruitful ministry of Mr. George Murrell, when preaching one week-night in the village where he resided. The principal part of the service which arrested his mind was the hymn given out by Mr. Murrell beginning—"Thus far my God has led me on," &c., and especially the last line of the third verse, "An absent God I often mourn." Mr. Murrell paused at the end of the verse, and then said (several times), "I am afraid there is some one present who has never mourned an absent God," &c. Mr. Freeman felt that he was that one who had never "mourned an absent God;" and thought that the minister's eyes were fixed on him all through the service. He was then led to seek earnestly for mercy at the throne of grace, and wanted not again his dear mother's persuasion to get him to chapel as at the first. He was then about 27 years of age. The burden of sin was a great trouble to him; but his soul was much relieved by a sermon from the words, "This poor man cried, and the Lord heard him," &c. The exercises of his soul were afterwards very great. He was, however, much blest one Sunday morning from the words, "They that fear the Lord spake often one to another," &c.; and to his great surprise, Mr. Murrell took those very words for his text the same morning, which helped and encouraged him much. The experience of his niece, which she related to him, comforted his mind greatly. He then attended the Sunday morning 7 o'clock prayer-meeting, and other services of the day, although he had a long way to walk to the chapel. He was baptized by Mr. Murrell, Aug. 7th, 1838. Thus he had been in membership of the Church at St. Neots 52 years. In 1863 he was chosen deacon, and had, therefore, filled his sacred office well for 27 years. Mr. Barnard visited Mr. Freeman the Lord's-day before his death, and as he opened the door, Mr. Freeman said, "I have been waiting to hear your footstep ever since the clock struck 12. I want to tell you what sweet fellowship I have had with the Lord the time you have been at chapel; and I have been looking back the way the Lord has led me, and am very

grateful for His goodness to me both temporally and spiritually." Other friends visited deceased and generally found him in a sweet and happy frame of mind. His remains were interred on Saturday, Dec. 13th, in St. Neots Cemetery. Mr. Jull conducted a short service in the chapel on account of the unfavourable weather, and spoke a few words at the grave. Mr. Jull also preached a funeral sermon on the following Sunday morning from the words, "This poor man cried," &c., also 2 Cor. v. 1. Mention of the deceased was made by the preacher during the service in a very kind manner, and the sermon was much appreciated.

MRS. MARY BUTCHER.

DEAR MR. WINTERS,—In the January of 1874 was noticed in your magazine the happy departure of my beloved brother, Mr. John Alder. My dear sister, Mrs. Mary Butcher, sweetly entered her eternal rest on Tuesday evening, November 25th, 1890, in the sixty-first year of her age. Early in life she was brought through a very deep law work in her soul, but after much anguish of mind and wrestling before God for deliverance, He, in love to her soul, liberated her from all law charges, and set her free from the following words: "And 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 comfortedst me" (Isa. xii. 1). She then clearly felt the dear Lord to be her Priest, Sacrifice, and Intercessor, which enabled her, by precious faith, to rely wholly upon His finished work. Her illness (bronchitis) was very brief, being only two days confined to her room. She appeared greatly blessed by the continued visits of her precious Lord Jesus, who sweetly illuminated the gloomy valley of the shadow of death. Several words dropped from her lips, expressing her hope and confidence in God: "The Lord is good," "Bless the Lord," "Blessed be God," &c., &c. The morning of the day she died, on our beloved pastor entering the room, she turned her languid eyes, and said: "Mr. Dolbey, I am disappointed; I thought I was going home; I was very near the kingdom. Oh, I am grievously disappointed; I do hope the Lord will give me patience to wait His will, and not let me be rebellious." She then sank into, what I thought, a quiet and peaceful sleep for a little more than six hours, and at the expiration of which, with three deep sighs, her ransomed soul immediately fled to behold her glorious Redeemer face to face, there to range at large in all the heights and depths of infinite love and mercy, and unite in that one harmonious song: "Unto Him that loved us, and washed us from our sins in His own blood," &c.

"I ask them whence their victory came, They, with united breath,	Ascribe their conquest to the Lamb, Their triumphs to His death."
	S. E. A.

MRS. S. M. BARMORE.

With deep regret we have to record the death of our sister in the Lord Susannah Mary, for nearly fifty years, the beloved wife of our esteemed brother James Barmore, who for many years has served as a deacon at the Church meeting at Homerton Row. She was born January 4th, 1821, and entered into her rest December 4th, 1890. She was baptized by the late William Palmer, on Lord's-day, February 23rd, 1862, and walked for 29 years a respected and consistent member of the Church, filling her place as far as health and circumstances permitted, and by wise counsel and ready help did what she could to support and uphold the cause. She was firm and decided when once convinced. Those words of her Master, "What is that to thee? follow thou Me," had a great influence over her, and caused her to seek baptism and cast in her lot with the people of God. Her last illness was very distressing; her poor mind gave way so that she could not give the testimony she would otherwise have done. But however desirable a testimony at the last may be, a long life of patient



loving trust is even more satisfactory. The day before her departure her son sought to ascertain the state of her mind, her replies were more connected and marked the evidence of life. It might truly be said, "unto the upright there ariseth a light in darkness." Her remains were taken to the chapel, Homerton Row, on Wednesday, December 10th. Past and present friends assembled in large numbers to pay their last tribute of respect. The remains were interred in the Chingford Mount Cemetery by S. T. Belcher, who also conducted the service in the chapel. We left her body in the grave in a sure and certain hope of a joyful resurrection.

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

*Poet, Preacher, and Evangelist—The Reverend Charles Waters Banks.* By Adeline Mary Banks. London: Robert Banks and Son, Racquet-court, Fleet-street. Price 3s. 6d. This interesting work contains much valuable information on the life and labours of the late Charles Waters Banks, whose memory we love and cherish. The book is beautifully printed, and bound in cloth, gilt. The photographic portrait of Mr. C. W. Banks, given as a frontispiece, is excellent.

*The Structure and Study of the Word of God.* By George Pung, Norwich. London: W. Wileman, 27, Bouverie-street, Fleet-street. Price 1d. We have read this pamphlet with more than ordinary pleasure and profit. It is crammed from beginning to end with weighty and valuable instruction, and is loyal to God and truth. The quality of the matter is good and well worth the money. It deserves a very wide circulation.

*To the Glory of God; A New Year's Letter.* By Pastor W. Rowton Parker, Crowle, Doncaster. To be had of the Author, price 1d., or in packets of 12, post free, 1s. A thoroughly good pastoral letter, brimful of interesting and profitable reading.

**MAGAZINES.**—*Australian Particular Baptist Magazine.* Laden as usual with vital and precious Gospel truths. *Life*

and *Light*, always full of fresh and interesting tidings of good. *The Regular Baptist Magazine* we hail at all times with great pleasure. *The Surrey Tabernacle Witness*, ever full of savoury meat such as our soul loves. *The Gospel Magazine*, a casket of precious jewels. *The Day Star*, although not a Strict and Particular Baptist paper, there is much good reading in it. We are pleased to see what is going on in Tasmania. *The Quarterly Record of the Trinitarian Bible Society*, worthy of universal patronage. *The Silent Messenger.* This ably edited serial will be found of very great service to Sunday-school workers. "Notes on the Lessons," excellent. Published monthly, price 1d. *Consecration*, most attractive in its new form. *The Magazine and Book Review*, very interesting. *The Calvinistic Pulpit* contains three good sound Gospel sermons, and the price is only one penny. *The Protestant Observer.* All persons interested in Evangelical Protestantism should read this paper, price 1d. *The Banner of Israel.* The very best publication extant on the Lost Tribes of Israel. Weekly, price 1d.; monthly parts, 7d. *Cheering Words*, only one half-penny. Annual volume for 1890, 1s., post free 1s. 2d. To be had of R. Banks and Son, Racquet-court, Fleet-street, London.

## P R A I S E .

*Lines composed by a sister in the Lord and read by Mr. Stephenson, on the occasion of the third anniversary of the cause of God, held at the Foresters' Hall, Hull.*

WE praise Thee for Thy goodness Lord,  
Thy mercy would we sing:  
Oh may our heart in tune be found,  
As we adore our King.

We praise Thee for Thy goodness past,  
And for Thy watchful care;  
For all Thy mercies manifold,  
Through this another year.

We praise Thee that Thou hast preserved,  
This corner of Thy land,  
And for three years hast kindly led,  
With Thine Almighty hand.

We praise Thee for the Gospel sound,  
So gracious, full, and free;  
So suited to the sinner's case.  
All praise, O Lord, to Thee.

We praise Thee for the privilege  
Of searching in Thy Word;  
And seeking as for jewels rare,  
Grant us more light, O Lord.  
Anoint Thy servants with fresh oil,  
May they glad tidings tell,  
And publish through another year,  
"Thou hast done all things well."

And may great grace on each one rest  
Make each a fruitful tree;  
May not a barren one be found  
(All praise, O Lord, to Thee).  
And grant that we increasingly,  
Thy precepts may fulfil,  
And as we on life's journey go,  
Delight to do Thy will.

Now may the grace of Jesus Christ  
On each one even rest,  
The Father's love and Spirit's seal  
May all be richly blest.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### BRIXTON TABERNACLE SUNDAY SCHOOL.

The 16th anniversary services were held on January 11th and 13th. On Sunday, 11th, sermons were preached, morning and evening, by Mr. Cornwell, pastor and superintendent. A children's service was held in the afternoon. Several recitations were given by Mr. Guille, the secretary. The children sang a selection of hymns at each service.

On Tuesday, the 13th, a sermon was preached in the afternoon by Mr. O. S. Dolbey, of the Surrey Tabernacle.

A public meeting was held in the evening: Mr. Piggott in the chair. The children were examined on Green's system, and both minister and friends were delighted with the way the children answered the questions and sang the hymns. Messrs. Sears, Herring, Harsant, Osmond, and Cornwell addressed the meeting. The chairman, besides his donation, promised the children a dozen Bibles as a present to those who had answered so well. It was a very encouraging meeting, closing with "All hail the power of Jesu's name." Collection, £12 3s. 9d. The secretary's report was received with satisfaction. "Praise God from whom all blessings flow."—R. GUILLE.

### PENROSE - STREET SUNDAY SCHOOL.

The above school, which meets in the Board School, and is conducted by members and friends attending the Surrey Tabernacle, has often had the pleasure and privilege of welcoming Mr. O. S. Dolbey within its walls. For instance, on Saturday, December 27th, the annual tea of the teachers, Bible-classes, and friends of the school was held, after which a social meeting took place, when short addresses were given by Mr. Dolbey, the superintendent, secretary, and others, including a member of the Bible-class. Basing his address on the incident of Elisha and seething the pottage, Mr. Dolbey's remarks were of a very encouraging nature, at the same time showing how necessary it was for the teaching in a Sunday-school to be absolutely pure. A nice gathering was present, and it was felt that the evening had not been altogether spent in vain. On Sunday, January 11th, he again found time to give a short address to the teachers, scholars, and some of their parents, the occasion being the annual distribution of rewards to those who had obtained the necessary number of marks to be entitled to one. Although the afternoon was very foggy, a fairly good number of friends assembled. The superintendent, Mr. John Piggott, read a portion of Scripture; Mr. John Green,

the secretary, asked the divine blessing, after which the pastor of Wansey-street Tabernacle made some appropriate remarks, observing that his sympathies were with Strict Baptist Sunday-schools in general, and with the Penrose-street in particular. The rewards were afterwards distributed, the first prize falling to Thomas Boorne, who, out of a possible 416, obtained over 400 marks. A suitable word was given to each recipient by the superintendent, and it was a gratification to the teachers and friends to see so many of the members of the Young Women's and Young Men's Bible-classes present on that occasion. The children's annual tea will be shortly held.—R. S.

LEWISHAM.—COLLEGE PARK.—Anniversary services were held on Sunday, January 11th, in connection with the Sunday-school. Mr. Crook preached morning and evening, and in the afternoon special service was held for the children, at which Mr. Crook presided, and gave away the prizes. On Tuesday Mr. E. Mitchell preached an excellent sermon to an appreciative audience; and after tea, at a public meeting, under the presidency of Mr. H. Cooper, suitable addresses were given by Messrs. Crook, Wilmshurst, and Mitchell. Recitations by some of the scholars and their special hymns gave much satisfaction.

KENT.—SNODLAND INSTITUTE.—New Year's services were held on Wednesday, Jan. 7th, when our beloved brother W. Winters (after a long absence) paid us another visit. The good Lord answered our petitions in bringing him here "in the fulness of the blessings of the Gospel of Christ." We had a good day—one that will not soon be forgotten—"the world was with power." Although the weather was very cold outside, our hearts were akin to our glorified brethren whose heart (not hearts, they were one) were so inflamed with love to their dear Immanuel as they went to Emmaus so with us, for Jesus Himself was seen by the eye of faith, and His presence sweetly enjoyed as we communed with each other between the services. In the evening, our Divine Master was again present, applying His precious truth as spoken by our dear brother, and very savourily did he speak of the importance and blessedness of being *in Christ*, and the effects as felt and seen in the life, being made "a new creature," &c., &c. How blessed are the words of Mason:—

"If now these feasts with Christ are sweet,  
And heaven on earth they prove:  
O what must full communion be  
With the whole Church above!"

AGED PILGRIMS' ASYLUM, HORNSEY RISE, N.—DEAR MR. WINTERS,—Can you spare a corner in the E. V. and G. H., in order to inform our friends of this asylum that the severity of the weather is compelling our lady visitors to draw largely on the "Nursing Fund." Many of our dear old inmates are quite unable to help themselves, and therefore the necessity of affording them the aid from this fund in the shape of a nurse, and in some extreme cases they require day and night attention. The society proper has no funds for these purposes; hence this separate fund is formed to meet the imperative claims of our many invalids at the present time. Nurses have to be procured, and they have to be remunerated. Will our kind friends help us during this season? and we shall be thankful for any presents of farinacious food—beef tea, &c., for the many weak ones. I shall be happy to receive communications, and help in any form, directed to the asylum.—Yours faithfully, WM. JACKSON, Secretary, 29, Marlborough-road, Upper Holloway, N.

WITHINGTON, NEAR HEREFORD.—On New Year's evening a tea-meeting was held in the Whitestone Baptist Chapel, but owing to the inclement state of the weather there were but few present. The tea-tables were presided over by Mrs. Hill (Lugwardine), and Miss Price (West Lydiatt). The evening was spent in a very pleasant and profitable manner. Mr. W. Price, pastor, Mr. J. Morgan (Tram Inn), and Miss Godwin assisted in the service, which concluded with the Doxology.

#### A SOUL COMFORTING LETTER.

Written 66 years ago to Miss Prior, now Mrs. Bull, the beloved widow of Mr. William Bull, many years the highly esteemed pastor of the Baptist Chapel, Wellingborough, Northamptonshire.

DEAR MR. WINTERS,—As you intimated you would try and make room for my father's letter in the magazine for next month, I thought I had better send you the copy at once. I thank you very much for your kind letter received this morning, and also for your gracious acceptance of my father's letter. Of course it was never intended for publication, but I thought I would not keep it any longer shut up in my desk.

Yours in Jesus,

SARAH BULL.

Oak House, New North-road, Huddersfield, Jan. 13th, 1891.

"MY DEAR SARAH,—It is with great pleasure that I take pen in hand to write to you, the chief source of which arises from this consideration, that I shall give you pleasure in so doing; for, be assured of this, that to please you is to please myself. I have no doubt you

will say, then, why not have done it before now, and often, too. To plead *not guilty* is out of my power, though *much* might be advanced in mitigation of damages, for in all my movements the real benefit of all my dear children is the grand object; and if I sometimes err, it arises from the weakness of the head, not of the heart. I was much pleased with the letter you wrote to me some time ago, which contains some breathings which Newton has emphatically expressed:—

'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?'

"The poet Steele, in another hymn, says:—

'I would, but cannot sing;  
I would, but cannot pray;  
For Satan meets me when I try,  
And frights my soul away:  
But if indeed I would,  
Though I can nothing do,  
Yet the desire is something good.  
For which my thanks are due.'

"How forcibly and beautifully does Paul, under the teaching of the Holy Spirit, set forth in the 7th chapter of Romans, beginning at the 15th verse, the paradoxical character of the true Christian clearly showing, and distinctly, too, the two principles which every child of God is the subject of, and the actings of each, for I firmly believe that as sure as Almighty power is necessary in the first instance to convince and convert, so I am certain that the same power is equally necessary to put in action that faith which the believer is the subject of.

"How strong is the language, and clear. He says: 'I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind: which leads him to complain, and say: 'O wretched man that I am! Who shall deliver me from the body of this death?' Every child of God is brought here to find there is no help in himself, and almost unawares begins to pray, 'Who shall deliver me?' &c. He is thus led to look for deliverance unto God. Then you see in the next verse he is sweetly comforted by faith in his soul being put in exercise, and says, 'I thank God through Jesus Christ our Lord'—that is, God will deliver me through Christ. Now, some that call themselves the preachers of the gospel, say that there is a progressive sanctification, and would endeavour to make you believe that the old man, that is our carnal nature, will grow weaker and weaker. I believe no such thing, for I find no such thing in the Word of God, nor in my own experience. But as if the child of God should say, 'I am now, through mercy, blessed with a view of deliverance through faith in Christ, but before long I am afraid I shall again be overwhelmed with doubts

and fears: I shall again be left in the dark.' Therefore to set the matter at rest beyond a doubt, the apostle is sweetly led to a further expansion of faith, and says, 'There is therefore' (that is, the question is set at rest) 'now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.' To the same conclusion the apostle is led in many places, and particularly so at the latter end of the eighth chapter, where he says, 'Who shall separate us from the love of Christ? shall affliction, distress?' &c. The answer is, '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.' Thus, whilst the apostle is sweetly led to lay for a foundation of a believer's hope the love of God through Jesus Christ, made known by the Eternal Spirit as the doctrinal basis to rest his soul's salvation upon, he further says, as an evidence that yours is a living faith, 'Walk not after the flesh, but after the Spirit'—that is, work *from* life, but not *for* life, to do which the believer is led to pray, 'Lord, do Thou enable me to walk consistent with the profession I make of Thy name, that I may not bring a disgrace on Thy cause.'

"But I must conclude, as I must tell you the subject is inexhaustible, and my eyes are so weak that I can scarcely see what I am writing. So for the present this must suffice, and with pleasure I subscribe myself,

"Your affectionate father,  
"T. PRIOR.

"Sawtry, Feb. 27th, 1825."

**NORBITON.**—**ZION.**—Services in connection with the opening of the new schoolroom were held on Tuesday, Jan. 6th, when brother Dolbey preached a gospel sermon from Psa. cxix. 49, "Remember the Word unto Thy servant," wherein he dwelt sweetly upon the relationship expressed by the word servant. Afterwards tea was provided in the new schoolroom, which will hold 150 children, and has cost in erection £105. The stone was laid in September by the Mayor, and a debt of £55 remained. The Metropolitan Association made a grant of £10, for which we are deeply thankful, as also to those friends who have so kindly helped. Donations and collections during the day have further reduced the debt to £25. In the evening a public meeting was held. Brother F. G. Gray presided, who, after a song of praise, read part of 1 Kings viii. Brother Chalcraft implored the divine blessing. The chairman, then, in a few appropriate words, gave good advice to the teachers and friends as to what should be taught in the school, warning them

against introducing anything of a fleshly and carnal nature. Brother Horton then spoke from Matt. xix. 14, saying, in the course of his address, he should like to have seen the Master surrounded by the children. The chairman remarked that he would see that in the glory home above. Brother Baldwin then spoke from Neh. iv. 17, setting forth the three orders of builders employed in the building of the walls of salvation—namely, builders, bearers of burdens, and watchmen. Brother Clark spoke of the need of patience from Heb. x. 36. Brother Dolbey spoke from Psa. xc., noting the desire of God's servants that "His work may appear." Brother Brain gave a few words expressive of his sympathy; and with an acknowledgment of gracious help afforded, the meeting closed by singing the Doxology. Thus one of the best meetings at Zion was brought to a close.—T. B.

#### SPIRITUAL COMFORT.

One privilege among the many that should be enjoyed by the Lord's people is that of ministering to the comfort of others. In the 2nd Epistle to the Corinthians, ver. 3 and 4, we discover one precious character of our God, even that of "the God of all comfort who comforteth us in all our tribulation." Then follows its teaching: "That we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

It is a sure way to delight and pleasure of soul to seek out the comfortless and weary ones, and, with an affectionate, brotherly disposition, assure them of your earnest desire to be of service to them.

How many come in and go out of the house of God whose heart yearns for intercourse and communion with some brother or sister in Christ. The trials of the godly are many and varied, some of which being very singular in their nature, require the sympathy of others with a like experience.

Have we experienced comfort in any particular exercise of soul? Then it should be our highest joy to endeavour to comfort others with "the same comfort wherewith we ourselves have been comforted of God."

A little want of thought, quite unmeant, will frequently allow nothing more than the usual handshake at the chapel door, while, perhaps, a very burdened heart is within. But while we do not advise this sweet employment to be attended to under a mere sense of duty, we do note, by way of instruction, that the words previously referred to were directed "to the Church at Corinth."

Again, has it not proved a means of grace indeed when the Lord's people have, perhaps, gathered in a social way

to devote some of the time to things that are more spiritual. How profitable is Christian fellowship!

The same powers exist now as when the hearts of the travellers to Emmaus were made to burn within them.

Brethren, we are in a hard and comfortless world. The world loves its own, not us. And while the source is in the Great Comforter, the channels from the sweet ocean of love is ministerially in ourselves. The world, the flesh, and the devil are actively opposed to our best interests. Let us then regard each other with loving consideration. Surely, blessings to the Church, and joy to the pastor and deacons must follow such Christlike conduct, and above these the Great Head of the Church will be honoured and glorified.

"When saint to saint in days of old,  
Their sorrows, sins, and sufferings told,  
Jesus, the Friend of sinners dear,  
Their souls to bless was present there."

H. FOWLER.

**HOXNE, SUFFOLK.**—The annual teachers' meeting was held in the above place on New Year's Eve. An excellent tea was provided by our sister Mrs. Rands, after which a public meeting was held. Our pastor, presiding, read Psa. xxxiv., and offered prayer, and also gave an encouraging address to the teachers. We feel grateful to Mr. Debenham, of Horham, who spoke earnestly upon the past, the present, and the future. The superintendent (Mr. Rayner), the secretary (Mr. Banham), and some of the teachers also gave short addresses. Suitable hymns were sung at intervals. The meeting was in every respect most cheering. As a little band of workers we find Sunday-school work has its bright, as well as its dark side. On the last Sunday in the Old Year our dear pastor baptized one dear scholar from the Bible-class, for which we thank our Heavenly Father, and take courage. After the meeting a watch-night service was held. May God give us many precious souls during the coming year is the earnest prayer of—M. P. THEOBALD.

**CANNING TOWN.**—DEAR BROTHER WINTERS,—Knowing so well your willingness at all times to insert in the E. V. & G. H. anything that might be helpful to low and struggling little causes, I ask your kindness with respect to such a cause at Canning Town. This little cause is now in such a low condition that unless some kind interposition of Providence comes forth to its rescue, it is to be feared the place will be lost to the denomination. The place was built by the late Mrs. Daniel, with, we believe, a pure desire to see a cause of truth established in this dark and benighted spot. On the 16th of December they sustained another loss in the

death of the senior deacon, a godly man, Mr. Backhouse. It is now under the entire management of brother Daniels, who is often afflicted. At his death the place, we believe, will have to be let at a very moderate rent, and it is the earnest desire of some to whom it is willed that it may be taken by those who will hold it for the denomination for which it was built. We now ask, Are there not some lovers of truth in the surrounding neighbourhood who would kindly come to the rescue, and assist in the services, singing, &c. Brother Holden and his friends have already responded, and a kind friend to whom the case was made known, whose name I cannot mention, has kindly sent sufficient to pay off the arrears of the general fund, to whom they tender warmest gratitude. -- J. CULLINGFORD, 125, Queen's-road, West Croydon.

**ALDRINGHAM, SUFFOLK.**—DEAR BROTHER WINTERS,—I write to you on the present occasion with mingled feelings of sadness and pleasure, as far as we as a Church are concerned. Our harps are on the willows hung, and we appear to be realising an autumn season in our experience—viz., the falling of the leaves; but God is gathering the fruit. The hand of death has been selecting some choice ones from amongst us as his victims, such as were rich possessors of the spirit of godliness. To begin with, two of our honoured and loved ones have passed from us—namely, MR. DAVID CHURCHYARD, of Aldeburgh, who left us Aug. 27th, aged 67 years. He had been an invalid for some years, but only retired to his bedroom and took to his bed a few hours previous to his departure. Also MR. THOMAS ROWE, of Leiston, who slept in Jesus Sep. 19, aged 66 years. He was in the house of God on Lord's-day and went home on the following Friday; they were lovely, pleasant, and united in life, and in death they were not long divided. They occupied the same pew in the chapel, were actuated by the same spirit, loved the same Jesus, always pleased with the same old Gospel truths, loving in disposition, liberal in ministrations, godly in behaviour, anticipating the same home which they are now in possession of. They were liberal subscribers and ready supporters of the cause, and truly they will indeed be missed. From some cause or other they were neither of them baptized, yet they firmly believed in the ordinance, and delighted in witnessing it, with tears streaming down their faces. Alas! how many of God's dear children does Satan glory over in holding them back from obedience to Him they love! On Sep. 11th, one of our aged members, brother GEORGE BURRELL, passed away from us to join the song of the Church triumphant. He could say with other saints:

"We love to meet among them now,  
And at His gracious feet to bow,  
Though vilest of them all."

For years he had come from Sizewell to the chapel, a distance of nearly two miles, on his two sticks to join with the saints in the public worship. He being ripe for glory his Father gathered him in. About three weeks later his widow, who had been removed by the family to Ipswich, left this earthly state, after being an attendant at Aldringham for some years. At the same time, 11th September, a son of one of our members we hope slept in Jesus. He died from consumption, and many times during the latter years of his affliction he was heard to say, "I long to be gone," and on one occasion, in the course of my conversation with him, I said, "Is Jesus precious." He replied, "Yes, oh yes." After quoting the words to him—

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

his expression was "I have no other hope." A soul whose hope is stayed there, and who has nothing else to cling to, must be safe, for none can bring a poor, dark, ignorant, sinful soul to that but God the Holy Ghost. On the 17th October, our much beloved sister, Amelia Moss, left this earth with all its cares, sorrows, sufferings, and sins, at the age of 42 years, to join the glorified at the marriage supper of the Lamb. It was my privilege to baptize her (in connection with her dear husband, who, with three children, are left to mourn her loss), and received her into the Church on 5th May, 1889, of which she has been a consistent, honoured, and much loved member. She, like our beloved brother Rowe, was engaged with us in worship on Lord's-day, and left us for home the following Friday. She had been a frail, suffering piece of humanity for over 20 years. Her sufferings in her last affliction were very acute, but borne with godly resignation and saint-like anticipation. Yes, she anticipated a blissful exchange of earth for heaven. During her brief illness my dear wife was with her a good deal, and exceedingly pleased with her spirit and her expressions. She had left her only a few hours when she fell asleep in the arms of her beloved Lord. We ask what hath God wrought? It is all of His grace. Oh, how we miss our loved ones! May our God soon return to cheer us by filling up the vacant places with such as shall possess the same grace, exemplify the same love, and manifest the same devotion, to Him we look. Oh, that He would increase our faith. So prays—R. A. HUXHAM.

KILBURN.—We have received a very painful letter (which we forbear to publish) from the friends who have separated themselves from the Church

at Ebenezer, Kilburn Vale. From the tenor of the letter we cannot question the propriety of their conduct in quietly leaving the cause, as they were evidently unable to agree and work amicably with the rest of the Church. In a general way we do not encourage "splits" in Churches, but the present condition of our aggrieved friends demands our utmost sympathy. We should be glad if the Lord would direct them, as there are twelve in number, to a convenient place without clashing with the cause at Ebenezer Chapel, where they could worship God in peace and freedom, and be duly formed into a New Testament Church.—ED.

BEACON HILL, PENN.—The little cause here is still in existence, notwithstanding all adverse influences, and the pulpit is regularly supplied every Lord's-day with loving and truth-abiding brethren. On Christmas-day the friends gathered together at a public tea, after which some good soul-cheering Gospel addresses were delivered by brethren Ives, Osborn, Price, and Witton; Mr. Morling presiding. A few months ago a committee was formed, composed of brethren belonging to the Churches at Woodburn Green and High Wycombe to assist the friends at Penn. The chapel is sadly needing repairs both inside and outside, for which purpose from £30 to £40 will be needed. The friends are all poor, consequently we are appealing to friends outside of Penn. We cannot entertain the idea of getting into debt. The writer acknowledges with gratitude a donation from "A Friend" of £10, and three others of £1 each. Should any friend who read these lines feel their heart inclined to help us and would kindly send a donation to Mr. John Crook, Mendy-street, High Wycombe, or to the writer at 7, London-road, High Wycombe, it would be very thankfully received and acknowledged. Sol. Song viii. 8; Matt. xxv. 40.—JOSIAH MORLING.

BRIGHTON.—EBENEZER, RICHMOND-STREET.—The annual New Year's gathering was held on Tuesday, January 6th, 1891. An excellent company partook of tea. Mr. S. Gray, pastor, presided over the evening meeting. His address was based upon the double motto, "Hold fast: hold on." To all whom it concerned he said, "Hold fast." Let fundamental truths be everything with you. Prove yourselves worthy sons of those who have gone before. Be indifferent to your denominational smallness and unpopularity. Remember your duty to posterity. You will not regret "holding fast" at the judgment-seat of Christ. The speaker urged his friends to "Hold on." Let them seek growing familiarity with God. Let every Sunday be both a Sab-

bath (a day of rest) and a Lord's-day (a day of preparation for the other days of the week). They should be instant in service. They should remember their personal importance; for, as of the State, so of the Church, it is true that its worth is the worth of the individuals composing it. Let them covet to be a power for good, ever remembering that influence is the compound interest of action. Addresses followed by Messrs. Guy, Masterson, Olliver, Brooks, and Piper. These addresses were well received, and a thoroughly enjoyable meeting was held. The fervourous and comprehensive prayer by Mr. Botting proved a good start with a good sequel. At the close of the meeting a number of handsome volumes were handed to scholars who had striven in a Scripture exercise competition.

**BERMONDSEY (LYNTON-ROAD).—**DEAR BROTHER WINTERS,—Just a line to say that on January 15, 1891, brother John Bush baptized six believers whom the Lord has constrained to cast in their lot with us at Lynton-road, two of whom are scholars in the Sunday-school. Truly the Lord has been mindful of us, and we desire to give Him all the praise.—Yours sincerely, A. G. BLACKMAN, 72, Alscot-road, Bermondsey.

**NEEDINGWORTH, HUNTS.—**DEAR BROTHER WINTERS,—Many times I have thought of you and the good work to which the Lord has called you and upheld you in. I have been a reader of the E. V. & G. H. since May, 1852. In times past I contributed to its pages, but since my affliction I have not been able to do much with my pen, as my nerves are so shaken; yet, were you to see me in my much-loved work in preaching by the help of God, you would not think such to be the case. Bless the Lord, who in His mercy called my soul out of the kingdom of sin and death in May, 1852, and has kept His grace alive in me to this day. To Him be all the glory. Many have been my conflicts in soul; yet it is my mercy to say with my last text (Rev. xxi. 7) and with Paul in Gal. iv. 6, my mind looks back at the many redeemed ones I knew now in glory. You noticed in the E. V. & G. H. lately the death of my beloved brother in Christ, James Woods, the once faithful pastor of the Church at Claygate. We laboured together in gardening work, he being my senior. We were both in the same Sunday-school together at dear old Friston, Suffolk, where good brother W. Brown was pastor. It was there I was brought up in the means of grace. My dear father, if my mind leads me right, helped to form that Church. I have much to bless God for in the work of the ministry. He keeps me in the good old way of covenant truth. Last year

(1890) we had two join the Church by baptism and one from another Church. Now, my dear brother, may the Lord be with you in all things. You have my heart and soul in the love of our Elder Brother Christ. If I never see you again in body, I hope to meet you in our Father's house above.

"Then shall we hear and see and know,  
All we desired or wished below;  
And all our powers find sweet employ  
In that eternal world of joy."

—A. BAKER, Pastor, Needingworth.

[We often think of you, beloved brother, and the time when we first read the account of your leaving dear old Suffolk for India, call by grace, &c., as reported in the E. V. many years ago. The union of heart then formed by grace has remained to this day unbroken. God be with you and bless you.—ED.]

**LAXFIELD. — VALEDICTORY SERVICE.**—On Monday evening, December 15th, 1890, a meeting was held for the purpose of taking leave of our late esteemed pastor, Mr. E. Marsh. Despite the uncongenial weather, there was a good muster of friends to tea at 5.30, and the numbers were considerably augmented at seven o'clock, when the chapel was well filled by interested friends and well-wishers. It should be noted that upon this occasion Mr. and Mrs. Marsh, with every member of their family, re-assembled in the courts of the Lord's house for the first time for many weeks owing to sickness in their home, which feature introduced a spirit of thanksgiving into a service otherwise of a saddening nature. The evening meeting commenced with the hymn, "O God of Bethel," &c. Mr. W. Crane, one of the deacons, presided, and read part of John xiv., afterwards calling upon his senior brother in office, Mr. H. Copping, to invoke the divine blessing. Mr. Marsh was then asked to relate the circumstances connected with his coming amongst us, and removal to another field of labour, which he did in a most interesting manner. Then followed the hymn, "With heavenly power, O Lord, defend," &c., after which the chairman, on behalf of some friends from the Church and congregation, presented our retiring pastor with a purse containing £8 5s., which, with other sums given personally, increased the amount to £11 12s. 6d. This gift could scarcely be called a representative one, since many who loved and esteemed their pastor very highly, keenly feeling his removal, abstained from giving to a fund that was "to help send him away," as they expressed it, and whose motive was as good as that of those who contributed. Mr. Marsh suitably, and with much feeling, responded, when, after further singing, our good ministerial neighbours, Messrs. Broome (of Fres-

singfield) and Debnam (of Horham), who had each made an effort to be present, spoke kindly and fraternally to Mr. Marsh: also words of sympathy and counsel to us as a destitute Church. The meeting closed with singing the familiar hymn, "Blest be the tie that binds," &c., and prayer. We can scarcely say that "duty" and "choice" are one in this matter, for we have not willingly said farewell to our pastor, who has served us as a good minister of Jesus Christ for a period of ten years; but since he feels the hand of God has directed him to Wellingborough, our heartfelt prayers follow him, with warm desire for the spiritual prosperity of the sister Church to which he now ministers.—E. E. G.

HOXTON, NEWTON ST. (BETHEL).—The 2nd anniversary of the Sabbath school was celebrated on Tuesday, Jan. 6th. Mr. E. Mitchell preached an excellent sermon, from Rev. xxii. 4, in the afternoon to a goodly number of friends. After tea, which was well attended, a public meeting was held, presided over by Mr. G. Sawyer. The report, which was read by our brother Caplin, showed that the Lord's blessing was still with the labours of the friends in the work; that while they had difficulties and discouragements they had much to be thankful for. One thing in the report showed that the harvest is great and the labourers are few; the cry was, "more teachers." Brethren Copeland, Mitchell, I. R. Wakelin, W. Harris, and the pastor, addressed the meeting, which was thought by all present to be a good one, especially in a spiritual sense.

#### RELIGIOUS DISABILITIES REMOVAL BILL, 1891.

DEAR SIR.—I am sure your readers will be glad to know that a very hearty response has been given to the appeal in your last issue, urging the Lord's people to take immediate action in protesting against the Bill about to be introduced into Parliament, with title as above. Requests for petition forms have been received from all parts of the country, and have been dispatched according to promise; and as far as I can gather, up to time of penning this, the members and congregations of our Churches have been only too pleased to have the opportunity of showing their disapproval of this mischievous Bill, which ought to be called the "Roman Catholic Help or Relief Bill," instead of the delusive title which Mr. Gladstone has been pleased to adorn it with. Let us always remember that if we as a nation are so foolish as to give away our civil and religious liberty to the acknowledged enemies of freedom, we must not afterwards complain

at what follows. Whether our protest proves successful, by the good help of our God in overturning this Jesuit plot or not, we shall have the satisfaction of knowing that we have acted justly to ourselves, to our children, to our country, and in the sight of God, who has bidden us in His Word: "Be watchful, and strengthen the things which remain" (Rev. iii. 2; see also Gal. v. 1). By mistake the figures on page 36 in E. V. & G. H., for January, read: "Over 1,200 signatures were sent into Parliament in April last as the effort of the Strict Baptists against this Bill." This should have read, "OVER 12,000." We must now do our best to double that number if possible.

E. FROMOW.

7, Westbourne-terrace, Chiswick, London.

SOMERSHAM, SUFFOLK.—DEAR MR. WINTERS.—We are thankful, as a Church and congregation, for the abounding mercies and goodness from the Lord towards us. We had a social tea meeting on Jan. 1st, with members and friends of the congregation, about 50 in number. After tea a service was held, presided over by our pastor. The time was devoted to prayer, speaking, and singing. Miss Green presided at the harmonium. Three members and one friend spoke very encouraging words of the past and how they with others had enjoyed the word preached by our pastor. Mr. Ladbroke, one of our deacons, spoke very kindly indeed to our pastor, and presented to him a small sum of money from the friends as a token of their appreciation of his ministry. Our pastor received it with many thanks and grateful expressions for the good feeling that exists amongst us. We rejoice to say we have increased gradually in all ways. Our pastor had the pleasure on the following Sunday morning, after speaking from Matt. xxviii. 19, in leading a sister through the ordinance of baptism (her age 67). We trust it is but the foretaste of great blessings to come during the year, for we are prayerfully waiting for some more to come forward and testify before the Church of their love to Christ. In the afternoon of the same day, our pastor gave us a motto for this year—Col. iv. 5.

GURNEY ROAD, STRATFORD.—Services in connection with the 20th anniversary were held on Nov. 23rd and 25th. On Lord's-day, 23rd, Mr. John Hunt Lynn preached morning and evening, and on Tuesday afternoon, 25th, Mr. E. Mitchell delivered a discourse from Isa. lxvi. 13. At the public meeting in the evening the chair was taken by the venerable and esteemed servant of God, I. C. Johnson, of Gravesend, who based the remarks of his address on the words "The Christ of God," showing that the Socinians'



Christ could not be the Christ of God, for *His* (Christ's) divinity was not acknowledged but denied; nor could the Armenians' Christ be the Christ of God, for He who doeth among the armies of heaven as He pleases will work, and who shall let it; nor could the Romanists' Christ be the Christ of God, for they believed that the Church was built on Peter, and not on the Christ of God, who is our living, loving, and sympathetic Saviour. Mr. Crouch read the financial report, which showed that through the kindness of a friend £155 had been lent free of interest for the present year, to pay off the balance of mortgage on chapel; about £80 had been subscribed during the year, and that to pay our way and be able to look our friend in the face £75 was to be raised; about £55 was given and promised by the end of the year, leaving only £20, which is almost certain to be raised during the year, this will leave only £170 due to the Metropolitan Baptist Association. Suitable addresses were delivered by Brethren Mr. E. Mitchell, Mr. J. Bush, Mr. Langford, Mr. F. C. Holden, Mr. W. K. Squirrel. Mr. W. Kempster, who was unable to attend, sent practical help by forwarding a cheque for £2 2s. On Dec. 9th, the annual meeting of the Dorcas Society was held. Mr. J. H. Lynn presided, and Messrs. R. E. Sears, J. E. Elsey, and W. Porter, came to assist and encourage the workers: they gave good and stirring addresses on the merits and work of the society. The report (excellent in itself) bore testimony to the love and zeal of the workers, and its practical results were shown at the close of the service, when 36 parcels of clothing, each parcel containing several garments, in addition to a parcel of groceries, were given away. The receipts for the year had fallen slightly below the amount of the previous year, but with renewed effort it is hoped that the coming year may show a considerable increase. In obeying the divine injunction to do good to all men, especially to the household of faith, the truth of the words, "It is more blessed to give than to receive," was blessedly realised on this occasion.—

**BRIGHTON (BOND-STREET).**—Members annual tea-meeting was held on Thursday, January 15, and proved to be a pleasant, profitable, and edifying season. Commenced by singing "Kindred in Christ," &c. Read Eph. iii., and brother Frost prayed. The pastor having given a word of hearty welcome and touched a little upon the Church of Christ under the appellation of a family, the following brethren gave some sweet relations of the Lord's goodness both in providence and grace, Messrs. Read, Woolard, Debney, J. H. Cole, J. Christmas, R. Cole, and Thompson. "Blest be the tie that binds hearts in Christian love," &c.

#### INCREASE OF ROMAN CATHOLIC POWER.

We gather from an excellent weekly publication of reliable authority, the following note:—"In the House of Lords the Roman Catholic peers, taking into account the Scottish and Irish as well as the English peerage, are 41. There are 53 baronets who are Roman Catholics; nine members of her Majesty's Privy Council are Roman Catholics, and so are 76 members of the House of Commons, of whom only five sit for English constituencies. The Churches and chapels in England and Scotland regularly served amount to between 1,200 and 1,300, exclusive of other places where *mass* is said occasionally, and the ordained priests exercising clerical functions in this island amount to about 2,800—more than double of their number in 1850." Romanism and the Word of God are "not agreed," therefore they can never "walk together." The signs of the opposition between the two are everywhere seen, and as *The Bulwark* says, "The triumph of the one must be the total destruction of the other." Despite Mr. Ayton's admirable lines. Roman Catholics have already claimed much "English Land," and will not be satisfied till they possess the whole, and push every godly Protestant out of existence.

"Harlot of Rome! and dost thou come

With bland demeanour now,  
The bridal smile upon thy lips,  
The flush upon thy brow?

The cup of sorcery in thy hand,  
Still in the same array,  
As when our fathers in their wrath,  
Dashed it and thee away?

No! by the memory of the saints,  
Who died beneath thy hand,  
Thou shalt not dare to claim as thine  
One foot of English land." —Ep.

**FULHAM.**—The first anniversary of the newly-formed Church took place on Tuesday, Dec. 9th, 1890, at the Railway Mission Hall, Lillie-road. A most edifying sermon was preached in the afternoon by Brother John Box. About 130 friends sat down to tea. At the evening meeting, which was largely attended, our friend and brother Mr. C. Wilson presided, and encouraging addresses were given by Brethren Cullingford, E. T. Davies, Flegg, Herring, Horton, Parnell, and Reynolds. The secretary read a report which showed that since the formation, exactly twelve months to the day, the Church had received many tokens of the Divine favour and blessing upon this new effort, both spiritually and financially. The membership had increased from 17 to 26, and there is every reason to believe that several to whom the Word has been blessed will shortly come forward to declare what the Lord hath done for their souls. On March 18th last, a most

successful meeting was held, when about one hundred pounds were raised. With such a sum in hand the building committee set to work to procure a suitable piece of land. For a time their efforts seemed fruitless, until, in a most providential way, we were directed to a piece of land in the main road (Lillie-road), nearly opposite the police-station; 51ft. frontage by about 90ft. deep, for the very low price of £216 15s. It was, after prayerful consideration and by the unanimous consent of the Church, decided to place the matter in the solicitor's hands (Messrs. Mote and Son) to arrange with the owner for the purchase. We rejoice that the Lord has raised us up so many loving friends that as the result of this meeting the handsome sum of £106 10s. 1d., was realised in cash and promises. This sum, with the £130 previously collected makes a total of £236 10s. 1d., so that we have sufficient money to pay for the ground and a balance of nearly £20 towards legal charges, &c. The chairman, in his remarks, said, "The Lord had done great things for us whereof we are glad." More appropriate words could not have been chosen. A most hearty and cordial vote of thanks was passed to Miss Eck and Mr. Gooding, not only for the gratuitous use of the beautiful hall, but also for the manner in which everything was done to make us happy and comfortable. The following members of the Building Committee would most gladly receive donations towards the new chapel:—Mr. H. Fowler, secretary, 144, High-road, Chiswick; Mr. B. Woodrow, treasurer, 32, Jervis-road, Fulham; Mr. T. Marshall, 15, Overstone-road, Hammersmith; Mr. W. P. Goodley, 229, North End-road, Fulham; Mr. S. H. Brown, 41, Averill-street, Fulham; Mr. A. E. Purkiss, 22, Marville-road, Fulham.—A. E. P.

**WALTHAM ABBEY (EBENEZER).—**A special meeting was held on the first evening of the new year to thank the Lord for His goodness and mercy to the cause during the past year. Tea was provided, after which the pastor, Mr. W. Winters, presided. Spiritual addresses were delivered by the following members of the Church:—Messrs. G. E. Wild, W. Pallett, jun. (deacons), W. Wicks, C. Saville, E. Hines, J. H. Wild, S. Mason, J. Pallett, and C. Perry. The meeting terminated in a most happy manner. As we had some drops of divine favour at the beginning of the year, may we be honoured as a Church with showers of blessing before the year closes. So prays one who was there.

**BERKHAMSTED (BEULAH).—**Sunday-school tea and public meeting took place on January 13th. The teachers, children, and friends much enjoyed themselves on the happy occasion.

**UPPER HOLLOWAY (EBENEZER AND ZOAR).—**The Sunday-schools in connection with the above Churches held their 4th annual gathering on Lord's-day afternoon, Jan. 4th, at Ebenezer Chapel; Mr. W. Osmond, pastor, presided. The opening hymn was very suitable to the occasion, and heartily sung by the children. The 34th Psalm was read alternately by the chairman and scholars. This gave a pleasant tone to the meeting, and fixed the attention of the little ones, concluding with some pithy remarks, by the chairman, on 11th verse. Mr. Kingston offered earnest prayer. Appropriate addresses were then given by Messrs. Thom, Goodhen, Sandell, Kingston, Jones, and Boulton. From the congeniality manifested, we have every reason to believe it was a profitable and happy season to friends, teachers, and scholars. It is our earnest desire that the blessing of the God of Israel may rest upon the efforts put forth, for the extension of His kingdom throughout our Sunday-schools — H. D. S.

**WHITECHAPEL, LITTLE ALIE STREET.**—The New Year's meeting, held on Tuesday, Jan. 20, 1891, was one of the most happy and encouraging of the kind we ever attended in Little Alie-street sanctuary. In the afternoon our highly esteemed brother Edward Mitchell preached an excellent sermon, which was much enjoyed. The large number of friends at the tea, and the happy conversation between the services, argued well for the occasion. We invariably find in our rambles among the Churches that as pastor so people, and certainly such we have always found to be the case at Little Alie-street. The pastor, Mr. Robert Edward Sears, dares to be himself, bright, cheerful, and friendly, without any cant or undue lightness of address. We fully endorse the sentiment of Cowper in the annexed lines—

"In man or woman, but far most in man,  
And most of all in man that ministers  
And serves the altar, in my soul I loath  
All affectation. 'Tis my perfect scorn."

The chairman, Mr. J. Upsdale, opened the evening service by announcing a hymn, which was heartily sung. He then read Psalm cxxxiii., and briefly commented upon it with much freedom and sweetness, which gave an excellent tone to the meeting during the rest of the evening. Mr. C. Wilson, deacon of Mount Zion, Dorset-square, offered earnest prayer. Mr. Upsdale followed with a very savoury address, in the course of which he spoke of the great pleasure he felt in meeting Mr. Sears and his beloved people again. Mr. John Box appeared brimful of the love of Christ, on which he sweetly dilated. Mr. Sears stated that he had laboured in the ministry for upwards of 32 years,

out of which over eight years had been devoted to the cause at Little Alie-street. During the past year he had baptized two, but could have wished the number had been larger. The various societies associated with the cause had been well sustained. His *Life and Light* (a choice little serial) had been largely circulated in various places. The Church was peaceful and united, and the Sabbath-school happy and prosperous. Good Gospel speeches were delivered by brethren Squirrell, Winters, Mitchell, and (E. T.) Davies. Mr. Hider (one of the beloved deacons), in a few very appropriate words of love and tenderness, expressed his hearty attachment to Mr. Sears, and his gratitude to the Lord for the favours realized through the past year. He also thanked the friends, the ladies in particular, for the help rendered by the collecting "bags." The sum collected and handed to the beloved pastor as a New Year's present, amounted to upwards of £36. God be praised. May the valuable life of our brother, R. E. Sears, be long preserved in usefulness and honour. The happy services closed with prayer. In the company we noticed brethren Belcher, Kingston, Palmer, Markham, Archer, Oakey, and others.

STAFFORDSHIRE. — A VOICE FROM THE "BLACK COUNTRY."—DEAR MR. WINTERS,—I have just sent for a form of petition for my people to sign against Mr. Gladstone's Bill referred to in this month's E. V. You will pardon the liberty of a suggestion from me. But would you not be doing good service if in next month's E. V. you wrote a brief piece urging every minister of the Strict Baptists and deacons (where there is no pastor) to get a form of petition and get their hearers to sign it against such a Bill? It is not a matter of party politics, it is a religious question. A question for us, not merely as politicians, but as Protestants. One reason I should like our Churches of truth to be up and doing in relation to these Romish tactics is, because we are a sa body sneered at, because of the littleness of our numbers and influence, as if real Calvinism was dead. Let us then stand shoulder to shoulder. Also let me suggest that ministers and Christian people generally be exhorted to pray for their country more. God, our God, is a God, hearing and answering prayer. I could never myself become an electioneering agent or Protestant lecturer, feeling, in the first position, I should be like a fish out of water, and in the last, and indeed in both, be drawn away from the marrow of the Gospel. When I saw the portrait in the last issue I thought I must have seen the Editor of the E. V. & G. H. somewhere. The Lord preserve and bless you from this time forth and evermore. I am removed into a new house near my chapel.

About eighteen months since we commenced to gather money for land and house, and we have bought land and built the house, and raised £300 entirely among ourselves for it within eighteen months. About £50 some of my old friends sent me, and £49 we had in the bank for the purpose, gathered in Mr. Matthews' time, making in all nearly £400, and want £30 or £40 more to square everything off. I, being a joiner by trade, have done all the joinery with my own hands, simply employing a man to assist me. This is as much as I have been able to manage with preaching four times a week at home, besides prayer meetings and preaching week evenings at Wolverhampton, Willenhall, &c. I could not have believed when I began the work I should be able to continue and finish it. I lived nearly a mile from the chapel, and on a tremendous hill, so exposed, and seeing the people's hearts were for having a house for me, with a long pull and a strong pull and most of us pulling together, the house is up, and it is a credit to all concerned in its erection, and we are in it. In all nearly £400 have been raised besides chapel expenses and my own support, so may we not say "The Lord hath done great things for us whereof we are glad." Indeed, I really believe the Lord is in the Black Country, as in other countries, and that He brought me here and holds me up and on in spite of hell. We want to wipe off the debt of the house and do the chapel up this year. My predecessor was a man of God; he has left an honourable united people behind, and trust while life shall last I may never be any dishonour to them, but that grace may be granted so that I may be a useful and faithful minister of Jesus Christ among them. What a contrast in the leading of Divine providence between yourself and me, You have been where you are all your life; as to me, I was a restless wanderer from the eag of 17 till 37, and now I am 120 miles from the nearest of my own family relations. A stranger in a strange land, yet well known to God and His people. I have not lived under a parent's roof since I was 13 years of age—Yours in love and truth. ALFRED DYE, Providence House, Bell End, Rowley Regis, near Dudley.—[Many loving thanks, dear brother, for your kind words of encouragement. We hope all our Churches will practically carry into effect your suggestions respecting Rome's tactics and the Religious Disabilities Bill.—ED.]

WOOLWICH, KENT.—DEAR BROTHER WINTERS,—I am pleased to inform you and the Churches that Mr. E. White, late of Clare, has been unanimously (less one vote) elected pastor of Enon, Woolwich. It is very cheering that we have so soon been led to settle.—W. ABRAHAMS, Plumstead.

## In Memoriam.

In loving memory of MR. DANIEL STUTTERS, who sweetly fell asleep in Jesus Jan. 2nd, 1891, aged 51 years. Deceased had been a great sufferer for the last seven years, but had borne his affliction with patience and Christian fortitude: we never heard the least murmur fall from his lips during the whole of his illness. He did not take to his bed till within a short time of his death, although he was often too unwell to walk to his daily work. He recited a portion of hymn 746, Denham's selection, shortly before his death, and greatly emphasised the annexed verse—

"I shall be with Him when He comes  
Triumphant down the parting skies,  
And when His voice breaks up the tombs,  
Among His children I shall rise."

The last word that he was heard to speak was "Lord," and which our brother G. E. Wild heard as he sat near his side. He was a good hearer, also a worthy member of the Church at Ebenezer, Waltham Abbey, for over 11 years. He leaves a beloved wife, one son, and four daughters to mourn his loss. His remains were interred in the Cheshunt Cemetery, Jan. 8th, and followed by the deacons and many of the members of the Church. Brother E. Casey concluded the service with very earnest and suitable prayer. The pastor, Mr. W. Winters, preached a funeral sermon on the following Sunday evening from 2 Cor. v. 1, 2. His end was peace. May our end be like his.—ED.

MR. RICHARD WHITMAN, of Honey-lane, Waltham Abbey, passed to his eternal rest on Lord's-day morning, Jan. 11th, 1891, aged 70. He had enjoyed good health for many years, but suffered a short time prior to his death from bronchitis, &c. He was a man deeply taught in the Word of God, which had been his chief study for many years. He attended worship at Ebenezer Chapel for several years past. He leaves a beloved wife and two sons (by his previous wife Harriet, who died in the Lord, February, 1888) to mourn his loss. His remains were interred in Waltham Abbey Cemetery, Jan. 15th. Mr. W. Winters officiated at the grave.

MY DEAR MR. WINTERS,—I am grieved to inform you of the loss of my dear wife, after rather a short illness. She was with me at Asket Chapel, the month before she fell asleep. Bronchitis brought her so low that she sank rapidly. She was, I am glad to say, quite sensible till within an hour of her departure. It was indeed falling asleep, for we did not know when she breathed her last. She was a devoted wife, a kind and tender-hearted mother, and always

had a cheering word to the poor of Christ's flock. Her example through a forty years' travel was good. She departed resting on the Rock: not lost, but gone before. Her end was peace.—I am, yours in great trouble at my loss,  
JOHN READ, Rose Dean, Bledlow, Princes Risborough, Bucks.

Our dear mother, HANNAH HARRIS, wife of Robert Harris (of Past Heap Farm, Pembury, Tunbridge Wells, Kent), departed this life Dec. 19th, 1890, at the ripe age of 74 years. We have lost a loving and affectionate mother. She was baptized at Meopham, Kent, about the year 1848, and by the providence of God was soon removed to Town Malling, Kent. She attended the Strict Baptist cause there, and after a time removed her membership to Ryarsh, Kent, where the writer became a member, after having been baptized at Borough-green. Our dear mother was for about 29 years a consistent member of Ebenezer, Mattfield-green, Brenchley, Kent. We saw her eight days before the dear Lord took her to Himself. She had been confined to her room for several days, but quite thought she would get about again, but the Lord ordered it otherwise. She said to me, "I feel this mud-wall cottage shake," &c. Her son-in-law asked her if there was any chapter she would like read. She replied, "Read the 23rd Psalm." He read it, and offered a few words of prayer. We did not think she was so near her journey's end. I have heard her say that in all her troubles she has at times had very much of the Lord's presence, and has proved Him to be a prayer-hearing and answering God. One of her favourite hymns, among many, was, "O for a closer walk with God," and "Thy mercy, my God." It would take up too much time and space to mention all the hymns that were precious to her soul. Suffice it to say, our loss is her eternal gain.—S. BEACH, College-road, Bromley, Kent.

On the 15th Dec., 1890, MRS. ANN CRAXFORD, of Cowley-road, Uxbridge, Middlesex, eldest daughter of the late Mr. Samuel Cox, senior, of Boyson-road, Camberwell, in her 86th year. Interred at Hillingdon.

On the 9th Jan., 1891, SAMUEL COX, eldest son of the late Mr. James Cox, of Brixton, in his 48th year. Interred at Nunhead.

In affectionate remembrance of JAMES GODSMARK, who died on January 12th, 1891, in his 75th year. "This poor man cried and the Lord heard him, and saved him out of all his troubles." He left no dying testimony—his was a living one.



MR. G. W. THOMAS, PASTOR, AKEMAN STREET, TRING, HERTS.

(See page 79).

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## Smitten by a Cook.

“Jesus! let Thy pitying eye  
Call back Thy wandering sheep.”

**I**N the character of the Apostle Peter, as recorded in the Word of God, there appears certain striking features worthy of imitation, and which all must admire who love candour and straightforwardness in the things of God. But, although he was strictly honest, and spoke from the heart what he really felt, he was, nevertheless, one of those kind of persons who do not reckon the cost before they begin to state what they have to say, and whose failures rather excite pity than censure.

Peter was always ready to give utterance to what was uppermost in his mind, and was, therefore, often rash and impulsive in his expressions, and self-confident in his actions, which rendered him an easy prey to the

cunning craft of Satan, and which no doubt frequently brought him into great trouble of mind, as he was extremely sensitive and tender-hearted. He was undoubtedly as warm and enthusiastic after his call by grace as before, and did not lose his zeal when brought into the actual service of God, as many we have known do. In after years Peter seems to have remembered with pleasure the joy he once realised with Jesus on the Mount; and we should think he never entirely forgot many of the special glances the Saviour gave him during their fellowship together. That was no doubt a precious glance of welcome Jesus gave him when introduced to Him by his brother Andrew (John i. 42); but that was a glance of tender rebuke he received from Christ, when he saw the wind boisterous, and began to sink (Matt. xiv. 30). Another glance, probably more searching than either of the two previously mentioned, was that Jesus gave him, when He said, "Whom say ye that I am?" But Peter was well repaid for his steadfast declaration, when the Saviour gave him a look of approval, and said, "Blessed art thou, Simon Barjona," &c.

Peter, before his sad fall, hardly knew the reality of his own frailty. He knew not that he had already begun to fall, when he rashly, though with great sincerity, said: "Lord, I am ready to go with Thee, both into prison, and to death."

"How feeble human efforts prove  
Against temptation's power;  
E'en Peter's flaming zeal and love  
Are vanquished in an hour."

The time for testing Peter's real strength soon came. He had long been valiant in the cause of his Divine Master; but Satan, who anxiously desired to hasten his fall, was ready to "sift him as wheat." Jesus, had, however, by His prayer, to a great extent forestalled Satan in the matter; but Peter shortly exhibited signs of his own weakness, and Satan's baneful influence over him in his following Jesus afar off, and which resulted in his awful denial of Him, supported by cursing and swearing, a thing he had probably been accustomed to when in his unconverted state. He followed Christ afar off, says an old writer, "to save his reputation, and sleep in a whole skin." But when Satan had gone quite far enough with Peter, the dear Lord graciously interposed, and broke the snare by a look. Jesus considered it unnecessary to utter words in order to effect true contrition in Peter's heart; one look was quite sufficient. "The Lord turned and looked upon Peter," their eyes met, and Peter's heart at once melted. It does not appear that Peter remembered anything about what Christ had said to him beforehand respecting the cock crowing until he caught His eye; then "Peter remembered the word of the Lord," &c. Peter had evidently taken up a position in the hall *behind* the Saviour, who was then before the bar of the High Priest, and notwithstanding the solemn things which were engaging His attention, He did not forget Peter, whose eyes were most probably fixed upon Him at the time. The dear Lord kindly avoided speaking to Peter in order to prevent him from being detected by the officers of the court. He, therefore, simply turned and gave him a side glance which cut him to the quick, and caused him to go out and weep bitterly.

How penetrating must have been that look. Jesus might justly have given him a withering look, and banished him at once to perdition. It

was a look of astonishment, as though He should say, Peter, I am surprised at you—Can you look Me in the face and tell Me you don't know Me? It was a look of tender rebuke and sad displeasure, but not altogether a wrathful one, for who could endure the "wrath of the Lamb?" It was a disconsolate look, which filled Peter with dejection, but not despair. It was a look of affection and sympathy, as also of warning for him to go out; Peter quite understood it, for he immediately retired from his Master's presence. Matthew Henry says, "Christ guided him with His eye, gave him a *wink* to go out from that sorry company." It was a glance full of tenderness, compassion, and identification, and most effective in its issue. How blessedly and successfully did Peter preach the Gospel after Christ had restored him; and how sweetly did Jesus elicit from him the full decision of his heart, in the question thrice put to him, "Lovest thou Me?" Peter's reply reminds us of Dr. Doddridge's lines:—

"Do not I love Thee from my soul?  
Then let me nothing love;  
Dead be my heart to every joy  
Which Thou dost not approve."

Peter, no doubt, received several sweet glances of reconciliation and love from Jesus after the resurrection; but now he dwells in His delightful presence with all the glorified host. How precious is a look of love from Jesus! Dr. Fawcett says:—

"One look, dear Lord, the rock will melt,  
One look will make me whole.  
One look will pardon all my guilt,  
One look will save my soul."

Dear reader, may you be favoured with one saving, sovereign look from the dear Redeemer, and be kept, as Peter says, "by the power of God through faith unto salvation, ready to be revealed in the last time." So prays

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

### OUR PORTRAIT GALLERY.—No. III.

MR. G. W. THOMAS, PASTOR, AKEMAN STREET, TRING, HERTS.

I WAS born in London in the year 1851, and I was the object of a loving mother's prayers, who was a member of the Church at Hill-street, Dorset-square, having been baptized by the late John Forman, at the early age of 16. My earliest religious impressions were received when I was 14 years of age; but being placed in the midst of ungodly men, and being removed in providence from my home, these all passed away; and looking back upon the period of time between the ages of 14 and 22, I must cover that, and only say, I was the chief of sinners.

My conversion took place in the Whitfield Tabernacle, Tottenham Court-road, London, the second Lord's-day evening in February, 1873, under a sermon preached by Dr. Bevan, from Matt. xviii. 11: "For the Son of Man is come to save that which was lost." This was the turning point of my life. I was, at that time, in a situation in Oxford-street, London; but being removed to a situation in Finsbury-square, London, I attended the ministry of Mr. W. Cuff, in Providence Chapel, Hackney-

road, and seeing that baptism, by immersion, was the only right way to the Table, I applied for admission to the Church, and was baptized by Mr. Cuff in April, 1874, and was, for a few years, an active worker in the Sunday-schools, Mission, and Church; but something transpiring, in connection with the life and walk of one of the members, led to my withdrawal from that Church at the close of the year 1877, and for a time I attended various places, but could not find what my soul needed, until again another move brought me to the ministry of my dear friend, Mr. John Box, of Soho Chapel, Oxford-street; there my soul was fed, and the doctrines of grace, which I had never heard before, satisfied the longing of my soul.

Invited by my dear friend, the late Mr. W. Russell, I became a teacher in the school, and in 1880 I joined the Church there by experience. My membership having lapsed with the Church at Providence, and their not being of the same faith and order. I taught the Bible-class (young men), and the class rapidly increased from five members to thirty; some were blessed under the instruction, and joined the Church.

In the year 1882 a friend urged me to preach for him, and although it was with fear and trembling, I at last consented to try, and did so with some acceptance. I thought I ought to tell my dear pastor, Mr. Box, what I had done. The result of that was, an invitation to preach three times before the Church at Soho, which I did in the months of April and May, 1882. Mr. Box then recommended me to the Church at Borough-green, Kent, and I preached there for the first time, July 31, 1882, and was asked to preach two Lord's-days in August and twice again in September, when I was desired by the Church to preach for three months, with a view to the pastorate.

After prayerful consideration I consented, and at the end of three months the Church decided to wait another month, and lay the matter in prayer before the Lord. And in February, 1883, I was elected pastor of the Church, only five members dissenting. The Lord was with us, and blessed the word. Congregation increased, and I had the pleasure of baptizing 18 or 20. But in the year 1886 I felt it my duty to resign the office I held, and with mutual regret on the part of the Church and myself, I left the Church at Borough-green the last Lord's-day in September, 1886, carrying with me the love and good wishes of that kind and loving people. May the Lord bless them.

After much prayer the Lord directed my steps to Akeman-street, Tring. I entered upon my ministry here the first Lord's-day in November, 1886, and was chosen pastor the last week in March, 1887, only one neutral. The Lord has blessed us, our congregations have increased, souls have been saved, and many have joined the Church. The work is hard, but the Lord who sent me here has sustained me, and I trust He will still continue to do so (if His will) for many years. And my soul cries: "To His name be all the glory." Amen.

I am, yours in Him,

GEORGE W. THOMAS.

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HOWEVER dull, stupid, and unprofitable, at times, ordinances and means of grace may seem, still grace, like the live coal under the embers, is not gone out nor extinguished.—*Hawker*.



## NOTES ON THE LIFE AND LABOURS OF THE LATE JOHN SLATE ANDERSON.

BY G. RUFFELL.

(Concluded from page 58.)

### PART III.

#### HYMNS, POETRY, ETC.

**S**OLOMON'S SONGS were a thousand and five. Mr. Anderson's are not quite so numerous as that, but he wrote a great many. He had a very felicitous gift of presenting the Gospel in rhyme. His original hymns, in the body of Stevens' Selection, are but five. The Hymn-book Committee, however, has lately published thirty others, which are to be added to future editions, thus making the total number of hymns in the Selection a thousand. The occasions for which he composed them were, The Death of Members, Birthdays, Sunday-school Anniversaries, Gospel Narratives, &c. In November, 1882,

MR. R. A. LAWRENCE, PASTOR OF LYNTON-ROAD BAPTIST CHAPEL,  
BERMONDSEY,

died, cut off in the midst of his usefulness, at the early age of 46, leaving a widow and family nearly unprovided for. A fund was subscribed for the bereaved ones, and collections taken at the various chapels. Here are a few notes of Mr. Anderson's sermon, preached on Lord's-day evening, January 28, 1883, when a collection was taken for the above Fund—text, Exodus xvi. 35: "And the children of Israel did eat manna forty years, until they came to a land inhabited. They did eat manna until they came unto the borders of the land of Canaan." God is never surprised, but He often surprises His people. He increases faith by trying it. Former deliverances generate confidence, and "Ebenezer" is written upon every trial—"a stone of help." The Israelites murmured, a sin that cost them much trouble, and a sin that the apostle would have us all beware of. God might have rained *fire* upon them for that, but He rained *food*. Thus how slow is His anger, and how great is His mercy. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Altogether, the manna was plainly a type of Christ. (1) In its name, which indicated a *mystery*; (2) in its colour, *white*; (3) in its taste, sweet *like honey*. "Unto you which believe He is precious." How sweet to a soul that knoweth Him is Jesus; and (4) in its *position*, on the ground which typified the condescension of Christ. Here God's love met the people's necessities. It was suited to hungry souls. There was plenty for all. It was constant and unailing, but when the sun waxed hot it melted. They gathered it. In this provision the Lord called their various powers into exercise: it was not in heaps. Do not say you have no time to read the Scriptures. *Make* time for it; take this hint. Allow time for all such duties. After gathering they took it home. Meditation should follow reading, just as digestion follows eating. Christ, in the Bible, is like a child's puzzle map. Sympathy and co-operation were called forth. Some gathered more, some less; but they that gathered much had nothing over, and they that gathered little had no lack. "Rejoice with them that do rejoice, and weep with them that weep. Be kindly affectioned one to another." *Lastly*, there was no other provision. Some despised the manna, and some despise Christ. Have I any here to-night who see no beauty in

the Son of God? Hear this word: "There is none other name under heaven, given among men, whereby we must be saved." May God help and give an appetite. Amen.

MR. ANDERSON AS A THINKER.

There is a striking resemblance between Mr. Anderson's prose and Thomas Scott's; indeed, he had much in common with the Author of "The Force of Truth." Scott was brought from Arminian mystification to free-grace simplicity, as is well known, through the preaching and friendship of John Newton. This Mr. A. explained with some animation, at the same time presenting us with his copy of that work in 1874, while the new edition of Stevens' hymns was in preparation. On the fly-leaf is written, "J. S. Anderson, 1847," at which period he was engaged in the London City Mission, and the prayerful perusal thereof evidently established, strengthened, and settled him as a staunch Calvinist. As a thinker he was independent, though not deep. In his addresses to the young men, at the Mutual Improvement Class, he would seek to stimulate what was so peculiar and profitable to himself. He would often remark: "You young people, I would have you think for yourselves." And again: "How few Christians seem to understand the doctrine of justification by faith."

Among the numerous notes, in his own hand-writing, in "The Force of Truth," we find one so characteristic of him as to warrant its being transcribed here. It seems, that during the author's exercises of mind in the transition from sand to rock, and from darkness to light in doctrine, he did not read any works written by Churchmen calculated to help him, but after chaos had given place to order, and the rest of his heart had been found, he received several books upon those very subjects he had been in doubt about. "Sometime in November, 1777," Scott wrote, "I was, by a then unknown friend, furnished with a considerable number of books written, in general, by the old divines, both of the Church of England and of the Dissenters, and to my no small surprise, I found that these doctrines, which are called *Methodistical*, are, in these books, everywhere discoursed of as known and allowed truths; and that the system which, despising to be taught by men, and unacquainted with such authors, I had, for near three years together, been *hammering* out for myself, with no small labour and anxiety, was to be found ready-made to my hands." The following is Mr. Anderson's note upon the above:—"Why were not these books sent before? because God would have us *hammer* out for ourselves."

Mr. Anderson's hymns and poems may be compared to John Newton's. He was very partial to Newton's hymns. Upon the highest and brightest of all themes, he would often quote the verses:—

"What think ye of Christ? is the test,  
To try both your state and your schemes;  
You cannot be right in the rest,  
Unless you think rightly of Him."

At the Lord's Table, after the opening hymn had been sung, he would look lovingly round upon his flock then present, and sometimes preface the few remarks he was wont to make with,—

"Time, by moments, steals away,  
First the hour and then the day;  
Small the daily loss appears,  
But it soon amounts to years."

Those who have the old editions of Stevens' Selection will remember that the last two verses only of the well known hymn of Newton's—

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

are found there. Mr. Anderson at once restored the hymn to its original fulness, save that one verse is omitted, four verses being considered sufficient to sing at once. Being so naturally tender to the weak, he used to defend the verse,—

“'Tis a point I long to know,  
Oft it causes anxious thought.”

from the tabooing it has received in some quarters. Also the spiritual discernment contained in the hymn, “I asked the Lord that I might grow,” was often commented upon and given out. These hymns that we have cited were all “dear Newton's,” as Mr. A. would say; and it will be seen how much his thoughts and experiences harmonised with the author of, “Begone, unbelief, my Saviour is near.” We shall never forget the sweetness of the hymn, “Approach, my soul, the mercy-seat,” as given out by Mr. A. one evening, after a sermon from: “I was brought low, and He helped me.” Mr. Anderson generally underrated his own performances in this respect, which certainly have been, and will continue to be, useful to the Church of Christ, and as certainly are not calculated to disgust persons of the most superior discernment, if only they have the love of Christ.

Referring again to Stevens' Selection for a moment (concerning the compilation of which we have quite a little history), it was a happy thought to make the grand hymn of Perronetts, “All hail the power of Jesu's name,” No. 777, for of all hymns there is a sevenfold harmony in that. We always associate the singing of it with the Ascension Psalm (xlvii.).

MR. GEORGE WYARD, A SOLID AND FAITHFUL PREACHER, stood for some years pastor of Zion and other London Churches. He was a painstaking and interesting author, and hymn-writer as well. Amongst other works he published three volumes, entitled, “Daily Reflections,” containing good Gospel truth in prose and verse. During his pastorate at New Cross, several members of his family settled at Deptford and Lewisham, and amongst them at last he returned to die. His stately and venerable form would be often with us at Zion. He died December 3, 1873, from effusion of serum on the brain, in a good old age. On the Monday evening previous to his death, he was present at the usual prayer-meeting, when Mr. Anderson requested him to engage in prayer; and we well remember (it was noticed by many) the sweetness with which he was evidently led out at the throne of grace.

“His Maker kissed his soul away,  
And laid his flesh to rest.”

To many hearts, doubtless, his memory is still dear. It is embalmed in Stevens' Selection by two hymns—No. 607, “O Thou, who dost Thine Israel keep”; and 608, “Just and holy, Lord, art Thou”—which were selected from “Daily Reflections” at Mr. Anderson's request. His widow, much beloved, has recently passed to her everlasting home.

## THE PIERCED ONE.

*Notes of a Sermon Preached by the late MR. HENRY HALL, at Ebenezer, Clapham, on Sunday Morning, October 19th, 1890.*

[DEAR MR. WINTERS,—Mr. Hodges has asked me to send you a copy of some notes of Mr. Hall's last two sermons. I hope you will be able to make some use of them, and that the Lord will be pleased to make them a blessing to some of His "poor" ones. The written words seem to convey but little of the enlargement and liberty with which he seemed to enter into the character of Him he was so soon to see—the pierced One—but also the King in His beauty, with "nothing between." With Christian regards, yours sincerely, EMILY S. RUSSELL, 37, Rectory Grove, Clapham.]

[Notes of the evening sermon shall (D.V.) appear as early as possible.—ED.]

"And again another Scripture saith, They shall look on Him whom they pierced."—JOHN XIX. 37.

HOW full of marrow! These words contain the very essence of all true religion. If we do not realise a little of it, our religion is a poor empty thing. How much passes for religion to-day that is only a mere empty name. If ever Christ is dishonoured it is by those who preach erroneous doctrines and say, "He is knocking at the door of men's hearts, and they will not let Him in." But the text says, "They SHALL look on Him whom they have pierced."

Let us endeavour to look at our subject in the following order :—

1. *The person, "Him."*
2. *The piercing of "Him."*
3. *The looking upon Him whom they have pierced.*

God has great reverence for His own truth. It would be well if we all had greater reverence for it. Strange it is that so many can read the Word, and profess love to Christ, and yet hold the doctrines they do which are diametrically opposed to the Scriptures. The "HIM" here is no private person, no ordinary person, but the Mediator between God and man, who had now reached the hour of His sufferings. It was the Mediator who hung upon the cross, whose side was pierced; the Son of Man whom the Father had made strong for Himself to complete His work. The Mediator of whom the prophet had spoken in the Scriptures, "A bone of Him shall not be broken." His garments were parted among the soldiers. They cast lots for His vesture. Vinegar was given for His thirst, that the Scripture might be fulfilled. The Mediator between God and man. Himself both God and Man, the Mighty God, the Everlasting Father.

He was Divine, or He could not have satisfied the claims of Divine justice. Had He not been Almighty God, He could not possibly have redeemed His people. He possessed every perfection of the Godhead, and proved Himself on earth to be the mighty God. None but God could raise the dead, open the eyes of the blind, cast out devils, control the winds and the waves.

While He was God, He was also man, that He might be the Saviour of His people. He was seen in the days of His flesh as a man among men, as the Son of Joseph the carpenter. He was "Man to suffer, and God to save." A human sacrifice could never have atoned. God never dealt with any one but Him. He dealt with Adam as the head of the human race, but with Christ as the Head of His people. The Word says, "Ought not Christ to have suffered these things and to enter into His glory?" They pierced Him as the Church's Head, Husband, Ransom, and the faith of the Church thus beholds Him. And

if your faith thus beholds Him, you will look nowhere else, you will see Him as the balm of your grief and care. It is Christ that died. Who is he that can condemn? There is not a sin committed by His people that He has not put away—not a breach that He has not filled for them. It is they who have pierced Him, who shall look upon Him. This piercing includes the whole of His sufferings. Christ was given up by both Jews and Gentiles. “All kindreds of the earth shall wail because of Him” (Rev. i. 7). The whole family of grace, both Jews and Gentiles, pierced Him. He felt the piercing nature of their sins. He was brought by their transgression into deep mire, where there was no standing. Every sin was a death; then how numerous the deaths that He endured! He was pierced by the hand of justice for every sin of every one of His people. He tasted death for every man. He took the cup and drank it to the very dregs. And because of this, all for whom He was pierced must enter into the blessedness of it.

It was not the sins of the world that pierced Him. Why He chose some and not others is best known to Himself. Not because they were more in number or better than others, but because He loved them (Deut. vii. 6—8).

“My faith looks back to see,  
The burdens Thou didst bear,  
When hanging on the accursed tree,  
And hopes her guilt was there.”

If He had died for the sins of the whole world, then we need not have another doubt, for God would be unjust to exact payment—

“First at our bleeding Surety’s hand,  
And then again at ours.”

Why shall “they” look upon Him whom they have pierced? The disciples went and preached to those who had literally pierced Him, because of Christ’s intercessory prayer. He said, “Father, forgive them, for they know not what they do.” What was the result? They cried out, “What must we do to be saved?” They looked to Him as the disciples preached Him. No salvation apart from looking to Him. Christ was exalted to be a Prince and a Saviour, to give repentance to Israel and remission of sins. Repentance, the fruit of faith, is the first thing manifested in a child of God. There can be no repentance except what proceeds from the goodness of God.

They look with a look of sympathy when they see Him brought into these depths of suffering for their sins. They look with a look of confidence to Him as the Saviour who has finished the work and completed salvation. There is no questioning the efficacy of His blood, obedience, and righteousness. They look believingly, that He has suffered that they might live. They SHALL look. No *may-be* about it. God’s grace is stronger than man’s will. He is not a disappointed Saviour. God be with you. Amen.

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OH, the sovereign efficacy of the Redeemer’s blood; it not only cleanseth sin, but *all* sin; not only other’s sins, but our sins; not only the present evil of sin, but the everlasting evil of it; not only now, but for ever.—*Hawker*.

## HEART DECEIT.

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

THE Holy Ghost, by His prophet Jeremiah, informs us that "the heart is deceitful above all things, and desperately wicked;" and He adds the startling question, "Who can know it?" The knowledge of this fact will account for many things, not only the wickedness of the wicked, but the sins and failures of the best. Well might Augustine cry out, "Lord, save me from that wicked man—myself!" Alas! how did their own hearts deceive Noah (Gen. ix. 21); Lot (xix. 32); Abraham (xii. 13; xx. 2); Isaac (xxvi. 7); Jacob (xxvii.); Joseph's brethren (xxxvii. 32); David (2 Sam. xi.); Peter (Luke xxii. 33); Paul (Acts xxvi. 9—11); the Jews (John viii. 20); and the persecutors of the saints (John xvi. 2).

It is "deceitful *above all things*;" nothing is so deceitful as the human heart. This is not the "new heart" and "right spirit," which "after God is created in righteousness and true holiness." That is not wicked at all; indeed, this new man "cannot sin, because he is born of God" (1 John iii. 9); he "delights in the law of God;" he "keepeth himself, and that wicked one toucheth him not." No, it is the natural heart, the "old man" of sin, that is so deceitful; and it is well to know it, that we may beware. "The godly man finds *delight* only in the knowledge of his graces; but finds *profit* in the knowledge of his corruptions. We are pleased only with the sight of friends in our homes; but if a thief have entered, we thank him that shews where he is" (Caryl).

"The heart is deceitful *in all things*;" for so the words may likewise be rendered. There is nothing in or about which the heart may not deceive us. It will persuade us that good is bad, and that bad is good (Isa. v. 20); that darkness is light, and light is darkness; that bitter is sweet, and sweet is bitter. The Septuagint translates it "deep"—yea, it is a very abyss of sin (Psa. lxiv. 6). Indeed, it is "desperately wicked" (or "sick," R.V.), so much so as to be *incurable*; and thus the same Hebrew word is rendered in chap. xv. 18, and xxx. 12. "It is so abominably wicked," says Poole, "that no man can know his own heart." Well, therefore, said a certain martyr in a letter to his wife, "Take heed of the devil and the world, but especially of thine own heart" (Trapp).

The natural heart promises pleasure in the ways of sin—yea, a great deal of pleasure—pleasure of long continuance; but it hides from our mind the pain, the sting, the shame, the ruin both for time and eternity. Truly, "we have a Trojan horse full of armed enemies in the citadel of our hearts. We have Jebusites enough in us to undo us. It was no ill character, therefore, of a good man that is given by Epictetus, a heathen, that he carefully watcheth himself as his own deadly enemy" (Trapp).

When the heart cannot easily beguile with *pleasure*, it will often succeed with *profit*. "See," it says, "what you will gain by such and such a course," by lying, it may be, or treachery, or slander. It persuades a person to cover up one sin by committing another, and promises him an opportunity to atone for both in the future; but that opportunity never arrives. How often the young are deceived by their evil heart into the notion that they can make their iniquities less by denying them; or by excusing them to themselves, calling them "little

faults," such as everybody commits, even the best, especially in the days of their youth! "Besides," adds this deceiver, "you would never have said that wrong word, or done that evil thing, if you had not been greatly aggravated by such a person or circumstance: your nature is *too good* to do such and such without provocation. The sin is with the person who *made* you do it." As though there were a certain necessity or destiny forcing one to do wrong. Thus Israel said, "We are delivered to do all these abominations" (Jer. vii. 10).

Again, the heart deceives many into the ways of sin under pretence of *getting knowledge*. This, indeed, is a very ancient temptation (Gen. iii. 5). Says the evil nature, "You ought to be acquainted with certain things, and to taste certain sinful pleasures, or you will know less than others, and so be at a disadvantage with them; you will be behind the age, and ignorant of what others know, and what you ought to know. Why should you be content to be behind the times?" Alas! what would our first parents have given to be without the knowledge which sin gave them? So many have felt since; even we, who have been born again, would give the world not to know that which sin has taught us. We would gladly unlearn it, but, alas! we cannot.

"Where ignorance is bliss,  
'Tis folly to be wise."

In the memoirs of Napoleon at St. Helena, by the Count Las Casas, we read these words of the ex-emperor: "What rewards have I not a right to expect, who have run a career so extraordinary, so tempestuous as mine has been, without committing a single crime? And yet how many might I not have been guilty of? I can appear before the tribunal of God, I can await His judgment without fear. He will not find my conscience stained with the thoughts of murder and poisonings, with the infliction of violent and premeditated deaths." And thus he goes on to justify himself in what wrongs he had done by saying, "I have wished only for the glory, the power, the greatness of France." And this, he thinks, will excuse, or condone, all the wickedness of his life! So it was even with John Newton when a slave-trader. Referring to this period, he says, "I never had the least scruple as to its lawfulness. I was, upon the whole, satisfied with it, as the appointment providence had marked out for me."

The true way to wisdom is pointed out in 1 Cor. iii. 18. How many are deceived by their own hearts that they shall get on at the Day of Judgment as well as others; or that there is time enough yet to consider about eternal things, or that they can repent and turn when they think they will! Others solace themselves with the reflection that they are not so bad as some that they know, or have heard of, as though a thief were any less a thief because he is not an adulterer; or as though a youth who tells a wilful lie is not so very bad, because he is not a drunkard!

What a mercy that *God* knows and searches the heart! Grace is the only effectual antidote to our innate depravity, and even that cannot destroy it. The most we can do by grace in our present state is to control, deny, and keep under the "body of sin and death." God help us to "watch and pray" daily. And may our hearts be often cheered, and our courage animated, by the sweet hope contained in Phil. iii. 21.

## MEMOIR OF MR. W. HAZELTON.

IN taking up the pen to write the memoir of a good man, one feels the deep need of superintending grace, so that the right words may be used. There is, at the same time, the consciousness that peculiar mental qualifications are necessary to the right performance of such a task. Whatever qualification the present writer may lack, he feels he can plead the important one of *intimate acquaintance*. During the whole of Mr. Hazelton's pastorate at Lewisham, and up to the time of his death, our dear brother and the present writer were on the terms of closest friendship, and it is a joy, while writing, to be able to say that the friendship was never disturbed by a single misunderstanding.

Our dear brother was born of God-fearing parents, who used every effort to lead him in the paths of virtue; and, as early as possible, he was taken to the Lord's house. From a very early age he was the subject of serious impressions. In a letter recently received from his mother, containing most interesting incidents of his earliest years, occur the following passages:—"When William was about two years and six months old, he was out with a little girl who allowed him to eat something very poisonous from the roadside, and he lay for 36 hours unconscious, the doctor quite giving him up. When he opened his eyes, he said distinctly, *three times*, 'Me will not be minster' (meaning minister). I said, 'No, dear, you will not be;' but he answered, pointing across the room, 'That man says me will be—man got nightgown on, and beauty on his head.' A dear old Christian, coming in directly after, said, 'Never tell him till you see what the Lord has to do;' and I did not, till he was called to the work of the ministry. . . . . When William was about seven years of age, I sent him on an errand, giving him the money to pay. A younger brother went with him, and after a long time had passed they came back. I said, 'What a long time you have been!' The younger one said, 'Willie had to say his prayers.' As I inquired further into the matter, Willie said, 'You and father say if we want anything we must ask God, and He will send it. I lost the money, and I knelt down and asked God to let me find it, and I got up and found it. So God does answer prayer, mother!' Soon after this, he wanted an overcoat. We had many expenses, and I said, 'You cannot have one, dear, this year.' He said, 'I think I shall, for I have asked God for one;' and, strange to say, only two days after one was sent for him, which fitted him perfectly. 'There, mother,' he said, 'God does answer prayer!' You see, sir, even in tender years his confidence in the Lord as a God who heareth prayer was very strong. Often, when he saw me perplexed, he would say, 'Ask God, mother, and He will send it.' From a very little child he was much attached to the house of God. When very young, he went out bathing, took a chill, and for six weeks his life was despaired of. Oh, how I begged then that his life might be spared! But since I have seen what a sufferer he has been, I have almost felt I was wrong. Still, the Lord had a work for him to do; and now it is done, and his race is run. Deeply we mourn our loss, yet would be submissive to the Lord's will."

Notwithstanding these gracious impressions in his early years, we have it on his own authority that, when he became an apprentice and mixed with ungodly men, his evil heart imbibed iniquity so readily that he speedily became well-nigh the ringleader in many deeds of wicked-



ness. The time was not yet come for his *effectual* call, but still the Lord would not let him alone. His connection with the Sabbath-school was graciously sustained, "and by this means," he says, "I was kept where sovereign grace would arrest me." One Sunday morning, when he was about sixteen years of age, a hymn was being given out, one verse of which contains the line, "Our souls can never die." Pausing at these words, the teacher made a few remarks upon the solemn truth they proclaimed; and the thought instantly flashed into William Hazelton's mind, "If my soul is immortal, am I going to heaven or hell?" This question, recurring with increased force, filled his heart with trouble for many weeks, until he resolved one Lord's-day morning that he would go to chapel once more, and if deliverance did not come, he would never attend the means of grace again. Do you think it a rash and desperate resolution, my reader? Be it known, then, that, strange as it appears, *the resolution was the product of the Holy Spirit, who was working in his heart.* The set time had arrived—the moment God had fixed, in which His child was to be brought into the experience of Gospel liberty. A Mr. Kealy was preaching that morning at London-road Chapel, Chelmsford. His text was, "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. xxviii. 16). The truth of the text shone brightly into the mind of the troubled seeker, and he was led to see how God could be just, and yet the justifier of them that believe. He could now rejoice in a finished salvation. Soon his mind became exercised about believers' baptism, and, in due course, he was proposed to the Church for membership, unanimously voted in, and baptized by Mr. S. K. Bland, of Ipswich.

The Lord next began to work in his heart a desire to preach the Gospel. This desire became very strong, but with it came a great fear of presuming to take up such an important work. He carried this burden alone for between three and four years, keeping the secret to his soul and his God. It was not until his apprenticeship was ended, and he had left his native town, that the door into the ministry was opened for him. He preached his first sermon at Prittlewell, near Southend; his text being, "Sirs, we would Jesus." That first text was prophetic of his whole ministry. Those who were afterwards privileged to have him as their pastor will agree with the writer that his one aim was to lead his hearers to Jesus.

Numerous engagements to preach soon fell to his lot, and he travelled far and wide for two years and a half, until eventually he was settled as pastor at College Park, Lewisham. His recognition took place on October 18th, 1881, when his uncle, Mr. John Hazelton, of Chadwell street, Clerkenwell, delivered the charge to the pastor. Now they have both gone home, and have possibly recognised each other with a joy-which we must die to know.

For about seven years he lovingly discharged the duties of pastor to the flock at Lewisham. He was greatly blessed of the Lord in the conversion of sinners and the establishment of saints; and, as a preacher, he was the most promising of all of us who form the younger portion of our London pastors. We remember with joy now his faithful discharge of duty amid discouraging circumstances; his honest dealing with the word of truth; his loving, but firm adherence to the Church of the New

Testament; his blameless reputation; and his patient and cheerful endurance of trial.

Some of us will never forget *Tuesday, June 6th, 1888*, the sad day when our dear brother was stricken down by the terrible disease which, after nearly three years of suffering and helplessness, terminated his life. Before the mystery we have to bow; and, while reason is baffled, our faith would cry, "All is well." During that protracted illness our hopes and fears alternated. We visited him many times, but we never came away from him depressed. His hopefulness of spirit was so great that it was only within two or three weeks of his death that he gave up all idea of being strong enough to preach again. When all hope of this was gone, there was no petulance, but simply a peaceful resignation of himself into his Father's hands. What his last hours were the readers of this magazine already know from February number, page 49. The Lord who had so graciously guided him in life did not leave him in the article of death. May the widow and the fatherless children find God to be their faithful and abiding friend.

Only thirty-two years of age! So young, so promising, so useful! But let us not repine.

Well, he has gone; and we are glad! Glad—not at our loss, but because of his gain. For William Hazelton, to die was gain indeed. He has left all his sorrows for ever behind. This sin-smitten world is one vast whispering-gallery, carrying the echoing cries of bleeding humanity round and round; but, among all the zephyrs which float over the plains of glory, there is never a breath which is stirred by a groan. Dear brother, we envy thy happy lot! Oh, that we could join thee! But we are coming soon. Thank God! we are sure of heaven, because of the oath, and promises, and blood. While waiting a little longer below, we will sing:—

.. Well, He has fixed the happy day,  
When the last tear shall fill my eyes;  
And God shall wipe *that* tear away,  
And fill me with Divine surprise  
To hear His voice, and see His face,  
And feel His infinite embrace.

This is the heaven I long to know;  
For this with patience I would wait,  
Till, weaned from earth and all below,  
I mount to my celestial seat,  
And wave my palm, and wear my crown,  
And with the elders cast them down."

PHILIP REYNOLDS.

## MEMORIES OF PAST DAYS.

BY W. TROTMAN, PASTOR, STONEHOUSE, DEVON.

LOOKING into my Bible the other day, I found the following note: "My first sermon at Blackmore, Nov. 12th, 1848." This note occurs near Micah vii. 19, 20. The first sermon of some thousands preached during 25 years. How many times has the Lord fulfilled the annexed promise, "He will turn again, He will have compassion, He will subdue our iniquities, and Thou wilt cast our sins into the depths of the sea." I call to remembrance some remarkable instances of the power of the truth of Christ to save notorious sinners. In one case it was a man who had vowed he would never enter the chapel where his mother and father were constant worshippers. The Lord smote him with blindness, and he was brought home to his parish a pauper, and, like Manasseh, taken in the thorns of affliction, his pride was subdued, and he permitted

his poor old mother to lead him into chapel. I gave an address to the Sunday-school on Solomon's words, "Remember now thy Creator in the days of thy youth." The arrow of conviction entered his heart, and, for the first time, he trembled at God's Word. A subsequent address on "That I may win Christ, and be found in Him," confirmed the Word to his soul; but from that time till the Lord revealed His love and mercy to him, he was deeply troubled. It was a glorious deliverance, and he was led, blind as he was, down into the water and baptized as a willing follower of the once despised Lord Jesus. He who had vowed he would never enter our doors, afterwards, for 10 or 12 years, lived in the chapel house; and his greatest delight and comfort was to be found in the assembly of the saints. Some years ago he died happy in the Lord.

One more instance of the power of divine grace in saving sinners, A young man—a farm servant—had been convicted of sin under the word preached at the Church where he attended. His conscience was smitten, and he could find no relief. The law was preached, but no word of glad tidings reached his heart; he was brought so low that he threw himself upon a heap of haum in the yard, and wished he might die, yet feared the judgment that should come after death. Whilst lying there he was reminded that it was service night at the chapel at Blackmore, and a voice seemed to say, "Go there to-night." He entered the chapel. I well remember the evening, and the exercise I had had in finding a text, when the Lord directed me to the words, "Looking unto Jesus." It was effectual in that poor sinner's heart, and from that day he was enabled to look unto Him, and after several months, he came and told us what great things the Lord had done for him, and was baptized. He continued steadfastly in the faith, often refreshing our hearts with his simple prayers, and helping us in singing the songs of Zion. He never forgot to tell of that first word which was as a great light in the darkness of his soul, "Looking unto Jesus." He left Blackmore some years before I did, but I heard of his constancy and perseverance in the faith of Jesus.

A third instance comes to my mind with a refreshing sweetness. It was a very similar case, only that in his desperation, the poor young man had made a determination to end his misery by ending his life. But the Lord had otherwise ordered the matter, and inclined his heart to come to a place some six miles from Blackmore, where I preached every Thursday for 18 months. On that special night I was induced to take the advice of a friend and try a nearer way across some fields, and in so doing I found myself in a large ploughed field, surrounded by a wood; and, as the evening light was diminishing, I found myself out of the path, and I knew not whether to go forward or backward. I stood still and prayed, and the following words came into my mind, "Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness, the Lord shall be a light about me." "O Lord," I said, "it is just what I want now—a light—for I know not which way to take." I turned about, and saw in the distance a light, which I concluded to be in some cottage. It was so, literally, "a light in the window for me." I followed, keeping that light in my eye, and found the cottage, and there I received instruction concerning the way. I still had three miles to walk in a pouring rain; but my heart was glad, and the text so

given became a blessed theme for meditation. I preached from it to some 12 or 14 persons; among them the young man who had left home to do the desperate deed; but Satan, his great enemy, was foiled, and he was saved. He continued to come 7 miles for a long time, and eventually confessed his faith and was baptized. The last time I was at Blackmore, when I preached at the dear old chapel, he came 7 miles to have a hand shake, but could not stay to hear the sermon. For very many years he has continued faithful to the Lord and the Word of His grace. This is very refreshing to remember.

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### SOME DIVINE CERTAINTIES.

BY A. F. NOYES, PASTOR, POPLAR.

**I**T is certain that our sin will find us out (Num. xxxii. 23). If we are God's children, it will find us out here. As David's found him out, when Nathan said to him, Thou art the man. As the publican's found him out. As those at Pentecost, when pricked in the heart, found them out. And was followed by confession, repentance, belief, and salvation. That the sin of the unregenerate will find them out at the Day of Judgment; and that the sentence of condemnation shall be effected: "He that believeth not shall be damned."

It is certain that the Word of God is sure (2 Pet. i. 19). More sure than visions and experiences. It cannot be broken. It cannot fail. Heaven and earth shall pass away, but the Word shall not. It endureth for ever. It must be so. It is not possible that it should be otherwise. All God is in it. All Deity is behind it.

The testimonies of God are very sure (Psa. xciii. 5). God has not left Himself without witness, proof, and evidence. He has revealed Himself. Jesus Christ is the faithful witness. All the saints in every age have realised and witnessed their certainty. And blessed be God, there are many of us now living who know, are confident and assured of their certainty. He that hath received his testimony, hath set to his seal that God is true. We have proved them.

The house of God is sure (1 Sam. ii. 35): "I will build him a sure house." Ye are God's building, of the household of God. Builded together for an habitation of God through the Spirit. Living stones, built up a spiritual house. The temple of the Holy Ghost. He shall build the temple of the Lord, and he shall bear the glory. He shall bring forth the headstone with shoutings, Grace, grace unto it. The Church, the house of God, shall surely be completed.

God's foundation is sure (Isa. xxviii. 16). Laid by God Himself . . . a sure foundation. It will never give way. The foundation of the apostles and prophets. No other sure foundation can be laid. No other will endure.

"The Lord Himself this stone did lay,  
And tried it, but it ne'er gave way;  
A sure foundation it doth prove  
To all the objects of His love."

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

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

God's covenant of grace is sure (2 Sam. xxiii. 5). It is a covenant of life. And life, spiritual, eternal is certain to all in the covenant. It is a covenant of peace: "I will make with them (the sheep) a covenant of peace." He, the Prince of Peace, is our peace. He has given us, and bequeathed His peace to us. All our salvation is in the covenant sure. Christ is our covenant Head, Surety, Substitute, Saviour. All our desire is in it. Pardon, justification, sanctification, supplies, preservation, all spiritual blessings and eternal glory. Absolutely, irrevocably sure. "They shall be My people and I will be their God . . . . I will not turn away from them to do them good, but I will put My fear in their hearts that they shall not depart from Me. Yea, I will rejoice over them to do them good." Surely ordered in all things spiritual, and in all things temporal. First and second birth. Bounds of habitation determined. Hairs numbered. Steps ordered. All, and every dispensation and experience, working together for good.

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

Blessed be God for the covenant of grace. Our title-deed to the inheritance incorruptible, undefiled, and that fadeth not away is sure.

God's mercy is sure (Isa. lv. 30). Peter blesses God for "abundant mercy," and what would you and I do, but for abounding mercy? We cannot remember the many times we have gone to the throne of grace for mercy. God's mercy is a vast ocean. Great mercy, wondrous mercy to have saved me. Sovereign mercy to have distinguished some of us, the chiefest of sinners. What vast draughts have some of us made upon the treasury of God's mercy. How tender are the mercies of God. Everlasting mercy. New every morning. Marvellous beyond conception and sure (Jer. xxxi. 20). "Is Ephraim my dear son? . . . I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the Lord." "I will give you the sure mercies of David." What would have become of David, but for the sure mercy? What would have become of us? Glory be to God for His sure mercy.

Supplies are sure (Isa. xxxiii. 16). Does God care for me in all things? Yes. "Your Father which is in heaven knoweth that ye have need of these things." "My God shall supply all your need according to His riches in glory by Christ Jesus." "Bread shall be given him, and his water shall be sure."

God's promises are sure (Rom. iv. 16). Sure to all the seed. Yea, and amen. In Christ. To the glory of God. They cannot fail. "God is not a man that He should lie, neither the son of man that He should repent. Hath He said and shall He not do it, or hath He spoken and shall He not make it good." Promises confirmed by oath, that the heirs of promise might have strong consolation. "Surely blessing I will bless thee." "Lord, I believe. Help my unbelief."

The believer's hope is sure (Heb. vi. 19). It has sure anchorage within the veil. Hope in God from henceforth and for ever.

Harvest is sure (Gal. vi. 8). "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." To him that soweth righteousness shall be a sure reward. Rejoice, ye sowers. Your preaching, teaching, prayers, offerings, praise, &c., all the good seed you, by grace, are sowing

will produce thirty, sixty, and one hundred-fold. Grace insures the crop. All the chastening, tribulation, temptation, &c., shall end in success, triumph, and glory. Hallelujah.

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## THE BLESSED DEAD.

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MRS. M. A. POUNDS.

DEAR MR. WINTERS,—The following are a few particulars relative to the death of my dear mother, Mary Ann Pounds, who died Sept. 30, 1890, aged 61. She was the daughter of Mr. and Mrs. Burn. Her godly parents have long since entered the realms of the bliss. At the age of 16, under the preaching of Mr. Stringer, my dear mother was first convinced of sin, having (out of curiosity) entered the chapel where he was speaking, and the word suddenly arrested and held her in check; eventually she was baptized by Mr. S., and for a time continued to benefit under his ministry. Subsequently, however, she was built up and established in the faith under those men of God, Mr. C. W. Banks, Mr. Wanstall, and others. She had suffered many years from spinal complaint, causing much pain, and depriving her of her much-valued privilege of attending the Lord's house. The Lord was pleased, however, to visit her much in private, sweetly revealing Himself through His Word. She was, naturally, very reserved, yet when drawn out her conversations with her husband, brother, and others, have been greatly blessed, and in no small degree to the writer of this brief memoir. The illness which caused her death apparently commenced in August, and though the symptoms were those merely of a bilious cold, they eventually developed to the fatal disease, "rapid cancer." For some time she expressed a desire for rest for body and soul; she accordingly accepted the invitation of her brother to visit Folkestone, hoping to benefit by change of air. She went (although against the wish of her family), so firmly did she believe it was the Lord's will, declaring that she would surely come back (so, like Joseph of old, she did; for, like him, her mortal remains were subsequently brought home). At midday, Sept. 29, I received intimation that the worst was feared. I immediately left for Folkestone, only to find, on my arrival, my dear mother rapidly nearing her end. She was, however, conscious, though at times "wandering," yet on the best things was perfectly rational, and to her sorrowing husband joyfully declared that the Lord had appeared, saying: "He has come, He has come"! For many years she had been longing for what she now realized. Sweet, precious, holy, "full assurance of faith." Perceiving my outward grief, she looked up, saying, "It is all right, Arthur," and so it was. The spell of Satan was broken, never more to enslave her thrice happy soul.

The family began quickly to arrive, and in response to enquiries she repeatedly told us "All was well." One of my brothers, however, who desired to probe the foundation upon which she stood, plied her with questions, in order to ascertain that she was in her right mind. However, her points were quite clear, and she was not to be baffled, saying, "Don't confuse me"; adding with emphasis, "Faithful God, faithful God." Those around her asked if she were happy, she replied (as if puzzled we should doubt it) by saying, "Happy! oh yes." I said, "Why, mother, this is triumphant"; to which she warmly assented. Testimony upon testimony was now volubly expressed as to the preciousness of Christ to her soul; she even desired us to sing, that we might help to praise Him. Her strength failing, her impatience to be gone increased, and her oft-repeated words now were: "Do take me, Lord! take me; I can't wait any longer, because you know I am so tired." My dear father once more interposed by asking if it were

pence-speaking blood? "Oh, yes," she answered, and again broke out with the words, "Triumphant." My father said, "And what are you triumphing in, my dear?" That which followed, Mr. Editor, I don't think I shall ever forget. Her impressive manner, her zeal and vehemence, as, summoning her remaining strength, she repeated slowly and distinctly, "I—am—triumphing—in—the—Lord Jesus Christ." Her longing to be gone was almost painful to witness, when the Lord, in love and wisdom, stepped in and took away her senses, thus enabling her to wait His time. Twelve hours unconsciousness followed, when we were once more summoned to that hallowed and sacred chamber, now to behold the final triumph of her soul. Her features were set in death, and it appeared as if no further contortion of the muscles were possible, yet at ten o'clock, one momentary heavenly smile lit up her face, and her "spirit broke its native chains." She was gone, and we, being eye-witnesses of these things, declare: "Precious in the sight of the Lord is the death of His saints." Her mortal remains were interred in Nunhead Cemetery. The funeral service was conducted by Mr. F. C. Holden, who said (speaking at the grave), though "she is gone, her influence is not gone, her prayers are not gone," and expressed the hope that many of her numerous family might follow in her steps.

ARTHUR H. POUNDS.

Myrtle Villa, Carlyle-road, Little Ilford, E.

MR. W. SNELL, BAPTIST MINISTER.

IN loving memory of W. Snell, who passed to the rest that remaineth for the people of God, on Tuesday Jan. 6th, 1891, at his youngest son's, at Woolspit, who is a deacon of the Rattlesden Church. The name of W. Snell is well known to most of the Strict Baptist Churches in Suffolk; he having long been an earnest and faithful preacher among them. For over 40 years he was in business as a baker at Beyton, and engaged in the ministry on Sundays; the former part of his being at Beyton he preached at Islham and Fordham, in Cambridgeshire. For 9 years he preached at Ashfield. The Gospel of free and sovereign grace he loved to preach, and loved to hear. The following lines are given from his memorial card. Humphrey's grand hymn being slightly altered to express the feelings of his heart, and his firm confidence and hope.

"God did love me in His Son,  
Long before the world begun,  
I the seal of this received.  
When on Jesus I believed."

For the past ten years he has been in fellowship with the Church at Bradfield-St.-George; he truly loved the service of the Lord's house, and was willing to help in every good word and work. The writer of this entertained great respect for him as an elder of the Church. He was what the Lord's people all are, a debtor to mercy alone. He did not always enjoy the blessedness of God's salvation, but knew where his safety was. He was a good hearer. Some would say, yes, a critical one too. He would take his seat on the platform near the preacher, and all was weighed by the balance of the sanctuary. He was a great reader. Dr. Gill was his favourite author. Toplady's hymns and writings he loved. He was more than a match for any Arminian, and was always ready to defend the Gospel. His mortal remains were interred on Tuesday, Jan. 13th, in Rattlesden Baptist Chapel Burial-ground. The service was performed by brother Evans, pastor. The hymns, "I asked the Lord that I might grow," and "Awake, my soul, in joyful lays," were sung by his request. The writer had not the privilege to see him in his last days. But concerning him we know, to live was Christ, to die was gain.

W. DIXON.

Bradfield-St.-George.

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

**MAGAZINES.** — *Australian Particular Baptist Magazine*. January number excellent. Note about General Booth truthful and good. *Surrey Tabernacle Witness*. The February issue completes the first volume. With it is given a splendid portrait of the Editor, which is honestly worth a shilling. God bless brother Dolbey and his sacred work. *The Gospel Magazine* gives a portrait of the late Nathan Challis. *Life and Light*. Useful and good. We wish it much success. *The Silent Messenger*. We hope our Sunday-schools will support this monthly magazine.

*A Poem on the Love of God, &c.* By C. H. Flint. London: R. Banks, Raquet-court, Fleet-street. Price 1d. The sentiment couched in this poem is sound and good. It is well printed.

*The Fruit of the Spirit*. London: A. W. Hall, 132, Fleet-street. Price 1s. This work, which is issued in connection with *Great Thoughts*, will be found most useful to evangelical preachers and

writers, as also to Christian readers in general. It contains a choice selection of select passages on Gal. v. 22, 23 from many renowned authors.

*Mr. Gladstone Exposed*. By a Non-conformist. London: J. Kensit, 18, Paternoster-row. Price 1d. Our aim has always been, in contending for civil and religious freedom, to rise above mere party politics. We therefore highly commend this pamphlet to the notice of all who value their privileges, and are not willing to pin their faith to any man's sleeve.

**SERMONS.** — *Zion Under a Cloud*, by the late Joseph Irons. This excellent sermon may be had for one penny of David Fisk, 6, Brighton-place, Brighton, Sussex. *The River of the Water of Life*, by O. S. Dolbey. Every word of this sermon is precious. *Babes and Sucklings*, by C. Cornwell. A Sunday-school sermon, suited to babes (in grace), young men, and fathers, as it contains sincere milk and strong meat.

*Singing*, says our brother, J. W. Banks, is a delightful and cheerful part of the service of the sanctuary. Some causes of truth have what is called a choir, and where the choir is united in heart with the Church, all well and good; but, when (as is frequently the case) the singers get so perfect in leading the service of praise, that the faltering voices of a few aged saints in the congregation are considered "a nuisance"; and when the choir demand the exclusive use of the "Bristol," in opposition to the desire of the old-fashioned worshippers for an occasional use of the "Union"; and, if the choir, because they cannot have all their own way, say they shall leave, then the choir is a hindrance, not a help. Perhaps the following extract from

## AN OLD CHURCH BOOK.

may prove interesting:—The Church at Bradford, in 1750, settled their disputes about singing by the following resolutions:—1st. That brother Taylor should sit at the table and read the hymn and call the tune; and, if the non-members should sing any other, though it be of the number allowed by the Church, the book should be laid down. 2nd. That any of the Church that could not embrace this, should have free liberty to leave it, and be liked never the less, nor liked never the more. 3rd. For their relief that could not join with this sort of singing, that when the Church had any occasion of tarrying, there should be no singing for that time. In 1749, fresh

disputes arose, and another Church meeting was called to settle them, when the following arrangement was entered into:—Whereas, there has been singing set up in our meeting latterly, and not agreeable to some of the members, and a difference has ensued; we being willing all of us to be reconciled, do earnestly desire, wherein we have either of us offended the Lord, the manifestation of His pardoning mercy, and wherein, we have offended each other, to forgive and be forgiven. And we do hereby declare, we do, from our hearts, forgive each other, passing by all that has been said or done amiss; and do hereby declare that we do unite in hearty friendship to each other; proposing to walk together in all the ordinances of the Lord blameless, as the Lord shall assist us. And this union or reconciliation is on the following conditions:—1st. That singing be dropped one Lord's day in a month, Sacrament or not, for Church affairs to be transacted, without any going out and coming in again. 2nd. That those who do not approve of the singing, shall have the liberty to go out, and no reflections cast by any member, or encouraged in them by any non-member. 3rd. To sing but two parts, bass and tenor. 4th. There shall be no singing at any private meeting, if there is any one person there that disapproves of it. 5th. None of the non-members shall encourage any to sing at the table of the Lord that are not members.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

LONDON, HILL STREET, DORSET SQUARE.

RECOGNITION OF MR. W. K. SQUIBRELL AS PASTOR.

[Notes by the EDITOR.]

Tuesday, February 3rd, 1891, was one of the most pleasurable days we ever enjoyed in the above highly favoured and far-famed sanctuary. The crowded place reminded us of the happy anniversary occasions when first we visited Mount Zion, and heard with delight godly John Foreman of blessed memory, and many of his renowned colleagues, such as James Wells, George Murrell, Samuel Collins, Philip Dickerson, Samuel Milner, and other valiant men of the past, whose spirits have long been at rest with God. We rejoice, however, that although the above-mentioned brethren are not with us to-day, they seem to live over again in the present representative preachers of Christ who adorn our Strict Baptist pulpits, and conspicuous among them is the pastorelect of Mount Zion, William Knibb Squirell, late of Enon, Woolwich. During the widowhood of the Church they had the deep sympathies and prayers of the denomination, and on this interesting occasion representatives from London and suburban Churches were present in large numbers to rejoice with them in the services of the day (Isa. lxi. 3). Among whom were Messrs. Arnold Boulden, Green, Crowhurst, and Carr (Surrey Tabernacle); Turner (Elim, Limehouse); Norman, Porter, and Taylor (Deptford); Weston, Campbell, and Goodson (Watford); Mote. Sawyer, Licence, Sidders, Fricker, and J. W. Banks (Chadwell-street); H. Clark (Clapham Junction); Fromow and Franklin (Richmond); West (Erith); White, Falkner, and Flegg (Soho); Rider (Gurney-road); I. R. Wakelin (Keppel-street); White, Abraham, and others (Enon, Woolwich); W. Horton (Croydon); G. Herring (Notting-hill); Hider (Little Alie-street); Wright, sen. and jun. (Carmel, Pimlico); J. Curtis (Hounslow); S. Crowhurst (Meopham); G. W. Thomas (Tring); R. Burbridge (Camden-town), and many others. The Psalmody on the occasion was of the grand old type, in which all present appeared to heartily unite: special hymn-sheets were used. At 2.30, brother O. S. Dolbey, pastor of the Surrey Tabernacle, occupied the chair, supported on the right by Mr. C. Wilson, senior deacon, and on the left by the pastor; several other brethren were also on the platform. After the opening hymn—

"Now, dearest Lord, to praise Thy name,  
Let all our powers agree"—

brother George Elnaugh offered earnest

prayer. The chairman then read Eph. iv., and gave a suitable introductory address, in the course of which he bore testimony to the fact that from the Scriptures it was evident God had a perfect knowledge of all His children and of all their daily needs. He knew, too, that they required a stated ministry for the constant declaration of His word. In olden times the Lord raised up prophets for the benefit of His Israel, and One especially, even Jesus Christ, to whom all the prophets gave witness, and who in due time brought good tidings to His people. He also appointed apostles to do His work, to be followed by Divinely-ordained ministers of His word. The chairman closed his remarks by stating that as the Lord had been pleased to grant the friends a brother to minister to them regularly, and that they too had made choice of him, he hoped that the Holy Spirit would rest upon them as of old, and prove to their comfort that they had been rightly led in the matter before them. Brother R. Burbridge pleaded with the Lord to seal the union with His blessing. Hymn No. II, "Arise, O King of grace, arise," having been heartily sung, brother Dolbey observed that when a brother had been elected to preside over a people as pastor, they usually wanted to know in what way the Church had been directed to choose him. Brother Wilson was then asked to state the Lord's dealings with the Church in relation to their choice of brother Squirell as pastor. Brother Wilson said: Beloved Friends,—Most of you are aware that in the month of August, 1889, we became, for the second time in our history, a widowed Church, and we take this opportunity of heartily thanking our ministerial brethren for the kind and generous help they so readily afforded us in our emergency, and also to the Churches who so willingly encouraged their pastors to come to our aid, so that we were never left without a faithful and efficient minister of Jesus Christ to preach to us the Gospel of the grace of God. We also thank all our brethren who preached to us the truth, the whole truth, and nothing but the truth. But as time ran on there became an intense desire among us, as was manifest in all our prayer meetings, when the brethren poured out their hearts before the Lord that He would send among us a man of God to take the oversight as pastor to preach unto us the unsearchable riches of Christ, going in and out among us as an example to the flock, and one also whom He would make a blessing to the gathering in of many precious souls, as well as building up the Church in their most holy faith; and among

the brethren who came as supplies was our brother Squirrel, who, each time he came, appeared to be heard with increased pleasure and profit. At our regular Church meeting, held on Feb. 24th, last year, the deacons advised the members to come prepared at the next regular Church meeting, with the name of any minister who they desired to have as a pastor; and at our Church meeting, held March 31st, the papers were brought in, when there were 106 for brother Squirrel, and the next highest number being only ten, the numbers for brother Squirrel being so overwhelming, also knowing he had resigned his pastorate at Woolwich, we felt justified in asking the Church, by show of hands, if they were prepared to give him an invite for three months with a view to the pastorate, in which they were unanimous. On Monday, the 14th of April, at a special Church meeting, the minute relating to the invite on March the 31st, was unanimously confirmed, and the invitation was at once forwarded to brother Squirrel, which he cordially accepted. It was mutually agreed that he should commence the three months' probation on the 1st of October, which he did, and each service seemed to draw the affections of the Church and congregation towards him, as well as bind the members of the Church together in love and unity. The deacons consequently, at our regular Church meeting on Dec. 1st, suggested the advisability of calling a special Church meeting in a fortnight's time to decide by ballot whether brother Squirrel should be invited to the pastorate or not, when it was moved, seconded, and carried unanimously that the suggestion of the deacons be acted upon, and on Monday, the 15th, the Church met to take the votes, and there proved to be 198 for, and only 2 against. The result was at once communicated to brother Squirrel, who said, "The matter is evidently of the Lord, and I dare not refuse"; upon which an application was made to the Church at Enon, Woolwich, for his dismissal from their communion to ours, which was kindly granted, and he was received into communion and fellowship as our pastor on January the 4th, 1891. The chairman having expressed his appreciation of brother Wilson's testimony, called on brother Squirrel to relate his call by grace.

Brother Squirrel said:—I was born of Christian parents in 1846, at Ipswich, in the county of Suffolk, and inherited a good constitution from my dear father's side, but when an infant I received an injury in the back and soon had water on the brain; my back grew out (all medical aid failing), until I became a sad object. The last doctor attending me told my parents it was impossible for me to live, and further

remarked that the sooner the little sufferer was in his box the better. But soon after, a man lecturing on and practising mesmerism in the town of Ipswich, came accidentally into my father's shop for a watch key. While fitting it he spoke of his favourite topic. My father replied, "I have a case that no man on earth could cure." After much persuasion he was allowed to see me; at once he said, "I can cure that child," but father, not being willing to waste any more money, he (the lecturer) said, "To prove I love my work, let me try, and if a success follows, I will charge you five shillings, otherwise I will make no charge at all." A few weeks showed a marked change in me, and ere long I became as healthy as any other child. When about eleven years of age, nothing would do but I must get out in life. We were then living at Croydon, in Surrey, and somewhat against my parents' will I went one day up to London in answer to an advertisement, and was soon on my own account. My dear mother (a true born lady; oh! how I bless God for such a mother), was very sickly. I had not been from home a great while when I heard that my dear mother was appointed for death. At the last interview we had, she said, "William, I shall soon be gone, but I shall meet you in heaven, I am sure." I replied, "How do you know that?" She said, "I know God will answer my prayers; I die in faith, believing His promise." A fortnight following I went home on the Sunday morning. I had a new overcoat; but before knocking at the door I turned that coat on my arm, with a boyish pride, so as to display the gay lining to attract the attention of my mother; but, alas! she was gone to that Heaven of which she had so often spoken to me, and I returned home to my situation at night, a motherless boy, feeling all was gone, and not caring much what became of me in the future. Then followed a most serious accident; I was carried by my dear father to the doctor, who told him he greatly feared that if I recovered I should be an idiot. However, I did fully recover, and soon had another situation in London. Ah! and little did the master, who was a true, godly Churchman, know that several young men in his employ made it a matter of glory and boast to corrupt every boy that went to that firm, and, alas! I was one of them. At first I hated it, and thought of my dear mother, her advice, her prayers, her influence, and her dying words. I wanted to leave, but could not tell my father why; he thought it best for me to stay on. I did so until I liked it, and soon became almost as sunken as they who had taught me to love evil. I will pass over several, worse than wasted, years of precious time, only naming one awful fact. One Sunday evening I interrupted

n young street preacher, and spoke blasphemous things about the incarnation of our precious Lord Jesus Christ; and that very night I had such workings of conscience that I was afraid to sleep. I wept as I thought of my dear mother, and wished I had never been born. I was melted, but soon hardened into my former state. Ah! I look back on that act, I am ashamed, and wonder at God's grace towards me.

You will now ask, how came you by your religion? Did you give your heart to the Lord? or, did you let Christ in, because it seemed unkind to keep such a Christ waiting longer? I answer, emphatically, *No!* it was far from that, as you will see. When under twenty, I married into a Christian family, connected with the Church under the pastorate of our beloved brother, J. L. Meeres, of Bermondsey. I went with my dear wife when she returned thanks for our first child; at first I would not go in, for I had no desire to be a chapel-goer, and had only heard Mr. Meeres once or twice before. But after my wife and her parents entered the chapel and service began, I went in for the sake of peace. Ah! well do I remember Mr. Gordon putting me into seat No. 18, a few seats in front of where my wife sat, and I, turning my head round as much as to say, All right, I have come. In prayer, Mr. Meeres prayed for my wife and also for her partner in life, and said, "Deliver him from going down into the pit." That was enough, I was enraged, and returning to her father's house to spend the day, I refused to go to the dinner-table on the ground that I believed he had told his minister all about me. Ah! dear man, how the tears stood in his eyes as he assured me that he had not said anything to his pastor about me. I could take his word on any matter. At once the arrow entered my soul. The minister had been moved by God, and God knew I was on the road to hell. I had sinned against light, knowledge, and many privileges. Then I set to work in good earnest to reform and to throw off old habits, also to go to chapel. I expected, of course, to be very near heaven shortly. Poor, foolish, young man, what had I not yet to learn? Under the faithful ministry of Mr. Meeres I was brought into a dreadful state of mind; it seemed to me that God was using him to drive every hope of salvation out of my troubled heart; for when he spoke of the privileges of the believer I knew they did not belong to me, the effect was almost maddening to my kind of mind, while every word of awful condemnation I took for months as my portion. Oh! what would I have given to have avoided such a searching ministry, and yet go I must, for an inexplicable something wrought upon my soul that I could not stay away;

meanwhile my attempts at reformation became utterly futile, and my state became worse; old habits were not so easily to be got rid of. Moreover, I saw sin and felt its curse in my soul where I had least expected, till, to be brief, my righteousness, under the Spirit's teaching and the revealing power of God's holy laws, I say *my righteousness* became very rottenness, until I abhorred myself as a mass of pollution; my tears, my acts, my prayers were like myself, so sinful, that I felt as sure as God was just, my soul would be for ever lost, and that hell must be my eternal portion. Nay, more, I had a hell already in my soul, "Going down into the pit" followed me night and day; as for being "delivered from it," that I felt was impossible: I had sinned until grace herself was ashamed to own me, and powerless, as I thought, to help me. Sometimes I cursed God in my heart that I was an immortal being, a being that must live for ever. Oh! how I became envious of brute creatures I saw, my heart was a fountain of sin, and for every sin I felt I righteously deserved to be damned. Such a state of mind acted on the body, and well do I remember lying on the bed in a semi-unconscious state, and hearing the doctor say to my dear wife's father, "I don't understand what he is suffering from," who, in his usual quiet way, replied, "I do, doctor; its soul trouble." If you asked, did you read your Bible through all this? let me say, "Yes," but mostly by fits and starts, for therein I found a doctrine, at which I stumbled, yea, it became as vinegar to the teeth, as a rasp to festering sores, and as the lash to the already bleeding back. It was the doctrine of *Election*. I felt God would, as a Lawgiver, be glorified in my eternal condemnation. But could His justice be seen in choosing some to "obtain salvation," and leaving others in their state of nature without any possibility of their being saved. Nay, He was, I thought, an arbitrary Being, and could say, "Why doth He yet find fault." I became most anxious about His justice, until at last every bone in me was broken. There I lay, a mass of sin, with the whole structure of my proud being broken up, and was brought to see it was mine to bow to the Sovereign will of Jehovah, and that in the display of that perfect will, God would take care of His own justice. That doctrine of election I love to-day, for in it, when rightly viewed, there is encouragement for the seeker, and comfort and safety for the believer. "Thus, ye who know the path," which the vulture's eye hath not seen," will expect to hear that soon God began to heal and bind up my heart as He alone can. Yes, it was even so. I could not explain it; but while hanging for very life upon the words of dear Mr. Meeres,

now and again a little hope would spring up in my soul; sometimes I became very bold as he set forth a precious Christ in His atoning work for poor sinners, and His Divine ability and willingness to save the vilest of the vile. I would catch at it like a drowning man at a rope, and say within my soul, "That's all for me, even me." Now and then a sweet promise would be applied; altogether, the preaching and the Bible now seemed to savour more of Jesus Christ and less and less of Moses in my experience. Then, again, there were seasons when I was sorely tempted and tried, and could not dare to take an atom of comfort from any source whatever; but one Lord's-day evening Mr. Thurston, of Croxson, supplied the pulpit, his next was "Who then can be saved?" He spoke (1) of *salvation*, in such a manner that made me admire the plan of grace as I had never done before. He considered (2) *characters* that, living and dying in that unchanged state could not be saved. How I trembled lest he should condemn me. The question (3) "*Who then can be saved?*" Well do I remember, he began with the "elect," and came down at last just to where I was, and described my feelings to the very letter, pointing (it seemed) right at me. He said, "You, poor sinner, *can and shall be saved.*" My chains fell off, my soul was flooded with Gospel light and liberty, and I "the chief of sinners" felt completely blessed. I could see it all as plain as a pike staff. It was the Holy Ghost who had been working in my heart, "convincing me of sin, of righteousness, and of judgment." It was that dear Saviour whose incarnation I had so wantonly and vilely blasphemed, when I interrupted the street preacher. "It was He who loved me and gave Himself for me"; and all this was the outcome of the eternal love of the Father, Son, and Holy Ghost, according to the covenant of grace. Moreover, I seemed to see again the face of that dying mother, and to hear over again her last tender words, and felt indeed her prayers had followed her wandering child, and was sure we should meet again, and that before the throne of Him who said, "My counsel shall stand, and I will do all My pleasure."

"The sovereign grace of God,  
Is matchless, rich, and free:  
When wandering in the downward road,  
It stopped the sinner, me!"

The voice of Jesus came with power,  
I sunk in soul distress;  
But He has kept me to this hour,  
A witness of His grace."

The chairman thanked brother Squirrell for his address, and hoped it would be sanctified of the Lord to His people present. He then, having announced Hymn III., commencing—

"In evil long I took delight,  
Unawed by shame or fear,  
Till a new object struck my sight,  
And stopped my mad career"—

called on brother R. E. Sears, pastor of Little Allie-street, to address the audience.

Brother Sears, who, from his childhood until settled as pastor at Laxfield, had been (as his parents before him) closely associated with Mount Zion, made a right noble speech. He was pleased to see brother Dolbey in the chair, as he thought there ought to be a strong bond of union existing between the Surrey Tabernacle and the Hill-street Church, according to the past history of the two places. He also touched with great force and clearness on the value of evangelical Nonconformity in this country, and on the unfairness of the State in throwing a mantle of love over one sect only, leaving Nonconformists (who were as true and loyal to Her Majesty as any of the State Church) without protection. He then drew a beautiful word portrait of a true pastor and his staff from Bunyan's immortal allegory, supported by the following words of Moses to Joshua: "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." At the close of brother Sears' speech the chairman said:—I am glad, brother Sears, you stated that we meet to-day as Nonconformists. In the Word of God you get Shadrach, Meshach, Abednego, and Daniel, four good men, Nonconformists, who would not bow down to the false gods set up in Babylon. We are true conformists, and protest against that which is opposed to truth. We are here to recognise God's hand in sending our brother here as your pastor. There were some good people who could not see God's hand in my removal from Slaithwait to London; and there may be some here who cannot quite see brother Squirrell's removal to this Church to be right. Brother Dolbey then called on brother E. White, the pastor-elect of Enon, Woolwich, to say a few words before closing the first part of the services. Brother White, in a very easy and happy way, related in brief his long and strong attachment to brother Squirrell, and gave a short address brimful of solid truth on the word, "Consecration." He hoped brother Squirrell would be *entirely and eternally* (i. e., through life) consecrated to his work, and prayed that the Church might be as a band of men and women touched of the Lord as those of old. He then gave a graphic description of the struggles of individual Christians and of the Church collectively from Bunyan's allegory on the oil and water poured upon the fire. Brother Dolbey, having given out Hymn IV.,—

"Jesus, Sovereign Lord of all,  
At Thy feet we humbly fall:  
Lift our hearts and eyes to Thee,  
Send, O Lord, prosperity," &c.—

asked brother I. O. Johnson, who was in the gallery, to offer prayer, which he assented to do; after which the benediction closed the first half of the happy day's proceedings. A very large gathering of ministers and friends partook of an excellent tea.

(To be continued.)

#### WALTHAMSTOW (MAYNARD-ROAD).

—A New Year's social meeting was held at Zion Chapel, on Thursday, Jan. 15th, 1891, which, for savoury sweetness, will not soon be forgotten. A goodly number sat down to tea; after which, with our heart, we sang together, "Kindred in Christ, for His dear sake," &c. We tried to speak a cheering word to God's new creation, on the new name given to them, "Hephzibah." Brother Sharp spoke words in season on "For this God is our God," &c.; brother Wallis on "Remembering the way He leads us"; brother Smith upon "The good old path"; brother Pledger, who opened with prayer, spoke of Christ as the bread of life; and brother Phillips sweetly brought the addresses to a close by precious words on "The Word of the Lord running very swiftly." The hymn, "Guide me, O Thou great Jehovah," was sung, and one of the happiest meetings we ever attended was brought to a close. May God bless and prosper this little cause, for His name's sake.—ADAM MARKHAM.

PIMLICO.—REHOBOTH.—On Wednesday, Jan. 7th, the superintendent and teachers, at a social gathering, kindly gave the scholars and their parents a tea. The pastor presided, and the evening was spent in singing and reciting by the children. During an interval about twenty prizes were presented. One of the Bible-class has also been presented with a testimonial for many services rendered to the school. On Jan. 20th, a lecture was delivered to a crowded congregation by Mr. Thomas Wheatley, of the Workingmen's Lord's-day Rest Association, illustrated by sixty dissolving views. The lecture was an able defence of the Sabbath. The views were of a superior order, and not anything absurd was shown. The pastor presided.—H. D. H.

HORSHAM.—REHOBOTH.—The 8th anniversary of the Sunday-school was held on Sunday and Wednesday, Jan. 18 and 21, 1891. Two sermons were preached by our esteemed brother Buttery, who also addressed the scholars in the afternoon from Prov. viii. 1, which was instructive and very interesting. On Wednesday, after tea, a public meeting was held, the chair being

occupied by our esteemed brother, I. R. Wakelin, Esq., of London. After a short reading, the secretary, Mr. Austin, read an encouraging report, showing a small balance in hand, £1 5s. The chairman gave a few Bible pictures on the word, "Love," and encouraged the teachers to still sow the seed. Our dear brother Clark sought the Divine blessing, and followed, speaking from the words, "For ye have need of patience," which was very encouraging. Several recitations were given by the children, which were greatly encouraged by the chairman remarking, that he had been to many schools, but if there was a prize awarded for memory in recitations, Horsham children would have it. A selection of music rendered by the teachers and scholars, and a very happy meeting was brought to a close by singing, "Once more before we part." The chairman closed by prayer.—A TEACHER.

#### CROWLE, DONCASTER.—JUBILEE

AND PRESENTATIONS.—On Tuesday, Feb. 10th, the esteemed wife of Mr. Thomas Smith, one of the deacons of the Baptist Church at Crowle, attained her 50th year, and she resolved to mark the event by inviting the various members of the Church and congregation, both rich and poor, to a sumptuous tea and supper. A very large number accepted the invite, and flocked to the schoolroom adjoining the chapel, where all, in course of time, enjoyed a very superior tea, and, later on in the evening, an equally excellent supper. The interval between tea and supper was filled up with music, singing, speaking, &c. During the evening meeting, at which the pastor, W. Rowton-Parker, presided, several presentations were made by the pastor to Mrs. Smith, and with each presentation suitable words were spoken. The presentations were, a beautiful silver-plated and chased biscuit box, as a token of love and esteem from the members of the Church and congregation, to whom Mrs. Smith has greatly endeared herself by her kindness of manner, and her earnestness and zeal in all the concerns of the Church; also two beautiful jubilee acrostics, specially written for the occasion, printed in colours and gold, and suitably framed, as a souvenir of love from the pastor and his wife; a number of other smaller presents were also made, and a most enjoyable and profitable time was spent. Four candidates are before the Church for baptism and membership, and one for restoration. Praise the Lord.

BERKHAMSTED.—New Year's services were held on Jan. 6th, when two excellent sermons were preached by Mr. G. W. Thomas, pastor of Akeman-street, Tring.

NEW CROSS ROAD ZION CHAPEL.  
THE JUBILEE OF THE CAUSE.

First anniversary of Mr. J. H. Lynn's pastorate, and presentation to Mr. J. O. Kennard.

Fifty years having rolled away since a few brethren banded themselves in Church fellowship, and one year since Mr. J. H. Lynn had received an invitation to occupy the pulpit with a view to the pastorate, it was thought desirable to celebrate the double event with sermon, tea, and public meeting. Mr. S. K. Bland, of Ipswich, preached in the afternoon, and Mr. J. H. Lynn presided in the evening. After singing, prayer was offered by the pastor, and Psalm cxv. read, as suggested in a telegram from Pastor W. H. Rose, of Reading, who was unable to be present. An illuminated address was next presented to Mr. J. O. Kennard, senior deacon, in recognition of the fact that he was one of the first founders of the cause and acknowledgment of his long continuous service in the deaconate.

It having been suggested by the chairman that a letter of sympathy be sent to Mrs. Wm. Topley (who through age and infirmity was unable to be present), the other only surviving member of the Church, it was moved, seconded, and supported by brethren A. B. Tapp, J. Hill, and A. Norman, that this should be done and unanimously agreed to. The Chairman then called upon Pastor O. S. Dolbey, of the Surrey Tabernacle, to deliver his maiden speech within the walls of Zion.

Mr. Dolbey said it was quite true that this was the first time he had had the pleasure of meeting upon that platform, but it was not the fault of the friends there, for he had had invitations on many previous occasions, but had been unable to accept them. Two passages of Scripture had been presenting themselves to his mind as fit subjects for his speech that night; one of them was, "Who holdeth our souls in life and suffereth not our feet to be moved." This was the experience of the Church at Zion. But for the unflinching goodness and mercy of God it could not have continued to the present. God had been faithful to Himself, to His Son, and to His people, and had not suffered their feet to be moved. A second text was, "Blessed is the people that know the joyful sound." The Gospel of the blessed God is a joyful sound to those who have been brought to realise their need of that which is indicated by the Jubilee trumpet. When the Lord prepares the heart to receive His own word, He does it thoroughly and well. It is a joyful sound, because it can reach those for whom it has been provided. Far, very far, the sinner may have wandered in the downward road, yea, almost to the very gates of hell; but the Gospel has a sound that can reach him even there!

and bring that soul to rejoice in the love, and blood, and righteousness of the Lord Jesus of whom it speaks. If the joyful sound has reached you, you will be prepared with a song of praise to that God who has granted you an ear to hear and a heart to receive His testimonies. It is a joyful sound, because there is such glorious harmony in it. Harmony is the soul of music, and there would be no music in the Gospel if there were no harmony in it. It is in harmony with the character of God, and with all the glorious attributes of the Deity, and the more we are taught of the Holy Spirit to understand His word, and are thus led into the mysteries of the Gospel, the more we shall see the Divine harmony of the whole. It is in harmony with God's character as a God of love, of mercy, of justice, of truth, and of eternal faithfulness. It is in harmony with the promises of God, and they are of ancient date—promised before the world began. The Gospel proclaims liberty to the captive, freeing them from the bondage of sin and the servitude of Satan to taste the riches of His grace on earth and to enjoy His presence for ever in heaven. We must be educated by God, the Holy Spirit, here a little and there a little, line upon line, precept upon precept, by trials and temptations, by darkness and light, by liberty and bondage, ere we become fully acquainted with the joyful mind of the blessed Gospel. "They shall walk in the light of Thy countenance and in Thy name shall rejoice." We are told that we stand still, and so we do when we would see the salvation of God; but we progress towards the eternal city. Our souls rejoice in the new covenant name of our God. He has lifted us up from the horrible pit and the miry clay and placed our feet upon the rock and put a new song in our mouth. We shall praise Him while we are here, praise Him in dying, and, rising again, praise Him for ever in Heaven.

The Chairman gave more particulars of the pastors who had preceded him, Mr. Felton, the first pastor, holding office for 12 years, Mr. Austin for 1 year, Mr. G. Wyard 4 years, and Mr. J. S. Anderson 24 years. He also read a letter from Mr. J. L. Meeres, expressing his sorrow at being unable to attend through illness and his warmest affection for them.

Mr. Wm. Flack gave some interesting reminiscences of the early days of the Church's history, with which he was intimately connected, and paid a touching tribute of respect to the memories of the brethren who had been associated with Mr. Kennard in the deaconate, Messrs. Matthews, Topley, and Wood.

Mr. S. K. Bland followed, and spoke of the sermons preached by John Stevens, S. Milner, and John Foreman, on the formation of the Church and the

charge given to the first pastor, Wm. Felton.

Mr. E. White (Woolwich) and Mr. P. Reynolds (Highbury) delivered short addresses suitable to the occasion, and the meeting closed with the Doxology and Benediction. T. G. C. A.

**SADBURY, SUFFOLK.—EBENEZER.**—The Church and congregation meeting at this chapel are for the most part the poor of this world. Agricultural labourers and silk weavers, whose earnings are now very small, besides a goodly sprinkling of godly women, widows, &c. A few years ago, there was a mortgage of £200 on the chapel, and also £100 lent by the late G. G. Whorlow, of honoured memory. By great efforts the mortgage was paid off, and the £100 being then due, was advanced to the Church by a friend to repay Mr. Whorlow. About £80 of this has been repaid, and as the balance is overdue, the Church and congregation having done their utmost, they now ask the readers of the E. V. & G. H. if they will kindly assist them by donations to honourably meet their liability. The editor and Mr. W. Beach, of Chelmsford, have frequently ministered to this Church, and can bear testimony that they are a poor, but an earnest, worthy, and truth-loving people; and they unite with me in asking contributions on their behalf. A friend has promised brother Scott, deacon, £5, if he can obtain the remainder by midsummer. Will brethren and sisters of Churches in happier circumstances kindly help them to take this debt as Moses did the serpent, and a free chapel by Divine power and blessing, will become a rod of strength in their hands, after many years' efforts to clear it. The Editor, Mr. Winters, Churchyard, Waltham Abbey; W. Beach, Chelmsford, Essex, and T. Scott, deacon, 8, Prince-street, Sudbury, Suffolk, will be glad to receive donations, also yours in the one hope.—JOHN BONNEY, London-road, Biggleswade, Beds.

**STAINES.**—Encouraging meetings were held in connection with our Sabbath-school, on Jan. 25 and 26. Mr. T. B. Voysey occupied the pulpit on the Lord's-day for the first time since his illness, and was graciously enabled to preach both morning and evening. Mr. R. E. Sears preached a spiritual and inspiring discourse in the afternoon of the Monday, and in the evening addresses were delivered by Messrs. A. Jeffs, A. Robbins, and R. E. Sears. Our scholars sang and recited well. Attendance good, proving the need of the newly erected gallery, which was well filled at each service. Our thanks are tendered to all kind friends who aided in its erection. Collections satisfactory. We have much cause to thank God and take courage.

**MEOPHAM.**—We were favoured with very interesting and profitable services on Tuesday, January 20th, on the occasion of our New Year's meeting and pastor's anniversary. In the afternoon, Mr. J. H. Lynn preached a precious sermon, which was much enjoyed. In the evening, our pastor, Mr. A. B. Hall, presided over the public meeting, and in reviewing the past year, mentioned that he felt his experience to be, in the language of the Psalmist, "I will sing of mercy and of judgment," for, taking the word judgment to have reference to trials and mysterious dispensations from the Lord, he would say the Lord had caused him to pass through trials, and to drink the wine of astonishment; yet it had been a year of mercy, for when bowed down with grief and sorrow, the Lord stood by him and strengthened him, and favoured him with much spiritual enjoyment in preaching Christ's Gospel. The Lord had blessed the Word so that they had been favoured with additions to the Church. Then, in addition to sustaining the various organizations of the cause, they had among themselves raised over £40 in repairing and painting the outside of the chapel, and they were in hopes that the Lord's people would come to their help in raising about £100 for the re-seating and renovating the interior of the chapel. We, as a Church and people, can thank God and take courage. Mr. Shaw gave a very excellent and suitable address on all things being made new, by Him who is always new. Mr. A. Dalton, in a very feeling manner, gave us a soul-comforting address on the presence of the Lord with His loved ones. Mr. Richardson, after making some very sympathetic remarks on the bereavement and trials their pastor had passed through, was then led to trace out the blessings we enjoy, and gave some interesting accounts of the Lord's personal dealings with him. It was a very profitable day, and, notwithstanding the inclemency of the weather, we were favoured with good attendance. On Monday, January 26th, old scholars and teachers meetings were held. We were favoured with a bright and sunny day, so that there was quite a re-union of those who had been associated with the Sabbath-school years back. In the afternoon a devotional meeting was held in the chapel, presided over by the pastor, which was largely attended, and at the meetings much sympathy was felt for Mr. W. K. Dexter, a former pastor, in his illness, and earnest prayer was presented to the Lord by the brethren in his behalf. The evening's meeting was presided over by Mr. J. Martin, superintendent. The chapel was well filled with old scholars and teachers, and several interesting letters were read from those who were formerly associated with the school and

were unable to be present. Several friends (including preachers of the Gospel), then gave their testimony of the good they received from the Sabbath-school in years past. Altogether it was a very soul-stirring meeting, calculated in the Lord's hands of encouraging Sabbath-school teachers in their work of faith and labour of love.

#### WALDRINGFIELD, SUFFOLK. —

Brother J. Andrews, pastor, writing respecting the severity of the weather, and the trials, losses, and crosses resulting therefrom in the locality where he ministers, says, "It has been a trying time for the friends. One dear friend lost five children from diphtheria in a fortnight. I buried three of them in one grave at one time; they were aged respectively 6, 10, and 18, all girls. It was a very solemn and affecting time. May the Lord use it for His glory."—J. A., 15, Borough-road, Ipswich.

IPSWICH.—BETHESDA.—Our Sunday-school here still maintains its reputation for well-doing. We have a happy and united band of workers, numbering, as was stated at the annual public meeting, held the last night of the Old Year, 24 officers and teachers and 210 scholars. At this meeting the pastor, who presided, gave an encouraging address relative to the work going on in the school. Mr. S. K. Bland also gave us helpful advice as to ways and means for successful work. A recitation was given by Mr. Jarrod, of Yorkshire, formerly a member of the Bible Class, which was much appreciated. Mr. Ling followed with an address from the words, "Lord, help me." The superintendent gave an outline of experimental work, and of God's blessing the labours of all engaged therein. The secretary, in giving a neat and concise report, expressed pleasure that friends had rallied round and helped in many ways to forward the interests of the young. The librarian explained how that the books distributed by him were appreciated, and was a means of cementing the hearts of the children. The treasurer noted that the long-looked-for schoolroom (much needed) was not yet to be seen, but hoped friends would remember it. Will some of our kind friends who read this, help us out of this difficulty, and send us substantial acknowledgments? and we will thank them for it. The rewards for attendance, &c., were given away by Mr. Kern, pastor and president of the school, on Sunday, Jan. 25; 108 scholars received a prize, and five teachers a gift from their several classes, out of love to them, and as a slight return for kindness shown; Messrs. Kern (teacher of Bible class for young men), Kenney, Chilvers, Mrs. Bird, Mrs. Barker, and Miss S. Farrow being the recipients. One kind friend sent 10s. to the school fund as an

acknowledgment for kindness shown to his children. Our prayer is that the dear ones taught in the school may in early life be brought to know and love the Saviour, and this will make amends for all the discouragements to be met with in the way, and help us at last to "Crown Him Lord of all."—A. E. GARRARD.

#### WARE, HERTS.—ZOAR, NEW-ROAD.

—The annual meeting took place on Jan. 14th, when about 60 sat down to tea. In the evening a public meeting took place at 6.30. The pastor, Mr. J. Sampford, presided. The chairman opened with a hymn and read Psa. lxii. Mr. G. Winterton engaged in prayer. The chairman then addressed the congregation briefly, after which Mr. Bowles gave a very encouraging address. Mr. D. Chapman, the deacon, gave a very appropriate address, and handing to the pastor, in the name of the Church and congregation and friends, as a token of their love and esteem, a bag containing £7 2s. 6d., after which the pastor thanked them for their kindness towards him. Then followed Mr. C. Holton with a sweet and savoury address. After which Mr. Bryan, one of the members of the Church, gave an earnest appeal to attend more frequently the house of God. The pastor then pronounced the Benediction. Thus closed a very enjoyable and pleasant evening.—J. S.

#### CITY-ROAD.—JIREH, EAST-ROAD.—

Re-opening services, after repairs, were held on Lord's-day, Jan. 18th, when sermons were preached by brethren Boulton and Peacock. On the following Tuesday afternoon a cheering discourse was delivered by Mr. W. Harris. After tea the public meeting commenced under the chairmanship of a genuine well-wisher to the cause, Mr. Britton. Speeches were delivered by brethren W. Harris, W. Osmond, and W. Flack. The collections during the services amounted to nearly £5. Miss Banks kindly and ably presided at the harmonium.—S. G. W.

#### ACTON TABERNACLE.—

Very enjoyable and profitable New Year's meetings were held at the above place on Monday, January 19, 1891. In the afternoon, Mr. W. J. Styles preached from "My God shall supply all your need," &c., followed by a tea, after which Mr. I. R. Wakelin presided at the public meeting. After an hymn of praise, Gen. xxii. was read, and the son of dear brother Beecher, of Shouldham-street, engaged in prayer. Brother Wakelin was happily at home, and spoke refreshing words, after which the following brethren suitably addressed the meeting:—W. Archer, H. Cooper, P. Davies, J. Kingston, and A. Markham. The whole of the services were much enjoyed, and the day passed away in an encouraging manner. God



bless dear brother Archer and his friends at Acton for Jesus sake.—  
ADAM MARKHAM.

CROYDON. — SALEM, WINDMILL-ROAD.—On Jan. 28th we met to review the past and to erect new ebenezers of grateful praise and thanksgiving. On this occasion we were favoured with another visit from our beloved brother Winters, who in the afternoon gave us a most Christ-exalting and experimental sermon. This service was brought to a close by singing, "Twixt Jesus and the chosen race, subsistia bond of sovereign grace," &c. Next came a social tea, with much sweet Christian fellowship. The public meeting, which was presided over by our kind friend and brother, Mr. James Lee, was opened by singing and prayer by deacon Baker. The chairman's opening remarks were most appropriate, touching the double nature of the meeting as the 6th anniversary of the pastor's settlement and New Year's meeting. He expressed himself as being happy in the position he occupied, being surrounded by men whom he esteemed as faithful advocates of the truths that were dear to his heart. He also spoke of his growing attachment to the pastor, to whom he had felt a firm union from the first time of meeting him, and called upon him, as announced on the bill, to briefly review his six years' pastoral labours at Salem. Mr. Horton then gave in a condensed form an account of the steady progress of the cause. Since he had been brought, in the providence of God, to take the pastoral office over it, the names in the Church register had increased from 14 to 65. Some of these, however, had been called to join the Church above, and some removed in providence, &c. The past year had been marked by tokens of the Divine favour and blessing. An increase of 3 by baptism and 7 by honourable dismission from other Churches, &c., were amongst the many blessings vouchsafed. The word preached was as acceptable as when he first came to Croydon. Touching financial matters, we stand amazed that such a comparatively small company as compose our Church and congregation, with no one of surplus means, should, in the space above stated, have been enabled to do that which has been done. When Mr. Horton came, a debt of £500 was owing on the chapel. There were no vestries, and only forms for seats. Since then we have re-seated and re-lighted, and improved the chapel, and erected commodious vestries and schoolroom, amounting in all to nearly £1,000, and the small portion that remains (with the loan borrowed free of interest) is in a fair way of being cleared off. Two things are evident, that the Salemites here are a liberal people, and that they have many friends. Mr. Horton's review contained many loving and God-glorifying

statements, and also embodied the fervent desires of our hearts, which are these:—

"Go on, thou mighty God,  
Thy wonders to perform.  
Till many sinners bought with blood,  
Shall worship Thee alone."

After further congratulatory remarks, the chairman called on brother Winters, who gave us a most encouraging address, full of brotherly love and zeal for the truth. Brother Holden followed by some very touching and telling remarks upon preaching and hearing the Word. Brother Myerson gave a very experimental address from the words, "By this I know that Thou favourest me." The chairman then announced the collection, and said that, partly owing to the trying winter £10 was needed to meet the circumstances of the cause, and hoped it would be realised, towards which he and another dear friend present, whose name we may not mention, contributed most liberally, and when it was found that about 35s. was lacking, he nobly offered 10s. more if the friends would contribute the rest, which was at once raised, and a little to spare. The pastor acknowledged with much feeling the kindness of the chairman and all the dear friends who had shown such special liberality, and proposed a vote of thanks to the chairman and all the ministerial brethren whose presence and addresses, together with brother Winters' excellent sermon, had, through the Divine blessing, made the meeting a joyous success. This was carried with quick response. Mr. Lee having to leave, the pastor presided, and, after singing, called upon Mr. Brain, in the absence of brother E. T. Davis, to give an address, which he did from the words, "Man did eat angels' food." Brother Cullingford followed by a few remarks upon the words, "We have thought of Thy lovingkindness, O God." The Doxology and the Benediction brought the happy meeting to a close.—J. C.

BETHNAL-GREEN.—HOPE, NORTON-STREET.—Services in connection with the fifth anniversary of the pastorate of Mr. J. Copeland were held on Feb. 10th. It was a fine day, and a fair number gathered in the afternoon to hear Mr. J. H. Lynn preach the gospel of grace. The preacher delivered a thoughtful and savoury discourse from 1 Pet. i. 8, "Whom, not having seen, ye love." Mr. Kempston presided at a public meeting in the evening, and opened it in singing Hymn 11, Denham's selection. Brother Turner quietly, earnestly, and seasonably led us to the throne of grace. The chairman, after reading Isa. lv., enforced in an energetic speech that God's Word could not return unto Him void. Our dear brother took much interest in this meeting, and had used his influence to increase the attendance. His efforts

were successful. Brethren Holden, Belcher, Sears, Eley, Porter, and Noyes addressed the meeting; and brethren Hall, Theobald, Symons, and Youdan announced hymns. Mr. Stockdale, the senior deacon, with a few chosen, hearty words, presented the pastor with a purse containing £13, a large portion of which, he said, had come from and through Mr. Kempston's hands. The pastor tendered his thanks to the Church, and chairman, and friends contributing; and on sitting down was paid out by our kind brother Sears putting 5s. into his hand for the purse. Brother Flory offered the parting prayer. The pastor, deacons, and people at Hope feel greatly encouraged and devoutly thankful to the God of all mercies for His goodness.

CLERKENWELL.—MOUNT ZION.—The 19th anniversary of the Sunday-school was held on Feb. 8 and 10. On the Sunday Mr. P. Reynolds preached from Psa. lxxii. 6, in the morning; Mr. W. K. Squirrell preached in the afternoon from Prov. xxx. 25; and Mr. Mitchell, the pastor, preached in the evening from Psa. cxxvi. 6. On the Tuesday the usual tea and public meeting was held. An interesting and encouraging report was read. Mr. Reynolds moved the adoption of the report, and gave an encouraging address. Mr. Mitchell, the chairman, then addressed the meeting. Mr. E. Wilmshurst seconded the adoption of the report, and delivered an address to the Sunday-school, which proved both interesting and profitable to the scholars and friends. After the adoption of the report, Mr. J. Briscoe addressed the meeting, giving a *resume* of the formation of the Sunday-school in this chapel, of which he was the first superintendent, the initial facts proving to be interesting news to not a few of those present. Mr. H. Dadswell gave the concluding address from the words, "The angel which redeemed me from all evil, bless the lads," which was listened to with rapt attention. The scholars sang suitable hymns during the evening, and all felt the privilege of being at such an interesting gathering. The anniversary collections amounted to £25 1s. 1d.

BOTTISHAM LODGE, CAMBS.—Special and interesting services, commemorative of the New Year, were held in January, at the Baptist chapel. Mr. J. R. Debnam, of Horham, preached on the occasion, and many who were there gathered much appreciated the services.

LIMEHOUSE.—ELIM.—We held our New Year's tea and social meeting on Jan. 1. Earnest prayers were offered, and addresses delivered by the pastor, deacons, and members. There was a nice gathering of friends, and all felt it was good to be there.

HORNSEY RISE.—ELTHORNE-ROAD.—Special services in celebration of first anniversary of Mr. W. Osmond's pastorate were held. On Sunday, Jan. 4th, two sermons by the pastor, from Psa. lxxviii. 19, 20, and on following Tuesday, an excellent sermon in the afternoon, by Mr. Cornwell, from Josh. i. 5, "As I was with Moses, so I will be with thee." After tea, a public meeting was held, presided over by Mr. Heathfield, who called upon Mr. Burbridge to implore the Divine blessing, and then opened by reading 2 Cor. ix., and after a few reasonable remarks, called upon Mr. Osmond to relate the Lord's dealings with him here during the past year, which he did in a grateful spirit for all the help of God he had received; and he had intimations from friends that the Word preached had been blessed of the Lord to them, although the Church had not been added to in numbers. He felt, however, that the Lord would visibly increase the Church in due season, and therefore he took courage in commencing another year; he believed the Lord had sent him here and would continue to own and bless his labours. The secretary then read a statement relating how brother Osmond had been acquainted with the cause from the opening of the chapel, twenty-five years ago, to the present time, but more intimately so during the past three years, resulting in his settlement as pastor; also the tokens received of the Word being blessed, especially by two additions to the Church being made as the result of his ministry, whilst supplying the pulpit in 1889. Also the finances of the Church were satisfactory, every demand being met, and debt on chapel being gradually reduced, for which we are very thankful. Gospel addresses were then delivered by brethren Rundell, Cornwell, Burbridge, and the pastor expressed his sincere thanks to the friends who had helped on the occasion, and for a purse containing £8 5s. We desire to thank God and take courage.—H. G., *Sec.*

STOWMARKET.—BETHESDA.—This chapel, built in 1813, was in a very dilapidated condition until recently. After the union of the two Churches, the friends agreed to thoroughly restore the building at a cost of £500.

BECCLES.—MARTYR'S MEMORIAL.—We are glad to learn that the friends here want only £25 more to clear off completely the little debt remaining on their new schoolroom. The total cost was nearly £800, and there is £75 to obtain, of which they have £50 promised, so that they want to get the £25 *at once*, in order to claim the promised £50. Who will assist in clearing off the remainder of the debt?—ED.

**BRADFIELD-ST.-GEORGE, SUF-FOLK.**—**DEAR BROTHER WINTERS.**—On Nov. 25, 1890, we held our annual members' tea meeting, about 50, including some few friends from the congregation, partook of tea. The executor of Miss Abi Last provided us with a joint of beef, as was the custom of our departed sister. After tea, Bro. D. Bland, the senior deacon, read the minutes of the past year, which showed a decrease in our numbers of 4, two by death, two dismissed to other Churches. Addresses upon subjects of interest to the Church were then given by Deacons W. Scarfe, D. Bland, W. Bland, superintendent of the school, Brethren Bowyer and Waterman. We heartily enjoyed the meeting, feeling it was a family gathering. The hymn, "Blest be the tie that binds," and prayer, by the pastor, closed a very happy meeting. The long cold winter has told very considerably upon our attendance. The Lord is with us in the power of His Spirit through His Word. On Lord's-day, Feb. 1st, we had the pleasure to baptize two. It was truly a happy and profitable service. One was a youth from the Sunday-school. The signs of the times tell us we must endeavour to hold our position as Strict and Particular Baptists, and by His grace we will. The Master's word to us is, "Hold fast that thou hast that no man take thy crown."—**W. DIXON.**

**CHATTERIS.**—**ZION CHAPEL.**—This time-honoured cause of truth, for many years the scene of the labours of the late William Palmer, of Homerton, and other good men, is again, after an interval of some few years, favoured with a pastor. On Jan. 25th, Mr. George Boulsher, who for nearly 18 years has been in the United States of America, commenced his pastoral labours at Zion, and tokens of the Lord's blessing are attending his ministry. There are five candidates awaiting baptism, one more proposed, and several waiting to be proposed. The congregations are improving; the eyes of the people are up unto the Lord, and earnest prayer is offered that the Church may be revived and strengthened. Owing to his long absence in America the new pastor is not much known in England, but time will remedy this, and many will be glad to hail him as a "brother beloved in the Lord."

**CHATHAM.**—**ENON.**—New Year's services were held Jan. 18th, when Mr. Cornwell preached two solid sweet discourses from John iii. 16 and Isa. l. 6. Owing to the severe weather the congregations were smaller than usual, but by many the cold was forgotten in the warming of the soul by the Spirit's power, known and felt. On Monday afternoon, brother Cornwell again occu-

pled the pulpit; his subject being taken from 2 Cor. iii. 17, which was much enjoyed by the dear hearers, the speaker evidently feeling much liberty in his work. A good company met for tea, after which Mr. Mitchell, of Clerkenwell, was helped to proclaim the glorious Gospel from Rom. v. 20, dilating on the aboundings of sin and the super-aboundings of conquering grace. The meeting was concluded by the singing of "Sovereign grace o'er sin abounding" to the tune Calcutta.

**WHITTLESEA ROAD.**—The friends connected with the cause of Christ, known as the Whittlesea-road Strict Baptist, had a high and enjoyable day on Feb. 1st, when two females were publicly baptized in the river by Mr. Bullen, of March. The many things desirable on such an occasion were so combined as to make the day a most happy one, the weather was exceptionally fine, and a large number of people congregated together, many coming from a distance. The service was opened by singing "Jesus, and shall it ever be," &c. An address was then given by Mr. Bullen that was both stirring and appropriate, and an earnest prayer followed invoking the Divine blessing on the present gathering. The candidates were then led into the river, and immersed in the name of the Holy Trinity. The service then concluded by singing and prayer. May God still bless His one Church, so prays the unworthy writer.—**J. N. T.**

**CAMDEN TOWN.**—**AVENUE, GREAT COLLEGE-STREET.**—A watch-night service at the close of the Old Year was held. A goodly number met. Short addresses were given, prayers offered, and praises sung, so the hour and a-half passed away very pleasantly. Monday, Jan. 5, we held our New Year's tea meeting. The friends mustered in good numbers. At the evening public meeting nine of our male members gave most interesting addresses from the Word of God, and we were much pleased to discover the goodly gifts and graces with which the speakers were favoured, and they each spoke in a clear and bold manner for the space of fifteen to twenty minutes. We thank the dear Lord for giving us so many sound-hearted, faithful, gifted young men. Others gave out hymns. So ended a very sweet and comforting service. We pray we may have many such meetings in our new chapel. On 27th January we held our winter school treat for the children. The chapel was more than full. All present seemed to be richly entertained and satisfied on the occasion. God willing, we hope to hold on Easter Monday, March 30, our usual anniversary. Do come, and help us for the last time in this chapel. The lease is out, and we must get out of it on or before Sept. 29,

1891. We hope, however, to have another chapel built by that time close to the new fire station, Pratt-street, coming to the front, close to where we are now. The ground taken for chapel and school is 44ft. frontage and 80ft. deep. We expect to begin to build at once. We purpose holding a public meeting about April or May, when the foundation stones of the new chapel will be laid.  
—R. BURBRIDGE.

CAMBRIDGE.—EDEN.—DEAR BROTHER WINTERS,—As the Lord in tender love and mercy has been pleased again to visit us here with an increase of such whom, we trust, He has designed eternally to save, and knowing and feeling it to be good to spread His mighty acts amongst His people, I have sent you a short account of the goodness He has been pleased to manifest to us as His Church, who are a part and parcel of that Church whom He hath purchased with His own blood. "To Him be glory, might, majesty, and dominion for ever and ever, Amen." We do not expect to be privileged with another pentecostal sermon, or another pentecostal gathering into the Church, as of old; but the Lord has said, "I will take you one of a city and two of a family and bring you to Zion," and this He continues to do by the preaching of the Word; and this He is still doing at Eden Chapel. There are many in our midst waiting for the moving of the water, and I fear there are some looking for a miracle, or the hearing of a voice other than the Word. Our great Master Himself hath said, "If ye love Me, keep My commandments," and "This do in remembrance of Me." His grace they have tasted, His love they have felt, but are so backward to declare the same. Surely, this is not as it should be. The question might be asked, is this thy kindness to thy friend? He wept, He bled, He died for you, and are you ashamed to declare your attachment to His dear name and cause? I am pleased, however, to tell you that there are six among the members so waiting, and whom grace has sweetly constrained to obey, viz., three brothers and three sisters, who, after telling the Church something of the gracious dealings of the Lord towards their souls, were gladly received, and were baptized by our pastor, Mr. Jull, on the last Lord's-day evening in December. Our prayer is that many others may be constrained thus to put on the Lord Jesus Christ. Our New Year's tea meeting was held on Thursday evening, Jan. 8th. About 150 sat down to tea. A public meeting was held in the schoolroom, and Mr. Styles and Mr. Morton were the speakers. They gave us some good, practical remarks. Our dear old friend Thomas Wilson, from Biggleswade, who has attended our New Year's meeting for many years, was prevented by illness

from paying us a visit this year. The Lord be pleased again, if His will, to raise and strengthen him for further usefulness in His vineyard. In the course of the evening the senior deacon, in the name and on behalf of the Church and congregation, presented the pastor, Mr. Jull, with a purse containing £19 7s. 6d. The meeting, which was a very enjoyable one, did not terminate until half-past nine. May it please the Lord to grant many such, if His will.—J. FAVELL.

## In Memoriam.

In loving memory of Mrs. BROWN, widow of Mr. John Brown, of Cheltenham, who fell asleep in Jesus, Sep. 23rd, 1890, aged 78. She was an old member of the Surrey Tabernacle, baptized by Mr. James Wells, with 44 others, many years ago. Her soul was delivered from a deep law work from a sermon preached by Mr. Wells, from Isa. lv. 12. She was afflicted with chronic bronchitis, and having undergone an operation with one of her eyes, she at last nearly lost the sight of it. Her end was a truly joyous one. Before her death she asked those around her to sing, saying, "Why don't you all sing, and bless and praise the Lord;" and then sang herself that precious hymn, "Not all the blood of beast," &c.—M. REVIS, Cheltenham.

Mr. W. MORGAN, my dear father, passed away Jan. 18th, 1891. He was baptized at Squirries-street, about 30 years ago, by the late C. W. Banks, and afterwards joined the Church at Speldhurst-road, where he remained till death of C. W. B., then united himself with Brother Myerson, at Oval, Hackney. His pathway was through much tribulation, but he was never known to murmur, and always grateful to the Lord for the smallest providential mercy, but much more so for His gracious mercy in bringing him out of the horrible pit and setting his feet on the Rock of Ages. He had been ill for a long time and took to his bed on the 13th. On Sunday morning at a quarter to one he closed his eyes to the world, and opened them in the New Jerusalem above. I visited him frequently, and on one occasion read to him John xiv. When I got to the words, "There shall ye be also," he said, "Blessed be God for those 'shalls' and 'wills,' they are so solid." His hope was firm and mind cheerful to the last, saying, as well as he was able,

"Why should the children of a king  
Go mourning all their days?"

He then quietly entered to his rest to be for ever with the Lord.—This tribute of love is by his son, W. MORGAN.



THE LATE WILLIAM KNIBB DEXTER.

(See page 110).

## “Inner Man.”

THE “inner man” mentioned in Scripture (Eph. iii. 16) stands in a happy contrast to the “old man” (Col. iii. 9), which is attached to all men alike, and is subject to sin and death. It is rendered “inward man” (Rom. vii. 22; 2 Cor. iv. 16); “new man” (Eph. iv. 24; Col. iii. 10); “hidden man” (1 Pet. iii. 4). The inward and outward man of the ungodly are *both carnal*. In believers the “inward man,” their better self, exists a *new life*, with all the germs of glory. The term “inner man” is sometimes understood as spirit, soul, mind, heart, and understanding, which cognate terms are spoken of as *faculties* of the “inward man.” (1) The *distinct personality* of the “inner man.” It is separate from the carnal nature of man; and as the “old man” possesses natural senses, so the “new man” enjoys the exercise of spiritual senses. (2) *What are the proofs of the existence of the “inner man”?* It breathes

heavenward, and hungers and thirsts for Christ. (3) *What are the wants of the "inner man?"* It craves for Gospel food, and longs to be more Christ-like, and to hold sweet fellowship with God and His people. (4) *What are its aims?* The promotion of the name and kingdom of Christ, and the well-being of all mankind. (5) *What is the culmination of all its hopes and desires?* Eternal communion with Christ and saints in glory.

EDITOR.

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## OUR PORTRAIT GALLERY.—No. IV.

THE LATE WILLIAM KNIFF DEXTER.

BY MR. J. CATTELL.

[DEAR BROTHER WINTERS,—Mr. Cattell sent the enclosed for insertion in the EARTHEN VESSEL AND GOSPEL HERALD to Mr. Mote, who has requested me to forward it on to you. There is only one thing which struck me as worthy of insertion, if you thought fit to insert it, and that is the text from which our departed brother preached his last sermon. It was so characteristic of his one object throughout life, and that was to glorify God, his heavenly Father. The text was Jeremiah xiii. 16: "Give glory to the Lord thy God before He cause darkness." He had suffered a great deal during the week, and on the Sunday morning he felt very unwell and weak, "but out of weakness was made strength." It was indeed a powerful and remarkable sermon, and, as it has proved to be his last, it was a fitting termination to a faithful ministerial career. Our united prayer is that God may send us such another pastor whose zeal may be as fervent in the Master's service and whose walk and life may be as consistent and Christ-like as his.—Yours very faithfully, A. H. BOYD, 46, Cressingham-road, Lewisham, S.E.]

DEAR MR. EDITOR,—Circumstances are constantly transpiring around us testifying to the fact that whilst the spirit is immortal the body is mortal. Lately a time-honoured and faithful minister of Christ, a beloved brother in the Lord, has been called from these scenes of labour and conflict to higher service in the glory world. William Kniff Dexter, the youngest son of Benjamin Bull Dexter, a missionary in Jamaica, co-temporary with William Kniff, of anti-slavery notoriety. He was born on December 29th, 1840, five years before the death of Kniff, and was named after his distinguished relative, Kniff, being related to the family. The child grew, and at an early age began to display some force of character, having a will of his own, and showing strong determination to carry his point in anything he took in hand. In the early part of 1853 the father was called to his reward. The widow and her three sons set sail for England on the 28th of April in the same year. Arriving in England, they settled at Bedford, where the boys were educated. William Kniff displayed an active and inquiring mind, and made the best of every opportunity for acquiring knowledge, and thus laying the foundation for a life of future usefulness in the service of the Lord.

When he was about 16 years of age, he obtained a situation in a solicitor's office, where he made great progress in knowledge. Whilst in Bedford he attended Bunyan Meeting, then under the pastoral care of the Rev. John Jukes, under whose ministry he greatly profited, and about this time, at the age of 16, he was led to a saving knowledge of Christ. He put on a public profession of discipleship to Jesus by Baptism, being baptized by Mr. Griffiths, then of Biggleswade. From his first conversion he took a lively interest in the young, and at once began work in the Lord's vineyard; was instrumental in reviving and building up the infant class; and conducted a Bible-class of young men with great success.

A gentleman who was a member of that class explained to me the other day his method of conducting that class, and it seemed to me to be in advance of some of the methods of to-day. He became secretary of a young men's association. All these were in connection with Bunyan Meeting. The members of the association, on his leaving Bedford, presented him with a Bible and another book of reference useful in the study of the Scriptures. On the inner cover of these is an inscription expressive of the high esteem in which he was held; both of these books were used by him to the last.

He began preaching in the villages soon after his call by grace, and was well received by the people. When quite a child in Jamaica, he would often get into the chapel, ascend the pulpit, open the large Bible, read a text, and preach to the pews.

On one of these occasions an old woman, addicted to lying, crept into the chapel, not knowing that he was in the pulpit, and he not knowing that she was in the chapel, opened the book and read out, "All liars shall have their part in the lake that burneth," &c. The immediate effect was the audience vanished; what the ultimate effect was we are not told. In 1861 he received a unanimous invitation to the pastorate of the Church at Thurleigh, Beds. He continued for five years, the Lord blessing his labours. Here he married his wife, who has been a true help-meet, an affectionate, devoted, and faithful companion in sickness and in health to the end. From Thurleigh he went to Peterborough, where he preached for twelve months, when he received an invitation to the pastorate, but could not see his way to accept it. At this time he supplied at Foot's Cray. Here, I believe, he received an invitation to the pastorate, but finally settled at Meopham, where he continued for ten years. Whilst at Meopham, to counteract the baneful influence of purely Church schools, he opened a day-school, to which he devoted much time and energy. Here he laboured assiduously for the good of the people, to the detriment of his own health. A letter just received from an old friend whose children he taught testifies to the high esteem in which he was held. Here his abundant labours were very much blessed. Feeling a change to be desirable, he moved to Grundisburgh, Suffolk, in 1877. This not proving a genial sphere of labour to him, in response to a cordial invitation from the Church at Dacre Park, Lee, he removed thither, and was publicly recognised as pastor on February 7th, 1881. Here he continued to labour with varying success, till from declining health he could no longer discharge the functions of the pastoral and ministerial office. On December 14th, 1890, he preached in the morning, but was unable to go out in the evening. Since that time his health has rapidly declined, until on February 26th the summons came, and he being ready, watching his Lord's appearing, peacefully fell asleep in Jesus. Thus has passed away "a man greatly beloved," leaving a widow and one child unprovided for, whom we prayerfully commend to the practical sympathy of surviving friends. Our brother Dexter was tender as a husband, loving as a father, faithful as a minister, trustworthy and trusted as a friend, Calvinistic in his theology, his views of truth were clear and comprehensive, his grip of truth was firm, his advocacy of truth fearless and intelligible. He was a Baptist of the regular order, from which he never swerved. Asking him if he could realize the truth with which he had sought to comfort others, he

said he could fully. Knowing the fatal character of his disorder, he was calmly resigned to the Lord's will, could confidently leave his loved ones to Him whom He had trusted, and who had not forsaken him in his deep need. Near the close he was unable to lie down in bed; he raised his head from his chest and sang the two first lines of "Jesu, lover of my soul," and said, "I can't sing any more; I wish someone would sing that to me." Now, he does not need to sing that; the Lord has let him; he has flown to His bosom. Now he sings as he never did before, "All hail the power of Jesu's name. &c." Our dear brother was a large-hearted man, one in whom you would always find sympathy; a friend of all, the enemy of none; was beloved, and is lamented by a wide circle of friends. "The memory of the just is blessed."

#### THE FUNERAL.

In the March issue of the E. V. & G. H. the tenth anniversary of brother Dexter's pastorate was announced to be held on Tuesday, March 3rd, 1891. Man, however, proposes, but God disposes. Instead of the pastor's anniversary, his funeral took place on that date, and the brethren who were announced to officiate at the one took part in the solemn service connected with his burial. The arrangements of the solemn occasion were wisely entrusted to the judicious care of Mr. Cattell; and five minutes *before* the time appointed for the service to commence, the mortal remains of our dear brother were brought into the chapel and placed on a bier in front of the pulpit, from which, for ten years, brother William Knibb Dexter had proclaimed the glorious Gospel of the grace of God. At two o'clock Mr. Cattell entered the desk, and commenced the sacred occasion by announcing the beautiful hymn, "Rest remaineth, oh how sweet!" Mr. J. H. Lynn read several portions from the Word of God, and Mr. Shaw, of Gravesend, engaged in the solemn exercise of prayer. Another hymn, "Asleep in Jesus, precious sleep," and Mr. John Box, who was to have preached in the afternoon, delivered, with much feeling and sympathy, a very touching and powerful address on death, and in a most telling manner described the difference between the departure of a child of God and the death of an unbeliever, and sweetly reminded his audience that our brother Dexter's *condition* was altered, but not his *character*. Mr. R. E. Sears followed, and said, since our brother's departure three words had followed him—*i.e.*, "Within the veil." On this subject the speaker gave utterance to remarks suitable to the solemn occasion. One verse of "Jesu, lover of my soul" being sung, Mr. Cattell pronounced the Benediction, and the procession, consisting of a hearse, three mourning coaches, and a long line of private carriages, was re-formed, and wended its way to Lee Cemetery, where a large number of sympathetic friends gathered round the grave.

Among the ministers and other brethren gathered to show their respect and esteem to departed worth were Messrs. Cornwell, Holden, I. C. Johnson, Dalton, Squirrell, Gregg, Copeland, C. C. Harris, A. Hall, W. Lovegrove, and many others, the chapel being well nigh filled with a truly sympathetic audience, many coming from a great distance, who were carefully considered by the well-known kindness of Mr. Whittaker and his devoted partner.

JOHN WATERS BANKS.



## “THE CHURCH’S POWER AND GLORY.”

*An address delivered at the Soho Centenary, February 24th, 1891.*

BY E. T. DAVIS, PASTOR, WEST HILL, WANDSWORTH.

ONE hundred years ago this Church was formed. None of us were present on that occasion. Neither do we expect to take part in the bi-centenary, therefore I told my folk they had better come to *the centenary*. I most heartily bear my testimony to the blessing which the Church has been. The brotherly kindness of the pastor, with the hospitality of the Church, shone as sunlight upon my path. “I was a stranger, and ye took me in.”\*

The speakers this morning are as a limited company, limited to 15 minutes. Therefore, I shall at once speak of three things which should be realised by every Church, whether 100 years or 100 days old.

I. *The presence of the Holy Spirit.*

II. *The power of the Gospel.*

III. *The promise of His coming.*

These three are one as regards the promise of the faithful Christ, and the experience of the infant Church. In our Lord’s last discourses with His disciples He foretold the presence and mission of the Holy Ghost, in such words as, “It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. When He, the Spirit of Truth, is come, He will guide you into all truth; for He shall speak not of Himself; but whatsoever He shall hear, that shall He speak; and He shall show you things to come. He shall glorify Me; for He shall receive of Mine, and shall shew them unto you.” Jesus Christ commissioned His apostles to preach the Gospel: “Go ye, and disciple all nations; preach the Gospel to every creature: He that believeth, and is baptized shall be saved.” The Saviour gave to His first disciples, and, through them, to all that shall believe in His name, the great and precious promise of His second coming: “I will come again, and receive you unto Myself: that where I am, there ye may be also.”

Moreover, the early disciples received the Holy Ghost; they tarried at Jerusalem until they were endued with power from on high, and were filled with the Spirit. They went everywhere preaching the Gospel. They testified to the Gospel of the grace of God. And the Gospel came to many, not in word only, but with the power and demonstration of the Holy Ghost. It was characteristic of the New Testament Church, that its members looked for the glorious appearing of God their Saviour. When men turned to God from idols they served the living God, and waited for His Son from heaven. Their citizenship was in heaven, from whence they looked for the Saviour, the Lord Jesus Christ. They were brightened with the splendid hope—“When Christ, who is our life, shall appear, then shall we also appear with Him in glory.”

These three covenant blessings include and secure :—

I. *A Divine Formation.*

II. *A Spiritual Liberation.*

III. *A Glorious Consummation.*

1. THE FORMATION OF THE CHURCH is not of man nor of the will of man. No ecclesiastical authority nor human power can form a spiritual

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\*Our brother Davis joined the Church at Soho when he first became connected with our beloved denomination.—ED.

Church, since three things are essential:—(1) a spiritual quickening, (2) an effectual calling; (3) a vital union. The Church of the living God is composed of such as have been quickened together with Christ, called with a holy calling, not according to their works, but according to His own purpose and grace, which was given them in Christ Jesus before the world began. Moreover, all its members are living souls, in living union with a living Christ. It is the sovereign right and sole prerogative of God the Holy Ghost to quicken such as are dead in trespasses and sins. The *effectually* called are “as many as the Lord our God shall call.” It is *through the Spirit* souls are builded together in Christ for a habitation of God. Therefore, the continuous formation of the Church is secured by the presence of the Holy Ghost. Thus saith the Lord, “My Spirit remaineth among you; fear ye not.”

2. SPIRITUAL LIBERATION is enjoyed through Gospel preaching; for it proclaims liberty to the captives, and the opening of the prison doors to them who are bound. Lazarus had *life* before *liberty*. Souls quickened by the Holy Ghost realise that they are condemned already; they are sold under sin, and are afar off by wicked works. To such the Gospel comes with the music of liberty, declaring, “There is, therefore, no condemnation to them who are in Christ Jesus.” That they were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. They who were afar off are made nigh by the blood of Christ. Brethren, the Word of God has nothing to say about *a* Gospel, it is full of *the* Gospel. We talk of the *old* Gospel: better still to glory in the *one* Gospel which never grows *old*. This is indeed *the treasure, trust, and triumph of the Church*. Men and brethren, testify to the Gospel of the grace of God, and “If any man preach another Gospel, which is not another, let him be *accursed*.”

3. A GLOBIOUS CONSUMMATION awaits the Church at the appearing of her glorified Lord. The formation of the Church was in connection with the descent of the Holy Spirit, and her consummation will be at the Second Advent of Jesus Christ. On that auspicious morn, when the day dawns, and the shadows flee away, shall the Bride appear in company with and conformity to her heavenly Bridegroom. “For when Christ, who is our life, shall appear, we shall appear with Him in glory.” When He shall appear, we shall be like Him, for we shall see Him as He is. Her spiritual beauties shall then be unveiled, and she shall shine as the sun in the kingdom of the Father. It shall be her coronation day, and the set time in which He who espoused her shall present her to Himself, “A glorious Church, not having spot or wrinkle, or any such thing.” Therefore let our prayer be, “Even so, come, Lord Jesus.” Meanwhile, may we all be filled with the *Spirit*, firm to the *Gospel*, fired with a glorious hope. For—

“ Oh, what gifts shall yet be granted,  
Palms, and crowns, and robes of white,  
When the hope for which we panted  
Bursts upon our gladdened sight,  
And our Saviour  
Makes us glorious thro’ His might.  
Bright the prospect soon that greets us  
Of that longed-for nuptial day,  
When our heavenly Bridegroom meets us,  
On His kingly, conquering way:  
In the glory,  
Bride and Bridegroom reign for aye !”

## INAUGURAL ADDRESS TO THE CHURCHES,

*Delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 10th, 1891, by the*

PRESIDENT, MR. W. K. SQUIRRELL, PASTOR OF HILL STREET,  
DORSET SQUARE, MARYLEBONE.

“Go in this thy might.”—Judges vi. 14.

**D**EAR BRETHREN,—Next to my call by grace, I feel it is my highest privilege to belong to the Strict and Particular Baptist Denomination; a denomination that, amidst all the tendency of the times towards indefiniteness, and the hollow cries of spurious charity, abides by the truth of God, and adheres to New Testament order of Church government. Thank God, dear brethren, we believe something, and that something is increasingly dear to us as our rule of faith and practice, “For the mouth of the Lord hath spoken it.” Moreover, my heart is glad, and my spirit greatly rejoiceth, that within our denomination there are to be found such associations as the one on the behalf of which we are now speaking, and which, we believe, in the hands of Zion’s King, is a living and increasing power for good.

It is my honour, as President of the Metropolitan Association of Strict Baptist Churches, to address you this evening. For the information of strangers (and I hope there are some present), let me say that this Association will not much longer be a ruddy youth, seeing that it is just twenty years of age to-day, and will therefore soon emerge into the strength of early manhood. But what shall we say of that twenty years? Crowded with goodness, and mercy, and mutual usefulness they have been. Those of us who have marked its rise and progress, bless God! that it lives to-day and is doing well. Surely its continuance proves “The Lord reigneth.” None but Himself could have brought things to the present happy issue. We remember well the announcement of its birth, and how that announcement was received by many, who said “it’s still-born, and will lie still evermore;” but when they saw its lungs were inflated, and heard its feeble cry, then they said, “it will cry itself to death, and that quickly”; but, strange to say, some saw “it was a proper child,” and with God’s blessing and great care, the child lived, and grew, and talked, and walked, until the day came when its foes said, “Smother it, smother it”; but it was too late, for the child had waxed strong, “The arms of its hands were made strong by the hands of the mighty God of Jacob,” and for years now we have rejoiced to see true unity of action, increased power, and plenty of “Go” in the stalwart youth. For this we praise the Lord right heartily; nor are we unmindful of our indebtedness to those godly men and women who, “through evil report and good report,” “abode by the stuff;” many of whom, we may say the greater part, “remain unto this present: but some are fallen asleep.” The Lord grant that a double portion of their spirit may be ours, and that, gathering up their mantle, we may use it as only God’s true Elishas can, as becometh true men with a noble and glorious ancestry.

Now, we have a message from God unto you, and that message is full of “go” and “might” to go with, so that we may be stimulated as an association to push on aggressively, believingly acting on the Divine Word to Joshua, “There remaineth yet very much land to be possessed.”

Our Word is found in Judges vi. 14. It was to Gideon; Gideon is dead, but Gideon's God liveth ever, and bids me say, "Go in this thy might."

I.—LET ME ASK, WHAT "MIGHT" HAVE WE?

(1) We reply, the "might" of circumstances rightly used, the student of life will grant me; that the office of circumstances is simply to develop character; hence they either break or make the man; so of associations: they die or live, languish or thrive, not so much according to events themselves, but rather according to the power, or want of power, to utilise all things wisely to a given end. Natures of the jelly-fish type, to which this Association does not belong, may have power to sting, may possess sense and organs of a rudimentary kind, but lack discernment to use events advantageously. These, before the heat of difficulties, quickly melt away.

But note, our Gideon, his work follows that of our noble-hearted Sister Deborah, whose name signifies a bee, and she had been busy as a bee, under God, and had, doubtless, something to do with making Gideon a man of mettle. Mark what was said of him by the searcher of hearts and the infallible judge of human character, when he appeared most weak, "The Lord is with thee, thou mighty man of valour." Now all things appeared against Gideon, but for the fact that his valiant heart would ere long make all things subserve the purpose he desired and God intended. I grant you his difficulties tended to make him feel his weakness, but with that conscious weakness came the sure development of latent powers and peculiar gifts. Apply this to the life of our Association of Churches, and also to that excellent association of itinerant brethren, in the midst of which God is to-day training, and from which He will bring forth, many a Gideon, with a heart of valour to do His work, with the might of circumstances wisely used. We bless God with all our heart the path has been uphill work; so uphill that "we had fainted unless we had believed to see the goodness of the Lord in the land of the living." But, glory be to God, our associated hearts have "believed," and believing we have seen that "goodness," therefore we have not fainted; but if faint we are still pursuing on the old lines of eternal truths and yearning to be a mighty power for good. Then, brethren, "Go in this thy might," "Consider what I say, and the Lord give thee understanding in all things" (2 Tim. ii. 7).

(2) As Gideon, so have we the might in which to go; it flows from the eyes and lips of our self-revealing Lord. Alas! alas! some would have us spend our precious days in beating our corn behind the wine-press; their only notion of service being to conserve the truth. I grant you, that in this slipshod age, the high honour falls upon us, as to be "set for the defence of the Gospels"; but is it not incumbent upon us to "be found holding forth the Word of Life, that we may rejoice in the day of Christ"? Increasingly are we feeling our solemn obligations as a denomination in this respect, so that, not only is Gospel literature sent broadcast through the land, but our young men, clothed with the Spirit of God, as Gideon, are to be found at the corners of our streets—doing what? Lamenting with bitter lamentations the spread of error? Nay, far better than that, preaching—yes, preaching "the glorious Gospel of the blessed God committed to our trust," with no uncertain sound.

"Their heroism I much admire,  
May they be filled with heavenly fire."—W. K. S.

We are told "The Lord looked upon Gideon, and said, Go in this thy might. Have I not sent thee?" In that look and that command "Go," and that kindly assurance of all-needed help concealed from a mere fleshy mind under the words, "Have I not sent thee?" we have the very quintessence of "mightiness." Let any man, woman, or dear child, or an association of Churches, but feel the deep, holy, helping, meaning of that look divine, and it will stir and vitalise their entire being.

Let but the wave sound, "Have I not sent thee?" fall upon the circumcised ears of this godly assembly, and to a man, we shall be able to do and to dare as we have never done before. True, jealousy, over our own hearts, and the glory of Jehovah, may cause us to need our double sign of fleece both wet and dry, and God may see fit to apparently thwart us, by sadly reducing our army of mere human strength; yet the eyes that looked upon us, and the lips that spake, will show us by our dreamy foes, it may be, even as he did Gideon, that though a cake we be, and that but as a tumbling barley cake, yet by the mightiness of our living and revealing Lord, by whose incarnation He bids us drink the strength of divine and human sympathy, in the one cup, such strength as can cheer the heart of the weakest of men to "the help of the Lord," till naught can withstand, so that the enemies of God and truth shall become our friends or flee before us. Then "Go in this thy might."

(3) We have the "might" of creed formula, but some man will say, "Is not theology progressive, and is not the majesty and glory of truth such that it defies systematising?" Oh! foolish heart, thou wouldst be wise above what is written, for it is a fact that truth has its limits, although the tape line of our puny minds, I grant you, cannot measure so much as a tithe of the diameter of that vast circumference, yet it is so. We are not to be tossed to and fro like children by the nurse, or "carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lay in wait to deceive," nor drift into anything like uncertainty.

Does not the present outlook into the religious world remind us that creedless men, creedless Churches (so-called), and creedless associations are the curse of Christendom? But our might, our realised impetus to "Go," is that, like our sturdy fathers, we have our creed, we believe something and rejoice to make it known. Now a creed is a definite summary of what is believed, and I shall take this opportunity of publicly declaring the things most surely believed by us as associated Churches. It is recorded in our Annual Report, as follows:—  
Doctrinal basis, approved and adopted at a meeting of brethren appointed Delegates by the several Particular Baptist Churches in and around London, holding Strict Communion principles, convened at Soho Chapel, Oxford-street, on March 10th, 1871, for the purpose of forming this Association.

1. The equality and distinct personality of the Father, the Word, and the Holy Ghost, in the unity of the Godhead.
2. Eternal and personal election unto salvation.
3. The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were utterly alienated from God, and are unable in and of themselves to turn to Him.
4. Particular redemption by the vicarious sacrifice of Christ.

5. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

6. Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth, and that *saving faith* is *not* a legal duty, but the sovereign and gracious gift of God.

7. The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

8. The final perseverance of true believers.

9. The resurrection of the dead, and the universal judgment.

10. The everlasting punishment of the wicked, and the everlasting happiness of the righteous.

11. The duty of preaching the Gospel to every creature of the fallen race of Adam.

12. The necessity of baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's table.

13. "The congregational order of the Churches," by which we mean that, while mutually helped by Association, each Church maintains its right to act for itself in the fear of the Lord.

Now, dear brethren, shall we, with such a creed as that, made up of streams flowing from the very river of God, of truths out of the book of eternal wisdom, truths which we deem all-important to be taught in our schools, the welfare of which now engages the prayerful attention of this Association; and from the desk and the pulpit, I say, shall we be content with either our usefulness in the past, or some little advancement in the future? God forbid! Remember, we live in a stirring, but degenerate age.

The Church of Rome is busy on every hand with her accursed system, and, sad to tell, she has her allies in the Established Church. Yes, *men*, heaven forgive me, *things*, meanly doing the dirty work of the Pope, yet glad are they to eat clean Protestant bread.

Again, I can only remind you that from hundreds of our dissenting pulpits you can no longer hear the Gospel's joyful sound, but philosophy "falsely so called," while their programmes show that every worldly amusement is resorted to. "Forsooth," say they, "we must get the people together"; and well they may, seeing that the lover of the dance, the play, the theatre, can have his vitiated taste highly gratified within the walls of many a place "called the House of the Lord."

With these solemn facts before us, I, notwithstanding, believe that "for every age God has His men." Shame upon us if we do not push on as a denomination and "go" right to the front, in every good word and work. Let them say, "What do these feeble Jews?" It may be we are filled with the "might" of the Divine Spirit, dwelling in our hearts, and with that word of the Lord, "Have I not sent thee?" and beneath the inspiring look of His eyes, we may prove to be the very people to build the temple of the Lord. *Solemn* obligations are ours, because great and many are our privileges. Let our Sister Deborah arouse us as only women can; mighty soul was she, though of the weaker sex. Judges v. 10: "Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way." If so greatly privileged, with freedom and judgment in the ways of the Lord, if honoured to ride as the princes and nobles of Israel on *white* asses, be it yours to "speak" abroad "the

righteous acts of the Lord," lest, by a guilty silence, we "grieve the Holy Spirit of God."

I believe more thoroughly to-day that which I have had in my heart for years—viz., that if we, the Strict and Particular Baptist Denomination, be wise, and truly desire to be used of God, then a glorious future is before us. Are we not designed by the King of kings and Lord of lords, not only to be a light, but "a burning and a shining light," that no bushel can cover, or extinguisher can put out.

But if the transition (to quote another figure), is not too sudden, I ask, seeing that we must move on or die out, are we to recede as a people with the ebb tide? I answer, with thousands of voices from every part of our dear old England to-night, "God helping us, No! Never!" Then spread the sails that witness to many a storm in the past, and in them catch the heavenly breeze, for heaven is for us and with us, and onward and upward with the flood tide, brethren and sisters beloved, let us speed our way; the stirring times demand it, and while there are many faithful preachers of truth outside our denomination, yet the times favour us. Not a few hearts are weary of the pulpit foppery, of being mocked every seventh day, after a week of conflict, with mere oratorical display; and sometimes worse than this, for from the very pulpits from which their fathers were fed with the "finest of the wheat," now, semi-infidelity is the "savoury meat." Thousands and thousands of precious immortal souls are being led by what are wrongly called men of "advanced thought," from pillar to post, not to find truth, but only a ghost. Then onward, brethren, for life is earnest, time is short: "The night cometh when no man can work." We shall have plenty of sleeping time for these bodies of ours in the grave—the grave I say, to which we are all fast hastening. If we be true men, then we are God's men for this present age. Let bigotry die, and narrow-mindedness be a thing of the past, for they have had a long day in some quarters; and let us, with trumpet sound, fill the whole earth with the music of "the everlasting Gospel," in which we have personally found "all our hope and all our salvation," and by which Gospel, through the Eternal Spirit, our instrumentality shall gather in poor sinners from north and south, from east and west, "according to the election of grace," to sit with us at Emmanuel's feet, and join us with right loyal hearts to "Crown Him Lord of all."

Just a word to those Churches of the "same faith and order," be they great or small, that still remain outside the privileges of our Association. We do not *crave* your help or support, for we hate patronage, whether it be that of the State, of a community, or of a single individual; and well we may, seeing that "the Lord of hosts is with us." But should you desire fellowship with us as brethren beloved in the Lord, a hearty welcome awaits you, and mutual help will follow. Does Father Prejudice stand in the way? if so, I would affectionately say, "Let him no longer stand between you and the blessings of associated life.

Now, concerning the collection, I need only say, we very much need what I know it will be a pleasure for you to give—an out-and-out good collection, given as under the eyes of Him who said, "Go in this thy might."

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## THE PASTORATE CONSIDERED IN THE LIGHT OF APOSTOLIC DAYS.

BY W. TOOKE, SEN.

THE subject I have to deal with this evening is, "THE PASTORATE CONSIDERED IN THE LIGHT OF APOSTOLIC DAYS," which leads me to notice five questions :—*First*—Did the Lord appoint Pastors over His Church in apostolic times? *Second*—What were they called? *Third*—Where did the Lord place them? *Fourth*—What was their work? *Fifth*—If God appointed Pastors over the Churches in apostolic times, how is it that so many Churches are without Pastors in this our day?

*First*—That God did appoint Pastors over Churches in apostolic times is proved by the Scriptures, seven being appointed by Him over the seven Churches as recorded in 1st, 2nd, and 3rd chapters of Revelations, and that the Lord placed them over those Churches is proved by the use He made of them, by giving them messages to deliver to those Churches, and no better evidence can a minister have of being chosen of God to be a Pastor, than for God to make use of him among the people over whom he is placed as an under-shepherd. Now the Lord did use each of these Pastors for the benefit of these Churches, by giving them messages to deliver to them; therefore, Pastors were appointed by the Lord over His Churches in the time of the apostles, and it is evident that they were not to deliver what man told them, nor what they told themselves, but what God told them to deliver, and, though they received those messages from the apostle John, yet John received it for them from the Lord. Brethren, let us see to it, that we receive our messages from the Lord only.

*Second*—What were they called? First, they were called stars. Now stars are much higher than the earth; as it was then, so it is now in this respect, for that Minister who has converse with the Lord, and is led by prayer and faith to look to Him for all, is in Spirit above earth and the things thereof. Stars are to give light; but God made them, and placed them, and put the light in them; so were Pastors in apostolic times, for God called them stars. Stars are to give light to the world, but they only give the light that God puts in them. Jesus is the bright and morning Star. Blessed are they who have the light of the glorious Gospel shining from Him into them and through them by the Holy Spirit, who taketh of Jesus and revealeth unto them. So were Pastors blest and used for the good of the Churches in apostolic days, for Jesus called them stars. Stars are brighter and more visible at one time than at other times; but they are never anything else but stars for all that. Ministers do not always reflect the light so brightly at one time as at another time, but they are God's Ministers still. *Second*—They are also called by Jesus angels as well as stars. Angels are under God's command; they have to do and say what God commands them, so were Pastors in apostolic days; they had their directions from Jesus, shown in 2nd and 3rd of Revelations. And Jesus called them angels. Angels have a double service; they serve God, and by His direction they serve His people, but the people of God are not the angels' masters; they have but one Master, and that is Jesus; so were Pastors in apostolic times, for Jesus called them angels. Angels take delight in ministering to the Church, so did Pastors in apostolic times, for Jesus called them angels. Angels sometimes confront the enemies of the Church by the power of God and prevail; so did Pastors in apostolic times, for Jesus called them angels.



*Third*—Where did the Lord place them? In His right hand (Rev. i. 20). They were in perfect safety (John x. 28). They were in God's eternal pleasures (Psa. xvi. 11): "At Thy right hand there are pleasures for evermore." They were held up by it (Psa. xviii. 35): "Thy right hand hath holden me up." They were in the hand that is full of righteousness (Psa. cxviii. 10): "Thy right hand is full of righteousness." They were in the hand of victory (Psa. cxviii. 1): "His right hand, and His holy arm, hath gotten Him the victory." They were in the valiant doings of God (Psa. cxviii. 15): "The right hand of the Lord doeth valiantly." They were in an exalted hand (Psa. cxviii. 16): "The right hand of the Lord is exalted." They were in the embraces of God (Sol. Song ii. 6): "Thy right hand doth embrace me." These pastors were termed angels, for the honour and the esteem in which they were held by Jesus, who held them in His right hand of possession, love, power, and salvation, and, like angels, they rejoice in the conversion of sinners and the enlargement of the kingdom of Jesus Christ. These Pastors may be considered as representing all following Pastors whom the Lord shall place over His Churches until time shall end (Eph. iv. 11—13): "And He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

*Fourth*—What was their work? To preach the Gospel (Mark xvi. 15). This command Jesus gave to the Apostles. There is but one Gospel, therefore Apostles and Pastors preach the same one Gospel, as shown by Paul (Gal. i. 8): "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." That Gospel is set forth in Tim. i. 15: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Their work was to remind the people that the eye of God was upon them, and to show what God commanded, and to show what God disapproved of; to encourage, to teach, to warn, and to threaten as God directed them; all this we find in the 2nd and 3rd chapters of the Book of Revelations. Thus the Pastors in apostolic times, were appointed by God, were stars and angels, were in God's right hand, and were used by Him for the good of His Church and the glory of His name. Jesus loves His Church as much now as He did in the days of the Apostles, for Jesus Christ is the same yesterday, today, and for ever; having loved His own, He loved them unto the end. Therefore He has Pastors over His Church now, even as He had in apostolic days, and they also are in His right hand. Pastors in apostolic days were made so by God, for they were in His right hand. Pastors that are made by man are not God's Pastors, but are man's Pastors. Let every Pastor ask himself seriously and thoughtfully: Am I a Pastor of God's making, or of man's making? If God has made us Pastors, He will try us, help us, teach us, and deliver us, and bless His message through us to His people; but to those who are made Pastors by man, I would say, as it is not of God, it must come to nought. A Pastor's work is a very solemn work, for we have

to deal with eternal things that concern the souls of the people; it is a godly work, for we have to proclaim the eternal truths of God to the people; it is a persecuted work, for worldly men and devils are mad against it; it is a victorious work, for God is on our side; it is a successful work, for the Lord hath said, "My word shall not return unto Me void, but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it"; it is a prayerful work, for as we are to have our messages from God, we must apply to Him for them; it is a wise work, for all God's messages are wise ones; it is a powerful work, for "where the word of a king is, there is power"; it is an humbling work, for God teaches us what fools we are, that we may value the wisdom that He gives us; it is a holy work, for all that comes from God must be holy. God never takes His Ministers away in the midst of their work, but they continue in it until their work is done. Brethren, I say again, let us pray, that we may never deliver any messages to the people, but those which we receive from the Lord.

*Fifth*—Now, as our Lord did appoint Pastors over the Churches in apostolic times, and will do so, until time shall end, how is it that so many of our Strict Baptist Churches are without Pastors? Now, some of our Churches will say we are so few and so poor that we cannot afford to have a Pastor. It was just so once at Bedford-road, Clapham, and the friends met together and asked the Lord to give them a Pastor, and He sent me among them, and we have increased and are united, and the Lord blesses the Word to the people: "Go thou and do likewise." Some other Churches are able to support a Minister, but they are like the Corinthians were: I am for Paul, and I for Apollos, and I for Cephas; some like one supply, and some like another; no supply suits them all. You will never go any better while you have supplies, but rather worse. Ask the Lord to send you a Pastor. All of you pray for one; do not leave off asking until you get one, and the Lord will send you one, for He hath said, "Whatsoever ye ask in My name I will give it you." Other Churches have supplies, because it is cheaper, and they pay their supplies shockingly bad. God may put holes in your bags, and let all your money out, unless you repent. God will not sanction a niggardly spirit toward His cause. Repent, and ask the Lord to send you a Pastor. I have known a Church to be governed by one man, who would not have a Pastor lest he should lose some of his power. The Church would do that man good if they were to vote him out of his office. The Church of God has but one Master, and that Master is Jesus. Let the cry of all the members of that Church be, No Popery. Down with Popery, wherever you find it: yes, even if we should happen to find it in ourselves. May the time soon arrive when all the Churches shall have Pastors of God's appointing.

In conclusion, I would say that the Lord's Ministers have their sweets and their bitters. First—Their sweets. The Lord is on their side, and will never leave them, and will supply them and uphold them, crown their ministry with success, and bring them through victorious. Last—Their bitters. They know that there is a devil, for he sometimes visits them on Lord's-day mornings and crowds all manner of discouraging things upon their minds, to drive, if possible, every good

thought away from them, but still the Lord helps them; they need to have a very sharp draft right through their heads to let many things that are said to them in at one ear and out of the other ear quick, quick, quick. They are at times idolised by men and cruelly criticised by those who are ignorant and will not be taught, and most shamefully scandalised by the devil's agents, who creep in among the people of God to do mischief. They have miserable things said to them by those who think that Ministers are void of feeling. I felt compelled to say to one person when I was in the country, "When you go out of the Chapel, turn to the right, and you will soon come to a lamp-post. Tell your tale to that lamp-post, for that has no feeling, and I have." I have experienced much of these things in days gone by, but I am thankful to say that I get very much better treatment at Bedford-road, Clapham.

The welfare of Zion lays very deep in the hearts of God's Ministers; they grieve over the lukewarmness of the people of God, and sometimes have sleepless nights on account of it, but the Lord is our help, defence, and deliverer for ever. Blessed be His name.

"The Diaconate, in Relation to Apostolic Injunctions," by MR. R. E. SEARS, we shall publish in our next issue.

### "AR' YE 'LIVE OR DE' . . . D?"

BY W. ROWTON PARKER, PASTOR, CROWLE, DONCASTER.

THE enquiry which heads this paper was overheard by the writer, the other day, while passing along the streets of a Lincolnshire town. They were addressed by a young woman to a friend of her's, who lived in a cottage across a garden, and for whom, as it would seem, she had been calling in vain. The person called not making her appearance, the question was asked, in the strange Lincolnshire brogue, "*Ar' ye 'live or de' . . . d?*"

It is not unlikely that the question was the outcome of impatience, and probably the force of the words were little thought of by the speaker, but they filled the very soul of the hearer with a power it would be difficult to express; and as he passed on from street to street, the question kept ringing in his ears, until his whole being quivered under the searching enquiry, "*Ar' ye 'live or de' . . . d?*" The result was salutary, and richly blessed of God, in the experience of the writer, and hence it is, he passes on the enquiry, in the hope that others may be benefitted too. That there are those who have "a name to live, and yet are dead," is a fact established beyond all controversy; for it is the declaration of Holy Writ, and it is evident, too, in many that we see around us. "She that liveth in pleasure, is dead while she liveth." The carnal man is under the sentence of death already, and every unsaved soul, however full of life they may seem to be, are dead in trespasses and sins: "Hell is moving from beneath to meet them at their coming."

Nor are these the only persons to whom the question is applicable. There are, alas! many professing Christians to whom the question might very properly be put, "*Ar' ye 'live or de' . . . d?*" Nor would it be a sufficient answer for them to say, "We are members of a Christian Church;" for it is to be feared that there are many dead souls within the

enclosure of some so-called Christian churches. Church membership is *not necessarily* an evidence of spiritual life. Nor would it be a sufficient answer to say, "I was once converted." There are thousands who were born years ago, who are now in their coffins, and beneath the sod; and there are thousands to-day, who were converted, as they suppose, years ago, who are still dead in trespasses and sins. There is a marvellous difference, my friend, between being "made alive" by the power of the Holy Ghost, and the so-called conversions of many in the present day.

Many professors base their hope of being Christians, not upon the inwrought principles of grace and holiness within them, but upon some supposed sensuous experience, during the excitement of a revival season, in the days gone by; or some fanciful vision, or dream or the like. But genuine conversion is no mere fancy, it is not a matter of intellect, nor is it the mere consent of the lips; it is a real and vital change, deeply inwrought by Divine power, re-creating the man, and making him a "new creature in Christ Jesus;" "old things pass away, and all things become new." And yet it does not necessarily follow, that the truly saved soul shall have all smooth sailing, nay, he will find himself, full often, battling with a strong under-current, running, like a mill-race, towards the old state of corruption. Saved though he be, he will find that he needs continual saving, if I may so put it—*i.e.*, a Divine upholding in the way of salvation. He will need constantly the salting of Divine grace, if he is to be kept sweet. What if I say a converted man could not hope to remain converted if he was not constantly kept by the power of God unto salvation.

We hear sometimes, in certain quarters, "God will never leave us if we cling to Him." Thank God, that is true, so far as it goes, and providing it be rightly understood, but it is not the whole truth, nor is it the most vital point of truth. As a matter of fact, it is not so much our clinging to Him, as it is His holding of us. "Hold Thou me up and I shall be safe."

How long do you think Paul would have been *Paul*, if the power of God had not kept him, through faith? "Not I," exclaims the grand old hero—"Not I, but Christ that liveth in me." "I live by the faith of the Son of God." Not I live by my faith in the Son of God, although in a measure that is true, but in a deeper, truer, more vital sense, "I live by the faith of the Son of God, the faith divinely inwrought in me by Christ the Son of God.

It was when Peter trusted to his *own* strength and steadfastness, that he fell so ignominiously, and denied his Lord so basely. "Not I, but Christ" kept Paul staunch and true, a veritable hero, while Peter's self-trust, and confident boast: "Though all men forsake Thee, yet will not I," landed him in the mire of sin and disgrace. "Not I, but Christ" is still the cry of a living and true-born son, while the self-confident boast of men, is a sure sign of their spiritual death, however much they may think they live.

The question before us is not, was you once alive—that we need not stay to enquire—but are you living now? "Ar' ye 'live or de' . . . d to-day?" If we be truly alive, then we have the principle and power of life within us, the well-spring of Divine grace "springing up into everlasting life;" and if this be not so, then depend upon it we are dead.

We live only as we are indwelt by the quickening spirit of life. It is this Divine inwrought life, which distinguishes the true believer from him who is spiritually dead. Possessing this life through the indwelling of God the Holy Ghost, we are truly Christ's, and are in eternal relationship, and vital union with Him; and the indwelling Spirit, like the sap in the tree, quickens, and develops, strengthens, and makes manifest the true life in holy fruitfulness. And this being so, the indwelt and grace-taught soul realises his responsibility, as a true-born child of God, to let his life-light shine out, not in words only, but in the living acts and deeds of a holy life.

But further, just as the bodily life needs to be sustained by daily food, so the spiritual life needs the constant renewals of Divine grace. The oil in the lamp feeds the flame, and so the flame is kept brightly burning; but the oil is not inherent in the lamp, it has to be continually supplied; and just so the oil of grace in the soul of man, makes his life-light to burn brightly, to the glory of the God of all grace, but the oil of grace is not inherent in man, nor is it of his own providing, but the supply is at once secret and Divine, constant and real. "The life which I now live in the flesh, I live by the faith of the Son of God." It is a God-given life, imparted, implanted, sustained, and upheld by the Divine and indwelling Spirit of God.

Nor is this all; our God in covenant mercy, has ordained prayer to be the appointed channel through which the continual supply of the "grace of life" is to be kept up. This supply of grace is as essential to our spiritual life and well-being, as is water to the "monthly rose," and prayer is the heaven-appointed conduit between our souls, and all the fulness of God. It is the outlet upwards for gratitude and yearning desire, and it is also the inlet through which the rich supplies of grace stream down into our innermost being.

"Prayer is appointed to convey  
The blessings God designs to give;  
Long as we live should Christians pray,  
For none but praying Christians live."

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## GEMS FROM CHRISTIAN AUTHORS.

EXTRACT FROM A SERMON PREACHED BY SAMUEL COLLINS,

*Minister of the Gospel, Grundisburgh, Suffolk, Feb. 12th 1832.*

"OFFER some remarks to my young friends who have assumed a religious character. In doing which we have nothing gloomy or distressing to contemplate. You, instead of pouring contempt on the ways of God, or of treating the Bible with marked disrespect, feel it your highest honour to bend at the throne of mercy, and to read the sacred Scriptures as the choicest book in the world.

"Your dignified privileges in your religious character are of great value. Your prospects are not bounded by the confines of a perishing world, but open upon a world of unfading beauty and never ending pleasure. The character you, through grace, have been led to assume, is one of the highest rank: you are distinguished as the treasures of the heavenly world. God calls His followers His jewels. And the apostle declares that 'All things shall work together for the best, to them that

love God, to them who are the called according to His purpose.' Think of the great blessings promised to you in this world, and the endless happiness of the next. Never forget the source from which all these mercies flow ; you could not deserve them ; they are graciously given you, and may you ever wear a character that shall reflect an honour upon the cause you profess to love. But great as are your mercies, bright as are your prospects, and full as are all the promises made to you, not any or all of these together can destroy your obligations, or give you an honourable exemption from the discharge of your several duties. I shall therefore now offer you the most wholesome advice in your religious relations I am able.

" Do not forget you are young ; your way through the world is strewed with snares ; you must expect to have many enemies to encounter ; the world is by no means friendly to your profession, and inexperienced in many things, it well becomes you to be on your guard. Never neglect your Bible, nor yet the throne of grace. You will often meet with temptation to turn aside from the ways of God, be careful you do not yield ; your difficulties in retracing your steps will be many, and attended with much pain. When any person tempts you to turn aside from the ways of God, count him an enemy and listen not to his voice. A character blotted in early days may be of serious injury to you during life ; be careful therefore to embellish your religion with conduct that will prove it genuine. Let a noble gravity attend your endeavour, and a God-like disposition be cherished in your spirit and temper. The world will often allure, the devil often tempt, and your own heart often deceive you ; against all these watch, and remember God is your friend.

" It is good to bear the yoke in your youth. In your religious character God is your Friend, Christ your Redeemer, and the Holy Spirit your Teacher, the Bible the map of your journey, and the heavenly world your home ; but this world is the wilderness through which you have to pass, and in which you have many duties to discharge.—*Communicated by P. B. Woodgate.*

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#### " THE TRUTH AS IT IS IN JESUS."

[DEAR MR. EDITOR,—As a lover of sterling truth I think you will say the following extract from the preface to an old work, ought to be written in *letters of gold*, and appear in every magazine in the kingdom, and will willingly assign it a place in the E. V. & G. H.—Yours very truly, J. J., Red Hill.]

**T**HE sovereign love of God the Father, the free gift of His Son Jesus Christ, the saving, irresistible, and abiding operations of the Holy Ghost, together with the revelation and application to the mind and conscience of His own elect, and none other, irrespective of any worth, worthiness, state or condition whatever, are the truths testified and maintained in this work in opposition to pretended Calvinistic preachers of the Gospel, who in his, as well as in our days are the greatest opposers of the cross of Christ ; for instead of showing the way of salvation, and describing the beauty of Christ till someone fall in love with Him, leaving Jesus to His own choice, they, under a pretence of extra liberality, offer Christ to all their hearers ; and very often, that none may mistake their generosity, will vehemently urge their hearers one and all to accept, and not miss, but at that very moment accept their offer of Christ.

How men came by such authority I know not, and how the transfer

can be made without the Holy Ghost, who is generally left out of the question on such occasions, would be as difficult for me to explain as for them to perform. If this is not spiritual wickedness in high places, I know not what is! A Popish Christ is a Christ of wood; a false preacher's Christ is a Christ of words; but Christ Jesus our Lord, whom Paul preached, is the mighty God, the everlasting Father, and the Prince of peace who fills heaven and earth; by whom all things exist and consist; by whom these very beings are held in being, who vainly pretend to offer and proffer Him one to another.

The Christ of God, who is equal with the Father, seated on the throne of His glory, holding all power, dominion, and might, made higher than the heavens, to whom all principalities and powers are subject, and at whose presence both the earth and heavens shall flee away, is neither to be offered, proffered, lent, borrowed, bought, sold, or given of men. He is the gift of the Father to as many as were ordained to eternal life, and none others. This Christ, this gift of the Father, is revealed and applied to the heirs of salvation by the Holy Ghost, when, where, and how He pleases; not when, where, and how men please; and the man that attempts to supersede such a plan of operations in any respect sets himself against the counsel of God, the covenant of God, the work of God, and, as far as he goes, sins against the Spirit of God. It is not to whom men will offer Christ, but to whom the Father will give Him, even to as many as were ordained to eternal life. To such, and to such only, He gives power to believe on Him, to receive Him, and become the sons of God. When He, the Spirit of truth, is come, He will guide, not offer you into all truth; "He shall receive of Mine and show it unto you." The Holy Spirit does not teach me to offer, but to preach or expound Christ. It is wrong in any man, a fallen, finite creature, to attempt to offer Christ, who is infinite in holiness, majesty, and glory, indiscriminately to men, who are by nature rebels in chains of guilt, having no desire towards Him, and seeing no beauty in Him. But it would not be wrong to describe or preach Christ, though infinite in majesty and glory, to such rebels. Neither would it be wrong to direct enemies in chains to Christ, because He says of such, "They shall come after Me in chains; with weeping and supplication will I lead them." These and other glorious truths the author preached and defended against those who called themselves Calvinists, when, at the same time they privately hated the doctrines held, and by a kind of underground way, kept back the sovereignty of Christ, and held Him forth in a way of offers and proffers so artfully as to overturn with one hand what they pretended to build with the other. The glorious truths contended for by the author having a direct tendency to discover the hypocrisy of half-hearted preachers of free grace; the only way left them was to brand him as an *Antinomian*.—*Extracted. Liverpool, March, 1846.*

## THE BLESSED DEAD.

MR. G. PIKE, MR. WILLIAMS, MRS. COMMANDER, AND MRS. BRIDGES.

My dear father, George Pike, departed this life January 8th, 1891, in his 79th year. He was gathered into the heavenly garner, like a shock of corn fully ripe. His death was quite unexpected, he being in his usual health. At eight o'clock on the evening of the 7th he was taken with a fit and passed away in a state of unconsciousness at three o'clock on the following morning. He was a most kind and affectionate husband, ever full of anxiety on my dear mother's account, whose

delicate health and extreme weakness made us often fear that her end was near; she has, however, through mercy survived him. He was also most tender and solicitous for the welfare of the family, and many were the prayers sent up by him on their behalf which have not unfrequently been answered. The poor and distressed also found in him a sympathetic helper, and the cause of Christ was ever dear to his heart and never forgotten in his prayers. We mourn his loss, but our loss is his eternal gain, for we know that he is now before the throne of glory, singing the praises of his dear Redeemer, whom he loved and trusted here.—E. H.

[We were favoured with the following notes from our highly-esteemed brother F. C. Holden, pastor, before the above brief sketch of brother Pike came to hand.—Ed.]

LIMEHOUSE (Elim).—During the month of January four of our friends were removed by death. Mr. Pike had been a member and a deacon ever since the formation of the Church, twenty-one years ago. Through removal in providence and bodily infirmities, he was seldom with us during the last three years. He was a godly man, very firm and decided in the doctrines and ordinances of the Gospel, exceedingly kind to the poor, a most indulgent husband, and a good father. He has left an aged and infirm widow, who hopes soon to follow him, and several grown-up children; he had a very easy dismissal, and we are quite sure has entered into "the joy of the Lord." He was interred at Bow Cemetery, and the following Lord's-day evening a funeral sermon was preached from Matt. xxv. 34, at Elim, by the pastor, F. C. Holden.—Mr. Williams and Mrs. Commander both died in hope in the Lord, and are among the "blessed."—Mrs. Bridges died January 24th. She was for more than 40 years a member of the Surrey Tabernacle, but usually worshipped with us. She was a good woman, a kind and thoughtful friend; her end was calm and peaceful. Myself and brother Lee buried her at Bow Cemetery, in the same grave where we had buried her husband and her only son.

#### MR. JAMES GODSMARK, MINISTER OF THE GOSPEL.



DEAR MR. WINTERS,—As my late dear husband James Godsmark, was well known by his ministry and written treatises, sermons, &c., to many of your readers, several friends suggested to me that perhaps a few words by way of brief memoir would not be unacceptable to "the strangers scattered abroad." It pleased his Divine Master to summons him home the morning of the 12th of January. He seemed almost (but for a brief convulsion) to fall asleep. He did, indeed, depart in peace, his eyes having seen God's precious salvation. For several years his health had been failing, and it was a great grief to him to be often compelled by suffering to decline invitations given him, especially from friends at Lynton-road, Bermondsey, and also the little cause at Lower Tooting, Bedford, and other places. He often said to me, "I feel being laid aside like a broken bow, more keenly than any of my bodily pains, and I want grace to say, 'Thy will be done.'" But it pleased God to employ him

actively for the space of forty-nine years: his battle cry during that long campaign being, "I will go in the strength of the Lord God, making mention of His righteousness and of His only." His theme, as those who knew him can testify, was the indissoluble union of Christ and His dear people. His creed, he always said, was comprehended in Hart's inimitable hymn, commencing, "Lamb of God, we fall before Thee." The Saturday evening prior to his release he completed with much difficulty his last sermon, saying, as he gave it me, "Bless the Lord. He has given me strength to finish it." On Sunday evening, or, rather, two o'clock on Monday morning, he asked for pen and paper, saying he wanted to add something to the sermon by way of preface; but the pen kept dropping from his feeble fingers, and he added, "Take it away; I will do it to-morrow." He then pointed to the Bible, and said, "Read the 14th, 15th, 16th, and 17th chapters of John's Gospel." I read a short time, when he said, "I can hear nothing; something must be wrong with this ear trumpet. Never mind," he added, "the Holy Ghost has written it all on my heart." This was his last testimony. He departed in his easy chair, not having been able to keep in a recumbent position for more than two or three hours together, since September, 1889, on account of having caught a severe cold coming home from Welwyn, Herts., where he had been preaching at their harvest thanksgiving service.—Apologising for taking up so much space, believe me, dear sir, yours in the faith and fear of God's elect, MARY GODSMARK



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SOHO CENTENARY CELEBRATION.

THE services held on Feb. 24th, 1891, commemorative of the centenary of the Church now meeting in Soho Baptist Chapel, Shaftesbury-avenue, London, were interesting, instructive, and joyous. This Church, of which our brother John Box is the beloved pastor, was founded one hundred years ago, in Edward-street, Soho, under the ministry of Richard Burnham, whose name is embalmed in most of the evangelical hymn-books in use to-day. We have been familiar with the name of Richard Burnham from our earliest connection with the Christian Church, mainly from the many little episodes of him narrated by our venerable and highly respected grandfather, who knew him well, and who often sat under his ministry, although at the time a member of the Church at Eagle-street, of which Joseph Ivimey, the Baptist historian, was pastor.

Richard Burnham's hymns are full of savoury Gospel truth, such as truly exercised believers delight to read and sing. In the preface to his hymns, he says:—"I have laboured much, in my spiritual songs, to set forth—though I own it is done in a feeble manner—the unequalled beauties and transcendent glories of a crucified Immanuel; and have aimed to give, instrumentally, the greatest encouragement to the weakest of the Redeemer's praying family. Your pastor is willing to own that he is the unworthiest of the unworthy; yet, unworthy as he is, he humbly trusts, through rich grace, he has in some measure found that the dear bosom of the atoning Lamb is the abiding home of his immortal soul."

Notwithstanding the dense fog everywhere (and especially in London) on the day of the centenary celebration, a good number of friends gathered to the morning service, which brother J. Box (pastor) opened by announcing the first hymn on the specially printed hymn-sheet—

"Stand up and bless the Lord,  
Ye people of His choice,"

after which, in a kind and loving manner, he greeted the friends present in the name of the Lord, and remarked that in reviewing the goodness of God in connection with the Church at Soho during the past hundred years, there was abundant cause for rejoicing. The present condition of the Church was encouraging. Peace, unity, and love prevailed, and although they had not been favoured with many additions to the Church during the past year, yet they had realized cheering signs of spiritual and financial prosperity. They had therefore assembled together for

thanksgiving and praise. Brother O. S. Dolbey, pastor of the Surrey Tabernacle, being present, brother Box kindly asked him to preside.

On taking the chair, brother Dolbey said: "My dear brother Box, I feel I am not in the least worthy to occupy this position. I can assure you I never thought it nor sought it. I trust our covenant God will be present with us, and that this remarkable day may be remarkable for the pouring out of His Spirit upon us." He then read Psa. cxlvii., after which brother J. Parnell, of Pimlico, gave out hymn No. 2:—

"See, the wilderness rejoices!  
Lately 'twas a barren spot"—

and earnest prayer was offered by brethren W. Frith, W. Winters, J. E. Flegg, and others. Brother E. T. Davis, pastor of West-hill, Wandsworth, then delivered a Gospel address on the presence of the Spirit, the power of the Gospel, and the promise of the Second Advent of Jesus Christ.

Brother R. E. Sears, pastor of Little Alie-street, gave a warm and interesting speech bearing upon the happy occasion, and in the course of which he very sweetly dilated upon the vision of Zechariah (as given in the 4th chapter), taking as a central point the appropriate words of the prophet. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Brother J. Copeland having announced hymn 3:—

"O God of Bethel by whose hand  
Thy people still are fed"—

brother G. W. Thomas, of Tring, addressed the friends with power and freedom on the preciousness of Christ, and with which all present seemed to be delighted. Our dear friend J. Monger gave out hymn 4:—

"Jehovah dwells in Zion still,  
Our ever present Lord,"—

and brother W. Moxham, pastor of Lower Clapton, delivered a solid and savoury discourse on Christ, the "Rock of Ages." Brother Dolbey then announced hymn 5, and closed the morning service with prayer and the benediction.

At one o'clock a good company of friends sat down to a really splendid cold collation, which everyone appeared to appreciate.

In the afternoon brother Box occupied the chair, and after a hymn—

"Hark, hark, my soul, what note is this  
Sounds sweetly in the realms of bliss?"

which was heartily sung, brother J. Bush read Psa. cxlv., and brother R. Thomson, pastor-elect of Clapham Junction, offered earnest prayer. Hymn No. 8 having been sung, brother Box introduced the purport of the meeting, and Mr. W. J. Styles delivered a very

excellent address on the Gospel of the grace of God, the Church's treasure. Brother F. C. Holden announced a hymn—

"Yes, mighty Jesus! Thou shalt reign,  
Till all Thy haughty foes submit,"—

and Mr. Douglas spoke on the Church's trust. Another hymn, and brother J. H. Lynn, pastor of Zion, New Cross, gave an excellent address on a most splendid subject, the triumph of the Gospel, which, with singing and prayer, brought the afternoon service to a close.

A very large gathering of friends partook of tea in the spacious schoolroom below. In the evening the chapel was crammed to the doors with friends representing a large number of our causes of truth.

Brother Box, in opening the service, expressed the pleasure it gave him in meeting so many of his beloved friends, and announced hymn 11:—

"Come, saints, rehearse the praise  
Of our exalted King."

Brother G. Herring, pastor of Bethesda, Notting-hill-gate, read *Psa. xxxiv.*, and brother E. Beecher, pastor of Shouldham-street, offered fervent prayer.

Brother Box then read a very interesting account of the rise and progress of the Church at Soho, and which we hope and believe will be printed in pamphlet form. Reference was made to the persecution of some of the early members of the Church, and to the fines imposed in the 16th and 17th centuries, up to the time of building the Mansion House in the heart of the City of London. With the money resulting, £150,000, the Mansion House was built. The following is a list of the pastors from 1791 to the present time: Richard Burnham, founder and pastor of the Church, died Oct. 30th, 1810, aged 62; John Stevens, 1811-1822; George Comb, 1824-1841; Geo. Wyard, 1842-1856; John Pells, 1858-1864. John Box, the present pastor, received an invitation to preach at Soho in 1873, and in the September of 1875 he accepted the pastorate. May he long be spared to his beloved people in usefulness and honour.

At the close of brother Box's address, brother R. Burbridge gave out hymn 12, and brother P. Reynolds delivered an eloquent speech. Brother J. Falkner (one of the deacons) read a brief financial report. We are glad to be able to give the following statement of accounts respecting the present beautiful chapel, vestries, &c., at Shaftesbury-avenue. Our brother John Box, writing us, says:—"The total cost of these freehold premises was £10,524 19s. 4d. They are most substantial, and the convenient arrangement of their several parts prove a daily boon to the Church in carrying on its work in the locality. On Feb. 12th, 1891, the statement of accounts, as audited, and which was presented at

the centenary celebrations on Feb. 24th, was as follows: The balance of loan, free of interest, and now repayable by instalments in 7½ years, £631; the mortgage for £2,000, and a private loan of £200, both bearing interest at 4 per cent., £2,200; total, £2,831. The £631 is being repaid by organised effort among our Church and congregation. The £2,200 we ask our Christian friends to co-operate with us in liquidating speedily, on the ground that the interest is too heavy for us to bear, inasmuch as our expenditure for public worship, and the maintenance of the five distinct and useful institutions belonging to the Church, require annually the sum of £550. This cost has hitherto been satisfactorily met by our united efforts. The great generosity of friends at our recent celebrations, on the 24th Feb., added to the sum we had in hand (£50), will enable us to reduce the debt (£2,200, bearing interest) by £250.—*JOHN BOX, Pastor.*"

Brother F. Shaw, pastor of Gravesend, gave a short congratulatory speech and was followed by brother F. C. Holden, pastor of Limehouse, who rehearsed many of the righteous acts of the Lord in a right noble way, to the joy of the assembly.

In the gathering we noticed brethren E. Mitchell and W. K. Squirrell (who preached at Soho on the previous Sabbath), also E. Mote, Esq., G. Turner, J. W. Banks, A. Steele, H. Cooper, W. Osmond, J. Flory, J. Taylor, and others. We were delighted to see in the pastor's vestry a group of portraits of the old pastors of Soho, as given above, also groups of past and present deacons of the Church—viz., *Late deacons of Soho*: Thos. Cox, 1839-1869; John Jeffreys, 1836-1882; Isaac Foster, 1867-1887; George Bonser, 1880-1887. *Present deacons* (pastor in the centre), George Simpson, William Frith, Joseph Falkner, Henry White. Dated May 14th, 1889. We hope to publish shortly in our columns an outline of the history of Soho Chapel, as publicly read by brother John Box at the centenary celebration.—*EDITOR.*

**LAXFIELD, SUFFOLK.**—**DEAR BROTHER WINTERS,**—I have just been privileged to commemorate the thirty-second anniversary of my going to Laxfield, by visiting the dear old place again. On Thursday evening, March 5th, I preached in the chapel to a good congregation, and I have already heard of one who was blessed that evening. Friday morning and afternoon I spent in visiting a number of old friends, and in the evening I preached in Mr. Taylor's farm-house to about 120 persons who had crowded into three rooms. My pulpit was by the kitchen door, three men being seated on the copper by my side. How vividly this scene brought before my mind the early years

of my ministry. On Saturday afternoon I was called to conduct the funeral service of one of the members (Mrs. Hannah Smith). One dear sister—one of my spiritual children—who is drawing near to her heavenly home, said, "What a comfort it would have been to me if I could have died, so that you could have buried me." On Lord's-day, March 8th, I preached three times, and "broke bread" with the Church. It was indeed a blessed day; the chapel was crowded, many coming a long distance. Never had a brother firmer friends than I had, and still have at Laxfield. Their hearty reception humbled me before the Lord. To witness their peace, unity, and love was a great joy to me. With them I most sincerely and earnestly pray that God will give them another pastor, whose labours will be blessed to the ingathering of many. That prayer God will hear.—Yours heartily, R. E. SEARS.

LONDON, HILL STREET, DORSET SQUARE.

RECOGNITION OF MR. W. K. SQUIRRELL AS PASTOR.

[Notes by the EDITOR.]

(Concluded from page 101.)

IN the evening the chapel was completely thronged to the doors, and a large body of ministers were seated on the platform. Our beloved brother John Box, of Soho, presiding, announced the opening hymn, "Kindred in Christ," and read Psa. cxxii. Brother W. Winters offered prayer. The chairman, who appeared thoroughly at home and happy, gave the opening address, which was full of interest to lovers of the Gospel of Christ. Our brother, having referred in a suitable way to the necessity of Churches and ministers looking well to their Bibles, theology, and pulpits (on the ground of an excellent remark once made by the late J. A. James), and which the Church at Hill-street had always done, spoke admirably well on the subject of peace, and of his high appreciation of brother Squirrel as pastor of Mount Zion. He then, in a few kind words, asked brother Squirrel to relate his call to the ministry. Our brother, having ascended the pulpit, said:—

You who were here this afternoon heard how, by mighty grace, I was called from darkness to light, from carnal ease into spiritual bondage, and how I was held fast by the law of a righteous God until, having "nothing to pay," by Jesus Christ His Son, He "frankly forgave me all." But grace did more for me than this; it raised and elevated my entire being and quickened my natural powers until I did not seem to be my old self. Before conversion I could curse, and swear, and fight, and desecrate the Sabbath, and, I am now ashamed to say it, I rejoiced in these

things as fine traits in my character as a young man; but as for mind, or powers that could be a blessing to others, I had no idea of. Yet not long after following my Lord by baptism, and joining the Church of God, I remember being alone with the Searcher of hearts, and reflecting bitterly upon the past, when, with tears in my eyes, I wrote the following lines, and from a full heart I have prayed them over many times since:

Things that are worthy I would wish to learn,  
For useful knowledge my anxious mind doth burn;  
I would avoid all that is low and mean,  
Lord, keep me, lest to that I lean.

Although my first joy abated, and many were the phases of experience that I passed under, yet the change was so marked, and God so faithful to His Word, that my communicative nature could not endure being pent up. I had no thought of being a preacher, far from it; but I did desire to be a blessing to others in the hand of the Lord, and soon was found visiting one or two sick old ladies of the Church and congregation. One old lady was quite sure if I tried to read the Scriptures, and pray with her, her God would help me, but I dare not try. At last she appealed to my sympathy for her sad case. I could go to the chapel and get a blessing, but she, poor soul, was bedridden. Her appeal touched me to the very core. I read, and her God did help me to pray. Both our souls were blessed. After that I visited others, and was encouraged by kindly words from my dear pastor, Mr. Meeres.

Soon after this my dear father-in-law, who was superintendent of the school, said in his quiet way, "William, I believe you could address the school, and some day I shall call upon you suddenly, and you will have to do it." He kept his word, and one Sunday afternoon he and his son led me from the class I was teaching, and stood me before the school. The Lord also stood by me, and from that afternoon I took my turn in giving addresses. About this time, without the least thought of being a minister, I had two remarkable dreams, which I told my father-in-law, and he hid them away in his heart—dreams which have had, and I hope will have, a salutary influence on my public life. The first was, I dreamt I was on a platform as speaker before a crowded assembly, and, finding I could hold them spellbound, I was filled with conceit and self-admiration, when an angel appeared at the other end of the platform, and said to the chairman, "There's one thing may be the ruin of that young man." The chairman, who seemed delighted that I could hold the people, with surprise inquired, What? When the angel put a trumpet to his mouth,

which trumpet reached right across the platform, and placing it close to my ear, said, with a voice like the sound of many waters, "Pride!" And, as a servant of the Lord, if ever I have felt lifted up, and, alas, I have, that trumpet sound has again filled my ear, and brought me upon the knee of prayer with a "Lord, keep me humble." The other was this. I was again upon a platform trying to give an address, but could not. The chairman inquired how it was, when a friend by his side remarked, "Don't you see the young man is bound fast with cords;" for I had cords round me (like you have seen men in the streets). He said, "You must give that young man liberty if you would give him power;" and suiting the action to the words, he cut the cords with a knife, and I had a time of great power and blessing.

Now, although in preaching I would never knowingly show anything less than a loving spirit, I have no need to throw stones at my hearers, seeing that God has given me the moral courage to take any brother or sister aside, look well into their face, and in the name of my Master, tell them affectionately of the wrong. Yet never have I, and never will I, be bound in my work, or fettered in any way as to the doctrines I am sent of God to preach. Hence, before I accepted the invite to the pastorate of this Church, I met the dear brethren in office, and asked them each the following question: "Do you desire as pastor one who cannot be a respecter of persons, and would you accord to him the right of preaching fearlessly and lovingly all parts of God's truth, and in no sense desire to bind or fetter him by private opinion?" Let me say, their answer and the manner of reply were both noble and kind, and made me feel they were "men of God and honourable."

It is about twenty years ago since I first attempted to preach; it was for brother Osmond, in his old chapel at Hoxton. To this brother I was recommended by my pastor, Mr. Meeres, and never shall I forget that Lord's-day evening. My dear brother-in-law and I paced up and down in front of the chapel a long time before it was opened. My feelings I cannot now describe. How I trembled before the deacons: they asked me if I was not feeling very ill, but my brother, who was spokesman, said, "It is his first time." How I got round the long singing pew to the stairs of the pulpit I know not; but this I do know, no sooner had I placed my hand upon the rail to ascend the pulpit, than a solemn, holy charm filled my anxious heart, and I was greatly helped. Although I had no idea of dividing a subject into heads, yet I felt the power of a throbbing life from Christ the Head. The text was Psa. lv. 22. I was enabled to cast my burden

upon the Lord, and have had many to cast upon the same Almighty One since then, and expect a few more before I die.

A few weeks later on brother Osmond brought to my house a friend from the cause at Dartford, and they prevailed upon me to take an engagement for a whole month, and to make it worse, when they had gone, I discovered there were five Sundays in the month. What sleepless nights, what misgivings, what crying to the Lord, what heart sinkings were mine to endure, until the time came to go and preach at Dartford. Yet go I did, but not alone, for God, even the "mighty God of Jacob," was my helper, and, instead of the dreaded breakdown, there came just as I needed it, "the supply of the spirit of Jesus Christ," not only for one month, but for twelve months, so much so that I received a unanimous invite to the pastorate, but did not accept it. I mention this, it may be, to the encouragement of some whom the Lord is just calling to preach His glorious truth. To such I would say, dear young brother, fear not, God will help you.

My first pastorate was at Trinity, in the Borough—a chapel almost as large as this, and my first sermon I preached to a congregation of eleven persons, including the brother who gave out the hymns. Yet so sure I was that God had sent me there, that after awhile I took the pastorate, and remained there about four years. The numbers increased to about 200. Yet not much encouragement was mine to enjoy. Far from it, but it was a school in which God taught my soul many needful lessons; and since then how many I have met in my travels who have said, "I heard you at Trinity years back, and my soul was blessed."

When I had left "Trinity" I solemnly reviewed the past, and felt in that review a great need of sound instruction, never having enjoyed so much as six months' proper schooling in my childhood. Acting on the advice of a Christian brother, the late Mr. Thomas May, of Foot's Cray, I saw Mr. C. H. Spurgeon, who received me most kindly, and we arranged that I should attend his evening classes. I saw Mr. Spurgeon again, and assured him that I not only held the doctrines of grace, but they held me; yea, that God had so burnt His truth into my soul that I did not want to be told by any man what to preach; also that from deep convictions I was a Strict Baptist, and could be nothing else. He now advised me to go right into his college, and that without signing an article of belief, or binding me in any way. I was in business at the same time, and frequently had only four hours in bed out of the twenty-four. While at college I was called to the pastorate at Meopham, in Kent, where I

enjoyed proofs that God had thrust me into the ministry.

My third, and what I and most people thought would have been my last pastorate, was at Enon, Woolwich—a pastorate of nine years, where I was indeed blessed and made a blessing. The fact that we lived together in true unity and love as pastor and people is so well known to the Churches that no further remark is needed from myself. But an important matter needs to be explained, viz., How could I, in the fear of the Lord, leave such a dear people amidst continued (not declining) prosperity. Let me say, for about three years before my leaving, there were times when I was cast down for want of room. I could see that although we had made a little enlargement that was soon filled up, and we had not seats for many that did come. Still as much as possible I kept this feeling to myself, and was daily praying for rest of mind, for I could not bear the thought of leaving such a devoted flock. But in August, 1889, I needed a change, and fully intended to go to Wales. But a few days before starting I felt compelled to go by water to Scotland—why, I knew not, not having visited Scotland before. I had not been at Rothsay long before a Scotch gentleman, a stranger whom I met on an excursion boat, asked me to give him my company. I did so, feeling that we could mutually help each other in the best things. We had nearly a fortnight together, and a soul-profiting time it was. In conversation I told him of my flock and chapel, also of our belief as a denomination, the work which by God's help we were doing; when to my surprise, ere we parted, he said: "We have been brought together by God in a very especial manner, and I believe for a special purpose. I have thought and prayed about you day and night, and am sure God bids me say, He has a greater work before you. You talk so about your loving people, but what about the Church of God as a whole, and the real welfare of the kingdom of Jesus Christ?" Moreover, he said: "Unless you are living for comfort only, your duty is to lay down your resignation with simple trust in God, and I am sure good will come of it every way." Further he said, "You are not ill, or you could not leap into the open sea before breakfast, and stand the rough weather on the boats as well as I do. No," he said, "your soul is pent up; serve your Master right up to the hilt, and all will be well." I was amazed, and protested, but he followed this up by letter after letter. After I had returned home each letter I laid before the Lord. At last I saw it was of God. His will, I thought, must be done. Although leaving Enon was like tearing off the right hand, I would do His will, and did do it with a clear conscience and

an inward sense of divine approval, which abides with me to-night. I laid down my resignation on March 20th, 1890, not knowing how my family or myself would be provided for, nor where I was going, nor what would befall me. Only this I knew, that God was with me, and for me, so that I could trust Him as I had never done before, and that wherever I was led a great blessing was awaiting me. I will grant you that men who have but a slender hold of God will not understand this experience; but the Lord has so dealt with my soul, that to me and many more in this place He is truly God Almighty. I did not think I was the man for this people, but preaching here about eight days after I had laid my resignation down, the deacons asked me how I stood with Enon. I told them what I had done. They remarked, "We shall have a Church meeting shortly, but we do not know the mind of the people towards you." By that I knew a Church meeting would take place, but when I did not know. Awhile after, on the Monday evening, the beloved deacons of Enon were trying to show me the wrong I had done in laying down my resignation, and asking it to be received. That night there was no sleep for me. I went over all the ground again, and begged the Lord to show me the wrong, and I would call the Church together, and as a true man ask their forgiveness, and abide with them. Strange to say, by the morning post there was but one letter, and that was from "Mount Zion," to say the Church gave me a unanimous invite for three months, with a view to the pastorate, which I accepted, dried up my tears, and said, "What hath God wrought?" Then the words rolled sweetly into my soul, "I will not fail thee." And oh! what a three months' probation. I had not a care about the future, or an endeavour to please, as this Church can bear witness to the honour of God; for I knew I was not a place-seeker, and that God would not fail me. Then the final Church meeting was held, and I was invited to the pastorate with only two votes of "No." Did I take the right step? Let the following speak for itself. Brother White, late of Clare, has accepted the pastorate of Enon, with only one "No." But what about Clare? Well, they have given a young and promising itinerant brother an unanimous invitation to the pastorate. So all is well.

And now I am not here as a rival to any other preacher in the locality. No. God forbid. I would scorn so mean an act. But I am here to be used for good by the Lord of hosts. Already I feel I am beloved by the people, and by each dear brother in office. As for the Bible, my text book, I am increasingly charmed with it. May its great Author help me to bring out things, both new

and old, to the comfort and building up of believers, and to the salvation of many, many, precious souls; to the praise, not of this Church, nor to the praise of myself, but to "the praise of the riches of His grace." I conclude by saying, dear brethren and sisters, "pray for us." I would be nothing that that Christ I once blasphemed may be all in all. I can truly say to-night:—

"A guilty, weak, and helpless worm.

On Thy kind arms I fall;

Be Thou my strength and righteousness,  
My Jesus and my all."

The chairman thanked brother Squirell for his address, and announced a part of the well-known hymn (367 Denham's Sel.), commencing "God moves in a mysterious way," altering the last line of the last verse as follows: "And He has made it plain." Warm and suitable speeches were delivered by brethren E. Mitchell, E. Beecher, J. Bush, G. W. Thomas, J. H. Lynn, and W. Mcxham. Brethren G. Herring, T. B. Voysey, and others assisted in the work of the evening.

The newly-elected pastor heartily thanked the numerous friends for their presence and help; and the Benediction, pronounced by the chairman, closed the very happy day's proceedings.

"May all the blessings of our God,

In rich abundance fall;

Pastor and people all rejoice,

And Christ be all in all."

#### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES, ANNUAL MEETINGS, MARCH 10, 1891.

Zion Chapel, New Cross, in which the annual meetings of the Association were held, is indeed a most beautiful building, and one that reflects the good taste of those who planned it. The dear friends here warmly cherish the memory of their late pastor, and are very happy with our brother J. H. Lynn, who is a choice man of God, and worthy of the honoured position he holds as successor of our beloved brother J. S. Anderson. On the wall of the chapel, in a line with the pulpit, is a handsome mural tablet of marble, containing the annexed inscription:—

"In memoriam, John Slate Anderson, who fell asleep April 20th, 1888, aged 69 years. He was for 31 years a faithful minister of Jesus Christ, 24 of which were spent in the service of his Divine Master as Pastor of the Church meeting here for worship.

"This Tablet, together with a monument placed over his remains in Brockley Cemetery, have been erected as memorials to his worth by the sorrowing Church and congregation.

"HE BEING DEAD YET SPEAKETH."

[Erected by Preston, of Nunhead.]

Despite the very unpropitious weather on Tuesday, March 10th, a large number of ministers and delegates gathered to the morning meeting of the Association for prayer, praise, and business.

Brother C. Cornwell, the outgoing President, read Isa. xii., and brother J. Crook offered earnest prayer.

The President gave words of welcome to the company present, and called upon brother J. Box to read the minutes of the last half-yearly meeting, held at Wandsworth.

Brother C. Wilson proposed, and brother Waite seconded, the adoption of the same. Carried.

Brother E. White, pastor of Enon, Woolwich, and brother J. Crook, pastor of College Park, Lewisham, received the right hand of fellowship as members of the Association.

Brother Albert Steele, one of the auditors, read the accounts for the past year; and brother H. Clark, another of the auditors, testified of his appreciation of the work of the excellent secretaries, and brother Steele expressed the pleasure it gave him to audit the accounts, and to find them perfectly correct.

Brother R. E. Sears moved, and brother E. Jeffs seconded, their adoption.

Brother J. Copeland read the first annual report of the Sunday-school Committee connected with the Association. This committee was started on October 18, 1889, and met for the first time on December 20th of that year. It was formed with a view of considering matters connected with the Strict Baptist Sunday-schools. Ten personal friends and 15 schools had already contributed to the fund of the committee. During 1890 there had been two public conferences, when papers were read on school work, and which were printed in the E. V. & G. H. The worthy secretary, brother J. Copeland, had compiled a catalogue of suitable books for Sunday-schools, and a new and enlarged edition was in course of progress. Reference was made in the report to a new Sunday-school hymnal. Friends had frequently asked for a hymn-book containing good rhythmical, sprightly, and sound doctrinal hymns. A collection had been compiled by W. Winters, and approved of by the committee. Information respecting the working of the committee could be obtained by applying to the secretary, Mr. J. Copeland, to whom contributions to the school fund may be sent. Address 194, Victoria Park-road, South Hackney, N.E.

We wish our brother J. Copeland hearty success in his work of love.

Letters of condolence were sent by the Association to Mrs. Hazelton and Mrs. Dexter on the loss of their husbands, and a telegram of sympathy to brother J. L. Meeres, on account of his

inability to attend the meetings through age and infirmity.

Brother Cornwell, having made a few encouraging remarks on the enfranchisement of leasehold chapel property, vacated the chair as president, and brother W. K. Squirrell entered upon his presidential career.

A hearty vote of thanks was accorded brother Cornwell for the able manner in which he had filled his position during the past year.

Brother Cornwell briefly responded.

A few other matters of business having been attended to, prayer and the benediction brought the morning service to a close.

A goodly company sat down to an excellent dinner. At 2.30 brother Squirrell announced Hymn No. 11 (from specially printed hymn-sheet) beginning:

"O for a shout of sacred joy  
To God, the Sovereign King."

He then read 1 John i., and brother West, of Erith, offered earnest prayer. The president, after a few introductory words, called upon brother G. Turner, one of the able secretaries, to read a digest of the letters from the various Churches, which he did in a very praiseworthy manner. The letters were of a hopeful and encouraging character.

During the afternoon prayer was offered by brethren Cattell, White, Mitchell, Herring, Turner, and Whatmough. These prayers were mingled with praise and thanksgiving to God for the success realised in the overthrow of the Religious Disabilities Removal Bill, after which very hearty thanks were accorded to brother E. Fromow and those who had assisted him in obtaining votes against the above-named Bill. Brother Fromow suitably responded. The President then made a few telling remarks on the present position of the widow of brother W. K. Dexter being in need of help. Brother Lynn, too, spoke lovingly of brother Dexter, and the esteem in which his memory was held by the dear friends at Zion. Brother Cattell also expressed words of sympathy for the beloved widow and her child. Brother Lynn then collected for them in a very quiet way the handsome sum of £37 9s. In addition to this amount were two promises of £10 on the condition that 18 others gave like sums. The president closed the afternoon meeting with prayer.

A large gathering of friends partook of tea in the spacious schoolroom. In the evening the president gave out hymn 5, "Love divine all loves excelling," and read Isa. xii., and the vice-president, brother F. C. Holden, offered fervent prayer.

Brother J. Box was then called upon to read the annual report. The Association was founded in 1871 by godly men who sought the interest of the Strict Baptist Churches. During the year 4

Churches had been added to the Association, making 59 in number, with a membership of 4,051. Baptisms through the year, 130. Teachers, 590; scholars, 6,612. General fund income for the year, £116 5s. 4d. Amounts voted to six needy Churches, £69 10s. Capital of loan fund, £2,003 5s. 8d., from which 16 Churches have received benefit. The EARTHEN VESSEL AND GOSPEL HERALD, the magazine of the Association, commands a wide circulation, and is much appreciated by a large number of godly readers.

Brother C. C. Harris moved the adoption of the report, and brother W. H. Abraham seconded it.

Brother C. Wilson, having been called to the platform, gave a short but spirited speech; in the course of which he referred to the long and arduous labours of brother John Box in the interest of the Association, and afterwards presented him with a cheque for £81 19s. 6d. as a token of the esteem of friends connected with the Associated Churches, who had been appealed to by four or five brethren in a private way only within a few days prior to the meeting.

Brother Box was completely taken by surprise by the kind gift, and could only give expression to a few words, which he uttered with tender feelings of emotion.

Very able addresses were then delivered by Messrs. W. K. Squirrell (president), W. Tooke, sen., and R. E. Sears.

The President, in a few well-chosen words, urged the claims of the Strict Baptist Mission, and afterwards offered prayer, which brought the happy and profitable service to a close. Collections for the general fund during the day, £13 6s.

The following brethren and friends were present during the day:—W. Gill (Grundisburgh), Cattell (Bessels Green), R. Burbridge (Camden-town), S. T. Belcher (Homerton-row), G. Herring (Notting-hill-gate), E. White (Woolwich), J. Crook (Lewisham), W. Horton (Croydon), E. Mitchell (Clerkenwell), W. Moxham (Clapton), J. Parnell (Pimlico), E. T. Davis (Jandsworth), E. Beecher (Shouldham-street), J. T. Bootle (Hoxton), J. Copeland (Bethnal-green), H. F. Noyes (Poplar), Adams, Brown, Howard, Sawyer, Oakey, Waite, Mote, Cobb, Sennett, J. Taylor, Burrows, Haines, Norman, Clark, J. W. Banks, White, Freeman, Wright, Thorn, Hider, Wilson, C. C. Harris, Guille, Caplin, J. J. Fromow, E. Fromow, Sidders, Wakelin, Saville, Pallett, Cullingford, Pocock, Dalton, Mobbs, Gray, P. Davies, E. Jeffs, W. Weston, Stevens, Brooks, Oaks, H. Hodder, and many others.

The next half-yearly meeting of the Association will (D.V.) be held, by kind permission, in Chadwell-street Chapel, Clerkenwell.

EDITOR.

## OUR SUNDAY-SCHOOLS.

On Friday evening, February 27th, 1891, the third public Sunday-school conference was held in Keppel-street Chapel, Bloomsbury. The attendance, consisting chiefly of Sunday-school workers, was most satisfactory. Owing, however, to the meeting clashing with the *Pastor's Conference* (which is held on the evening of the last Friday in each month at Little Alie-street), there was a marked absence of ministerial brethren. The chair was very ably filled by Mr. T. G. C. Armstrong, who opened the meeting by announcing Hymn I. (specially printed):—

"Stand up and bless the Lord,  
Ye people of His choice"—

and read part of Rom. xii. Brethren Wakelin and Catchpool offered prayer. Hymn No. 2 (by H. Bonar) was then sung; the second verse of which reads thus—

"In word and plan, and deed we err,  
When busiest in Thy work;  
Beneath the simplest forms of truth,  
The subtlest errors lurk."

The chairman expressed a hope that the Holy Spirit would move a brother or sister present to offer prayer, and after a brief pause Mr. Abrahams sweetly invoked the Lord's blessing upon the gathering, and was followed in the same exercise by Mr. C. W. Sears. Hymn 3 having been heartily sung, Mr. Armstrong, in a few appropriate words, congratulated the committee on their successful efforts in the interest of the Strict Baptist Sunday-schools, and called upon Mr. Philip Reynolds to deliver his address on "The Best Methods of Sunday-school Teaching." The paper was a very exhaustive one, containing many important passages on the art of methodical Sunday-school teaching. At the conclusion the chairman thanked Mr. Reynolds for his address, which he hoped would be published. Mr. J. H. Lynn moved, and Mr. J. Copeland seconded, a very hearty vote of thanks to Mr. Reynolds for his instructive and interesting paper, and which was unanimously carried. Mr. Reynolds briefly responded. A friendly discussion on the paper then followed, in which Messrs. S. Banks, G. Palmer, C. E. Pees, J. Copeland, J. H. Lynn, I. R. Wakelin, and others took a prominent part.—ED.

HERTFORD.—On Tuesday, Jan. 22, the 30th anniversary of Mr. R. Bowles' ministry at Ebenezer was held. The warm and genial rays from the natural sun were so cheering that we were induced to run down and join in these annual services. Arriving at Ebenezer Lodge, we found our brother Holden and others engaged to take part on this occasion, like a happy family, holding sweet fellowship. Not only did the natural sun shine, but the blessed light and warmth of the Sun of Righteousness

was felt and realised throughout the day. In the afternoon Mr. Holden delivered a sound, experimental sermon from the words found in Isa. xliii, 5, 6, 7, in which subject the preacher waxed warm and earnest, to the joy and rejoicing of his hearers. In the evening brother George Lovelock presided, and in his clear and decided way gave an excellent opening address on "Truth," and called on Mr. Bowles, the pastor, to address the meeting, who said they were still holding on in peace, adhering to the old-fashioned gospel of sovereign grace, and heartily thanked the friends who had come to visit and encourage him on the 30th anniversary of his pastorate. Brethren C. L. Kemp, R. Alfrey, J. W. Banks, Lake, J. Sampford, Sandeman, W. Stringer, and F. C. Holden said a few things about the trials and triumphs of the Christian pathway. During the evening Mr. Gilbert, deacon, presented the pastor, on behalf of the Church, congregation, and other friends, with a purse containing £25. It was a great pleasure to see so many gathered together on this occasion.—J. W. B.

## GREAT YARMOUTH (YORK-ROAD).

—On Sunday and Monday, February 22nd and 23rd, we held our Sunday-school anniversary services, the Sunday services being conducted by the pastor, J. Muskett. On the Monday a tea and public meeting was held, the chapel being nicely filled with children and friends; the pastor presiding by request. The meeting commenced with singing, and reading a portion of Scripture. Brother Colls, of Beccles, offered prayer. Mr. G. Reeder read the report. £1 had been sent to Dr. Barnardo, and 15s. to the Baptist Mission, besides which the balance-sheet showed an income of £9 11s. 5½d. The pastor gave the prizes to those who had merited them by attendances and good conduct, after which a great surprise was in store for the pastor, by the presentation to him by Mr. G. Reeder of a large-size Denham's Hymn-book, beautifully bound. Brother Colls, of Beccles, then gave us a very good and practical address, the subject being "Blunt axes, and how to whet them," founded on Eccles. x. 10. Mr. J. Maskell, from Orford-hill, gave an encouraging and warm address on the subject of the "crowd" or "press" of difficulties in the teachers' way, and how they were to be overcome, founded on Mark ii. 4. Our old friend and brother, Bedingfield, then gave some weighty words of excellent counsel to teachers as to the example they set by their own conduct, and how such conduct would be observed by the children. Special hymns were sung by the children, Miss Knight presiding at the harmonium. The collections amounted to over £2. The meeting was closed with the Benediction.



WELLINGBOROUGH TABERNACLE  
RECOGNITION OF MR. EBENEZER  
MARSH AS PASTOR.

Services of an interesting character were held on Thursday, March 5th, when Mr. E. Marsh, late of Laxfield, was publicly recognised as the Pastor. The day was everything that could be desired, and the sunshine of the Divine presence made it a day long to be remembered by the large gathering of people which came from many miles round to fill to overflowing the building.

Through the generous hospitality of Mr. David Dully, the ministers and a few friends from a distance were entertained to a cold collation in one of the class rooms at one o'clock, and again at the close of the day's services.

At two o'clock the Chairman, Mr. J. Jull, of Cambridge, opened the service by giving out Hymn 768 (Denham).

"Jesus, accept our humble praise,  
While we our Ebenezers raise."

After which our blessed brother, T. B. Voysey, whom the Lord strengthened to be with us on the occasion, read Ezekiel xxxiv, and very fervently sought the Lord's presence and blessing. Mr. W. E. Palmer, of Rushden, then gave out Hymn 882. Mr. W. K. Squirrell, of Hill-street, followed with an address on "The Nature of a Gospel Church," which was listened to with rapt attention for the three-quarters of an hour occupied by our brother, nobly defending the Church against the inroad of her enemies, and stating in a lucid manner her glory as the body of Christ her glorious Head. Such a definition as that given by our brother of what constituted a Gospel Church, cannot but bear fruit to the praise of her living Lord. Each nail driven was so clenched that the greatest enemy could not gain—say the truths declared without denying the validity of that Divine word from which they were taken.

At the close of Mr. Squirrell's address, Mr. J. B. Warren gave out Hymn 145; then followed the worthy Chairman's address, in which he dwelt on the importance of the service being held—congratulating the Church on the gift of her risen Head in the person of their chosen pastor to follow their late beloved Brother Bull, whom he had known throughout his labours in that place and loved as a fellow-labourer in the Lord. The Chairman called upon Mr. Marsh to give an account of his call by grace, call to the ministry, and the call of God to Wellingborough, as the sphere of his labours in the Gospel. Mr. Marsh then, for about an hour and a quarter, reviewed and retraced the grace of God providentially and spiritually manifested toward him by which he became a disciple of Christ, and servant in the vineyard, closing his remarks with a clear statement of those things he firmly believed and intended, with the Lord's help, to

maintain. A holy unction attended this part of the service which will not soon be forgotten. Many were melted to tears while they magnified the grace of God which had brought salvation to such a sinner, and then sent him forth to tell to sinners round what a dear Saviour he had found, or rather that had found him. The telling allusions to the days of childhood, when the godly mother was called to leave her child for her eternal rest, she to be glorified, and he to be well-nigh ruined by the development of that depravity he inherited from the womb—the conflict of soul, as mercy was sought—the mysterious leadings of Providence from place to place ere the hour of deliverance arrive—the public profession of that precious Christ he was at last led to call "*mine*"—the bringing forth into his public ministry—the loved and happy pastor at Laxfield, with the conflict occasioned by leaving that sphere of labour for this. All this was listened to with deep interest and no manifest weariness, though it took long to relate. Mr. Jull, having expressed his satisfaction in the answers to his questions, called upon Mr. David Dully, on behalf of the Church, to relate the leadings of Providence by which Mr. Marsh became their chosen pastor, which was done in a brief but satisfactory manner. After which Mr. Mitchell, of Chadwell-street, uniting the hands of the pastor and senior deacon, earnestly sought the benediction of Father, Son, and Holy Ghost upon the union.

The afternoon service was followed by a tea-meeting, to which upwards of 350 sat down.

THE EVENING MEETING commenced at 6.30, and was opened by Mr. Thomas Ewart, the pastor's first Sunday-school teacher, giving out the grand old hymn, "Grace, 'tis a charming sound." Our beloved Brother B. J. Northfield, then read Ephesians iv., and was led of the Spirit very earnestly to the throne of grace on behalf of the pastor and people, who were still manifested as the care of the Lord. Comprehensive indeed was this so-called recognition prayer. The Lord answer it, and we shall be blest.

Brother Voysey gave out Hymn 92 (Denham's "*sup.*"), which, to the grand old tune of "Praise," like the previous hymn to "Cranbrook," was sung with true heartiness and congregational warmth.

Brother Edward Mitchell, of Chadwell-street, then ascended the pulpit, and from the words, Acts xx. 28, delivered "the charge to the pastor" out of a full heart, speaking more as a brother to brother than as a father to son, while the weighty words that fell from his lips had all the force of fatherly counsel and wise instruction, such as could only

come from one who spoke out a living experience of the work of the Lord and the warfare it means. It was evident to all our dear brother *meant what he said*, and yearned over the soul of his young brother and fellow-labourer as he, with deep paths of feeling, pointed out some of the cares and anxieties with the joys and delights attendant upon the ministry of the Word, and with wrestling earnestness, cried, "Take heed," my brother, "take heed!"

The next hymn, 764, was announced by brother James Hand, after which our highly esteemed brother, W. J. Styles, delivered a most impressive "Address to the Church." This was not a cold "charge" of hackneyed phraseology, but living, burning words of truth from the two Epistles to the Church at Thessalonica, while the words of the text recorded in the 4th chapter and 1st verse, were opened up in a masterly way. As the vast congregation hung on the speaker's lips and listened with such attention to an affectionate address faithfully delivered, we could but feel a wish he had not had to hurry back from that meeting to London the same night and in such ill health as he evidently was. May the Lord long spare His servant and strengthen him in his many engagements in Zion.

At the close of this address the pastor reviewed the mercies of God through the day, and at his wish the whole congregation rose to sing the Doxology, and thus present to God our united praise.

Then followed the acknowledgment of our felt gratitude to the ministers who had so cheerfully come to serve us, with others, who had taken an active part in the services throughout, and last, but not least, a kindly message of Christian greeting was sent in loving sympathy to our sister Church at Laxfield, signed by Brother Jull on behalf of the Church and congregation here.

Brother Mitchell brought the meeting to a close by prayer. Never will the day be forgotten here. The first time such a service has ever been held in the town! The brethren seemed full of the blessing of the Lord, and though the services began at two in the afternoon and were not concluded until nearly half-past nine, the friends lingered, loath to part.

A full report of the services, with an extended account of the pastor's call by grace, &c., together with verbatim report of addresses, is in course of publication.

**MARCH.**—PROVIDENCE CHAPEL.—We held our members' annual tea on Thursday, February 19th, when a goodly number of friends sat down to the repast at six o'clock. This was followed by a meeting of a social and business character. Brother Skinner having

sought the Divine blessing, the pastor (Mr. B. J. Northfield) spoke of the pleasure it afforded him to meet the brethren and sisters in Christ at this another annual gathering. Brother W. Morton read the financial statement, which was encouraging, and showed a balance in hand. Brother J. Pepperdine referred to the value of the Tract Society, of which he gave a condensed report. The Sick Visiting Society was mentioned as to the useful work accomplished by it. Our pastor stated that twenty-eight had been received during the past year, sixteen of whom had been baptized, and twelve having been previously immersed were received by transfer or experience. Three had been removed by death, and three by other circumstances. At this meeting four other persons were named as candidates for membership. In the midst of all these blessings, and at the close of this happy gathering, we could truly say, "the Lord be magnified." On Thursday, February 26th, after a discourse by the pastor, four believers were baptized in the Triune name of Jehovah. It was a happy season with us. A large congregation assembled, and perfect order prevailed. We could truly say, "Master, it is good to be here."

**HORNSEY.**—The eleventh anniversary of Zoar Chapel Sunday-school, Tollington-park, took place on Tuesday, March 3rd, 1891. Tea was provided for the children at five o'clock, after which a public meeting was held; Mr. Kingston in the chair. The chairman read a suitable portion of Scripture. The report was read by the secretary of the school, and showed an increase of scholars during the year. Mr. Jones, in moving the adoption of the report, made some very encouraging remarks upon it, seconded by Mr. Sandell and adopted. Recitations on the parables of our Lord were given by several of the scholars. Mr. Thorn, the superintendent, then addressed the children, followed by the distribution of the prizes by the chairman, appropriate remarks being made to each scholar who received one. A vote of thanks was accorded to the chairman and to the friends who kindly assisted at the tea. This pleasant and interesting meeting was brought to a close by singing and prayer.—A. H. SANDELL.

## In Memoriam.

Died somewhat suddenly, on the 8th of January, 1891, Mrs. MARGARET TYDEMAN, member of the Strict Baptist Church, Farnham, aged 80; widow of the late Henry Tydeman, Baptist minister. She was called to a saving knowledge of the truth in early life, and had to endure much opposition and

persecution, but, like Moses of old, she chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ's greater riches than all the treasures of this world. She was a woman of sound judgment in the things of God, and I never knew a more constant attendant on the means of grace nor more attentive hearer. Her loss is much felt by many, and we can truly say we have lost a mother in Israel. Her mortal remains were interred in Farnham Cemetery by our pastor, Mr. Lee. Mr. Lee preached a funeral sermon the following Sabbath, from Job xix. 25-27, "I know that my Redeemer liveth," &c., a very impressive discourse, and it was felt to be a solemn season to many.

MRS. HALL, who was a member at Homerton-row for 12 years, departed this life December 21st, 1890, at Walthamstow, where she had resided for the last two or three years. She was much respected as a quiet and consistent member of the Church. She worshipped, since her removal, at Maynard-road. Her end was peaceful; the Lord's presence much comforted and cheered her in her last days on earth. She was interred in Walthamstow Cemetery by our brother, A. Markham, who, at the request of her family, conducted the solemn service. She was about 68 years of age, and was the third member whom we lost by death in 1890; but they are not lost, only gone before.

BETHEDA, IPSWICH.—Our sister, ELIZABETH BARKER, fell asleep in Jesus December 7th, 1890, in her 94th year. She was brought to know the Lord in early life, and attended at Stoke Green Chapel. Mr. Payne was the pastor, and under his ministry she realised pardoning mercy, and on June 4th, 1814, she was baptized by him, and continued a member there till February, 1829, when 20 of the members withdrew, and were formed into a Church by the late Mr. S. Collins, and which was the commencement of our cause. Our sister continued an honourable member of the Church for 61 years and 10 months, and was a baptized believer 76 years and 6 months. Some have said if persons are baptised when young they won't wear. Our sister was 17 years old when baptized, and she wore well, and at the last, though very feeble, found Christ to be near, true, and very precious to her.—W. KERN.

January 31st, 1891, in his 67th year, died ROBERT TAYLOR, Banbury, Oxfordshire, after a brief illness, in which hopes were entertained he would be again restored. The summons came suddenly. Thus, with him, it was "Absent from the body, present with the

Lord." The departed for more than thirty years had been associated with the lovers of truth at Banbury, and was a most willing helper to the cause of God in every way possible. He was what might be truly termed a quiet, peaceful Christian, blest with that faith which is productive of good works and which glorifies God. He was deeply conscious that the words of Jehovah, penned by the prophet in Isaiah lxiv. 6, were solemn truths and stern realities, and, as a consequence, his entire hope was centred in Jesus Christ's atoning blood, and justifying righteousness. To those who were with him in his last hours, he said, "The river is not deep, the valley is not dark." On February 4th, in Banbury Cemetery, in the presence of many beholders, we committed his body to its earthly cavern, there to await a joyful resurrection.

"Precious is the name of Jesus,  
Who can half its worth unfold?  
Far beyond angelic praises,  
Sweetly sung to harps of gold."

This hymn of John Kent's was one of his favourites.—JAMES HAND, Wellingborough.

In ever loving memory of WILLIAM CLARKE, who was born at Shropham, in Norfolk, in the year 1808. At the age of 19 he commenced preaching itinerantly in connection with the Wesleyans, when he had to go into villages where the Gospel had never been preached and where he was favoured with Divine interpositions. On one occasion he was preaching near a river, and a band of rough looking men came with a large rope, intending to drag him into the water, but before they did so, they stood for a minute or two and listened to him. He saw them and knew their errand, but still continued to preach, looking the leader of them straight in the face. What was the result? Presently this rough-looking man lifted up his fist and said, "I will never touch that man." On another occasion he was preaching near a pump and they came with pails intending to throw water over him, and one man begun pumping with all his might, when the handle broke in his hands. Thus how marvellously does God appear for His people. After this he was led to see the doctrines of distinguishing grace and believer's baptism, and joined the Strict Baptist Body, from which he went out preaching, and was eventually chosen pastor at Sutton, Suffolk, where he remained four or five years, then was removed to Hadleigh, where he was about two years, but refused to be recognised as pastor; from there he came to London and joined the London City Mission, where he remained in one district 33 years, Portland Town, N.W. He suffered for six years from softening of the brain, and passed peacefully away August 2nd, 1890, deeply

lamented by his widow and daughters. He was for many years a member at Mount Zion, Hill-street, Dorset Square, London. He was interred at Hampstead Cemetery, Mr. Squirrel officiating, and who preached his funeral sermon.

DEAR BROTHER WINTERS.—The Lord has been pleased to take one of our oldest members from us at Mount Bures, our sister SADD, at the age of 82 years, to be for ever with Him at rest. She cast in her lot with the Church here 50 years ago (November 29th, 1840), and by the grace of God she continued to walk in His fear. Being grounded and settled in the faith of the Gospel, she could say in the words of the poet:

"My hope is built on nothing less  
Than Jesu's blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesu's name."

Brother Rayner, our pastor, went to see her just before she departed, and he found her hoping in the Lord, but soon she was favoured with a sight by faith of her mansions in the skies, and then, oh, what joy sprang up to her admiring eyes! Our brother Bowles of Marks Tey, came and committed her body to the grave, until the first resurrection morning. I am informed that our sister NEWMAN has just entered into rest. She had her trials during the past few years, but they are over with her now. She was baptized April 5th, 1857. Our brother Bowles, of Marks Tey, officiated at the grave. Brother Rayner has been very ill for this last three or four weeks, and still is weak, but we do hope he will soon be raised up again, as he has been a great blessing to us here for many years past, and has proved to have been the right man in the right place.—ROBERT BONE, Sudbury, Suffolk.

On the 1st October, 1890, WILLIAM PULHAM, aged 49, for many years a member at Surrey Tabernacle, and an occasional preacher of the everlasting Gospel. He lived and died in the faith of God's elect, and his end was peace.

In loving memory of Mrs. MARY ANN STONELL, wife of Thomas Stonell, deacon of Rehoboth, Bedford-road, Clapham. Our departed sister entered into the joy of her Lord on Feb. 16th, 1891, aged 76 years. She was baptized Dec. 2nd, 1840, and was received into fellowship with us on July 4th, 1886. She suffered long under bodily affliction, and experienced much conflict of soul, but was mercifully upheld by the Lord both in inward and outward trials. In her last illness the Lord was pleased blessedly to manifest Himself to her, and she firmly expressed to me the assurance of her interest in Jesus. After which the last trial of her faith came, and the Lord for a time withdrew His presence, but her faith was kept firm,

and the remembrance of past enjoyment still dwelt upon her mind, and almost her last words to me were, "The Lord will come again." She was a hearty believer in Jesus, though much tried, but was enabled by grace to continue to the end. She is now for ever with the Lord, and to the Lord be all the glory.—W. TOOKE, SEN.

MRS. ALICE COCK, for 49 years an honourable member of the Baptist Church, Hertford, departed this life Thursday, February 26th, at the advanced age of 91, and was committed to the grave on the following Thursday at Bengoe Church burial-ground; her pastor, Mr. R. Bowles, officiating on the occasion. Her last words were—"Jesus is precious to my soul."

JOHN PRICE, of Hertford, died Sunday, March 1st, aged 80, and was buried on the following Thursday at All Saints' Church burial-ground; Mr. R. Bowles officiating at the grave. His end was peace.

Our beloved brother and deacon, JAMES HARWIN, who died on Monday, January 19th, 1891, after three weeks' illness, aged 74 years. He was baptized by the late John Corbitt in Orford-hill Chapel in the year 1857, and has filled the office of deacon honourably for nearly 24 years. His remains were interred in the Norwich Cemetery on January 22nd. Our pastor, Geo. Pung, preached a funeral sermon on Sunday evening, February 1st, from the words in Hebrews xi. 4, "He being dead, yet speaketh."—RICHARD HOVELL.

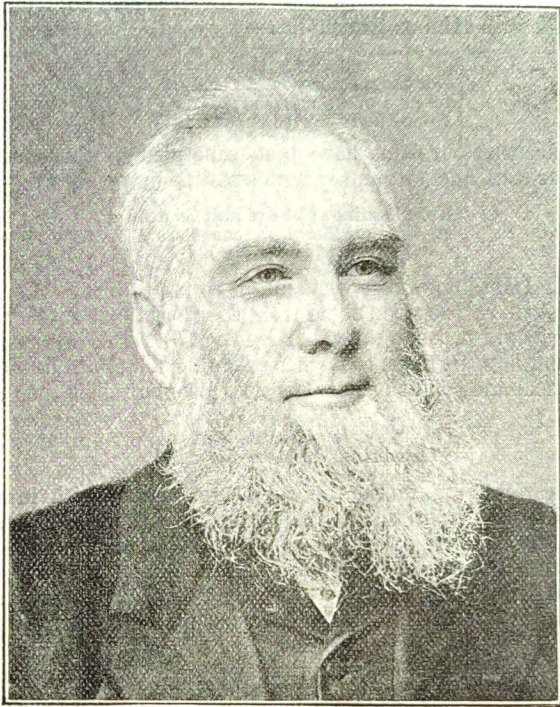
In loving memory of ELLEN BAKER, who very quietly passed away on January 2nd, 1891, aged 44. She bore her long affliction with much patience, and longed to go home. It was true of her—

"One gentle sigh each fetter breaks,  
We scarce could say she's gone,  
Before her ransomed spirit takes  
Her seat before the throne."

She was a member at Chadwell-street, and her pastor, Mr. Mitchell, Mrs. Caplin, and other friends visited her. Her remains were interred at Abney Park Cemetery, January 9th.

We learn with regret from our brother J. B. Lamb that our dear sister MRS. L. HART, of Stowmarket, has gone to her eternal rest. We spent a day in her company last June when preaching at the old chapel, and found her to be a kind and spiritually-minded woman. Her end was peace.—ED.

*On account of the length of several important articles, we are compelled to hold over several Memoirs till our next issue. Will friends, in contributing these Memoirs, kindly be as brief as possible?*



MR. W. GILL, PASTOR, GRUNDISBURGH, SUFFOLK.  
(See page 143.)

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## Sanctification.

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OUR kind correspondents who are acquainted with affliction either of body or mind, know well the weariness extra labour produces at such times, they will, therefore, we are sure, pardon us in not answering *privately* their many loving inquiries as to the state of our health. We would here say that since that bitterly cold and snowy day in March, when we joined in the happy Association services at Zion, New Cross, we have suffered with an extremely painful foot, and which was at first feared would turn to mortification. We have had the best of medical advice and attention, and under God's blessing we hope in due course to unite with our dear friends in public service once more. We are quite willing to endure patiently all that the dear Lord is graciously

pleased to lay upon us; but affliction alone, unless sanctified, will yield no fruit to His glory. It is very blessed in sickness to rest passive in His hands, and to acquiesce in all that He does, but it is sweeter still to be drawn by the Holy Spirit into loving nearness to Him, and to walk and talk with Him as Enoch did:—

“ Ah, this  
Nor tongue nor pen can show;  
The love of Jesus what it is  
None but His loved ones know.”

We rejoice that our pains have been sanctified to the endearing of Christ to our soul, and we can say with sweet feeling of heart:—

“ Not all things else are half so dear  
As His delightful presence here;  
What must it be on high! ”

The dear Lord knows best what means to use to bring His children to His footstool, and to wean them from the world. He says: “ In their affliction they will seek Me early ” (Hosea v. 15). But how real are His promises, and how precious, too, when made as it were to dovetail with the experiences and conditions of His tried people. ’Tis then they can sing:—

“ Sweet affliction,—  
That brings Jesus to my soul.”

God’s dear children, unlike the world, are troubled with inward and outward foes, and from which there can be no full deliverance till death. Those who are exercised in soul on account of the conflict they feel to be going on within between flesh and spirit, may be ranked among those of whom Paul writes in the following language:—“ But ye are washed, but ye are sanctified, but ye are justified,” &c. (1 Cor. vi. 11).

The sanctified of God are not of the world. They are separated and set apart for sacred use; thus their saintship is made known. Christ Himself was sanctified as the Father’s righteous servant. Under the law, prophets, priests, and kings were typically sanctified; but all under the Gospel whose consciences are purged from dead works to serve the living God are sanctified “ in the name of Jesus Christ, and by the Spirit of our God.”

Not only does sanctification mean the setting apart or appropriating to divine service, but to make that holy which before was polluted and defiled by sin. Since “ all have sinned and come short of the glory of God,” no person can claim to be sanctified out of Christ.

Jesus as God is, therefore, the Author of sanctification, because the very purpose for which He gave Himself for His Church was that He might sanctify and cleanse it, &c. (Eph. v. 23). In tracing the doctrine of sanctification to its source, we find all the glorious Persons in the Godhead to be the united authors of it (see 1 Cor. i. 30).

All who are in Christ Jesus, and who hold and love the truth, are sanctified. There can be no real sanctification resulting from an untruthful ministry. God works by His own truth, and by nothing short of it, and thus Christ says: “ Sanctify them through Thy truth: Thy Word is truth; ” and again: “ For their sakes I sanctify Myself, that they also might be sanctified through the truth.” This sanctifica-

tion is the purifying of their hearts by faith (John xvii. 17, 19; Acts xv. 9).

Sanctification and justification are inseparably connected as they stand in God's Word, and are interwoven in the experiences of His people, yet in their nature and character they are distinct. Sanctification is the fruit and evidence of justification, and is that which conforms believers to the image of Jesus Christ. There is no true conformity to Christ without predestination, as there is no break in the golden chain spoken of by Paul (Rom. viii. 28—30). The renowned Usher says: "Sanctification is nothing less than for a man to be brought to the entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt offering to Christ."

In Old Testament writings sanctification often implies preparation. Hence Joshua says to the Israelites before passing over Jordan: "Sanctify yourselves, for to-morrow the Lord will do wonders among you, *i.e.*, *prepare* yourselves to pass over Jordan. In Isaiah xiii. 3 the Lord calls the Medes and Persians His "sanctified ones." Not that they were called by grace, but were prepared, appointed, and consecrated of the Lord to execute His wrath against Babylon (see Joel i. 14; Zeph. i. 7. Margin, Heb. *sanctified* or *prepared*).

May the Lord, the Spirit, sanctify us, and separate us from the pollution and dominion of sin, and endue us with the principle of true holiness, that we may be thereby prepared for greater usefulness in the Church below, and meetened for the inheritance of the saints in light.

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

## OUR PORTRAIT GALLERY—No. V.

MR. W. GILL, PASTOR, GRUNDISBURGH, SUFFOLK.

I WAS born in the year 1843, at Colnbook, in Buckinghamshire, of godly parents; and was taken by them to the Baptist Chapel when in my infancy, and in course of time attended the Sabbath-school. To my godly teacher I owe much for the instruction imparted, and who now and for some years past has been its superintendent. I cannot tell the time when I had not a desire after the Lord Jesus Christ, and wished I knew Him for myself. I cannot state any particular circumstance that produced conviction; but I had convictions, and felt I was a lost and ruined sinner. This, however, like the morning cloud and early dew, vanished away. Some time after this I went with some companions on a week-night to the Primitive Methodist Chapel, with the intention of having some fun. After the usual service a prayer meeting was held; I stayed with the rest of my companions. A Mr. Fuller and a Mr. Free came and prayed over me, and in their prayers one of them said, Perhaps he has a praying mother, or a grandmother. I knew I had both; how they should have known that I could not understand, as I was a stranger to them; but the hand of the Lord was in that circumstance, and He used it as a means to deepen my conviction, so that I was afraid to put my feet to the ground lest it should open and I drop into hell. So great

was the distress of my mind that I was tempted to destroy myself by drowning, and for this purpose I went to the bank of the river to throw myself in, when the thought rushed into my mind, If you do, you will be lost for ever. I came away, and went into the garden close by to pray; all I could say was "God be merciful to me a sinner." In this state I continued for nearly three years. I removed to London, was taken ill, and had to return home. After some months I was apprenticed to a gentleman at Staines; my fellow-apprentice was no help to me, and I was induced by him to attend a "free-and-easy"; they laughed and enjoyed it, but it was no pleasure to me; and I was determined not to go again, though I had not the courage to say so. During this time my master's father died suddenly, and it impressed me with the uncertainty of life. About this time also I had a dream. I dreamt the judgment-day was come; I saw Christ dividing the sheep from the goats, and I was afraid I was among the latter. I was then taken and put on the right hand; then a large vessel was let down, and I felt it scrape my back, until my blood ran cold. Never shall I forget the feeling.

After my apprenticeship I went to London, was met by my brother, and he induced me to go with him to the City-road Theatre; but no one can tell my feelings, or the anxiety of my mind. He used to say, "Is it not fine? You do not enjoy it." My reply was, "It's very well;" but, I thought, if you knew my feelings you would not have brought me here. I was afraid to tell any one about it. I went one Saturday night with him to the "Britannia," thinking it might drown my convictions; this was not to be. A piece called "A Message from the Sea" was being played. One of the company, dressed in a captain's suit, stepped upon the stage, and in solemn tones said, "He that holdeth the winds in His fist and the waters in the hollow of His hands." This sent a chill through me; I never went again.

About this time I heard a Mr. Redford preach from the words, "How shall we escape, if we neglect so great salvation." The Lord blessed that sermon to my soul, and after some time I offered myself as a candidate for baptism. Among others was one of my sisters. We were accepted and baptized in November, 1861.

#### CALL TO THE MINISTRY.

Long before I knew the Lord, when I was quite a child, I had a desire to be a preacher of the Gospel. Frequently have I held a service in the house, the chairs, &c., being my congregation. My text was generally, "Vanity of vanities, saith the preacher." Surely I have lived to see it was vanity. My godly grandmother before she died said to my dear mother, "I believe Willie will be called in early years to know the Lord, and be a minister of the Gospel." Years passed away, until, having had a class in the Sunday-school, I was asked to give an address, and declined, but was still urged to do so, and after some delay consented. There was a great deal of fear and trembling; I was afraid I should break down, &c. But the Lord owned the word spoken to the conversion of a young girl in the School, and in due time she made an open confession of Christ. In the providence of God I was removed to Melbourne, in Cambridgeshire, and was there engaged in Sunday-school work; and was sent by the Church into the villages on Sunday evenings to preach. Here, too, the Lord owned the words spoken.



On my removal to London some one had spoken to the late Mr. C. W. Banks respecting me. One afternoon he called and said he wanted me to preach at Little Wild-street Chapel. I went, and I shall not soon forget my anxiety. Sitting in the body of the chapel was the Venerable C. Woollacott; that did not add to my comfort. However, in much fear I tried to lift up Christ. At the close of the service the dear old man took my hand in his and said, "Go on, my dear friend, and the Lord bless you." And thus I have been helped until now. To my dear brother J. Brunt, now in glory, and to Mr. W. Barker, of Hastings, I owe much for their help and counsel.

[Our brother William Gill, whom we have known for more than a quarter of a century, has recently been chosen President of the Suffolk and Norfolk Strict Baptist Pastors' Conference. We trust his life may long be spared for further usefulness in the interest of Zion, for God's glory. Amen.—Ed.]

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## A MEDITATION.

BY E. LANGFORD.

"This poor man cried, and the Lord heard him, and saved him out of all his troubles."—Psa. xxxiv. 6.

HERE we have the Psalmist's description of himself: "This poor man." When a man's condition is such that it excites our pity, we say, "Poor man." Although David's condition, when he composed this Psalm, was not of a distressing nature, it was, however, suggested by the painful events we find recorded in 1 Sam. xxi., especially the closing verses. It would appear that his subsistence, or means of support, was very precarious. To such extremity was he reduced that he was glad of the hallowed bread, of which none but the priests were allowed to eat (Matt. xii. 4). His life, humanly speaking, was in imminent danger; frequently, to his apprehension, there was but a step between him and death. In his heart he said, "I shall now one day perish by the hand of Saul" (1 Sam. xxvii. 1). He carried, as it were, his life in his hand.

He was a fugitive, driven away from house and home, having no certain dwelling. He was the subject of great mental distress, for he was away, involuntarily, from the House of the Lord, the means of grace, and the companionship and communion of the saints. The distress he was the subject of was not due to any misconduct on his part, but through the malice of his enemies. David was not, therefore, the subject of self-reproach. Indirectly, his condition was due to the Divine purpose regarding him. He was designed to be king over Israel. As soon as God distinguishes a man, men and devils begin to oppose him. They do all that craft and malice can effect to put down the man whom God has set up. History gives many examples. In Joseph's history we have an instance, and most notably in the case of our blessed Lord Jesus Christ.

"This poor man" was a rich man. He had a rich experience of the grace, mercy, and power of God. His expressions have been the means of enlivening and encouraging the people of God in every age. "This poor man" was only one among many, one of a large fraternity. He

did in his troubles what thousands of poor men have done in theirs. He "cried." They can do this when they can do nothing else: under any circumstances they can cry. "From the end of the earth" (Psa. lxi. 1), "Out of the depths" (Psa. cxxx. 1), "Out of the belly of hell cried Jonah" (ii. 2). His was a pressing, urgent case; little was said, but that little was to the point.

The regard the Lord had to his cry: "And the Lord heard him." He cried with the intention of being heard. So that the Lord heard him he did not care whether any other person did. If they had, probably they would not have understood him. Oh, how difficult it is to make even our brethren understand us sometimes. He was heard, for he was "a poor man"; the reason why he is not heard, he is a poor man. It is not mentioned as something extraordinary that the Lord heard him, but, as a matter of course, according to promise, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa. l. 15).

"And saved him out of all his trouble." It would have been a great thing if the Lord had supported him under them only, but for the Lord to save him out of his troubles was much greater. The Lord's salvation embraced *all* his troubles. His troubles were things of the past; he would think about them in connection with the goodness and mercy of God. The black clouds of trouble, being silvered with Divine goodness, become ministers of joy; they are among the things for which we bless the Lord.

"When trouble, like a gloomy cloud,  
Has gather'd thick and thunder'd loud,  
He near my soul has always stood,  
His loving-kindness, O how good!"

### "ASSURANCE FOR ALL SAINTS."

BY G. W. THOMAS, PASTOR, AKEMAN-STREET, TRING.

"Surely I know that it shall be well with them that fear God."—Eccles. viii. 12.

**N**O may be, or perhaps, but absolute certainty. These words stand out, and manifest to us the great gulf between the sinner and the saint. Solomon infers that grief and pain must inevitably overtake the sinner, although God in mercy bear long with him, and directly affirms the safety of one that fears or loves God.

*Notice the character of those spoken of—"they fear God."* We are told "God is love," and this word embraces all His perfections; but we are not for one moment to suppose that He is bound down to a single line of manifestation. Light is one of His perfections, but the prism reveals various colours, and even the stern, terrible acts of Providence unfold, in their own way, the love of God for His elect, as witness the overthrow of the Egyptians in the Red Sea, and all that God requires of us, is love. But this love will not manifest itself alike in every child of His adoptive love, but it will be in accord to the Divine will—"To every man *his* work." Yet, in many things, we are alike. When we contemplate His holiness, we stand in awe; when we think of His sovereignty, we fear; when we remember His faithfulness, we believe, and then see in Jesus the manifestation of His lovingkindness. We rejoice, and wish we could love and serve Him more.

*Their condition, present and prospective.* "It shall be well with them." Shall, a small word full of power, when God uses it, for we remember "He is able." Think, the fear of the Lord took Abraham to Mount Moriah; true, his heart was sad, though his faith was strong, but it was well with him. But it was *not* the fear of the Lord that took Lot to Sodom; it was the lust of the eye, the desire for gain. But we know it was not well with him; he left it a ruined man. The fear of God took Daniel into the lion's den, and the three Hebrews into the seven-times heated furnace. They did not fear the king; they "feared Him who had power to cast both body and soul into hell." Was it not well with them? Cheer up, faint-hearted ones. Why, "the Spirit of glory and of God" rests as a dove upon those who love Him: invisible to the worldly wise, but known to those who know the joyful sound of the Master's voice, and it is well with us who can estimate the value of this word "well." Ask Lazarus as he lies in Abraham's bosom, ask Paul, ask your dear ones as they come to the border-land; they will say, It is rest, peace, joy, eternal life—it is Jesus.

*The certainty—"I know surely."* There is no item of knowledge based on more absolute certainty than this. If God be Jehovah, then whatever else be certain, or uncertain, this one thing is imperatively true: it must be well with him that feareth God—this condemns all that disdain the paths of God, this unquestionable axiom laughs all mere philosophy to scorn. Can you lightly pass by this word, that shuts up in itself, as in a casket, the riches, the splendour, the bliss of eternal peace and love, as well as present mercies? Oh, what a bankrupt is he that lets go this Word! "I know it shall be well with them that fear God."

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## THE DIACONATE CONSIDERED IN RELATION TO APOSTOLIC INJUNCTIONS.

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

*Being the substance of a paper read at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, held at Zion New Cross, March 10, 1891.*

OUR subject is important, and needs wise and judicious treatment. Why I have been asked to write this paper I cannot understand, except it be my well-known esteem, and love for our dear and honoured brethren in the diaconate.

If our brethren were on their trial, I would far rather be retained for the *defence*, than for the prosecution; because my heart would be in the work. Personally, I have been highly favoured in my pastorates. I have had good deacons, and it would not be possible for me to tell the amount of thoughtful kindness, love, esteem, and help, I have received from them.

Very fragrant is the memory of some who have "fallen asleep"; and very precious is the companionship of those now living. My beloved father, of honoured memory, was a deacon; and at the present time I have a father-in-law, brother-in-law, and son-in-law, honourably filling the office.

In going about among the Churches, I have received nothing but kindness from the deacons. I am, perhaps, therefore prejudiced in their favour. I frankly confess that I would rather praise them than condemn them. I would rather pray for them than scold them. In my pastoral work, the deacons have been my valued helpers. As a rule, our deacons are quite as good men as the pastors. Doubtless, in some deacons there is room for improvement; but our pastors are not all perfect; and, if the pastor's lodge is built of glass, stone-throwing is a dangerous practice. Dr. Stock says, "In ninety-nine cases out of a hundred, bishops who have such a horror of deacons, lest they should prove 'lordly,' are themselves much given to despotism."

BISHOPS AND DEACONS are the officers in New Testament Churches. At first there were only apostles. God greatly blessed their testimony. On the Day of Pentecost three thousand repented, believed, were baptized and added to the Church. Daily, the Lord continued to add to the Church. Peter and John boldly preached the Word, and many believed. "The number of men was about five thousand." Jerusalem was crowded with converts. The Holy Spirit, in the plenitude of His grace, filled every heart. Love was the atmosphere in which they moved; the unity of the Spirit was enjoyed, and was clearly made manifest; for "the multitude of them that believed were of *one heart* and of *one soul*: neither said any of them that ought of the things which he possessed was his own, but they had all things common." This was *Christian Socialism*. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." There was no command for this; it was not a written law of the kingdom. Modern socialism is anxious to *get*; primitive socialism was anxious to *give*. There was no unlawful claim upon the rich; but a voluntary surrender of their own goods. Such was the new-born zeal of this wonderful brotherhood, that the apostles for the time being were compelled to be the *bankers* of the community; and upon them devolved the distribution of the bounty. It is evident that this could not all be done personally; it was not possible that they should take charge of every detail. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration" (Acts vi. 11).

The apostles, hearing of the complaint, at once took effective measures to satisfy, and so remove it. They proposed that brethren should be elected specially to undertake this work. Thus the office of deacon was formally instituted to meet a difficulty.

Observe, the apostles did not elect the brethren. They were chosen by universal suffrage; each one of the whole multitude had the right of voting. In what manner the votes were taken we are not told, but the probabilities are that, as in the case of the election of Matthias, it was by a kind of ballot (Acts i. 15—26).

But while the Church was left free to vote, *the kind of men* wanted was specifically made known. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom,

whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." They were to be *well-known men*, known for their *sterling qualities, integrity, and uprightness*, men of "*honest report*," men of *moral worth*. They were to be *wise men*, and men possessing *tact and business habits*. "This business" was important. Large funds were gathered into the treasury of the Church; and "a multitude" were interested in the *daily ministrations*. But observe, they were to be *eminently spiritual men*. "It is worthy of regard," says one, "that although the specific work to which the deacons were in the first instance called was the distribution of money and other material gifts, a necessary qualification for office is, that they be "*full of the Holy Ghost*." Grace in large measure is announced to be a necessary requisite in one who shall handle "the outward things of the house of God." It is on this border belt, where the Church and the world meet, that corruption is apt to spring; and it is especially important that those who are called to duty in that sphere should be *eminently spiritual men*.

We don't forget that the first treasurer of the Church was an unspiritual man. No doubt he made a great profession, and so got the appointment to "carry the bag." But Judas loved the money more than the Master; and to get a little more, he deliberately sold Him! "The love of money is the root of all evil." May the Lord save His Churches from mean, stingy, grasping, money-loving men, whether they be bishops or deacons.

*The first deacon chosen:—the man who doubtless had the highest number of votes, was STEPHEN.* Some persons are very proud of the designation, "*Senior deacon*." Stephen, although not called Senior, was the first in the New Testament Diaconate. "And they chose Stephen, a man full of faith and of the Holy Ghost." The biography of Stephen is very brief; but it is full enough to make him stand prominently forth as one of the great New Testament worthies. In faith, and zeal, and courage, and eloquence, he was the natural forerunner of Paul. Stephen was "*full of the Holy Ghost*," and he had a wonderful apprehension of Gospel truth. He not only "served tables,"—faithfully discharging his duties in the diaconate—but he, through his deep spirituality, and splendid gifts, became an enthusiastic and successful evangelist.

Stephen was the *first Christian martyr*, and his death was a blessing to the whole Church; for from the fruitful seed of his martyr's blood sprang the great Apostles of the Gentiles. The word from Stephen's lips dropped into Saul's memory; and in after days, when Jesus who stood to receive the soul of Stephen, stood to quicken Saul, then the seed began to germinate. "I think"—says one—"the young man Saul was an attentive listener, both to the martyr's sermon, and the prayer that followed it. I think that he obtained the germs of his systematic theology that day."

*The martyrdom of Stephen has shed a halo of glory over the diaconate of New Testament Churches.*

Stephen was the first, but not the last deacon to be stoned! What hard things have been said about our brethren. Doubtless there have been incompetent, proud, worldly-minded, and troublesome deacons.

The late William Palmer, in "Sovereign Goodness," says: "How conceited, ignorant, self-willed, and obstinate are some deacons. They are the plague of the pastor, and the ruin of the Church. Instead of waiting upon the minister, the minister must wait upon them; instead of helping him, he must help them; and instead of not acting *out* of their sphere, they are sure not to act *in* it. These men—mostly ignorant and rude—lifted unwisely—and sometimes clandestinely into office—are grievously inflated with pride; and fancying themselves possessed of irresponsible power, they learn to look big, give themselves airs, spout nonsense at Church-meetings, and talk about *ruling*! Only a few Churches are priest-ridden; but how many are *deacon-ridden*, is not easily guessed."

WHAT SAITH THE SPIRIT? WHAT ARE THE APOSTOLIC INJUNCTIONS? "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience; and let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Tim. iii. 8—13).

Not a word is said in this inspired catalogue of qualities about the possession of wealth, and position, and influence. Eminent piety, purity of life, and practical wisdom are the chief points insisted on. It has been wisely said, "The scriptural qualifications required should be studied carefully, and with much prayer, by every Church member, when called upon to vote in the election of a brother to this office. All personal considerations should be ignored. Wealth and rank, and social influence must bow before the superior claims of eminent sanctity, devotedness and prudence."

*Gravity* is first mentioned. There must be godly seriousness, weight of character, and consistency of life. Those who habitually walk with God, and feel the importance of the work, will command respect from all about them.

*Sincerity* is an essential qualification. "Not double-tongued"—not saying one thing to the pastor, and another thing to the members. Not double-tongued—not giving the smooth side before a brother's face, and the rough side behind his back. Not double-tongued—not talkative, not a busybody, not a talebearer. Not double-tongued—speak the truth always, never deceive; but be upright, straightforward, transparent, and real. Not double-tongued—saying one thing, and meaning another. "There is that speaketh like the piercings of a sword: but the tongue of the wise is health." "Let us not love in word, neither in tongue; but in deed and in truth."

*Temperance*; "not given to much wine." In the description of a bishop, we read, "Not given to wine." He was evidently to abstain from it altogether, excepting as prescribed to Timothy as *a medicine* for a disordered stomach, or some other infirmity. "Not given to much wine;" the less the better; and none at all, is decidedly preferable to too much. Alas! how many have been ruined by strong drink! In Lev. x

9, we read, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die! It shall be a statute for ever throughout your generations." In Ezek. xlv. 21, we also read, "Neither shall any priest drink wine, when they enter into the inner court."

Beloved brethren, I would not willingly say one unkind word; I would not intentionally wound the most sensitive mind; but, it does seem to me—and I think I have the mind of the Spirit—that God is not honoured when divine service commences over the wine-bottle in the vestry; He is not honoured when chorister alcohol chants the benediction.

"*Not greedy of filthy lucre.*" The late John Stevens says: "Filthy lucre is unjust gain; profit acquired unlawfully, by defrauding others, cannot become attributable to any man without dishonour, and certainly ought not to be chargeable to an officer in a Christian Church. He must be able to walk abroad without giving any man occasion to say to him, 'You have robbed me, sir.' Not money, but the love of it, is the root of all evil. A good man, endowed with property, is a favoured man; in that he has it in his power to do good to the Church of God, and to contribute for the comfort of many for whom the Lord of Glory laid down His life." In all Christian giving, in all works of charity, the deacons, as far as they are able, should set a good example before the Church.

"*Holding the mystery of the faith in a pure conscience.*" If the leaders are not sound in the faith, what stability can be expected in the Church? The deacons should be men of fixed principles; men who know *what* they believe, and *why*; men who can contend earnestly for the faith once for all delivered to the saints.

Some of our Churches are without pastors; and, for the time being, the deacons are the guardians of the pulpit! Never should an unknown or an untried man be allowed to enter; no, not for one service. May God keep our diaconate pure; free from men who, having accepted a solemn trust, only watch for an opportunity to betray it, by inviting men of "enlarged views" to occupy the pulpit, and so pave the way for open-communionism, and all its attendant evils.

*Deacons should be men of good report*; men that have been proved, having no external blot upon their reputation. If a man has no qualifications for the office, what folly to put him in it!

*A deacon should have authority in his own house.* If there is no family altar, no order, no control over the children; if they do as they please, go where they like on the Lord's-day, form what companionships are pleasing to them, without parental advice, how can they rule the Church of God? If the father is weak-minded enough to let his children rule him, and he allows them to treat him with disrespect, it will be a mistake to put him into the deacon's office. A deacon needs a firm hand, covered with the velvet glove of true sympathy. Jesus set His face "like a flint"; but His eyes were often filled with tears. God give us more of the firmness and gentleness of Christ. *He ruled by love!*

DEACON'S WIVES occupy a prominent position; and it is said, "they must be grave, not slanderers, sober, faithful in all things." There are many ways in which they can help their husbands, serve the Church, and render valuable help to the pastor.

The Revised Version reads, "*Women in like manner must be grave*"; referring probably to DEACONESSES, who were appointed for *special service*. Was not Phœbe a deaconess of the Church that was at Cenchreæ (Rom. xvi. 1)? Was not Priscilla a helper? Did not "all the Churches of the Gentiles" thank her, and her noble husband? Mary bestowed much labour: so did "Persis the beloved." Tryphœna and Tryphosa are remembered because of their labour in the Lord. Others are referred to who laboured with Paul in the Gospel. Our sisters—some of them especially—have talents for special work; and there are services for which they are better qualified than the brethren. Thank God for the holy, godly women in our Churches. They may not have the name, but they are doing the work of deaconesses. God bless Mary and Martha, especially when they are both in one; serving the Church, yet, at the same time, in lowliness of mind sitting at the Master's feet; clinging tenaciously to their Lord, yet, by quiet, graceful service, commending the Gospel to others.

Deacons are *servants of the Church, and helpers of the pastor*. They are specially called to look after the poor, and faithfully to attend to all matters pertaining to the house of the Lord. They must always be ready to render to the Church a strict account; and keep a faithful record of all Church business. In many ways they can help the pastor; by their constant presence at the services, by their loving sympathy and counsel: by visiting the sick, looking after absentees, and watching for inquirers.

*Great is the faithful deacon's reward.* "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Tim. iii. 13). *A good degree of love and esteem* is no mean reward! Many of our brethren have qualified themselves (through grace), by their faithful service, to take the honour of D. B. B.—*Dear Brother Beloved*. And by the exercise of their gifts, they have a right to B. C. F.—*Bold Champion of the Faith*.

Let not our dear brethren be discouraged who feel that they come short of the standard. There are some we know, especially in our smaller Churches, who are so engaged in business that they have but little time at their disposal; and but seldom can they attend the week-night services. But let all seek to become more spiritually minded; and in every work done, may the glory of God, the prosperity of the Church, and the comfort of the pastor, be continually sought.

Allow me to give you a pen-and-ink sketch of one of our modern brethren; in some respects *a model deacon*.

"Trust me, I draw the likeness true,  
And not as fancy paints."

In age mature—his hoary locks a crown of glory—his ruddy countenance—the index of a heart still young—the aged respect him—the young love him—in doctrine uncorrupted—he keeps the ordinances as they at first were delivered—transparent in character—consistent in life—always ready to speak of the loving-kindness of the Lord, yet far removed from cant—a man of prayer, and a lover of the Bible—God having prospered him sufficiently to retire from business, he has now time to serve the Church; and he has the will—he has not removed into a fashionable



suburb, far away from his own people—he has no desire for anything more respectable than New Testament faith and order—his business habits make him a first-rate treasurer—his gifts make him a useful speaker as occasion offers—his liberality gives weight to his efforts in “stirring up the Churches”—his pastor’s friend, but not a flatterer—his children and his grandchildren call him blessed, for he has ruled his own house well! May he be long spared; and in the diaconate may brethren of a kindred spirit be multiplied.

Brethren and sisters, one and all, *pray for your deacons*; and by your *liberality* relieve their minds of anxiety respecting the *finances*. If all our Church members made a point of giving systematically; of giving as God has prospered them, of giving readily and constantly, what a help it would be to the deacons; and what an encouragement to the pastor.

Brethren, bishops and deacons, and all the members of our Churches, upon each of us devolves a great responsibility! Many in the professing Church are departing from the faith; some are trying to unite the Church and the world; some are dreaming of the Church of the Future, which shall include a public-house and a theatre; a Church where infidelity and a brood of kindred blasphemies shall find a resting place!

Our denomination is wanted. More than ever we are called to *hold fast*, and to *hold forth* the Word of Life. The enemy is marshalling his forces! Let us marshal ours! We may be numerically a feeble folk; but we have TRUTH on our side; and as the Lord liveth we shall surely win the day.

“ Forward! be our watchword,  
Steps and voices joined;  
Seek the things before us,  
Not a look behind:  
Burns the fiery pillar  
At our army’s head;

Who shall dream of shrinking,  
By our Captain led?  
Forward through the desert,  
Through the toil and fight;  
Canaan lies before us,  
Zion beams with light.”

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## CALM CONSIDERATIONS ON PLAIN QUESTIONS.

BY HENRY COUSENS, BUCKHURST HILL, ESSEX.

*To the Editor of the “Earthen Vessel and Gospel Herald.”*

DEAR BROTHER WINTERS,—Presuming a large number of your readers will fully agree that the reason named *why* the “plain questions” justified the submitting them to such special and public examination, the writer continues the subject by enumerating some conclusions and brief remarks pertinent thereto, believing that the more often, in a very plain, concise, and definite form such essential truths of Holy Scripture are circulated and discussed, the better; but of course, only in proper proportion with all the other Divine teachings concerning the question:—

1. *The antiquity* of God’s great salvation by and through the Lord Jesus Christ, revealed in the glorious Gospel, is clearly recorded; also the originating cause, the meritorious cause, and the efficient cause, may be ascertained from such Scripture texts as were quoted in the previous paper. The inclusion of Divine purpose, provision, performance, and power in the study of its details, will warrant the conclusion, that its

design will be infallibly accomplished. All judicious and energetic means are to be made use of by us, in accordance with our ability, for the highest welfare of all classes, from love toward God and man; yet it remains a fact that the Holy Ghost is the essential source of ministerial power. Take the cases of Cain, Abel, Esau, Jacob, and the two crucified thieves, or differing members of past, or still living families, trained up by the same parents, &c., and we must agree with Paul's conclusion, "By the grace of God I am what I am." We are not just here talking about *our responsibility*, or *forgetting our culpability*, but keeping in view, *that* where sin abounded, grace did much more abound; and again say, **Hallelujah.**

2. This question, on careful reading, appears to need no comment; the writer submits that its substance should receive an *affirmative* from godly Bible students; if no *negative* can be found in the Word of God to any of the sentences, all teachings to the contrary must be erroneous and ought to be avoided.

3. *The new birth is of God*: the fruits thereof are of a godly nature, Godward and manward; springing from a holy root they can be *only such*; a conflict ensues of course between the old man and the new man; the former remains unchanged essentially and will, until the very end of our present state, however repulsed, restricted, curbed, and overcome by the latter through the aids of Divine grace. The old nature, being inoculated with the poison of sin, will now and again break forth, and assert its badness, to the sorrow and distress of the new-born soul; but, although still in the conflict, they are not conquered, because greater is He that is in them, and for them, than all that are, or can be, against them; and it cannot be that the Bible certified as partakers of the incorruptible seed, can ever become *un-regenerated*, and finally fall out of the hands of their Almighty Redeemer and Saviour. Submitting that such conclusions are Scriptural, it must be much *worse than useless* for good men to spend their time and abilities in teaching the weak and *un-initiated* of the children of God, or any others, the direct opposite of the *fact*.

4. It is presumed that no theologian who expects to be received by old Bible students as a qualified teacher in the matter of God's great salvation, will *demur* to the conclusion, that whom the Father loves, the Son and the Holy Ghost loves co-equally; or *that* the everlasting covenant was *definite* in its intent, and its purpose *reliable*, as to the fulfilment thereof, by the peopling of heaven from among all the nations of the earth, to the praise of Jehovah's glory, according to the riches of His grace. Moreover, as the Lord Almighty, Master of all principalities and powers, has declared that "He that believeth on Me *hath everlasting life*" (see John vi. 47), what have practical believers in Christ to do with all the sappers and miners of their most holy faith?

5. Whoever presumes to assert that the great Lord Jesus Christ came into this world to save sinners but *failed* in numberless cases, it is submitted *errs* and understands not the glorious Gospel. If we are only placed in a salvable condition by the finished work of Christ, how comes it to pass that *any* of our race are saved? Jeremiah (xvii. 19) appears to make no distinction in his description of fallen man, and the writer most fully agrees with the prophet, from his own lengthened experience and observation. As human nature fallen is all the world over still

essentially the same, such a fact serves to enhance and to magnify the wonders of Divine grace, and the necessity for the exercise of Omnipotence in the matter of God's great salvation.

6. The entire race redemption theorists have altogether failed (so far as the writer has been able to perceive) to prove that the ransom price paid by the Almighty Redeemer was insufficient to secure the infallible salvation of *all* the persons of the *purchased*. We logically ask, that, if *some* of the redeemed by the precious blood of Christ be *not* finally saved, *was* the ransom price duly paid *in-efficient*? and who can say which of us will be among the *not* saved becomes pre-eminently a personal consideration to each and every one of us.

7. If the Divine acceptance of sinners be not based upon the perfect satisfaction given to all the claims of Divine justice and requirements of God's law by the adorable Redeemer's finished work, what super-added works of sinners are necessary to complete those claims and requirements? If *none* can be named on Scriptural authority, why confuse the minds of persons by mystifications and contradictions of an injurious and depressing kind?

8. To this question the writer fully admits his inability to arrive at any other conclusion than most distinctly in the affirmative.

9. All persons who fancy they can add anything to the perfect obediency of the immaculate Saviour, from His birth to His death, as the foundation of a believer's *hope*, the writer concludes are simply *under a delusion*.

10. Comment on this question, so tersely framed, appears just here to be unnecessary.

11. Most certainly the writer concludes, that it is wrong to mislead persons by representing that the Almighty is endeavouring to effect what He is unable to accomplish, and to make assertions, through adhering to any human systems of theology, which tends to infringe in any way upon the perfection of the Divine attributes of the Lord Jehovah.

The anxiety and deep concern of the sincerely repentant sinner appears to be, "Will Christ accept me, and graciously grant me forgiveness?" rather than, "Will I accept Christ?" &c. The contrite seekers of Divine mercy are consciously in want of it, and find their way somehow to express that want before God; and it is our mercy that it still remains indelibly written, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; and whosoever cometh unto Me, I will in no wise cast out."

That the sincerity and excellency of motive and aim to do good and further the Gospel of multitudes of Christian people who differ on some points with the writer, is undoubted. And that their extensive and unwearied efforts have long been, and will continue to be, very largely successful, morally, socially, and religiously, is unquestionable. At the same time it is submitted to be worthy of very serious consideration, that as their promulgation of only a part of the Gospel results in such immense and wide-spread benefits and blessings, what *vast* increase may we not with confidence expect would be sure to follow the clearly taught and equally circulated addition of such Scripture announcements as are quoted, chapter and verse, in the former paper; to which the reader of the present is *specially referred*, because "the Word of the Lord endureth for ever."

## THE LAW AND THE GOSPEL EXPLAINED AND CONTRASTED.

BY WM. WALKER, BURGH-LE-MARSH.

I SHOULD be more than grieved if my readers, ministerial or otherwise, were to misunderstand the position I occupy. It is not that I assume to possess any intellectual or spiritual attainment above my fellow-labourers which guarantees my undertaking to offer a few suggestions on the momentous subject of "Law and Gospel," but because facts of everyday occurrence teach us the necessity of obeying the frequent injunctions of such men as William Huntington, James Wells, John Hazelton, J. S. Anderson, and many others, who proved themselves to be God's men, and whose voices and influence (though they themselves are dead) will never cease to be heard and felt in our Churches. If it were essential years ago to have a distinguishing and heart-searching ministry, the demand at the present day is twice as great. We have repeatedly had our attention drawn to men who are said to be giving up "the old Gospel": but its a great question whether they ever had any "old Gospel" in their hearts to *give up*. Such men are proving themselves to be without doubt possessed of superficial natures that cannot battle against or withstand the great disturbing forces around them. That man who is able to deny the inspiration of the Scriptures, the depravity of the human race, and the redemptive work of Christ, gives an unequivocal proof that he has been and is a stranger to the work of Divine grace, and has neither part nor lot in the kingdom of God.

The law of God, then, has by no means to be set aside. It was given for a purpose, and it has hitherto accomplished that purpose in that it has always exposed the guilt of the sinner. The law has not made guilt, that is, a thing is not made wrong simply because prohibited by the Commandments. For instance, stealing is sinful in its very nature; the work of the law is to reveal the guilt of that sin and condemn it. When our Lord came into this world He did not set aside the law, but rather satisfied and magnified it; we therefore must not think lightly of it.

John Foreman put the case uniquely. He said: "The law of works is the standard of the natural man's *legal* and the sinful man's *penal* obligations to God, according to the Eden covenant; and by that law it was, and is, every man's duty to be naturally pure and sinless, as Adam and all in him were, and had power to be at first." It is, therefore, incumbent upon all preachers to declare the nature and claims of the law. All men should worship their Creator; this is what the law claims of men. Mr. W. J. Styles, in his admirable book entitled "Manual of Faith and Practice"—a book which we would not like to be without—states the case so much in accordance with our mind that we quote his own words: "We believe that all natural duty (or all that is due by us as creatures to God our Creator) is exacted by the moral law, and that whatsoever is not demanded therein should not be proclaimed to men as a national and legal requirement by preachers of the Gospel. For example, the law does not require that men should believe spiritually. Faith, therefore, is not a national duty." It is worthy to note that the Holy Spirit is sometimes pleased to use the law as a means of teaching men their helpless and lost condition; as Paul says in Gal. iii. 23, 24,

“But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ that we might be justified by faith.”

Now, the Gospel, as defined by Paul, is “the power of God unto salvation to everyone that believeth”; and herein we meet with some of those splendid contrasts which we desire to point out:—

The Gospel's voice is salvation—the law's voice is condemnation. The great plan for the redemption of God's people was drawn up by God Himself. There was no one who could help Him; the whole of it surpassed angelic intellect, and all was finished long before the wheels of time began to spin or the day-star flung its ray across the darkness. Wait! wait! says some zealous Arminian, you are wrong; man has something to do before God can work in the human soul. The whole is conditional. If men will abandon their sins God has provided salvation. Now, reader, is this so? Let us examine the assertion and see wherein the fallacy lies. King Charles had on one occasion to make his escape out of a certain castle in order to secure safety. His men had every means ready. The boats were waiting at the side of the river; but King Charles had to do one thing; only one thing, and that was—get out of the castle. Just the very thing which he could not do. Now, when certain preachers declare Christ as a Saviour, and then, with the next breath, assert that men must first get out of their sins, they tell men to do that which they cannot do, and that which, if they could do, would prove the work of Christ as a Saviour to be useless, and so detract from His eternal glory and God-head. The final outcome of Arminian doctrine leads men to greater condemnation, for the simple reason that they teach works of salvation, and so bring them under the law, the voice of which declares, unmistakably and distinctly—condemnation.

The law teaches a life of works, the Gospel a life of faith, that is, faith which is the gift of God and entirely dependent upon God, as Flavel remarked, that “the soul is the life of the body, faith the life of the soul, and Christ the life of faith.” The apostles were careful in their epistles to distinguish between the various ways in which the great gift of God acted. Hence we find such expressions as these: “Your faith and love *toward* God,” as depicting the direction to which the soul is tending; “Your faith *on* Christ,” which describes the end of all seeking; “Your faith *in* Christ,” thus portraying the abiding place, the everlasting home of faith. Here, then, we have set before us three grand aspects of the attitude of faith.

The law craves justice; the Gospel, mercy. The voice of law has ever been hard and stern. Its cry has been, “Cut it down, cut it down, spare not the unfruitful tree”; and had it not been for the clear tones of the Gospel which, rising far higher than the dread demand of law, sounded like heavenly music, nay, like the “symphonies of ten thousand harps, that tuned angelic harmonies.” We should have been lost, eternally lost. We could not cry, “Lord, help us.”; there was nothing in us for the Lord to help. When we read that “our righteousnesses were as filthy rags,” we cried, O God, what must our wickedness be? We were vainly told “*to give our hearts to God,*” but ah, for this we felt too weak, nay more, had we been strong enough, we could clearly see, from God's

Word, that we were not to *give*, but to receive. "A new heart will I give you; I will take away the stony heart and give you a heart of flesh." Blessed be God for these personal pronouns. Blessed Jesus! blessed Jesus! He has done it all. "No strength of nature could suffice." To Him be the glory for the exceeding great mercy He has revealed to poor sinners.

"Who is a pardoning God like Thee,  
Or who has grace so rich and free?"

It would be impossible for me to mention all the contrasts, though each is worth earnest, prayerful perusal. I feel, however, that I must remind you that Moses, Israel's great leader and legislator, sought among the tribes for the OBEYANT. "He that continueth in the things that are written in the book of the law to do them shall live," The order is reversed in the Gospel. Jesus seeks for *transgressors*. "The Son of Man is come to seek and to save the lost." And again, "I am not come to call the righteous, but sinners to repentance." Oh, how glorious is the Gospel! How glad our hearts have been to hear Him say, "Thy sins which were many are all forgiven." He is to His own blood-bought a great forgiver. We would praise Him, yet ah, for this He deserveth notes which angel voices cannot afford, and music which dwells not within the strings of their most melodious harps.

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#### IMMANUEL'S LAND.

FATHER on me Thy love bestow,  
Thy Holy Spirit's guidance too;  
Lead me the way that Jesus trod,  
That narrow way which leads to God.

Forbid it, Lord, that I should stray  
From the true Gospel's pleasant way;  
Teach me harsh error's path to shun,  
And where Thou leadest gladly run.

Lord, let me hear Thy pardoning voice:  
Depressed one, lost one, Thou'rt My  
choice;

I have a crown for thee in store,  
When thou from death's dark dismal  
shore

Shall plunge into that raging stream,  
Emmanuel's glory then shall beam  
In radiant splendour o'er thy face.  
Through Me, thou hast redeeming grace,

And dying love; through pearly portal  
I'll welcome thee, for then, immortal  
Spirit, thou shalt rest from pain,  
Triumphant with thy Saviour reign.

There I shall join the glorious band,  
Where saints, apostles, martyrs stand;  
Clothed in the Saviour's righteousness,  
The robe of white, a spotless dress.

There I shall wonder and adore,  
Sing praises to Him evermore;  
Who sits upon the throne above,  
Whom angels praise, adore, and love.

But yet awhile this earth we roam,  
Life's tempests, raging billows foam,  
Fierce winds and storms are beating fast,  
We sink beneath its boisterous blast.

But hush! a calm and gentle breeze  
Is blowing, sweetly it gives me ease;  
I now behold by faith, not far  
Away, just on the distant shore,  
The risen Lamb, in beauty dress'd,  
Beloved ones leaning on His breast;  
He smiles upon me, and I know  
When I have done with things below,  
He'll take me to the heavenly land,  
To swell the anthem, loud and grand;  
Then I shall view Him glorified,  
Who, when on earth, was crucified.

NATHAN BARBER.

Leicester.

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DISTRIBUTION OF THE WORD OF GOD.—From this year's report of the British and Foreign Bible Society we learn that, during its 88 years of work, it has distributed no less than 120 millions of Bibles and Testaments in above 300 different languages and dialects.

## THE BLESSED DEAD.

MR. HENRY WELCH.

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



DEAR SIR,—The E. V. & G. H. for May of last year contained a notice of Mr. H. Welch—his career and death. I should like (with your permission) to add a word to the testimony you have borne to the character of this true saint.

The news of his departure was more than an ordinary matter to me, for under his ministry at Tooting-grove I found the truth as it is in Jesus, and was privileged to enjoy his special friendship. It is said that "the world knows nothing of its greatest men," a sentiment which most of us have proved; and I think this is almost true of the Christian Church. Some of the choicest spirits seldom find their names in the papers, and their lives are lived unnoticed by the general body, though in their own sphere there is a steady

influence which makes for righteousness, making applicable to them the Saviour's words, "Ye are the light of the world," "Ye are the salt of the earth." Such was Mr. Welch. As a pastor he was truly a "workman that needed not to be ashamed." Bold to declare the whole truth of God with no uncertain sound, he believed the Bible from beginning to end. His heart was large, his sympathies were deep for the heavy-laden of the flock, while he was ever ready to encourage those who "came seeking mercy for Jesus' sake."

As a Christian he was a worthy example. It was my privilege to spend nearly every Sunday afternoon with him, from the close of school to the evening service, for the last year of his ministry at Tooting; and the memory of those seasons will never die, for

"Above all his luxury supreme,  
And his chief glory was the Gospel theme;  
There he was copious as old Greece or Rome,  
His happy eloquence seemed there at home,  
Ambitious not to shine or to excel,  
But to treat justly what he loved so well."

Some time ago, sir, I saw answers from many preachers to the question, "What is a Christian?" and I think if I had to answer the same question I should simply point to Mr. Welch.

But, sir, he was a true friend—what Cowper calls "an acquisition rather rare";—and out here, in distant Australia, where friends are so few, it is something for a weary heart to look back upon such a hallowed friendship, which made some otherwise dark days look bright, the memory of which will last for ever.

I expect men will never be thrilled with any brilliantly-written record of Mr. Welch's career, but "the memory of the just is blessed," and there is one heart that can bleed for the loss of such an one as he, only to be comforted by the hope through grace of reunion in glory.

May I suggest, sir, that if you could find a niche for him in your excellent portrait gallery it would be as worthy a picture as ever adorned a periodical.

Wishing you every Gospel blessing, and much wisdom and Divine guidance in steering the VESSEL.

Blacktown, New South Wales, January 29th, 1891.

I am, yours in Jesus,

J. PARKER.

MR. JOHN WOOLARD.

Our brother fell asleep on Aug. 16, 1890, being upwards of 93 years of age. He was born at Trimley, Suffolk, on June 1st, 1797. Mr. Philip Dickerson had been made instrumental in the conversion of two of his sisters, and this led him to ruminate thus: "My father, my mother, and my sisters are all going to heaven and I am going to hell!" His thoughts were sanctified to him. They were evidently the out-growth of his renewal by grace. He was baptized in January, 1819, by Mr. Cowell, at Walton; Suffolk. A little circumstance in connection with his baptism is worth embalming. He remarked to a friend one day that he had found great sweetness in the lines:—

"I'm not ashamed to own my Lord,  
Or to defend His cause."

The friend replied, "Then why are you not baptized?" This led him to do the bidding of His redeeming Lord. Writing of his obedience when he was 89 years of age he says, "I thought the dear Lord was going to take me home; but the Lord's thoughts were not as mine; for this was in 1818 and it is now 1886, and I am still spared. I was led to beg of the dear Lord in my simple way that He would let me be baptized first, as it was so laid on my mind. He granted my request, and as soon as a convenient opportunity occurred I went through that blessed, though despised, ordinance. I had the presence of the Lord and His divine approbation, being received into the Church the same day at Walton, in Suffolk, by Mr. Cowell, of Ipswich, the pastor."

He left the country for London in 1823, and attended the ministry of Mr. Franklyn. The Lord made his godly life a sermon to a young woman who afterwards became his wife, and who, from October, 1830, travelled homewards with him. She tarries a little longer with us, but looks to join her glorified companion before long. Strangely enough, she found her heart affected one day with the very lines which had touched her husband's heart some years before. She acquainted him with the fact, whereupon he told her that he was reminded of his own experience, and proceeded to detail it as above. This was a stepping-stone to the ordinance in her case. Years rolled on, and our brother became a hearer of Mr. Shorter. A baptism was arranged on one occasion, and for some cause Mr. S. did not put in an appearance. Brother Woolard was asked to offer a prayer, and did so. He was much favoured in the exercise, dozens were blessed, and no end of new friends sprang up.

During his sojourn in the Modern Babylon he was for 17 years deacon of the Church pastored by Mr. Shorter, and for 16 years deacon at Artillery-street, Bishopsgate. He came to Brighton about 14 years ago, joined "Ebenezer," Richmond-street, and remained in membership to the end. Eleven years ago, when upwards of 80 years of age, he had some meditations upon the phrase "An old disciple." He thus writes: "I suppose I may be termed an old disciple. I have been many years in the school of Christ, taught by the Spirit of God to feel my lost, ruined, and undone state and condition as a sinner before God. This is how I was taught to know myself upwards of 60 years since, and have been learning it till now. I was for many years before I was brought to see clearly the way and plan of salvation and the glorious doctrines of rich, free, and sovereign grace; but the seed of Divine life eternal was sown in my heart, and that could never be eradicated; because Jesus says, 'I give unto My sheep eternal life.' Life communicated by the Holy Ghost in regeneration is kept alive amidst all the corruptions, wanderings, sins, transgressions, and backslidings of the child of God, from the moment he receives it until it is consummated in eternal glory." Our brother was, in his early Christian life, in the employ of an Episcopalian minister, "who was as dead as he was born,



and a bitter persecutor." Yet the Lord took care of His young servant, and at length led him forth.

On June 1st, 1886, he writes:—"This morning I attained to my 90th birthday. I felt what a debtor to the Lord I was for the many years mercies both in providence and grace. I felt I could unite with the Psalmist and say, 'Bless the Lord, O my soul; and all that is within me, bless His holy Name; and forget not all His benefits.'" Some months later on he says, "After breakfast I had such a season of humiliation under a sight of the sufferings of the dear Saviour for my sins, iniquities, and transgression as I never had before. I blessed and praised His Holy and Sacred Majesty, and longed for the time to undress and see Him as He is, and be with Him to all eternity." This was in November, 1886. Soon afterwards he took to his bed, never to rise from it. For three and a half years he lingered on. His sufferings towards the last were truly agonising. His groans for several days could be heard in the Terrace. "Hast Thou set me as a mark to shoot at?" was his pathetic cry to the Lord. The last time he had even a snatch of conversation with his beloved wife was about three weeks before his decease. She had made some domestic purchases when he asked her, "Do you owe anything?" Her reply was, "Nothing." He then inquired, "What do you owe Justice?" Her answer was, "Nothing! My Surety paid all my debts for me." Again he asked, "What do you owe Grace?" And now the response was, "Everything! Grace is a free gift!" After this till the end, he only spoke by way of ejaculation. He said several times, "Oh! where am I? What am I? Whither am I going? There are only two places—heaven and hell!" One day he cried, "Go away, Satan." Another day, in a sharp, short way, he cried, "Begone, unbelief! Begone! Begone!" And yet again he was heard saying, and that repeatedly, "Dear, dear Jesus!" For the last 16 nights his aged companion in life never divested herself of her garments. She had nursed him through twelve illnesses before during their long pilgrimage. And during the last illness she was helped of her God, so that her testimony is, "I know what the sustaining power of the Divine arms is."

The writer conducted the burial service in the Extra Mural Cemetery, in the presence of sympathising friends; and on Lord's-day evening, August 24th, preached a funeral sermon from Rom. viii. 29, 30.

Grace forknew, predestinated, called, and justified the departed. For upwards of 70 years he was kept by the grace of God. And grace has glorified him.

S. GRAY.

Brighton.

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ELIZABETH ELLEN OSBORN.

Born on Canvey Island, near Benfleet, Essex, in 1842, fell asleep in Jesus Dec. 24th, 1890. She was taken when a babe to the little cause at Thundersley, where she attended for many years after she had grown to womanhood, and where she heard the truth preached by Mr. Bennett, Mr. Turner, and others. She had grace and trouble "for many years," and her fear of death and judgment was very great; she used often to say, "How will it be with me when I come to the Jordan of death," She was one of God's fearing ones, who hoped in His mercy and thought upon His name (so also was her dear mother, who went home to glory March 28th, 1878, rejoicing in her Saviour). Her affliction lasted 21 weeks, and was a trying one; she was harrassed by the enemy. Christ had been very precious to her in past days, and the hymn commencing, "Cease, O believer, cease to mourn," had been wonderfully blessed to her four years ago under most trying circumstances. I used to say to her, "At eventide it shall be light," and so it was, for God revealed Himself to her. She said, "Oh, my blessed

Saviour, see how He smiles on me." This was just a month before she died. She profited very much under Mr. Myerson's preaching, at the Oval, Hackney, where she had attended for nine years; especially from the sermons, "Ye are Christ's," which, she said, seemed all for her. Also many things that fell from the lips of Mr. Turner were wonderfully blessed to her soul; she was deeply taught of God. Before she died God spoke peace and pardon to her soul, the fear of death was removed, the enemy silenced, all earthly things and friends given up, and she longed to go home. She used to ask the doctor every morning if she should live the day through, and when he said, "Yes," she was disappointed, and used to say, "I thought my Jesus would have taken me to-day." Before she died she sang several sweet hymns. The heavenly smile on her countenance bespoke the peace within. Twenty minutes before she died she told me she was very happy; she laid her dear head on my shoulder and passed from earth to heaven without a sigh. She was one with whom I had had close communion for over 25 years. May my last end be like hers.

J. S. CHAPMAN.

Clapton.

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WILLIAM IVES.

DEAR MR. WINTERS,—My dear father, William Ives, fell asleep in Jesus on January 15th, 1891. His sorrows and conflicts are all ended, and He is now for ever with the Lord. He was for nearly 50 years a member at Cricket-hill, Yateley, and seldom was his seat vacant when the doors were opened. It might truly be said of him, "I love the place where thine honour dwelleth." He was taken with a severe chill on the 7th of January, and when I went to see him he told me he had nothing to rest upon, the enemy appeared to take advantage of him. How earnestly did he plead for the Comforter to come, and it was not long before the Lord broke in upon his soul with Divine light. I said to him, "Have you anything on your mind?" He said, "I have three things on my mind; it is John's Gospel, God's Everlasting Word, and that Piece of Money, Christ. Oh, that Piece of Money is the thing to trade with; it will answer all demands." Not long before he was taken he repeated the Lord's Prayer all through, after which he said, "There remaineth therefore a rest, &c.," and these were, I think, nearly the last audible words he uttered.

(MRS.) T. NEWMAN.

York Town, Camberley.

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MR. JOHN KERRIDGE.

Mr. John Kerridge, late of Saxmundham, Suffolk, fell asleep the 21st December, 1890, in the 81st year of his age. From the age of 19 he was visibly a subject of Divine grace, and at times much favoured of the Lord. He was baptized about 58 years ago at Friston, by the late pastor, Mr. W. Brown, and for many years attended there until a chapel was built at Saxmundham. He was a man deeply taught of the Spirit, and the Word of God had been his chief study for many years. In the order of Divine providence he removed last spring from Saxmundham to his daughter's (Mrs. Mulliner) at Wandsworth, there to end his days and be put to rest in the same grave as his dear wife (our lamented mother). He went to bed well in body, and in two hours and a-half he was at home with his Lord. Mr E. T. Davis committed his mortal remains to the tomb on December 27th, 1890. The next day being the Sabbath, Mr. Davis preached a very appropriate sermon from Isa. xlvi. 4.

S. EVELING.

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[To insure the speedy insertion of memoirs of departed friends in our pages, they must be *very briefly written*. Lengthy accounts cannot appear, as space is too limited to admit of them. We have a number of memoirs in hand, the *shortest* of which shall (D.V.) appear in our next issue.—Ed.]

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTISTS SUNDAY-SCHOOL,  
PENROSE-STREET, WALWORTH.

One of the best meetings in connection with the anniversary services of the above school was held, through the mercy of God, in the Surrey Tabernacle on Good Friday, March 27th. As in former years, the noble building in Wansley-street was again generously granted for the occasion by the pastor and deacons, to whom the committee of the Sunday-school are greatly indebted for this favour.

A bright, cheerful day, with a cold searching east wind, was perhaps in favour of indoor meetings generally, and a good congregation listened to a most able Gospel sermon by the pastor, Mr. O. S. Dolbey. It has been remarked that the sermons preached at the Tabernacle are like the apostle Paul's letters—"weighty and powerful." We endorse that remark most heartily, and pray that in the future the golden grain of the Gospel may be still more weighty and abundantly blessed to the souls of many through the life-giving power of the Holy Spirit. As the sermon, together with the evening speeches, is to be printed and published *in extenso*, a copy will be forwarded to any friend on application to either of the teachers.

Tea was comfortably served by ever-willing assistants at five o'clock, of which between three hundred and four hundred partook, after which a public meeting was held, presided over by the superintendent of the school, Mr. John Piggott. A good audience listened to the speeches of the several ministers and brethren who were present on the occasion. The report was furnished by Mr. John Green, the secretary, and although not quite so encouraging as it has sometimes been, the committee nevertheless have reason to be thankful for much help that has been afforded through kind hands and hearts, and hope that in the year of labour just entered upon God's blessing may be conspicuously marked, if it be His will. At the present time the school is in great need of lady teachers, especially those who could attend in the morning from 9.30 till 10.45. May God incline the hearts of some of His handmaidens to take this matter in hand.

After a speech by the chairman, the meeting was addressed by Messrs. Mitchell, Mend, Styles, Bush, and the pastor, and amongst those on the platform were brethren Albert Boulden, Thomas Green, T. Carr, Arnold Boulden, R. H. Davey, John Green, W. Wakely, R. Stookwell, G. Holmes, and others. The addresses were appropriate to the occasion. The meeting closed with singing the Doxology and prayer by Mr. Dolbey.

R. S.

A TRUMPET BLAST FROM  
AUSTRALIA.

MY DEAR BROTHER WINTERS,—Love, mercy, and peace be unto you and your readers, from the Lord Jesus.

Inclosed, please find a draft for £5 for the aged and honourable ministers who are in need of the things which are seen, in your fellowship in the Lord, and His precious truth.

Our dear aged brother J. Dickson, of Bondi, who sends you this gift as usual, is now 87 years of age, and has been very ill and in much pain during this year. He sends his love to you, and to the recipients of this expression of his kindness.

I have much difficulty in writing since my affliction, or I should have complied with your request for my photo and a brief outline of my life. However, here it is:—

"I am a poor sinner, and nothing at all,  
And Jesus Christ is my all in all."

We have been much tried in these colonies. Pelagianism, Arminianism, revivalism, and armyism have produced concerts, songs, and bazaars, and these, with Romanism, have produced infidels by thousands. Our Churches generally are half empty, our streets are half full of drunken blasphemers, so is the Parliament, so are the trams and places of amusement on the Lord's-day, and we have a Bill now before our House to secularise that day.

The blaspheming infidels and Romanists have just carried in, with shouts of triumph, two elections here, one in the city and one in the country. Our awful strikes arose out of the same two twin brothers, Roman Catholics and infidel blasphemers. These cleave together with an infra-natural combination, for they are both alike of their father the devil, and the works of their father they will do. Idolatry, lying, and murder are his works, and these works his children of Jezebel and the scarlet harlot are always doing.

Fullerism began this down-grade. I have not known one of Mr. Spurgeon's ministers stop where he does. They go on down lower to Pelagianism. Wesleyanism, Arminianism, and do not stop there. They go on lower down still to drums and roaring brass bands. The vulgar go this way, and the polite to Romish High Church. As these go down, they leave behind them half empty Churches. These are sought to be filled with funny lectures, concerts, bazaars, &c., which they call "working up the cause." Now they weep over the tale of tragedy, and then they laugh at the funny story told, until they also call

it a religious farce, and down they go to Rome or socialism. Those who love High Churchism soon go down to Romanism, and leave their Churches unpeopled or occupied by persons in night-gowns, and other man-drapery, with candles, &c. Our modern pulpits and parsons appear in a Protestant garb, and by their cavilling at God's book have begotten this down-grade host.

The parents of this host of socialistic blasphemers are now horrified at their own offspring, and are petitioning Parliament to save their day of rest from the spoliation of their own progeny.

These yells of damnation which are upon us have awoke some of your English editors of late, I am glad to see. Your writers and preachers will soon have "a guilty silence" to answer for. When did the Son of God, or His prophets before Him, or His apostles after Him, fail to cry aloud against these dumb gods and these heresies around them? A good shepherd both holds the sheep and strikes the dog with his crook. What is this cant? "Oh, we must feed the sheep, and let the dogs alone." It is false. God never sent such men. Such are traitors to God and His saints.

In fervent love to you and your godly readers, I remain,

Yours very truly in the Lord,

DANIEL ALLEN, Pastor.

Sydney, Dec. 16, 1890.

[We most sincerely thank you, dear brother Allen, for all your expressions of kindness to us, and trust the Lord may spare you many years yet as a noble defender of the truth in His Church. From your trenchant letter we find you are one with us in believing that *strong diseases require strong remedies*. We tender to you our hearty thanks likewise to our loving and generous-hearted brother, J. Dickson, of Brondi, for his timely donation of £5 for our POOR MINISTERS' RELIEF FUND. We have distributed it to a large number of poor, aged, and infirm ministers of truth, which, according to their respective letters of acknowledgment, they highly appreciated.—ED.]

### PROTESTANTISM VERSUS POPERY.

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

DEAR MR. WINTERS.—May I be permitted by your kindness to draw the attention of your readers to the following extract taken from the *Daily Chronicle* of Monday, February 23rd, 1891:—

"It now appears that petitions signed by 107,381 persons were presented against the Religious Disabilities Removal Bill. Few would have imagined that the feeling against the measure was so strong."

It is a source of great encouragement to know that so many signatures were obtained in so short a time as a protest against this mischievous Bill. By the above extract it will be seen that the petitions are viewed by the daily press in no insignificant manner. This success, by God's blessing on our labours, ought indeed to stir us up to renewed zeal and vigour, should this evil measure again appear before Parliament at a future date, and to set us upon our watch-tower to see that no further concessions are made to Roman Catholics by any Government in this our Protestant country.

I feel sure, dear sir, that you will agree with me that it is no time for Protestants and true Christians to fall asleep, seeing that the enemies of truth are so lively and strong, but let us rather be up and doing, and show by word and deed Protestantism is not a thing of the past only, but a living power in England, and especially amongst those who hold the grand Bible doctrine of free and sovereign grace.

May I be allowed to suggest to the readers of the E. V. & G. H. that in order to help to stem the tide of error, superstition, and sacerdotalism, and to guard well, as God shall enable us, our civil and religious freedom, they cannot do better than uphold and support our two noble Protestant societies—i.e., "The Protestant Alliance" and "The Calvinistic Protestant Union." A little help is worth a lot of pity," and I shall be only too pleased to receive subscriptions or donations for either of these societies, and will see that the same are duly forwarded to the society mentioned by the sender, and properly acknowledged.

I would also be pleased to forward to any address in the United Kingdom some fresh, important, and valuable books and tracts upon the Protestant question upon receipt of 4 or 6 stamps, or more, according to requirements.

Let us not forget to call upon our covenant God in prayer for His favour and blessing still to be continued to us as a nation, and that our dear children may in days that are yet to come enjoy the same glorious privileges which we enjoy to-day, and which have been handed down to us by our noble forefathers, who counted not their lives dear for the truth's sake; but let us also watch and work, and use every means in our power to secure this, knowing that the Lord is pleased oftentimes to accomplish His wise designs by the efforts of His true and faithful witnesses in the earth, and while this honour is laid upon us, as His servants, to Him would we desire to ascribe all the power, glory, and praise.

E. FROMOW.

7, Westbourne-terrace, Chiswick,  
London, W.

### THE LATE WILLIAM HAZELTON AND THE NATIONAL HOSPITAL.

DEAR MR. WINTERS,—Referring to the death of our late beloved brother William Hazelton. The writer occupied the very bed that our late brother filled when he first came to the hospital, and it was with sincere regret that I was refused the privilege of visiting our brother, but the house physicians did not deem it advisable.

Our departed brother was much respected by all who knew him in the hospital, and morning and evening there were many inquiries as to his condition, and his death cast quite a gloom over the hospital; but no one here, I think, felt the loss more keenly than his devoted nurse (Scott). One and all speak in the highest terms of her devotion and sympathy. There was no nurse like her in our brother's eyes, and she was the greatest comfort to him in his sufferings, and his death was quite a blow to her. She tells me that he was exceedingly patient under suffering, and it was a joy to her to give up many hours of the time when she should have been off duty, to attend to his wants.

His favourite hymn was "Jesus, lover of my soul," and he would often ask that that might be read or sung. He had a strong desire to recover, if he could again proclaim the blessed news of salvation by grace; this seemed his chief desire. He often spake of the love of his dear brethren and sisters at College Park. He would say, "I don't know why they love me so. I don't see what there is in me to merit such love." What a mighty tie is that that binds the hearts of the Lord's people together. Our late brother's influence and words will doubtless follow him in this hospital, and eternity alone, perhaps, reveal God's purpose of love and mercy in sending him here, as well as the writer.

Yours affectionately in Jesus,  
ERNEST E. GRAY, Deacon, Gurney-road Baptist Chapel, Stratford.

Operation Ward, National Hospital,  
Bloomsbury, W.C., Feb. 2, 1891.

MAIDSTONE (PROVIDENCE).—Very encouraging services were held in the above sanctuary, Mote-road, on Easter Monday, March 30th, when Mr. J. H. Lynn, of New Cross, preached two excellent sermons to good congregations. Our brother was greatly helped in his works, and the services much enjoyed by the friends gathered. About 100 friends sat down to tea, which was managed by the lady friends. Friends from Chatham, Snodland, Ryarsh, and other Churches paid us a visit on the occasion, their presence being cheering and encouraging, and much appreciated. May the divine blessing follow the services.—W. J. D.

BERKHAMSTED (BEULAH).—Two sermons were preached here on Easter Monday by Mr. Squirrell, of London; in the afternoon from Isa. lxvi. 13. After which about 80 friends partook of tea. In the evening the text was Rev. i. 4. The chapel was full both times, and the discourses were listened to with rapt attention, for Mr. Squirrell was most earnest and loving in his discourse. We do hope the blessing of the Lord will be realised in bringing souls to the knowledge of the truth as it is in Jesus.—Z.

MIDDLESBROUGH (PROVIDENCE).—On Thursday, March 5th, a solemn and interesting ceremony was performed in connection with this cause of truth. Memorial stones were laid in the building by Mr. John F. Thompson, of West Hartlepool, and Mr. Chas. E. Haggerty, of North Ormesby, Middlesbrough. An address was delivered by Mr. S. Littleton, of Sunderland, and prayer was offered by brethren Oliver and Hume. Sums were laid upon the stones amounting to £30. After a tea meeting in the Co-operative Hall, Mr. Littleton preached an encouraging and Christ-exalting sermon, which brought to a happy termination a memorable day in the history of this little cause. To God be all the praise. Upwards of £32 was in all collected. A considerable sum is yet needed, and an urgent appeal is now made to enable us to free the place from debt. Kindly send to Chas. E. Haggerty, Oakfield Villa, North Ormesby, Middlesbrough.

STRATFORD, GURNEY-ROAD.—MR. W. WINTERS,—Dear Brother,—I am thankful to be able to inform you that the cause at Gurney-road is still prospering, and God is blessing His word to the ingathering of souls. We heard our good brother W. Gill on the 8th with gladness, and also brother Debnam on Lord's-day last (March 22) with profit and pleasure. We continue to pray for an under shepherd, and believe he will be sent us at the right time. The Lord bless and prosper you in your work to His own praise. So desires, yours in Him, J. H. RIDER, 9, Latimer-road, Forest-gate.

NOTTING-HILL-GATE (BETHESDA).—The 17th anniversary of the Sunday-school was held on Sunday and Tuesday, March 15 and 17, 1891. Two sermons were preached by the pastor, Mr. G. Herring, morning at 11, and evening at 6.30, and on Tuesday, notwithstanding the wet weather, a good company of friends sat down to tea with the teachers and scholars. After which a public meeting was held, the pastor in the chair, when an encouraging report was read, special hymns sung, and addresses and recitations given by the teachers and scholars. One very inte-

resting feature in the meeting was the presentation of a handsome marble clock to our dear superintendent, brother Spire, as a token of love and affection from the teachers and scholars: who, in accepting, it said that words utterly failed him to express his feelings in the matter. He felt quite overcome, it being entirely a surprise to him. He should always value it, not only for its intrinsic worth, but for the love which he knew had prompted this kind act. God bless our beloved brother, and spare his life long to labour amongst us, and to our kind and gracious God we desire to ascribe all the praise and glory now and ever. Amen.—H. A.

CLAPHAM. — COURLAND GROVE. — JUBILEE SERVICES. — This cause of truth, founded by the late Mr. Samuel Ponsford, held the fiftieth anniversary of the opening of the chapel on Good Friday last, March 27th. In anticipation of the day the building had been thoroughly cleaned and renovated, and presented a very bright and fresh appearance. Mr. W. J. Styles preached in the morning to a full congregation, his remarks being based upon Matt. xxvii. 34; and were much enjoyed. In the afternoon Mr. John Box preached, from Lev. xxv. 10, a sermon full of glorious truths, and well suited to the occasion. A good number of friends partook of tea; and at the public meeting in the evening our good friend Mr. W. Kempson presided, and expressed his great pleasure in meeting the friends at Courland-grove again, especially on this very special occasion. He read Eccles. iii., and spoke of the mercy that had been shown to the Church during the fifty years it had worshipped in that place. Mr. Runneckles invoked the Divine presence and blessing; after which our good friend Mr. S. T. Belcher gave an earnest and practical address from 1 John iv. 17, and referred to the fact that he preached his first sermon here, and the friendship that was commenced then had grown stronger and stronger since. The chairman then called on Mr. A. Vine, the secretary, to make a statement relative to the financial position of the Church. In the course of a few remarks he stated that in view of the approaching Jubilee it had been considered advisable that the chapel should be renovated, and that an effort should be made to clear off the small balance of £25 remaining on the mortgage account. The repairs would cost another £25, and to start upon a second fifty years free of debt or encumbrance it would necessitate £50 being forthcoming at once. In answer to an appeal made by the deacons the sum of £33 had been raised, including the amounts collected at the morning and afternoon services. He mentioned that several promises had been made

conditional upon the whole sum being forthcoming that evening, and earnestly pleaded that such an opportunity might not be lost. While singing a hymn the collection was taken, and the amount, together with promises, was made up to £47 12s. 6d.; and as other friends (including the chairman) promised help if needed, the amount may be considered as completed and a double jubilee enjoyed. Much interest was shown by the chairman exhibiting a bill announcing the opening of the chapel 50 years ago, when sermons were delivered by Messrs. James Wells, George Francis, and Frederick Silver. The bill was kindly lent by Mr. Stonell, a former deacon, and will be preserved as a memento of both days. Mr. Crook, of Lewisham, followed with an excellent address based upon Psa. l. 2. Mr. Kempston being obliged to leave early, Mr. Belcher took his place in the chair. Mr. Thomson, who is now our neighbour at Clapham Junction, gave some practical thoughts upon "Prosperity," and advised, as a special means thereto, that there should be (1) a strict adherence to the law and the testimony, (2) a spirit of real prayer in the Church; and warned the Church against adopting the prevailing systems of the day, which are thought to be so necessary for religious life and prosperity. He recommended hearty congregational singing as a means of attraction, and spoke in kindly terms of the service of praise as conducted here. Mr. Tooke, sen., our neighbour at Bedford-road, who is always welcome here, next followed with a stirring address upon Psa. lxxiii. 28. Mr. Vincent offered a few remarks upon Rev. i. 5, 6, expressing a hope that all who joined in that jubilee would also be united to join in that great victory song. Mr. Belcher pronounced the benediction, and thus ended one of the best anniversary days ever seen at Courland-grove.—ALPHA.

LOCKWOOD (HUDDERSFIELD). — RE-OPENING OF REHOBOTH PARTICULAR BAPTIST CHAPEL — Rehoboth, as many of your readers may remember, was the place where the late esteemed servant of Christ, W. Crowther, Esq., of Gommersell, laboured for many years. There are still many living, both here and at Slaithwaite, who affectionately cherish his name. Those who knew the interior arrangements of the chapel will have a vivid recollection of the uncomfortable pews. These have been taken away, and the whole of the interior reconstructed; and open pitch-pine seats of modern pattern put in their place, together with a gallery for organ, choir, and scholars. These extensive alterations have incurred an outlay of £890, including £150 for the new organ. On Saturday, March 21st, 1891, the re-opening services were held, commencing at 3 o'clock, when Pastor D. Smith, of

Bilston, preached an appropriate sermon, taking for his text Ezek. xliii. 10, 11; after which a goodly number adjourned to the school and partook of a very substantial tea. A public meeting, held in the chapel, presided over by Pastor T. Jones, of Slaithwaite, who read Psalm lxxiv., after which Mr. G. Brown, of Morley, offered earnest prayer. The chairman in opening the meeting said he most heartily congratulated the friends at Rehoboth on the noble work they had accomplished in the re-construction and entire renovation of their chapel; and most firmly did he believe that their covenant-keeping God was worthy of the very best house that could be provided for the worship of His adorable name. Mr. W. Brundish, of Manchester, followed with an encouraging address on "The house of God, the centre of teaching for the people." He began by answering the important question, What was the house of God? He replied that it was the place where the Divine presence was realized, whether in a building or in no building; illustrating his subject by many worthies both from Old and New Testament. Mr. W. B. Suttle, of Manchester, was the next speaker, who gave a stirring, spiritual address on "Christ the example of His disciples, and that His disciples should be an example to all men." Most clearly and graphically he pointed out how the great Teacher was worthy of being copied in all conditions of life and circumstances. Mr. W. Beacher, of Leeds, also gave us a spiritual and deeply interesting address on "The Gospel of good news to poor sinners." Our friend waxed warm in speaking of "the good news" and "glad tidings" brought to poor, empty, and helpless sinners by the precious Gospel of Jesus Christ, especially the experimental enjoyments of the Divine blessings he had received from the inexhaustible fulness of the Gospel of the grace of God. Mr. D. Smith brought up the rear with an address upon "The power of the Word," which he presented in several aspects, noting chiefly its powerful effects upon the heart in transforming the life of the recipients of the Divine Word, for it was still "the power of God unto salvation." Special hymns and anthems were well rendered by the choir, to the satisfaction of all present. The usual votes of thanks were proposed and unanimously carried. The pronouncing of the Benediction brought one of the best meetings ever held to a close. On the following day (22nd) Mr. Smith conducted the morning service, Mr. Suttle afternoon and evening. On Monday, 23rd, pastor O. S. Dolbey, of London, officiated, and gave an exposition of John v. 1-9. On the following Lord's-day (29th) pastor T. Jones occupied the pulpit, conducting three services in continuation of the

re-opening. The whole of the services were well attended from first to last. A collection was made at the close of each amounting to nearly £50, thus leaving a debt of about £400. Our friends have worked well, given liberally, and they richly deserve the generous support of all who may be disposed to help them. Contributions sent to Mr. Thos. Shaw, 48, Orange-terrace, Huddersfield, will be thankfully received.—A. DOULOS.

**BETHNAL GREEN.**—It was a pleasure to behold so many children and friends gathered on the occasion of the Sunday-school anniversary at "Hope," on Tuesday, March 31. The children sang nicely, and good addresses were delivered by brethren R. E. Sears, J. E. Elsey, I. R. Wakelin, and J. Copeland, the pastor. Brother Peacock very ably presided, and the teachers were encouraged to press on in their labour of love.—J. W. B.

**CAMDEN TOWN.**—The seventh anniversary of brother Burbridge's pastorate was held on Easter Monday, March 30th. The cause here, we rejoice to say, is in a prosperous condition: the word is blessed, the people are united and happy, and congregations excellent. To God be all the praise. On this occasion (through the affliction of our devoted brother Winters, which prevented his being present, and who has preached the sermon for years past), good brother Dolbey occupied the pulpit, and delivered a sweetly experimental and soul-comforting discourse from Psal. lxxxvi. 1, 2. Tea was served to 180 friends, and at the evening meeting the pastor presided, who, in his usual hearty way, gave the friends a cheerful welcome. The lease of the present building has more than expired, and the Church failing to procure another chapel, are compelled to build one: a site is procured, and arrangements are made for commencing to build at once; the friends have acted carefully and cautiously; the Lord has blessed their endeavours thus far, and they hope to meet in the new building about October next; two memorial stones will (D.V.) be laid early in May. The cost of the new sanctuary will be about £1,500, including a spacious school-room. Mr. Frankcom, the secretary, said they had already collected about £600, and felt they had much to be thankful for. The chapel on this occasion, as usual, was filled in every part. Brethren Woodrow, Osmond, G. Palmer, Howard, Wise, W. Harris, J. W. Banks, and others took part in the interesting services. A resolution, expressive of sympathy with brother William Winters in his affliction, accompanied with the fervent prayer that he may be speedily restored to health and his labour among the Churches and editorial duties, moved by

brother W. Harris, and seconded by J. W. Banks, was unanimously adopted. "Praise God from whom all blessings flow" brought the happy services to a close.—J. W. B.

**FOREST GATE.**—Special services were held at Claremont House, Woodford-road, on Friday, March 27th. In the afternoon Mr. Woodrow discoursed on Matt. xxvii. 46. The dear man was extraordinarily favoured on the occasion. A goodly number sat down to tea. At 6.30 the evening meeting commenced, brother Geo. Crouch, a deacon from Gurney-road, taking the chair. Brother Longley earnestly sought the divine blessing. Then the chairman made a few remarks spiritual and to the point. Brother Woodrow gave a few thoughts on Acts ii. 23. Brother Wyard dwelt thoughtfully on Rom. iv. 25. Brother Markham gave us a warm-hearted speech on Rom. v. 9, which was followed by brother Buttery on 1 Pet. i. 11. The pastor dwelt on the unspeakable gift (2 Cor. ix. 15). Our chairman very ably conducted the meeting, exhorting us to get a chapel in a good position as soon as possible. The meetings were indeed a spiritual repast to many hungry souls. Congregations were good, and our rooms were quite full. "Praise God from whom all blessings flow."—GEO. PAYNTER.

**DONCASTER.**—**CROWLE.**—On Sunday, March 29th, a special sermon was preached in the evening by Mr. W. Rowton-Parker, pastor, the subject being "Believer's Baptism as practised by the Apostles of Christ in the Early Church;" and the text, "One Lord, One Faith, One Baptism" (Eph. iv. 5). The closest possible attention was given to the discourse throughout by the crowded congregation. After the sermon a hymn was sung, and the pastor baptized (by immersion), in the presence of the whole assembly, four candidates; one of them being from another section of the Christian Church, who, for conscience sake desired baptism according to this scriptural method. On Wednesday, April 1st, the senior Bible Class connected with this Church, and so long conducted by Mrs. Jones, met for their annual tea. The class mustered in large numbers, and in the evening a social meeting was held in the school-room. Mr. George Sinclair, superintendent of the Sunday-school, presided. Pastor W. Rowton-Parker gave an address on the spiritual intentions and purpose of the class, and commending the prayerful consideration of the lessons, &c. After this several young men, members of the class, spoke of the good which, under God, they had themselves received spiritually from the lessons given. A profitable season was spent.

#### STRICT BAPTIST MISSION. FAMINE IN SOUTHERN INDIA AND CEYLON.

This mission is apostolic, both in doctrine and in method. It maintains and disseminates the principles of free grace, and is "strict" in its adherence to New Testament Church order. It thus occupies high vantage ground—the Bible alone, without tradition or human invention, being its only standard of appeal. That God should have raised up in those distant lands so many faithful labourers who hold these distinguishing sentiments, is matter for devout thankfulness. Most of its agents are natives, speaking the languages of the people among whom they labour, familiar with their superstitions and habits of thought and life, having themselves been delivered from heathen darkness, and brought into the marvelous light of the Gospel.

In many districts the inhabitants—chiefly agriculturists—are of the poorest class. The villages, whose names are so difficult to pronounce, consist of but a few huts, with perhaps a roughly built heathen temple, and a "well," or reservoir, which receives its supply from the clouds in the rainy season or "monsoons."

During the latter part of last year and the commencement of the present, the usual rains have, however, been withheld, and the result can be better imagined than described. The rice crops—the chief dependence of these poor creatures—are almost an entire failure. Water even for drinking is very scarce, and food has risen to famine prices; besides which, various epidemic diseases, such as cholera, fever, small-pox, &c., abound.

The native preachers and teachers receive but very small salaries, only just sufficient for their maintenance under favourable circumstances; they themselves greatly need assistance at such a crisis as the present, and cannot, therefore, respond practically to the loud calls upon their Christian sympathy, unless furnished with the means.

The ordinary expenditure of the mission is already far beyond its income—indeed, the extension of its work is being constantly impeded almost everywhere for want of funds. Hence the committee have adopted this method of making known the urgent need of those who are not only fellow creatures but fellow subjects, and not only fellow subjects but many of them *fellow Christians*—"fellow citizens with the saints and of the household of God;" feeling assured that a cheerful response, however small, will prove a blessing to both the giver and the receiver, and meet the approval of Him who has said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."



Donations will be thankfully received and acknowledged by either of the honorary secretaries, Josiah Briscoe, 58, Grosvenor-road, Highbury-new-park, N; I. R. Wakelin, 33, Robert-street, Hampstead-road, N.W.

**RISHANGLES, SUFFOLK.**—Services were held in the above-named place of worship on Good Friday, March 27th. A sermon was preached in the afternoon from the words, "He careth for you," a *fact* all heaven-born pilgrims love to hear. A public tea followed. In the evening a public meeting was held, ably presided over by Mr. G. Harris (pastor). Heartfelt prayers were offered, spiritually stimulating addresses were delivered by brethren Ling (Occold), Rush, Taylor, and Colson (Stoke Ash). These happy services were brought to a close by singing and prayer by Mr. G. Harris. We returned home, cheered and stimulated. May the Lord add His blessing. So prays—P. BARRELL.

**MARYLEBONE.—MOUNT ZION, HILL STREET, DORSET SQUARE.**—The sixty-fourth anniversary of the opening of the above chapel was held on Good Friday. Large congregations encouraged us to feel that days of prosperity and blessing are to be enjoyed by us as a people. Our brother E. Mitchell was greatly helped to preach a Christ-extolling sermon in the afternoon, and the pastor, W. K. Squirrel, was, in the evening, enabled to sound forth the "everlasting Gospel." Altogether it was a day for which we "thank God and take courage."

#### SERVICES OF SONG NOT SERVICES OF PRAISE.

**DEAR BROTHER WINTERS,**—I have hitherto avoided appearing in print, but I feel that silence on my part now would be guilt; hence I write to state my sorrow at seeing advertisements and hearing of "Services of Song, &c.," in our chapels. Now, I am a great lover of music, and a discord is positive pain to me, but I do not believe that the Gospel is preached in the performance of these musical services, and I do not believe, nor will I believe, that the Church of Jesus Christ has the right to provide *any* entertainment for itself, or for "the people," except the preaching of the cross, prayer meetings, &c. Paul determined not to know anything but the Lord Jesus, and Him crucified; and as we profess to be followers of Jesus Christ, and claim to be guided by apostolic rule, where is the authority for these carnal performances. We are not to follow Moses and the Levites, but the Lamb of God. Some persons say these "services" are "praise meetings." I deny it. The choir are intent to do their part so as to receive the applause of the audience, and the audience are gratified or dissatisfied according to the success-

ful or unsuccessful rendering of the selected music; and I fail to see that there is any praise ascending to God in such services. The souls of the hearers are not brought any nearer to the blessed Saviour by them, but the flesh is pleased, and this is mistaken for spiritual worship. The Lord save us from these worldly things is my earnest prayer.

T. VINCENT.

**NOTTING HILL GATE.**—We were favoured to unite with the good friends at Bethesda, on the 7th April, in the worship of God. The day was set apart to celebrate the fifth anniversary of brother Herring's pastorate, and the free-will offerings of the people were to be devoted to painting and cleaning the sanctuary. It was a sacred and hallowed season; the presence of the Lord was realised, as the various speakers were led by the Holy Spirit to unfold the glad tidings of the glorious Gospel of the grace of God. In the afternoon, Mr. Mitchell was the preacher, and in the evening Mr. C. Wilson presided. Mr. Herring, the pastor, said they were, as a Church and congregation, pressing on in peace; the Lord made His own Word savoury and profitable, which united the hearts of the people who were loving and active in the cause. Brethren Beecher, West, Copeland, Mitchell, and Harsant gave sweet and unctuous addresses, brother Burrows prayed; the people praised with the heart and voice, and gave practical expression of their love to "Bethesda" in the shape of a good collection (£15). "Praise God from whom all blessings flow" and the Benediction closed the happy meeting.—J. W. B.

**WELLINGBOROUGH TABERNACLE.**—The Lord is blessing the cause here by our dear brother E. Marsh. Nineteen persons have been added to the Church this year, 13 by baptism and six from other Churches. God be praised! —Ed.

**BOW (MOUNT ZION).**—The 22nd anniversary of the formation of the Church was held on Good Friday. Brother Holden preached a good Gospel sermon on the death of Christ. A good company partook of tea; brother Barmore, of Homerton-row, very ably presided at the evening meeting and was very liberal to the cause; brethren Burbridge, Waite, Flory, Simonds, J. Lee, and W. H. Lee, pastor, gave most excellent addresses: collections. Praise God. If any of the lovers of sovereign grace will help us to pay off the remaining debt on the chapel we shall feel truly thankful, as there is £346 still owing.—W. H. LEE, 11, Cadogan-terrace, Victoria Park, South Hackney.

CLAPHAM (EBENEZER).—On Tuesday, April 14th, was held the Sunday-school anniversary, which for many years past had been the occasion of our pastor's anniversary, which he no longer needs, being "absent from the body and present with the Lord." Two sermons were preached, that in the afternoon by Mr. W. Brown, and in the evening by Mr. J. Bush. Mr. Brown based his remarks from Isa. liv. 13, which he divided as follows: 1st, the children, being freeborn, put into the family, clothed in the uniform, their provision, &c.; 2nd, how they are taught, beginning at the infant class and through each standard of experience; and 3rd, their peace. Mr. Bush followed him in the same chapter, ver. 10, "For the mountains shall depart, &c.," which he clearly set forth under the following heads: 1st, the mountains and their departure; 2nd, the contrast, "But My kindness shall not depart"; 3rd, the two-fold assurance, "Thus saith the Lord that hath mercy on thee." The congregations were not quite so good as anticipated. Many felt it good to be there.—A. H. S.

YATELY (ZOAR, CRICKET-HILL).—The spring meetings were held on Easter Monday. Two sermons were preached by pastor W. H. Rose, of Reading; in the afternoon the subject being, "A live coal" (Isa. vi. 6), and in the evening, "Lydia, whose heart the Lord opened" (Acts xvi. 14). The chapel was well filled on each occasion, a goodly number of friends from Reading and Swallowfield being present; and best of all we had the conscious presence of our Lord. Between the services tea was provided, to which about 80 sat down. Our brother Stevens, for many years pastor of the Church, has lately resigned the pastorate, feeling unable to fulfil the duties of his office, but is supplying the pulpit two Lord's-days in each month.—W. PRIOR.

ST. ALBANS.—BETHEL.—The usual services were held here on Easter Monday, when brother P. Reynolds preached two sermons from Isa. xxvi. 4, and Mic. vii. 19. We were again crowded, both afternoon and evening, and the services were much enjoyed. It was a real holiday, for while our bodies were resting, our minds were drinking in the blessed truths that dropped from the preacher's lips. Neighbouring Churches were well represented, and a large party from Highbury Park came with our brother. Collections very good. Praise the Lord.—T. VINCENT.

NORWICH.—ORFORD-HILL.—You will, I am sure, be pleased to hear that our senior Bible-class, of about 30 members, continues to steadily increase. There is a strong bond of unity and love existing among us. Some have, in the order of divine providence, left our

midst and gone to distant countries; but a constant correspondence is kept up between us, so that we do not lose sight of each other, nor, I trust, lose interest in each other's welfare. On March 19 a tea and social meeting were arranged, at which about 50 persons were present, representing Mr. G. Pung, pastor, and Mrs. Pung; also Mr. and Mrs. Hazell (deacon) and the Bible-class, with a few of their friends. A most enjoyable evening was spent, the class having arranged an interesting programme of readings, original papers, singing, recitations, &c. I trust we shall realise that this is but one of many similar meetings we may hold, and that Sabbath by Sabbath in our little gatherings we may have the Spirit's gracious assistance. One cheering sight on April 2nd was a dear sister from the class, with another from the congregation, putting on a public profession of their love and attachment to their Lord by following Him through the waters of baptism, and there are, we feel, others waiting on the threshold, and that it cannot be long ere they will be constrained to say, "Hinder me not, ye much-loved saints, for I must go with you." You will thus see that our beloved pastor has cheering scenes around him, and fresh encouragements are given him to still pursue his work of faith and labour of love, which, it is hoped, may be still more abundantly blessed to many souls.—J. MASKELL (President of Class), 45, Newmarket-street, Brunswick-road, Norwich.

#### BUCKS, BERKS, HERTS, AND OXON STRICT BAPTIST ASSOCIATION.

The half-yearly meeting of this association was held on Monday at the Baptist Chapel, Walton-street, Aylesbury. The association, it should be stated, was decided to be formed at a meeting held in November, 1889, at Zion Chapel, Wycombe, and the inaugural meeting took place in May last year. It has for its main objects the strengthening of weak Churches and the promotion of unity among Strict Baptist Churches generally within the four counties.

A business meeting of delegates was held in the chapel at half-past one o'clock, when Mr. Fuller, the late pastor of the chapel, and the president of the association for the past year, presided. A report was presented by Mr. J. Dullely, one of the hon. secretaries, which was highly approved, and complimentary mention was made of the way in which the secretarial duties had been discharged during the half-year. The election of officers was made as follows:—President, Mr. J. Morling; vice-president, Mr. Reid; treasurer, Mr. E. B. Lloyd; hon. secretaries, Mr. J. Dullely and Mr. E. B. Lloyd; committee, Messrs. Ives, Crook, Tilbury, Maunder, Wild, Smith, Pearce, Baker, A. Knell, &c.

In the afternoon Mr. R. E. Sears preached a sound discourse to a good congregation upon Peter ii. 9.

A tea followed, and after six o'clock a public meeting. Mr. F. Fuller presided, and was supported by the various delegates and friends. After singing and prayer, the chairman made a few explanatory remarks concerning the association. It was formed, he said, at High Wycombe about a twelvemonth before, when it was decided that the half-yearly meeting should be held at Aylesbury. Mr. Fuller then proceeded to read the doctrinal rules and principles of the association. The main object was "to promote the unity, edification, and prosperity of the Churches, and to devise and employ means for extending the cause of God in the counties of Bucks, Berks, Herts, and Oxon." Delegates were to be sent in the following proportion:—From Churches having under 50 members, two delegates; 100 to 200 members, three; 200 and over, four. The association's funds were to be devoted to the aid of sick and disabled ministers or their families; to aid in the establishment of preaching stations; and to assist Churches requiring help. The association, Mr. Fuller continued, had had a small beginning, but he hoped it might grow and prove a blessing. He then called upon Mr. Dullely, the association hon. secretary, who read his report, which detailed the proceedings of the half-year.

Mr. E. B. Lloyd afterwards spoke on "The Church of God; its foundations."

Mr. A. Knell next spoke on "the materials" of the Church.

Mr. R. E. Sears spoke on the "completeness" of the Church.

Mr. J. Morling had for his subject the "ultimate glory of the Church."

Mr. Lloyd afterwards tendered the thanks of the congregation to Mr. Fuller for presiding, and to Mr. Sears for preaching. He also, on behalf of the committee, thanked the friends at Aylesbury for their courteous and hearty reception.

The vote was briefly acknowledged by Mr. Fuller and Mr. Sears, and the meeting concluded with a hymn, "On Zion's glorious summit stood," and the benediction.

BOW.—The second anniversary of the Bible-class held by members and friends of Mount Zion Strict Baptist Chapel was held at 64, Morville-street, on April 5, when a very able address was delivered by brother Margerum, of Forestgate, from the words, "Search the Scriptures: they are they that testify of Me," which proved a word in season to all those who were privileged with a hearing ear, after which 22 sat down to tea, and concluded a pleasant afternoon. Trusting that He who has helped us hitherto will help us all our journey through.—A. C. RAYNER.

HACKNEY.—On Good Friday the 31st anniversary of the Sabbath-school was held at Shalcom Chapel; a tea for adults being well attended, followed by a substantial one for the children, to which they did good justice. At 6.30 the evening service commenced, presided over by the pastor, Mr. Henry Myerson, assisted by the old superintendent, Mr. H. D. Mobbs. Hymns were sung, and recitations given alternately by the scholars, much to their credit, hymns being also rendered during the evening by Mr. Mears (conductor) and his son, also by Mr. J. A. Stamp, to the satisfaction of those present. Thanks are due to Miss Banks for her efficient aid at the harmonium, and altogether a pleasant evening was spent. May the Lord still bless the school, with its scholars and teachers, is the fervent desire of—J. A. S.

### In Memoriam.

MRS. HODDY, my dear wife, passed very peacefully away on April 8th, 1891, in the 79th year of her age, after having been afflicted with softening of the brain nearly eight years. She was baptized many years ago by that eminent servant of God, the late Mr. J. Stevens, of London, and joined the Church under his pastoral care. Previous to the loss of her intellect, she was an earnest and active Christian, seeking the peace and prosperity of Zion. She was also an affectionate wife, a kind mother, and a faithful friend, highly esteemed by all who knew her. We miss her much, but rejoice that she is gone to be with Christ, which is far better. The Lord enable us to be followers of them who through faith and patience inherit the promises.—T. W., Clare, April 10th, 1891.

Our loved friend, ELIZABETH STIDOLPH, after a short illness, died on Tuesday, March 3rd, 1891, and was interred on the 10th at Willesden, our dear pastor, Mr. Beecher, officiating. She was a member at Shouldham-street, having been an honourable one for about eight years. The writer has known her about 30 years. She was always the same, very even tempered, and willing to do anything for anybody, not that she trusted to her works for salvation, but only to the blood and righteousness of Jesus Christ. She loved her Lord, His Word, and His people, and is now—

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

—E. E.

In loving memory of Mrs. LUCY BRAZELEY (my dear mother), who fell asleep in Jesus after nearly 70 years in the wilderness. She was baptized by

the late James Nunn, in old Beulah Chapel, Somers-town, 41 years ago, and stood an honourable member of the Church of Christ ever since, being at the time of her death a member at Avenue Chapel, Camden-town. She had suffered very much for the last four years with bronchitis, but was very patient through it all, never once being heard to murmur or complain. On the Monday evening before she died her pastor, Mr. R. Burbridge, came to see her before he went to the prayer-meeting, and he found her in such a happy frame of mind that she said, "Give my love to all the friends, and tell them 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," and which she gave as the text for her funeral sermon, but said, "Preach *Him*, not *me*" On my seeing her the night before she died, she said, "I've had some good news to-day. The doctor says I am dying. Is not that good news? I hope it is true." I said, "There is one comfort for you, to know we are following after." "Yes," she said, "it is my greatest comfort to know that." She had the happy privilege at various times of seeing all her children and their partners in life pass through the ordinance of believers' baptism, and who are now members of various Churches. Early in the morning of March 3rd, she said she heard a voice saying, "Come up higher," which call was realised at 1.35 the same day, when, surrounded by all her family, her ransomed spirit took its flight to the mansions on high.—C. W. B., Wood-green.

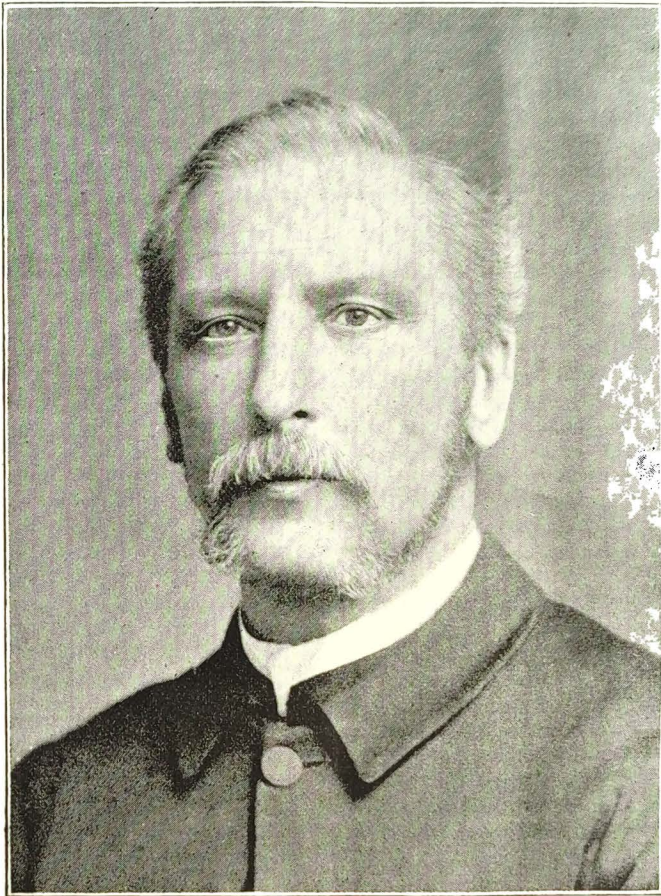
By the departure of THOMAS EALING the little Church at Uckfield, Sussex, has lost its oldest member and deacon. For the long space of 48 years he had held honourable membership, and for the last 16 years the office of deacon had been worthily filled by him. The deceased had passed by eight years the allotted span of three score and ten, and proved the verity of Scripture, in that the last years of his life were labour and sorrow. The grasshopper had become a burden, the keepers of the house trembled, and the strong men failed. The actual date and circumstance of the conversion of our brother are not known, for he was loath to speak much of himself concerning divine things lest inadvertently the glory of God should be hidden. That the second birth was with him was a fact which his long life and consistent walk incontrovertibly proved. None could long be in his company without marking him as a man possessed of general knowledge and intelligence above the average, and especially in spiritual matters. His pathway through life was a chequered one, and often has

he been heard to refer to bygone years, when left a widower with a family. From the nature of his complaint (nervous depression and loss of memory) his last days were not so bright and glory-tipped as we could have wished, yet his feet were firmly on the rock. One portion of Holy Writ was specially blessed to him, and several times he emphatically repeated it to the writer when visiting him, "In *all* thy ways acknowledge Him, and He *shall* direct thy paths," laying great stress on the italicized words. Not long before his death his minister asked him what was his hope for eternity. He replied, "My only hope is the person and righteousness of the Lord Jesus Christ." This was the rock that sustained him for half a century and supported him in the trying hour. His death took place on Saturday morning, March 7th, and on the following Wednesday his remains were buried in the chapel yard by the pastor (C. Guy), our brother P. Reynolds also taking part, he being present through an engagement to preach in the evening. An "In Memoriam" service was held on the next Sabbath evening, the sermon being based on Rev. xiv. 13.—C. G.

In loving memory of my dear mother, ELIZABETH HERRINGTON, who passed peacefully away March 10th, 1891, aged 84 years. She had been a member of the Surrey Tabernacle over thirty years, and was last there the first Sunday in March.

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

In loving memory of MRS. MARY ANN HARRINGTON, of Rattlesden, Suffolk, who calmly and peacefully fell asleep in Jesus, March 19, 1891, aged 82 years. The deceased was brought to a knowledge of the truth late in life under the ministry of Mr. Probert, of Rattlesden Chapel, and baptized there with one of her daughters (who was blessed in the same chapel under a sermon preached by Mr. R. E. Sears, then of Laxfield) on the first Sunday in August, 1876. She was a consistent and honourable member of the Church, and during her last illness, which lasted four months, no murmur was heard to escape her lips, and at the last she evidently experienced glimpses of the glory-land. A dear grandson, who, while not having made any profession, yet was doubtless a partaker of the heavenly calling, was called to pass suddenly through the river a day or two before her. They were both interred in one grave in the chapel ground, March 24th, Pastor Evans officiating with much feeling. "At eventide it was light."



MR. JOHN BOX

(PASTOR OF SOHO BAPTIST CHAPEL, SHAFTESBURY AVENUE, W.O.)

## Christian Assurance.

ALL who know Christ, and are favoured to hold fellowship with Him, value divine faith as a heaven-born gift, and can sing—

“ Faith! 'tis a precious grace where'er it is bestowed;  
It boasts of a celestial birth, and is the gift of God.”

Much is said now-a-days about faith as a *duty* which every man is said to possess, and may exert at will; but such a faith is not the faith of God's elect. The faith that is common to all men is simply a natural quality, which can only deal with natural things, and agrees with sense and reason; but saving faith, which is possessed by regenerated souls, is a holy, God-given principle. It is represented as the hand by which we lay hold of the righteousness of Christ for our own justification.

The ground of spiritual faith is not in the sweetness and appropriateness of the promises of God, but in the greatness and faithfulness of the unchangeable Promiser Himself. Divine faith is the hearty and sincere assent and consent of the renewed mind to the belief of the existence of God as revealed in the person and redemptive work of Jesus Christ. It is, in brief, the giving credit to the inspired Word of God, and relying solely upon His faithfulness and ability to fulfil it. Faith admits of degrees—“great faith” and “little faith;” and he or she who possesses only one genuine grain of it has great cause for gratitude, as it will develop in time into a large and fruitful tree. There is little-faith Christian, who is like a bruised, mire-bound reed, and as the smoking flax, all but gone. But the bruised reed shall not be broken, and the smoking flax shall not be quenched.

*Assurance of faith.*—The principle of true faith can never be lost, but the *assurance* of faith may depart for a time. Those who are blest with an assurance of faith are not only safe as regards their eternal standing in Christ, but are also happy and comfortable in their souls. They have “joy and peace in believing.” Faith, therefore, may be real enough in itself without the additional blessing of assurance.

*Full assurance of faith* is generally attended with great joy, almost equal to that above, and such as no soul could long endure this side of the Jordan of death. Peter seemed to enjoy a large share of it at the transfiguration of Jesus when he said: “Lord, it is good for us to be here.” And we too have had foretastes of joy, which have enabled us to sing:—

“ Sweet the moments, rich in blessing, Which before the cross I spend; Life, and health, and peace possessing From the sinner's dying Friend.	Here I'll sit for ever viewing Mercy's streams, in streams of blood; Precious drops my soul bedewing. Plead and claim my peace with God.”
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When we are privileged to ascend the mount of communion with the Lord Jesus, and feel our affections drawn out toward Him, then we know in some measure the reality of assurance (the very marrow of which lies in fellowship with God). Such holy feelings were enjoyed, only in a greater degree, by Moses, David, Paul, John, and others. But when we

come down into the valley to the business of time things, then the world seems darker than before, and we begin to mourn the loss of the sweetness of the presence of the Lord, and to say with Hart:—

“ More frequent let Thy visits be, or let them longer last;  
I can do nothing without Thee; make haste, my God, make haste.”

One has described assurance of faith as the wedding ring which God puts upon faith's finger; and *full* assurance as the cluster of diamonds which adorns the ring and renders it the more beautiful and valuable. If a married lady loses her wedding ring, she may be uneasy till she discovers it again, but the loss does not dissolve her marriage tie. The graces of the Spirit resemble the mercury in a thermometer, which will not rise without heat. If the Spirit does not shine upon the graces He gives with healing in His beams, there will be no fruit, no upheavings of joy and praise to God.

*The assurance of understanding.* In Paul's Epistle to the Colossians (second chapter and second verse) occur the words, “assurance of understanding,” which mainly imply a firm and settled knowledge of divine things through the revelation of the Holy Spirit to the soul.

An assurance of understanding is often experienced without much joy, as in reading or hearing the truth we may know it to be the truth, and be firmly fixed upon it; but there may be no dew of the Spirit upon it, or sweet realisation of it in the soul. Such an assurance, however, is very valuable in trial and persecution, because, being rooted and grounded in the truth (like a living tree blown by severe winds may be loosened only to take deeper root-hold), we are not moved from our position by our worst foes, but are enabled to say with David, when his soul was among lions, “My heart is fixed, O God, my heart is fixed: I will sing and give praise” (Psa. lvii. 7), which passage is in harmony with the words of the Lord in Isaiah: “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee” (Isa. xxvi. 3).

The many beautiful phrases given by the apostle in Col. ii. 2 are evidently intended to impress the reader with the great importance of the assurance which rests on the Spirit's testimony, and not merely the intellect. Paul mentions not only the “understanding,” but “the full assurance of understanding”; not only this, but “the riches of”; and not only this, but “*all* the riches of the full assurance,” &c. In the same manner the Thessalonian Church received the Gospel by Paul—*i.e.*, “For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in *much assurance*,” &c. (1 Thess. i. 5). There is a great difference between *assurance* and *presumption*—the former is attended with a sweet experimental knowledge of facts, but the latter is the effect of ignorance, and results in pride and self-admiration.

*The full assurance of hope*, as expressed in Heb. vi. 11, is a confident persuasion that God will give us the full and complete enjoyment of all that He has promised us in Christ Jesus. Hope never looks back, but always forward, and expects that which is good. It is founded on the promises, relations, and perfections of God, and on the righteousness and intercession of Christ. This “hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost.” It rests on Christ for all that is good and great, indeed, it

is Christ formed in the heart, "the hope of glory." He is the only *good* hope recorded in the Bible, the believer's "blessed Hope," "the Hope of Israel and the Saviour thereof." How sad to live in spiritual darkness "without God and without [a good] hope"; yet, all are in such a state by nature, and have no relish for divine things. The hope of the hypocrite, or carnal professor, is as a spider's web, worse than useless (Job viii. 14). Dear reader, what is your hope? If you can say from the depth of your soul—

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

then thank God, and take courage. Though many high-flying professors boast of living beyond hope, and spurn those weaklings in faith who are tossed and tormented with doubts and fears, yet we prefer the company of the latter to the former, and believe that a humble trust in the mercy of God through the merits of Jesus to be infinitely more valuable than all the self-confident boasting of Arminian Pharisees who despise Sovereign grace, and those who love it.

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

## OUR PORTRAIT GALLERY—No. VI.

MR. JOHN BOX, PASTOR, SOHO, SHAFTESBURY-AVENUE.

[In deference to the wishes of the trustees of this Magazine, urged with fraternal kindness, the portrait of the pastor of Soho Baptist Church, Shaftesbury-avenue, appears in this month's issue, a biographical sketch having already appeared in vol. xlv. (March, 1876) of the old magazine, GOSPEL HERALD. In the place of a repetition of the same, condensed notes are supplied of the narrative of the Church's history, given by Mr. John Box on the occasion of the centenary celebrations held on the 24th February last.]

**T**HE pastor, Mr. John Box, prefaced his outline of the history of this Church by observing that the consummation of longer or shorter periods of time frequently induce the thoughtful to pause for the purpose of retrospect and reflection, by which means the mind realises more fully the overruling hand of God directing alike the steps of individuals and communities.

With no little interest it was noted that the *founding* of this community of baptized believers in Christ corresponds with the centenary anniversary of the *first introduction* of Baptist interests in the locality of Soho, at that time designated "the western parts of the suburbs of London," which event transpired in the year 1691, just two centuries since. A few years subsequently to the glorious revolution in 1688, the five Churches in the eastern part of London (which constituted one community, and were General Baptists) agreed to countenance the formation of a new society at the west end of London for the convenience of many members then residing there, hoping thereby to promote the spread of truth. The actual formation of this body took place in the autumn of 1691. They met for worship in a room leased to them, situate in the upper part of Bow-street. Mr. Piggott was the pastor of the Church, and his teaching, enforcing and defending as it did the distinguishing



doctrines of grace gave such offence that it was found necessary for him, and those who adhered to his Scriptural tenets, to withdraw, the result being that a chapel in Little Wild-street was rented, and there, until 1713, he faithfully preached the Gospel and administered the ordinances as appointed by the Lord. "From its formation, and for a hundred years subsequently," says the late worthy Christopher Wollacott, who was for many years its pastor, "the practice of strict communion was conscientiously maintained."

It will be interesting to many to learn that, to one Allen Evau, for fifty years a member of that Church, belonged the honour of successfully resisting one of the oppressive municipal laws of the Corporation of the City of London, by which a fine of £600 was exacted from all who, being elected to the office of sheriff, refused to serve. Such persons were required to qualify themselves by "receiving the sacrament according to the rites of the Church of England." Wealthy Dissenters being generally selected, who, rather than violate conscience, paid this heavy fine, and with upwards of £15,000 thus obtained the cost of erecting the Mansion House in the City of London was defrayed.

Dissenters, therefore, regard the official residence of the Chief Magistrate of the City as a monument to the honour of their forefathers. Mr. Allen Evens carried his case through successive courts of justice up to the House of Lords, where, in the year 1767, it was finally decided that the Act of Toleration protected him from the municipal law on this point, and in consequence he was at liberty to object to the validity of his election. By this decision a question affecting both the liberty and property of Dissenters was for ever set at rest.

Passing from this very cursory glance at the first page of Baptist history in the west end of London, we turn with grateful recognition of Divine goodness to the history of this community of baptized believers in Christ known as the Baptist Church at Soho. A body of devout men and women had with their pastor, Mr. Richard Burnham, migrated in the year 1784 from Green-walk (now Church-street), Blackfriars, to this neighbourhood, and were found in 1791 worshipping in a small chapel in Edward-street, Wardour-street, Soho. Some were baptized persons, others unbaptized. In the course of his study of the Word of God, their pastor became impressed with the importance of the ordinance of believers' baptism as a rite appointed by the Lord Jesus Christ for the observance of all His disciples.

Mr. Burnham declared to his flock his intention to deliver three discourses upon the subject, and then resign his office. After carrying his purpose into effect, the larger proportion of the members embraced his Scriptural teaching, and he himself having been baptized, administered the ordinance to them, whereupon they desired him to continue his pastoral office, to which he consented, and the body constituted themselves a Strict Communion Baptist Church, receiving none other than baptized believers into their fellowship, the members of the former community not baptized consenting to be considered no longer in membership.

Much prosperity attended the Church, many being added to them, among whom was John Stevens, who here made his public profession of faith by baptism. In consequence of the increase with which the Church was blessed under Mr. Burnham's ministry, better accommodation was

needed for the congregation, and was obtained in Grafton-street, Soho, the Church removing to that chapel in 1795. Here also Divine power attended the Word preached, and much increase followed. Here, too, Mr. John Stevens first exercised his gifts before the Church, and was sent out as a minister of the Gospel. The present pastor, Mr. J. Box, had the privilege of fellowship during the first three years of his ministry with Mr. William Lewis, who, in the year 1807, commenced to attend with his parents the ministry of Mr. Burnham, and seventeen years subsequently, together with his wife, joined the Church, and for some years honourably filled the deacon's office. Two of his daughters have for many years belonged to the Church; also three of his granddaughters were united in the same holy bonds upon our commencing to worship in our new freehold chapel, a fourth being now a candidate for membership. Instead of the fathers, have these children risen up "to call God blessed," and maintain our hallowed sympathy with those who were the favoured founders of our cause of truth at Soho. Mr. Burnham having been called to his eternal rest, October 30th, 1810, after nineteen years' faithful service in the pastorate; an invitation to occupy the vacant office was given to Mr. John Stevens, who resigned his pastoral office over the Church at Boston, Lincolnshire, to enter on July, 1811, a sphere in which, under Divine blessing, his mental powers shone with so great lustre; his extensive gifts exercised both in the pulpit and the Press gaining for him renown above many as a faithful servant of the Lord. An ever-increasing Church and an overflowing congregation rendered necessary removal from Grafton-street, after an occupancy of eighteen years, and in 1813 a spacious hall was secured in York-street, Piccadilly. Here, during nine years' peaceful progress and extension, Mr. Stevens ministered the Word of life, and largely enriched the literary wealth of our denomination with his deep and lucid teaching on many great themes of Divine revelation. But, alas! the imperfection attaching even to godly characters became at this period of the Church's history the lamentable occasion of a serious misunderstanding and difference of judgment on a circumstance requiring the exercise of discipline. As a consequence ever to be regretted, feelings ran so high that on December 15th, 1822, Mr. John Stevens took with him into the pulpit a written document, from which he read his resignation of membership with the Church, a copy of which will be found in a printed pamphlet issued from the Press by himself in 1825, entitled "A Friendly Address to the Church under the Pastoral Care of Mr. Comb," in which he says: "I do, therefore, hereby withdraw myself from you as a member, and consequently as a pastor, so that by this, my voluntary act and deed, I give you into the hand of the Chief Shepherd, to be by Him disposed of as shall seem right in His holy wisdom and faithful care concerning you, and do further apprise you that you are by this, my act, without a pastor, having a free power to elect one for yourselves hereafter as the Lord in His good providence may direct."

Mr. Box, in giving his narrative, explained that his motive in quoting at length from this document, was to correct the many mis-statements which had appeared in various reports given in our magazines respecting this matter, and an error that had also crept into Mr. Ivimey's "History of the Baptists," vol. iv., p. 385, where a Church subsequently formed by Mr. Stevens is confounded with that which had, with its office-

bearers, as a body left York-street, when the event above recorded transpired, and occupied a chapel in Lisle-street, Leicester-square. Thus a useful and prosperous pastorate of eleven years and five months was sorrowfully terminated. It may be here observed, a note in Mr. John Stevens' private journal, and which appears in the "Memoirs" published after his decease, page 55, shows that the hall in York-street was retained by him, and that on January 5th, 1823, another Church was formed, and himself at the request of that Church accepted the pastorate, afterwards building the chapel known as "Salem," Meard's-court, Soho.

To return to the narrative of the old Church which was occupying the chapel in Lisle-street. In September, 1823, Mr. George Comb, at that time pastor of a Church at Horsell, who in his earlier days had been powerfully impressed at a baptismal service held by Mr. Burnham, which he attended for the purpose of mocking at the sacred ordinance, had accepted an invitation to occupy the pulpit, and on February 24th, 1824, was publicly recognised as its third pastor. Mr. Comb's sterling qualities as an exponent of the free grace doctrines of the Word of God, his solemn and devout manner in the exercise of his spiritual functions as a preacher, with his truly affectionate disposition as a pastor, tended, under God's blessing, greatly to advance the interests of the Church at Soho. The souls of God's children were refreshed, saints were edified, the bond of union was strong and productive of much spiritual good. In the year 1826 the Church obtained a lease of Soho Chapel, Oxford-street, and removed to that spot. Nine years subsequently—the year of the birth of the present pastor (January, 1835)—a new chapel was built by the Church on the site of the old building at a cost of £1,800, the annual ground rent of which was £60.

During Mr. Comb's pastorate (1839) a Sabbath-school was commenced, and furnished a sphere of useful labour to not a few devoted disciples of the Lord. Some of the first labourers are now living, and attend our annual old scholars' and teachers' meetings. The loving and devoted labours of Soho's third pastor were terminated by death, after seventeen years' faithful service, on February 20th, 1841. A memoir published the same year, contains many of his letters to members and friends. A few sketches of his savoury discourses furnish interesting testimony to his useful and godly life.

On February 20th, 1842, Mr. George Wyard received and accepted a call to the pastoral office; the recognition services being held on May 12th of that year. The faithful ministrations, devoted life, and gentlemanly and affectionate demeanour of Soho's fourth pastor remain embalmed in the memory of many who, in the early days of their Christian discipleship, were privileged to sit under his sound and Scriptural teaching. His pen, too, was often used in inditing annual pastoral letters to the Church. He also published a volume of original poems, and savoury comments on portions of Scripture for daily meditation issued from the press, proving a spiritual boon to many readers. During the period of his much valued service, a room was constructed beneath the chapel for the use of the Sunday-school, which had hitherto hired accommodation in the locality. In March, 1856, a fourteen years' pastorate, happily marked by peace and progress, was terminated, to the deep regret of the Church and congregation, by Mr. George Wyard's

resignation. The season of leave taking was the occasion of sincere expression of godly respect and hearty affection on both sides.

Mr. John Pells received an unanimous call to fill the vacant office on October 3rd, 1858. The beaming countenance of this good and gracious servant of Christ sufficiently indicated to all who knew him his ardent and earnest spirit as a minister of the Gospel of the grace of God. Blessed with a ready and pleasing delivery, his discourses on divinely-revealed truth attracted many hearers. The congregation was largely increased, and during his ministry many young persons who found employment in the locality of Soho were added to the Church. Mr. Pells also earnestly devoted himself to the labour of open-air preaching. Soho's fifth pastor endeared himself to his people, and won the esteem and regard of his brethren in the ministry, as is proved by their utterances on the event of his sudden removal by death, which occurred after only a few days' illness, June, 1864, and by which, to the great grief of a loving flock, his pastorate of nearly six years was terminated.

By the almost unanimous choice of the Church, the pastoral office was again filled on October 4th, 1866, and after seven years' occupancy, again vacated in August, 1873. The general incidents of this period of the Church's history sustain features of not the most cheering character. Faithful brethren were, however, constrained to abide together through painful and troublous scenes, and eventually the Church was cheered by prospects of a spiritually hopeful character. One of the deacons, brother Isaac Foster, having, when on a visit to Foot's Cray, Kent, heard Mr. John Box, who was at that time, alternately with the venerated Philip Dickerson, preaching there, suggested that an invitation be sent to him to supply the pulpit at Soho Chapel, Oxford-street. This resulted in the acceptance of an engagement for Wednesday, December 3rd, 1873, others for Lord's-day services following, until an arrangement was concluded for probationary service, commencing November 1st, 1874, and eventually the acceptance of the pastorate in September, 1875, the recognition services being held on Tuesday, November 30, of that year.

The inestimable boon of faithful and loving service by godly and willing Church office-bearers, in conjunction with unity of spirit in the members, is productive of rich and salutary fruit in Church life, secures spiritual prosperity, peace, and joy, and proves a powerful stimulus to the pastor in the faithful discharge of the functions of his sacred office. These God-given and priceless blessings have happily fallen to the lot of the Church at Soho, and its present pastor during the seventeen years of his public ministrations to his dearly-loved flock and congregation. Many and great changes have marked this period of happy service, but a sincere, mutual regard and affectionate Christian sympathy have reigned supreme and greatly promoted the important ends of Church life and activity, the edification of the body, and the diffusion of Gospel light, the progress of the Church, and the success of diligent service in its Sabbath-school, and many other useful organisations have under these happy circumstances been secured. We bless God that while the locality is no more what it used to be—residential—from which we might hope to draw numerous hearers and preach to large congregations, the strength of the Church has, nevertheless, through Divine goodness, been maintained sufficiently to support the societies necessary to meet the needs of our spiritually dark neighbourhood in the work of evangelization and friendly sympathy with sickness and poverty.

In the year 1884 a door was opened somewhat unexpectedly to obtain for ourselves a freehold building with such accommodation as was felt to be urgently needed for the successful prosecution of our labours of love. The prospect of the future with a rapidly waning lease had often occasioned us deep concern; the certainty of an enormously increased rental even for such accommodation as we then possessed seemed to preclude the hope of maintaining organised Church life in our old locality—the spiritual requirements of which were and would be as great as ever. A fund for the purchase of a freehold on the lapse of our lease was inaugurated, and by the liberality and zeal of our members and friends, steadily augmented, when the freeholders of the old chapel made proposals which issued our sale of the remaining lease to them for the sum of £4,600, and our vacating in March, 1885, the old sanctuary for temporary occupation of a spacious hall in Whitfield-street for three years. During this period, under the smiles of God, the freehold now in our possession was obtained, and our thoroughly substantial and most conveniently-arranged and commodious structure reared at the total cost of £10,525. The new sanctuary was dedicated to God and opened for public worship in February, 1888, and is proving a great boon to the Church. The burden of debt is heavy, amounting to £2,000 mortgage at 4 per cent., and about £620 loan free of interest, repayable by yearly instalments. Our fond hope is the speedy removal of this incubus and hindrance to our progress. By Divine help and much encouragement we are labouring ourselves to supply, and from the friends of God's cause, to collect the sum required to set us free.

This brief record is designed to show forth the lovingkindness and truth of Jehovah and His constant regard for the needs of His people. We are still lovingly adhering to the distinguishing doctrines of eternal truth and the diligent observance of the ordinances of God's house as instituted and appointed for our use by our Lord and His inspired apostles. Our trust is in the Lord alone; from Him our help cometh. May He continue ever to preserve the Church from the inroads of error and superstition, and from conformity to worldly maxims in professed spiritual service, and maintain its love to His truth, and our delight in His way, that our new sanctuary may for ages prove a Bethel for His pilgrims, and stand an enduring monument of the loving sympathy evinced towards His people here by numerous friends and Churches throughout London and the provinces who have so generously helped us to procure our present useful abode.

May, 1891.

JOHN BOX, *Pastor.*

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CHURCH CATECHISM AND DISSENTERS.—It is reported that in certain national schools, a catechism is taught containing some curious questions and answers, of which the following are a sample: "Q. Is it very dangerous to leave the Church?—A. Yes; and it is also a very grievous sin. Q. Is it wrong to join in the worship of Dissenters?—A. Yes; we should only attend places of worship in connection with the Church of England." Mr. Summers has brought the matter under the notice of the First Lord of the Treasury, and intends to ask him whether the Government will consider the advisability of excluding from the benefits of the Free Education scheme schools where these catechisms are in vogue.—*The Daily News*, May 6, 1891.

“EARTH EXCHANGED FOR HEAVEN.”

AN ADDRESS DELIVERED AT ELIM CHURCH, ON THE OCCASION OF THE FUNERAL OF BRO. C. L. KEMP, BY F. C. HOLDEN, PASTOR.

**B**ELOVED FRIENDS,—We are gathered together here to-day to take our leave of the mortal remains of one who has been known to many of us for a long period of time, and with whom we have walked and talked, prayed and sang, both in public and in private. Our brother was no ordinary man, he had considerable originality and force of character, and was endued with special gifts for public service. Few, if any, known to us had greater or more acceptable gifts as a leader in the service of praise, and we as a Church and people especially for several years enjoyed the advantage of those gifts, which he was ever ready to use in the worship and service of God.

The Lord having in early life called him by His grace, and brought him to a knowledge of the truth as it is in Jesus, also called him to exercise his gifts in the ministry, and this he continued to do more or less as long as he possibly could, with what amount of success can never be fully known until the last great day. Not a few who are living on the earth to-day could testify of the use the Lord made of him to them, and some are fallen asleep in Jesus, as he himself has. Our brother is not dead, neither is it he who lies before us in that coffin, it is only his mortal remains. He liveth before the throne of God, yet there is something saddening to us in the fact that we shall never see that once comely and familiar form on earth again; we shall never behold the light of those eyes; we shall never feel the grip of that hand; we shall never hear the music of that voice; we shall never enjoy the savour and fellowship of those prayers again on earth. But that which lifts as it were the saddening pall and gilds the sombre surroundings of death and the grave is the hope that we shall meet again in heaven. “We sorrow not as those without hope.” We are met here to-day to show our love to and respect for his memory. But we are met here also to worship God, to thank *Him* for raising up and preserving to His Church on earth, for so many years, our beloved brother Kemp. We would devoutly thank the Lord for all the gifts and grace He bestowed upon him, for keeping him firm in and faithful to the doctrines of free and distinguishing grace, as well as the ordinances of the Gospel. We would thank our God for what He did for him, and in him, and by him, as well as for sustaining grace all through his long and trying illness, which enabled him to say, in the midst of his sufferings, “It is all right,” and gave him, as there is reason to believe, a beatific vision of glory, before he was called to possess it.

May the Lord graciously support and comfort her who is left to feel his loss more than any other person can or will, and may He graciously prepare us all for the solemn hour and article of death. Again, we are met here to-day not only thus to worship God and pay respect to the memory of our departed brother, but also to celebrate a victory; our brother has run his race and obtained the prize; he has suffered or borne his cross and received his crown; he has fought the good fight and gained the victory, through our Lord Jesus Christ

"All grief and pain are left behind,  
And earth exchanged for heaven."

May we have such a faith's view of the conquest which our Lord Jesus Christ has obtained over death, hell, and the grave, that as we surround the grave of our brother we may be able to say, with holy triumph, "O! grave, where is thy victory? O! death, where is thy sting? The sting of death is sin, and the strength of sin is the law. But thanks be unto God, who giveth us the victory, through our Lord Jesus Christ." Amen.

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## ELECTION.

**T**O MY DAUGHTER, WHOSE MIND IS TROUBLED ON THE DOCTRINE OF ELECTION,—In the first place it is necessary that we should understand the proper import of the word "elect." The common acceptation of the word is to select, choose, take in preference, &c. Hence, if I want to bestow any special favour, I select the party on whom to bestow my bounty, whom I take in preference to anyone else, thereby *elect* the party for the reception of the favours I have to bestow. So much for the meaning of the word *elect*. Now, if we turn to Prov. viii. 22—32, also Isa. xlii. 1, 2, 3, and put these two portions of Scripture together, we see that the eternal Father elected His Son Jesus Christ for a specific purpose, and to perform a specified work. This is the first and most important *election* that ever took place. Hence we find that so soon as Jesus Christ came into the world He made use of such language as the following: "I came not to do Mine own will, but the will of Him that sent Me, and this is the will of Him that sent Me, that of all that He hath given Me I should lose nothing, but should raise it up at the last day" (John vi. 38, 39). This passage, and many others of the same import, show conclusively that Christ was elected by His Father for a certain purpose, and to perform a certain work, the which He did in every particular, as shown by His own statement (John xvii. 4). In fact the whole chapter is full of the same testimony, and if further proof is wanting we have only to turn to Acts ii. 22—24, Rom. viii. 2—4, Rev. i. 5—7, &c.

But before we can see and appreciate these truths it is necessary that we understand and believe from the heart that the eternal Father is omniscient—that is, that He knows all things, past, present, and all future. The doctrine of the foreknowledge of God is a necessary and fundamental truth, being the foundation and starting point of all God's dealings with men and the universe at large, and to question it is wicked and dishonouring to the eternal "I AM." We next find that the eternal Father not only elected and set apart His only Son, but that He elected and chose a certain number of Adam's race (whom He saw lost and ruined by Adam's transgression) in Christ, and that He should be the propitiation for their sins, and for ever deliver them from its consequences (John xvii. 6; Eph. i. 11; 2 Tim. i. 9; Titus ii. 14). If we turn to Rom. viii. 28—30 we see that the same persons whom He predestinates in Christ are the same who shall be finally glorified

It is true we meet with such passages as the following in Holy Writ,

viz.: "He tasted death for every man," and "Who will have all men to be saved and come to the knowledge of the truth," and "That He died not only for our sins, but for the sins of the whole world," with several others of the same character. But if we, with an unprejudiced mind, compare Scripture with Scripture, we shall find harmony in the whole, and no discrepancies. For instance, it is said that all the world went up to Jerusalem to be taxed, which really means that all the people being under Romish government went up to be taxed, which, in reality, would be perhaps not more than half of the people under Roman authority; hence of necessity this word *all* must be limited and restricted to a certain number. And when it is said, "Who will have all men to be saved and come to the knowledge of the truth," it means that all for whom He died and were given to Him shall be saved and come to the knowledge of the truth. For "He shall see of the travail of his soul and be satisfied."

If we take the matter in the light of other Scriptures, we shall see a beautiful harmony in the whole scheme of redemption, being complete in every particular, leaving nothing to chance or uncertainty, of which there would be if left to our own fickle and changeable will; but thanks to His holy name for the glorious truth that He is of one mind, having no shadow of a turning, the same yesterday, to-day, and for ever. He says, "Ye have not chosen Me, but I have chosen you."

Thus I have very briefly given you what I consider to be the truth of Scripture on the doctrine of *Election*. I would say, in conclusion, that it is a doctrine full of comfort and consolation to the truly converted child of God, but to the mere professor and hypocrite it is a stumbling block and a snare (see 1 Peter ii. 8). I hope, therefore, you will not be led astray by false teachers or anyone else, but that you will make this doctrine a matter of prayerful study, and I shall have no fear of the result. Before I close I will call your attention to a wicked and blasphemous charge brought by those who hold the doctrine of free will, namely, that if God knew from eternity who would and should be saved, and that He chose some to life and glory, leaving the rest to perish, why doth He yet find fault, seeing we are all carrying out the behests of His divine will? This charge at first sight seems to carry weight and force with it, but if we try it by the Word of God, "the true standard" by which all actions and principles must be tried, we shall find that it is not only not true, but that it is wickedly charging God with folly and injustice, but woe unto them that strive with their Maker. Now turn to Rom. ii. 5—9; also Rom. ix. 11—24; Acts i. 25; John xvii. 9; 1 Peter ii. 7, 8; from all of these passages we see that we are all in His hand, even as the clay is in the hand of the potter, and that He disposes of us as it seems good in His sight. "Oh! the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out." That the God of all grace may lead and guide you into all truth and keep you from all evil is the prayer of your father,

OWEN GRIMSHAW.

U. S. America.

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[A full report of the Suffolk and Norfolk Association gatherings at Beccles will appear in our July number.—ED.]



## A BRIEF MEDITATION ON THE RESURRECTION OF JESUS.

BY GEORGE BANKS, WILLENHALL, STAFFORDSHIRE.

“He is risen.”—Matt. xxviii. 6.

THE angel occupied the place in the tomb, vacated by the Lord of life, waiting to proclaim the resurrection to the sorrow-stricken disciples; and as “Mary Magdalen and the other Mary” drew nigh, the joyful tidings were announced, “He is not here: for He is risen.” The news was rapidly circulated among His followers, and the gloom, and the sorrow, and the disappointment that had fallen upon them since the crucifixion were soon dispersed. The Sun of Righteousness had again risen and flooded His little band of followers with the light of life, peace, and hopefulness. This glorious truth affords us also great comfort and encouragement, and stimulates us in the prosecution of every Christian enterprise. And, therefore, a brief meditation thereon may yield us confirmation and joy.

1. We regard the resurrection of Jesus as an established fact. One or two thoughts will support this. *The disciples were not deceived.* Although He had apprised them of His coming death they do not appear to have fully comprehended Him, for when it took place they were disappointed and disheartened; they lost all hope of the kingdom they had anticipated; and even the first report conveyed to them of His resurrection was regarded as an idle tale (Luke xxiv. 11). Therefore, nothing less than an *actual established historical resurrection* would have satisfied them, and brought them back from the despair into which they had fallen. Moreover, they were brought into bodily contact with Him and could testify that they had handled the Word of life. Hence their faith was revived and strengthened by actual evidence; and being thus begotten again to a lively hope they went forth with dauntless courage, “and with great power did witness of the resurrection of the Lord Jesus.” Theirs was not the enthusiasm of the deceived.

Further, in preaching the resurrection of Jesus the apostles did not proclaim a falsehood, as that could have been easily refuted in their day, which, however, was not attempted. They had no earthly advantage to gain by declaring the fact. Poverty, not wealth; pain, not pleasure; calumny, not honour, was theirs as a consequence of doing so. Neither can we admit that the Holy Ghost would have blessed the proclamation of a falsehood, as He blessed the ministry of the apostles, and followed it by mighty signs and wonders. The success of Christianity was achieved only by the proclamation of truth accompanied by the power of the Holy Spirit.

2. His resurrection confirmed the fact of His Messiahship. Announced by Gabriel as the Son of the Highest, heralded by John the Baptist as the Lord; He declared Himself the Redeemer, Saviour, and Teacher. Had He been none of these He would have been an imposter; and we cannot conceive of a righteous God raising an imposter from the dead to carry on a deceitful work. “His resurrection threw an authentic light on all He did and said.”

3. It was the sign of a completed redemption. He had overcome sin by bearing it away; He had paid the ransom price for His people;

He had rendered satisfaction to divine justice; and so He was honourably discharged from the prison-house of death. The atonement was accepted, and He returned from the regions of the dead to declare the soul-cheering truth (Rom. iv. 25; viii. 34; Heb. xiii. 20).

4. The resurrection gave back the *living Saviour* to His sorrowing and disappointed friends. How great a loss was His absence to them! How rejoiced were they when they beheld Him alive again! We indeed need a *living* Friend, Guide, and Helper. He lives for evermore! Death hath no more dominion over Him! Hence, it is our joy to possess a living faith in a living Christ.

5. The resurrection of Jesus sheds a glorious beam of light over the troubled spirit in the hour of painful bereavement. When we bury our dear ones who die in the Lord—a wife, a husband, a child, a parent—how sweet to remember that death is not a final separation! Sin has dug all graves, but the resurrection will open them and give us back our dear ones. His empty grave is a type of what all graves will be.

6. It is the pledge and earnest of the believer's deliverance from death. How inimitable are the triumphant words, "*Now is Christ risen from the dead, and become the firstfruits of them that slept*" (1 Cor. xv. 20; also Rom. vi. 5). Death is not a destruction, but a dissolution; hence the changing of our vile bodies and the fashioning of them, like unto His glorious body will be a resurrection, not a creation. This will be accomplished according to the working, whereby He is able even to subdue all things unto Himself, and by His Spirit that dwelleth in us (Phil. iii. 21; Rom. viii. 11). If, therefore, the Holy Spirit dwell in us, we are thereby assured that our mortal bodies shall be quickened. Oh, that we may contemplate death calmly as the vestibule of glory! To you, O Christian, there is light beyond the tomb!

## THE CHRISTIAN'S ANCHOR.

BY ALFRED DYE, PASTOR, ROWLEY REGIS, NEAR DUDLEY.

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."—Heb. vi. 19.

FIRST, notice this "*hope*," negatively, then positively.  
Secondly, its *usefulness* "as an anchor of the soul."

Thirdly, its *efficiency*, "both sure and steadfast."

Fourthly, its *entrance*, and where, "which entereth into that within the veil."

I. This "*hope*" is not merely the grace of trust or of expectancy in an elect sinner's soul, for the Word shows that, although grace once received can never be lost, many of its recipients have, through sins, fierce temptations, and darkness, been overcome with despairing feelings, tossed with tempests, and *not comforted*. Hence Job declared that his "*hope was removed as a tree*." Also, "As for my hope, who shall see it?" Also Jeremiah says, "My hope is perished from the Lord." All of which expressions show that the grace of God, or hope, as a grace of the Spirit in our souls, is not our anchor. Nor is a spiritual understanding of the Sacred Scriptures our anchor, because we have proved that if God leaves a man to lean to his own understanding (although

that understanding be from some gracious experience), " manifold temptations," &c., the solemn rebukes of a Holy Father for sins against Gospel light, will throw a man into the depths and feeling of despair. The hope referred to in the text is rather what the Lord is *to us* and *for us*, than what He implants within the soul. Hence, as subject to the Lord's will, the apostle would press on from the *principles* (marginal reading, "the word of the beginning of Christ") to perfection; that is, to the further, or more perfect knowledge of Christ, than what is realized when first brought to "repentance from dead works," &c. Also implying after the possibility of some professors falling away and opening the wounds of Jesus afresh, putting Him to open shame, which He compares to land, that bringeth forth nothing but briars and thorns, and nigh unto cursing, whose end is to be burned, instead of bringing forth herbs meet for those by whom it is dressed, and receiveth blessing from God. After this, I say, He encourages the true saints with the proofs of their interest in Jehovah's love, and the *possession* of His grace as demonstrated by "their work and labour of love," showed to His name, and to His saints, founding also an exhortation to *continuance* upon what the Lord is, and has done, as the hope of their souls, which hope is Jehovah in covenant, love, and grace, in the person of His dear Son.

And (1) His covenant oath to Abraham, "because He could swear by no greater;" implying that if by swearing to any other being or person could have laid firmer ground, or have given surer hope of His glory He would have done so.

(2) By the fact of Abraham, the father of the faithful, after patiently enduring, obtaining the promise, showing that there is hope for the children.

(3) By the perfection of Jehovah's nature and character. "that by two immutable things in which it is impossible for God to lie." It is possible that the best and greatest of men may falsify their word and oath; but Jehovah being the essence of all conceivable perfection, is by His oath and promise, the source of "a strong consolation" to those who have fled for refuge to lay hold upon His Son, "the hope set before us." And here let us pause. Asking ourselves a few questions (we then have some divine teaching as to ourselves, God's law, Satan's temptations, death, the world with its evils), what ground, or what real hope, can there be of salvation from any or all of these evils apart from Jehovah in covenant? Also what *grace* could we have in our souls apart from the same covenant character? Certainly none. Our state in the fall is described as being "without Christ, therefore having no *hope*, and without God in the world;" the fact, however, being blessed with all fulness in a precious Jesus, as our covenant Head and Mediator. The God of hope is our hope, "which we have as an anchor of the soul," which leads us now to—

II. Its *usefulness*, "an anchor of the soul." The Christian as a spiritual mariner goes down to the sea in ships and does business in great waters. It were extreme madness to launch or to board a ship that is without anchor, destruction would be inevitably sure during the first storm. Hence young Christians going to sea depending upon their grace, or graces, as prayer, love, faith, hope, zeal, &c., soon make shipwreck of all comforts, foundering in the soul in the very vortex of despair; and

did not the "God of hope" come to their rescue with His covenant life-boat, and take them on board, they would never reach the port of endless bliss. But He most certainly does appear, and after various encounters with various evils, whereby they prove His all-sufficiency and divine faithfulness in every relationship that He bears, and in every office that He sustains, they are held safe, and are enabled to sing with Charles Wesley:—

"Jesus I know has died for me,  
Here is my hope, my joy, my rest;  
Hither, when hell assails I flee,  
I look into my Saviour's breast;  
Away sad doubt, and anxious fear,  
Mercy and love are written there!"

Thus, *we have* Christ as an anchor of the soul; thus we joy in tribulations, &c. (Rom. v. 3).

III. *Its efficiency*, "both sure and steadfast."

(1) Its sure and steadfast to the ship (or soul) by two immutable or firm *bits* (as the shipwright term them) or two firm, strong pieces of timber, to which the cable of the anchor is fixed. Now these two bits, or immutable things, are God's covenant, oath, and promise, which affords a strong consolation. However well an anchor or its cable may be constructed, they are useless, unless firmly fastened to the ship; therefore, the blessedness is, that Jehovah has, by His oath and promise in covenant love, firmly united us to Himself in indissoluble bonds, to His dear Son, and thus His Son to us, in all that He is, or has. Thus, He is sure to hold the soul, and make us steadfast upon the tempestuous main of spiritual life, and, doubtless, the apostle treats of the cable in the following words:— "Moreover, whom He did foreknow, them He did predestinate; whom He did predestinate, them He also called; whom He called, them He also justified; whom He justified, them He also glorified;" and so sure and steadfast is it, that God Himself being for us, none can be against us.

IV. *Its entrance, and where*, "which entereth into that within the veil."

(1) Jesus our hope has entered in His own person into that holy of holies, or into that blessedness of God's glory within the veil. He has gone and taken possession as our Covenant Head, Mediator, Representative, Priest, and King. Yea, as the Heir itself of eternal glory "*for us*." Hence, the next verse, "Whither the *Forerunner* is *for us* entered, even Jesus." Now, He, in His person, and in the relationship He bears to us, having taken possession of that promised and hereditary estate of glory, our hope of it is divinely and unalterably assured.

(2) The Holy Ghost carries our very souls out in the exercise and abounding of hope within the veil. Hence, "in hope of eternal life, which God, that cannot lie, promised before the world began," the literal mariner casts his anchor down to the rock beneath him, so does a Christian for Christ in His substitutionary work, for those everlasting arms underneath him, as a rock, or foundation, for his soul, yet eventually upward, or as set before him in his covenant Gospel, and, as his forerunner into glory. Hence, "If ye be risen with Christ, set your affection (or mind) on things above where Christ sitteth on the right hand of God." May the reader be favoured to press toward the "Mark for the prize of our high calling of God in Christ Jesus." The mark is Christ

Himself, in the relation to God and to us, as our hope, or fulness of grace; the prize is eternal salvation and glory, which is not merely Christ at Bethlehem, or in His sufferings; but rather as our victorious, exalted, and crowned King of Glory at His Father's right hand, in possession of that bliss within the veil, on the behalf of every soul who, through His Spirit, has fled to Him for refuge, as the hope we have as an anchor of the soul, both sure and steadfast. Now let us sing—

My anchor is my hope,  
The grace within my soul;  
It is Jehovah's Word and oath.  
While waves and billows roll.  
Though grace shall ne'er decay,  
Throughout life's troubled seas;  
Jehovah's promise is my stay,  
And Jesus blood my peace.

My anchor is my Lord,  
Who came to bleed and die;  
According to Jehovah's Word,  
The 'God who cannot lie.'  
This anchor of my soul,  
'Both sure and steadfast' is,  
Amidst the sea's mountainous roll,  
And enters into bliss.

Where my Forerunner's gone,  
With mediatorial blood;  
Through troubled seas I'll sail along  
In hope to see my God.

So sings poor Alfred Dye, and all God's saints shall praise the Lord, and say, Amen.

## THE BLESSED DEAD.

CHARLES LEONARD KEMP.

On Saturday, April 18, 1891, our brother C. L. Kemp, an esteemed deacon of Elim Chapel, Limehouse, and who so efficiently led the psalmody there for many years, after a protracted and severe illness, entered into rest. He was so well-known among the hills of Zion, far and near, that it is unnecessary for me to say much as to his standing; but this we can say, that by the mercy of God he was kept from being harassed by the enemy during his sufferings, as was evidenced by his being enabled repeatedly to express his assurance that "it was all right," "He knows," and "underneath, still, are the everlasting arms." And when speech was failing, the feeble articulation of the words, "heaven," "Saviour," "glory," would seem to indicate either his desire to depart, or that he was permitted to have a foretaste of what he was about to realize in the realms to which he has now been called. His end came so, that we can best describe it in the words, "For so He giveth His beloved sleep."

J. P.

### THE FUNERAL.

MY DEAR BROTHER WINTERS,—I went on Tuesday, April 28, to Elim Chapel, Limehouse, to attend the funeral obsequies of our departed brother Charles Leonard Kemp. During the many years I have had the privilege of knowing the pastor and friends at Elim, I have always found them a happy, loving, and united family, emulated by grace, and full of sympathy with each other, whether rich or poor. It was truly gratifying to observe the great amount of love and respect, shown on the solemn occasion to the memory of our departed brother. The pulpit was neatly draped in black, and friends attired in mourning habilaments manifesting an unmistakable regard to "a brother beloved." C. L. Kemp, though only 64 years of age, had a truly patriarchal appearance: grave, yet cheerful in the things of God, and was seen at his best when leading the service of

praise, in which he had no equal, being tall, and standing erect he so softly and sweetly led off each tune that made it easy to follow; beside which, his heart went with his voice so true and earnestly, that harmony and melody were delightfully combined. But his voice will no more be heard here—his immortal spirit joins the grand choir above in the everlasting song, "Unto Him that loved us, and washed us from our sins in His own blood," &c., and we grieve most of all because we shall see his face no more.

At a quarter to two, the corpse, preceded by his pastor, was brought into the chapel, followed by his widow and other relatives, and his brethren Baldwin, Turner, Kempston, Lovelock, Howard, R. Bowles of Hertford, Phillips, and others. Brother Holden presided, and called on J. W. Banks to announce the first hymn—

"When I can read my title clear,  
To mansions in the skies;  
I'll bid farewell to every fear,  
And wipe my weeping eyes."

Brother Kempston then read from the Scriptures 2 Cor. v., and 1 Cor. xv., offering some appropriate remarks as he proceeded. Brother R. Bowles of Hertford, then supplicated the throne of grace. Brother G. Lovelock announced hymn 68, 2nd book Dr. Watts', so very expressive of the feelings of the departed.

"Father, I long, I faint, to see  
The place of Thine abode;  
I'd leave Thine earthly courts and flee  
Up to Thy seat, my God."

Brother Holden, with much feeling, gave a very excellent address, which will be found on another page.

Brother Baldwin announced hymn 990, Denham's, "On Jordan's stormy banks I stand," and Mr. Holden closed this part of the service with prayer. The following account of the interment is furnished by our beloved brother Turner:—

The body of our late brother C. L. Kemp was conveyed from Elim Chapel to its last resting place at the South-east corner of Bow Cemetery, most of the friends that were at the chapel assembled at the grave, with several others who were already there. Brother Burbridge solemnly and sweetly engaged in prayer. Brother Baldwin gave an able address in which he referred to the fading of all things here below, and to the incorruptible inheritance of God's people. The possession of which our late brother greatly longed for, he often expressed it in his prayers, and was very fond of giving out and singing hymn number 500 in Denham's Selection.

"On wings of faith mount up, my soul, and rise,  
View thine inheritance beyond the skies."

Brother Holden, who conducted the services, then closed with earnest prayer for the widow, relatives, and friends. And we left the remains of our brother Kemp to sleep on till the resurrection morn.

Among others in the company were brethren Noyes, Sears, Flory, Alfry, and G. Pocock. A funeral sermon was preached in Elim Chapel by the pastor on Sunday evening, May 3rd, from the following words:—  
"For so He giveth His beloved sleep" (Psa. cxxvii. 2). J. W. BANKS.

#### KATIE JOHNSON.

In loving memory of dear Katie, youngest daughter of Isaac Charles and Eleanor Johnson, of Mayfield, Gravesend, who fell asleep April 25th, 1891, aged 19 years. Interred in Gravesend Cemetery April 29th, 1891.

[In addition to a memorial card, containing the above inscription, we have received the annexed interesting account from our highly esteemed friend and brother Mr. I. C. Johnson respecting the last days of his beloved daughter.]

You will have learned by the memorial card that this household is in grief by the loss of my youngest daughter, Katie (19). The Lord has been preparing her for some few years for the change. She was an ardent lover of Jesus, His truth and people. She had applied for baptism. Her interview with the pastor at Zoar was satisfactory, and two brethren were appointed to visit her. They did not, however; for just at the time an abscess formed in the gland of the neck, which proved fatal. We have no doubt of her safety. We find in her diary a record of her daily experience of the struggle between flesh and spirit, culminating in a full assurance of her interest in Christ Jesus. The verses\* you received were original, arising from a battle she had with herself. Sometimes she would be too late for family worship of a morning. Knowing that her mother and I were not pleased, she prayed to be helped to get over the fault, and composed the lines on "Morning," which were inserted in her diary. Her complaint lasted about six months, and on the 25th April, at 10.15 in the morning, she said to her mother and three sisters who were with her, "Good-bye." Her countenance changed, and she passed painlessly away without the slightest muscular motion or fear. The many letters we receive go to show how useful she had been to young people of her acquaintance. She was never frivolous, but sedate, and well grounded in the truths of the Gospel.

Dear brother, I esteem it a great honour to be the father of children who are manifestly children of God. With Christian love, I am, yours sincerely,  
I. C. JOHNSON.

SARAH EMMA WALKER.

It has pleased the Lord to take unto Himself my beloved wife. After about six weeks' illness, she peacefully passed away on Monday, April 27th. She was called by divine grace early in life, was a true follower of the Lord Jesus, and a dear lover of the children of God. Nothing ever gave her such sincere pleasure as to minister to the necessities of the Lord's poor and afflicted people. She was one of that large class who, though favoured with a good hope, are for a long time unable to use the

\* MORNING.

Hark! how the birds with their jubilant lays  
Early awake their Creator to praise;  
And shall we be silent, to whom He has given  
The greatest of blessings, the Saviour from heaven?  
Nay, let us waken the dawning to greet,  
Bring we our offerings to lay at His feet,  
Thanks for His mercies, His care and His love,  
Asking for light on our path from above.  
Days thus begun will be peacefully ended,  
Watched o'er by angels, encompassed, defended,  
Sorrow may come, for a night may endure,  
But for him who hath Christ, "morning joy" is secure.  
Think of the promise the Master hath given,  
To those who "seek early" a blessing from heaven,  
Rise then and seek Him at dawn of each day,  
Till we wake in His likeness, contented for aye.

Written April 28th, 1890.

(Copied from Katie Johnson's Diary, after her decease.)

language of full assurance. But during her last illness the Lord was very gracious to her. Every cloud was driven away, every doubt and fear removed. Here are some of her sayings, too precious to be lost. She had been praying for a fuller manifestation of the Lord's mercy, for another token for good, and was graciously answered by the words, "I will never leave thee, nor forsake thee." Also, "Thy sins, which are many, are all forgiven thee." I remarked, "You could not rest on your own experience now?" She replied, "Why, it is all gone. It is not my experience; it is Christ on whom I lean." Once on my entering the room she said, "I have had such a happy half-hour. I have been alone with Jesus. I could tell Him all, and felt He was listening." Another time she said, "Everlasting love, everlasting righteousness, and all for me. Satan is nonplussed. He tries to make me doubt, but he cannot. I have never seen things in such a light before. I can say, 'Bless the Lord, O my soul,' &c." Two days before she died she told me she had passed a most delightful hour, that all her prayers for 25 years had been answered. She had earnestly desired to be led experimentally into the "glorious liberty of the children of God," but could never realise it as she wished, but that now all was made plain, that whether she was raised up again or not she could never go back into the state of soul she had formerly been in.

Let the doubters and fearers take courage. The same God who did all this for my beloved wife is able to do it for them, and will in His own good time. I hope to prepare a more extended memoir shortly, and publish in a separate form, due notice of which will be given.

Northampton, May 11th, 1891.

J. WALKER.

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ELIZABETH MAYNARD LOVE HIBBARD,

who entered into rest on the 8th April, was the eldest daughter of the late John Poynder, Baptist minister. She was born at Plymouth in 1819. Both her parents were ardently attached to the ministry of the late Dr. Hawker, vicar of Charles Church in that town, and in her youth she was acquainted with David Denham, Arthur Triggs, John Andrews Jones, Thomas Hardy, of Leicester, John Kent, the hymn-writer, and others, whose memories are still revered, and whose sentiments were in accord with those of her parents. When about six years of age her father became pastor of the Baptist Church at Chatteris, Cambs, and here at an early age she lost her sainted mother. Removing in 1832 to Lockwood, in Yorkshire, where Rehoboth chapel (so long the scene of the labours and fostering care of the late Mr. Wm. Crowther) was built for the ministry of her father. Here she was baptized by her father at the age of 16, and during her long fellowship with the above Church her interest and exertions on behalf of the Sunday-school and the welfare of the poor will be remembered by many now arrived at mature age. During this period she often enjoyed sweet intercourse with the late Wm. Gadsby, John Kershaw, Mackenzie, and other ministers, who occasionally visited Lockwood. For some years she had been deprived of the privilege of meeting in public worship her brethren and sisters in the faith, there being no ministry which she could hear with profit and satisfaction in the neighbourhood where she resided, Alderley Edge, Cheshire, and the distance to Manchester, with her increasing infirmities, prevented more than an occasional attendance at Rochdale-road chapel, although the ministry of the late Mr. A. B. Taylor was much prized by her.

She possessed a natural taste for poetry (not mere rhyming), and from 1840 to 1860 many of her compositions, mostly in blank verse, may be found in the pages of the *Gospel Magazine*, under the initial letters E. M. L. P., or E. M. L. H. Her home and heart were ever open to the humble ministers of her beloved denomination, and truly may it be said of her



household, "The poorer the soul, the welcomer here." Many who read this will testify to her sympathising and helping disposition. She was "a mother in Israel," and "her children call her blessed." The following lines were the last written by her:—

## A LOVING REBUKE.

"Have I been so long time with you, and yet hast thou not known Me, Philip?"  
—John xiv. 9.

"'Not known Me, Philip,' when I broke the bread,  
And for the multitude such plenty spread?  
'Not known Me,' when I stilled the tossing storm,  
And showed My Godhead in a human form?  
'Not known Me,' when in majesty I spoke,  
And widow's son and ruler's daughter woke?"  
Ah! tender words of sweet rebuke, they came  
To me, as if they plainly spoke my name;  
For I was doubting, pondering, questioning all  
That I had known, or hoped, or could recall  
Of long time past, when on my groping way  
Thy smile had soothed, Thy strength had been my stay.  
Oh, let me oftener see Thee, Master dear,  
Even though darkly in a glass down here!  
Only Thy presence lights this desert through,  
And my best friends, my kindred, know it too.  
Shine on them, burdened, scattered here and there,  
In poverty and pain, Thou knowest where;  
And come Thyself in glory; there are some  
Who long for Thine appearing — Jesus, come!

Alderley Edge.

E. M. L. H.

## MR. JAMES GRICE.

On April 8th died James Grice. He was for 26 years a member and 20 years an honorable deacon at the Strict Baptist Church at Halesworth, Suffolk. Our beloved brother was a man who feared God above many. He was not a great talker, but his walk, conduct, and conversation proved his profession. He was one who had the cause of God at heart, and never was his seat empty when he was able to be at the house of prayer. But he has not been able to meet with us for two years or more, for the Lord greatly afflicted him in mind, which he bore with patience. He was the father of a large family, and most earnestly would he intreat the Lord to call his children by His grace, and make them burning and shining lights in the world. The Lord has graciously answered his prayers, for he lived to see some of them brought to know the truth as it is in Jesus, and this was a comfort to him in his last days. Most humbly did he walk before the world, and also in the Church. Our brother had much to contend with from ungodly men, for he was one that eschewed evil. He was a faithful servant to the G.E.R. Company for upwards of 36 years. His remains were buried by our beloved brother Suggate, who was very solemn at the grave. Many friends were present at the funeral. As a Church we have lost a praying brother, but our loss is his eternal gain. He was a loving and faithful husband and father. Our brother was called away at the age of 71.

Brother Suggate preached his funeral sermon from Psa. cxvi. 25, "Precious in the sight of the Lord is the death of His saints." He could speak well of our brother, having known him for many years. He said he had in years gone by attended prayer-meetings when there had been only three in number, and he has been one of them. May the blessed Lord raise up many more like him. It can truly be said of him, "Mark the perfect man, and behold the upright, for the end of that man is peace."

C. G. G.

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

*Surrey Tabernacle Benefit Society.* Annual Report exhibits signs of progress. The members up to the close of last year numbered 1,160. During the present year (1890) 51 new members have been received, making a total of 1,151. Deaths, 17; withdrawal and other cause, 12. Income, total £2,073 8s. 3d; expenditure, total £1,753 5s. 7d. Balance, £320 2s. 8d. In the success thus realised there is great cause for praise and thanksgiving to God. The able secretary, Mr. T. Knott, has performed his part in a most satisfactory manner.

*The A B C (London and Suburban) Church and Chapel Directory and May Meeting Handbook for 1891.* London: R. Banks & Son, Racquet-court, Fleet-street (Price 2d.). This excellent Handbook will be found most useful in many ways, not only to religious friends connected with our own beloved denomination, but to outsiders who are often in quest of names and private residences of ministers, &c., for business purposes.

*Our Churches: A Sequel.* By W. I. Neal. To be had of J. Neal, Customs-chambers, 14, St. Dunstan's-hill, and of the author, 60, Croydon-grove, Croydon. Price 2d. In this timely and well-written pamphlet we have much important matter on the individual conduct of Church members and the internal management of causes. Ministers, deacons, and members of our Churches would do well to give Mr. Neal's two pamphlets, "Our Churches" and "The Supply System," a prayerful and careful reading.

*England's Danger.* By James T. Bayley. Price 1d. Sold by M. P. Parker, 25, Brook-street, Ipswich. Well worthy of an extensive circulation.

*Modern Dentistry.* Reprinted by permission from "Tinsley's Magazine," March, 1891. A tribute of honour to Mr. Shipley Slipper, who has done so much to make mastication and speaking easy by his skill in English and American dentistry.

**MAGAZINES.**—*Consecration.* A useful penny monthly. *The Gospel Magazine.* 6d. Rich in Gospel truth. *The Day Star.* Interesting and instructive. *The Surrey Tabernacle Witness.* The second volume commences well. We heartily wish it God-speed. *The Silent Messenger.* A sound and instructive Sunday-school magazine. *The Regular Baptist.* This excellent publication is now issued weekly in newspaper form.

*The Protestant Standard.* Sidney. A power for good against Romanism. *Life and Light.* "Friendly Salutations" by the Editor, edifying and comforting. *Australian Particular Baptist Magazine.* Sidney. A faithful witness for God and truth. *The Banner of Israel.* No better publication of the kind extant. Monthly parts, 7d. *Cheering Words.* A Precious little monthly serial; only one halfpenny. R. Banks and Son, Racquet-court, Fleet-street, London. *The Quarterly Record of the Trinitarian Bible Society.* This excellent society deserves universal patronage. *Zion's Witness.* Firm as ever to its title. 2d. monthly. *The Olive Branch.* Full of interesting reading on Strict Baptist Mission Work in India and Ceylon. Monthly, one halfpenny.

**SERMONS.**—*The Calvinistic Pulpit* contains four good, sound Gospel sermons for one penny. Published monthly by F. Kirby, 17, Bouverie-street, Fleet-street, London, E.C. *The Way to Heaven.* By C. Cornwell. A comprehensive discourse. Price 1d. R. Banks and Son, Racquet-court, Fleet-street. *The Last Hours of the late Joseph Irons.* Very comforting and soul-strengthening. Published by D. Fisk, 6, Brighton-place, Brighton. Four copies for 4d., post free. *Practical Distinction.* By C. Cornwell. 1d., worth double the cost. "Freely ye have received, freely give." By D. A. Doudney, D.D. (price 2d.). London: Collingridge, 148, Aldersgate-street. Full of Gospel honey and savoury meat such hungry souls love. *Repentance,* a discourse by the late Joseph Irons. 1d. *Candles! Altars!* what to do with them. &c. By the late W. Parks, Rector of Openshaw. 100 copies for 9d. To be had of D. Fisk, 6, Brighton-place, Brighton.

*Spring Cleaning.* By Pastor W. Rowton-Parker. One Penny, or in packets of 12, post free, for 1s. of the author, Crowle, Doncaster. Very suggestive, interesting, and practical.

*The Pure Truth Mission Leaflets* should be scattered broadcast everywhere. Printed and published at Hull.

*Superstition Unmasked.* By Edward Smith (price 1d.). London: E. Wilms-hurst, 10, Paternoster-square. Most intellectual and interesting. Should be read by all Church-goers.

*What ye Will; or, the Saints' Carte Blanch.* By W. Rowton-Parker. Well calculated to stimulate, and strengthen weak and weary saints. Price 1d., from the author, Crowle, Doncaster.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### RECOGNITION OF MR. A. MORLING AS PASTOR AT HADLEIGH, SUFFOLK.

Services of a very encouraging nature took place at George-street Chapel, Hadleigh, on Wednesday, April 29th, in connection with the settlement of brother Abner Morling as pastor. The weather favoured the occasion, and many friends from surrounding districts united in the celebration of these services. Brother S. K. Bland presided.

The afternoon service commenced at 2.30 with the hymn, "Jesus, Thy saints assemble here," &c. (667 Steven's Selection). The pastor of the Somersham Church (brother Ranson) then read 1 Tim. iii., and offered fervent prayer, after which brother B. J. Northfield, the former pastor of Hadleigh, up to September, 1889, and now of March, stated the nature of a Gospel Church, taking for his text "The Church of the living God" (1 Tim. iii 15). The Gospel Church was referred to—1, in its name; 2, its Foundation and Head; 3, its members; 4, its laws and ordinances; 5, its officers; 6, its mission; 7, its destiny. The appropriate hymn, "Glorious things of Thee are spoken," was sung.

Brother Morling was then asked to give a reason of the hope that was in him, therepy to which question brought to light that he was born in the year 1852, at Aldboro', Suffolk, of godly parents. When only 11 he lost his mother by death. His father was spared many years; he was a godly man, and felt the most earnest interest in the salvation of his children. He was brought up at the Baptist chapel, Aldboro', being a scholar in the school, and at 15 became a teacher, during which time he received his first impressions, when about 20. He was under deep convictions for eight months. The Lord graciously brought him into liberty in Nov., 1873. But he then held Arminian doctrines, out of which the Lord eventually brought him. His statements were clearly and experimentally given, and indisputably proved that he was taught of God.

The President then asked for a statement of our brother's call to the ministry, remarking that as there was a necessity for a sinner's call by grace, so there was for a preacher's call to the ministry.

Brother Morling told us that he first preached among the Methodists, which was in 1877, although he did not state that as a proof of his call. Exercises of mind concerning the work brought him to seek the Lord's direction and bidding. His father often discussed the glorious doctrines of grace with him (whose death he was called to lament April 11,

1878). After much conflict he was brought to renounce Arminianism and embrace the glorious truths of distinguishing grace, and in this again our brother made us indeed feel that he was not taught of man but the Spirit of God. He joined the Strict Baptist Church at Norton, Suffolk, in 1878, where he became pastor, in which office he continued amongst them for six years. The Lord blest the word to souls, and he was encouraged. In 1884 he removed to Brockley (near Bury-St.-Edmunds), where he laboured for about another six years, not without signs of blessing. Feeling his work done there, with other things pointing to the desirability of a change, he gave a three months' notice of resignation early in May, 1890. He had friends there that he esteemed in the Lord, and which he felt was reciprocated.

The next part of the service was a declaration of our brother's faith, which was given in an intelligent and earnest manner, and appeared to be comprehensive and scriptural.

The leadings of Divine providence in being located at Hadleigh were then given. After having resigned the pastorate at Brockley, the Church at Hadleigh, where he had been heard several times, gave him an invitation to the pastorate on May 25, 1890. He suggested a three months' probation, to which the Church agreed, commencing the same in September. During this time he intimated that he felt he must decline to accept the pastorate, but being pressed to re-consider his decision, he watched and prayed over the leadings and dealings of God. The Word seemed blest, the congregations increased, and one came forward. He was, therefore, inclined to entertain the proposal, and so decided to accept an unanimous vote of the Church given in the following November, and commenced his pastoral labours there on the first Lord's-day in January, 1891.

A representative of the Church was asked to give an account in the matter, when brother M. E. Green confirmed what had already been stated, and in a very earnest relation of which he joined in the conviction that the same was of the Lord, and prayerfully hoped the future might also prove it to be so.

Then came an interesting feature of the service (after a show of hands of Church members confirming the choice), in the joining of hands of the newly elected pastor and one of the deacons (brother G. Miller), the president of the meeting pronouncing the benediction upon the union.

Hymn 726, "Shepherd of Israel, Thou dost keep," &c., having been sung, and

prayer offered, a goodly number partook of the public tea.

At 6.45 Mr. S. K. Bland, as president, announced hymn 655, "Kindred in Christ for His dear sake," etc., and read 1 Tim. i. Brother R. E. Sears then offered the recognition prayer, which was earnest and comprehensive. "Let Zion's watchmen all awake" was sung, being followed by brother Sears' charge to the pastor, founded upon Ezekiel xxxvii. 7: "So I prophesied as I was commanded." The several features of the text were opened up in a telling manner, as follows—1st, the preacher. It was Ezekiel, called son of man, one of the people, so brother Morling was one of the flock, and he exhorted him to know and sympathise with the flock of his charge. Ezekiel was a watchman. God's ministers are watchmen. The characteristics of the watchman were that he must have a good character, good eyes, good ears, good voice, good light (Holy Spirit's teaching), good sword (the Word of God), and a good understanding of the times. He must be a man of courage. Ezekiel went forth in the right spirit, and was guided to his sphere of labour by the Lord. 2nd, the congregation. The valley of death. All bones, and very dry. Never had a brother a more unpromising sphere of labour, and yet he preached. Brother Morling has a better sphere than he had. 3rd, the sermon. He repeated the living message. He had a "Thus saith the Lord" for all he said. The sermon was not a free-will one, but certainly a free-grace one. He described the blessed effect of God's word and work. Brother, do the same. Preach the whole word, in all its parts. Above all preach the Incarnate Word. 4th, the effect. The bones moved. He told them what the Lord would do, and the Lord did it. So must we, leaving results with Him. 5th, the necessity of prayer. Your ministry will be a failure without prayer. It must be preceded and followed by prayer. Earnest prayer is the prophecy that the blessing will come. May God bless you, brother Morling. Amen.

Hymn 646, "Command Thy blessing from above," having been sung,

Brother A. J. Ward, of Glemsford, ascended the pulpit to give the charge to the Church and congregation, and took for his text 3 John 8, "We therefore ought to receive such, that we might be fellow-helpers to the truth." The characters of those named in the epistle were referred to as representing the different persons we may have to do with in the Church, the preacher hoping that the new pastor might have no Diotrophes, but many like Gaius and Demetrius. He then, in the first place, spoke of the apostle's injunction. Adapting his remarks to the present service, he observed that brother Morling should be received because he was

God's servant, called and qualified by God, and the Lord had sent him there to labour. The Lord has a work for him to do, in the building up of your souls in God's fear, and in the salvation and gathering in of precious souls. Receive him as a man, not an angel; receive him affectionately and sympathetically; receive his testimony prayerfully and personally. 2nd, the reason assigned. "That ye might be fellow-helpers to the truth." It is his work to preach, but you can be helpers, by your prayers, presence, and pecuniary aid. Do it with joy, with gratitude; give freely to the Master by giving to His servant and cause; and do it as unto the Lord. The congregation were also appropriately addressed, and the preacher commended pastor and people to one another and to God.

Then came another precious hymn, "Once more before we part," etc. The pastor expressed thanks to all who had helped in the services, and in response to the chairman's request offered prayer and pronounced the benediction.

Collections were made during the day. The attendance was good, and the services most cheerful, profitable, and encouraging. In union with many other dear friends, we feel sure that we cannot express our heartfelt thanks to God sufficiently for another pastor at Hadleigh, nor can we adequately speak the earnest desire of our heart that God may bless the pastor and people with much peace and prosperity.

POULNER, NEAR RINGWOOD.—It is often reported that the denomination known as Strict and Particular Baptists are fast dying out. We heard the other day of a person who said this, also, that as men became more enlightened this body of Christians would become extinct. Now, I think that the enlightenment that causes men to depart from the truths of the Gospel must be from beneath, seeing it cannot be the enlightenment of the Holy Ghost; for our Lord said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." I often hear sneers at the Close Communion Baptists around here, but to our Master we stand or fall, and knowing the will of the Great Head of the Church we dare not destroy or alter the rules he has left on record. I am convinced, Mr. Editor, that as long as the Lord allows this dispensation to last the *e* will always be a people who shall walk in the ways He has appointed. On Sunday morning, May 3rd, we were privileged to attend to the despised, but blessed, ordinance of believers' baptism. The brother who thus "put on Christ" publicly, has been a member of an Independent Church, but lately he has been led to see the Lord's will and has "made haste to keep His command-

ments. Our dear helper and brother Lloyd preached from the words, "If ye love Me, keep My commandments." Although in much bodily weakness our brother was filled with power from on high, and preached boldly the Word of the Lord. In the afternoon we received the brother who had followed Christ in the morning into Church fellowship. I am pleased to say that (D.V.) we intend to baptize the wife of our brother in June. During the last month we have had to mourn the loss of two members of the Church, one of whom died at Southampton, having removed there in December last; the other, a dear sister who until this winter met with us. She was a consistent member of the Church for quite forty years, and by her acts of self-denial and kindness to all with whom she came in contact, endeared herself to many, and is greatly missed. The funeral sermon was preached last evening (May 3rd) by Mr. Lloyd, from Philip. i. 21, "For to me to live is Christ and to die is gain." Our hearts are pained at seeing so many vacancies made amongst us, but we look up to the Lord to incline His own chosen people to follow in the way of His commandments, and join the ranks of His people. May He do so is our earnest prayer. In the words of the poet we say, concerning yesterday's solemn baptismal service:

"Often, O Sovereign Lord, renew  
The wonders of this day;  
That Jesus here may see His seed,  
And Satan lose his prey."

**GREAT YELDHAM (HOPE CHAPEL).**—On the first Lord's-day in April we were favoured to baptize a dear brother in the name of our triune Jehovah. This is the second occasion of signs following the preaching of the Gospel of free and sovereign grace; our brother Firbank baptizing in November, and we are assured others shortly will follow. The Scriptures that testify of the holy solemnities of Zion were made weighty by the Holy Ghost. We read 1 Cor. and used by way of text Matt. iii. 13, "Then cometh," &c. In the afternoon a good number sat down to the Lord's Supper, when we gave the right hand of fellowship on behalf of the Church to our newly-baptized brother. We rested the night at Ridgewell with our worthy brother Chaplin, whose choice of hymns during the day was blessed greatly to our own soul. We saw brother Rayner at Halstead, somewhat restored. The Lord be gracious to him and bless him evermore.—J. D. F.

**HIGHBURY.**—The interior of Providence Chapel, Highbury - place, has been very neatly done up, which gives the sanctuary a nice appearance. "The Lord of Hosts is with us, the God of Jacob is our refuge," is artistically written

in a scroll on the wall at the back of the pulpit. The design is by Mr. Lawrence, the secretary of the school, a young man of excellent gifts, whose heart, is sweetly endued by grace, and takes great delight in the service of God, but was prevented from being present through serious affliction, from which, for the sake of the cause and his young family, we hope he may have a speedy recovery. On Sunday and Tuesday, April 19th and 21st, the eleventh anniversary of Mr. P. Reynolds' pastorate and the third of opening the new chapel, was observed. On Sunday morning Mr. E. Mitchell preached, and Mr. Reynolds, pastor, in the evening. On each occasion the chapel was well filled, and many realised it to be a time of refreshing to their souls. On the Tuesday Mr. W. K. Squirrell delivered an experimental discourse from the words, "And the cup was found in Benjamin's sack," in which the preacher traced out many sources of sorrow that believers were the subjects of. The large school-room was crowded at tea time, and a great number had to be served in the chapel. In the evening Mr. E. Harris, of Shouldham-street, presided. The proceedings commenced by the large congregation singing John Newton's sweet paraphrase on Rom. xii. 10, commencing, "Kindred in Christ for His dear sake." The chairman read Psa. cxxxii. and cxxxiii., and called on J. W. Banks to offer prayer. Mr. Harris spoke of his attachment to the cause of Christ, and to brother Reynolds, and of the pleasure it afforded him in being present on that occasion. Mr. Willey, senior deacon, in a cheerful address, testified to the goodness of God to them as a Church and people during another year; peace reigned, and prosperity was manifest; 19 had been added to their number, and others were enquiring the way; the Sunday-school and all other institutions connected with the cause were healthy and happy. Addresses were then delivered by brethren Beecher, Thomas, Davis, Sampson, the pastor, and others. Nearly £30 were collected, and after singing, "All hail the power of Jesus' name," and the benediction, the services of the day closed.—J. W. B.

**CHELMSFORD.**—Will the many kind and sincere friends of the late William Hazleton please accept the very sincere thanks of his parents, brothers, and sisters. Specially would we express our gratitude to the committee of gentlemen who organised the fund for his benefit.—FREDERICK and ELIZABETH HAZELTON, May 4, 1891.

**MARGATE.**—I have recently returned from a short sojourn at Margate, and am thankful to find that the blessing of our gracious triune Jehovah is resting upon the labours of our beloved brother

T. B. Voysey at the little cause at Mount Ephraim Chapel, Thanet-road. Our brother, who has been so greatly afflicted for some time past, was ordered to Margate by his doctor, and the Lord has opened a door for him to supply the pulpit for a time at Mount Ephraim. It may interest some of your readers to know that (D.V.) he will preach there on the following dates, viz., 7th and 14th June, and 5th July; and I should strongly recommend any lovers of God's truth who may be leaving London for their health's sake during the next two months to try the beautiful air of Margate; and I am sure they may look forward to a real benefit by the blessing of God; and their presence would greatly encourage our beloved brother, and also the friends of the little cause. — JOHN HODGES, 2 Highbury-place, 7th May, 1891.

**LITTLE ALIE-STREET.**—The 75th anniversary of the Sick Visiting Society connected with this time-honoured sanctuary was held April 16th, 1891. Mr. T. Stevens, jun., read the report, from which we gather 221 visits were made during the past year, which alone reflects much credit on the committee. These visits have been owned by the Holy Spirit to the leading of two precious souls to the Lord Jesus Christ, and to the comfort of others "who have been travelling the heavenly road for many years," and the sum of £22 have been disbursed in administering help to the needy from the funds of the society. On this occasion, the meeting was opened by Mr. Kempston announcing a hymn and reading a portion of Scripture; prayer was offered by J. W. Banks, and after a few appropriate words by our dear brother Kempston, Mr. Mobbs took the chair, and spoke of the great good effected by the society from personal acquaintance. Brethren R. E. Sears, H. Myerson, F. Shaw, W. H. Lee, Bootle, Moxham, Parnell, and others gave spiritual and experimental addresses. It has been our pleasure for years past to attend these meetings, and for sweet savour of heavenly things this was, to the minds of many, the best. "All hail the power of Jesu's name" and prayer by the pastor brought the sacred opportunity to a close.—J. W. B.

**WALTHAM ABBEY (EBENEZER).**—The 67th anniversary of the formation of the Church was celebrated on Thursday, April 23, 1891. The beloved pastor of Hill-street, London, Mr. W. K. Squirrell, preached a very precious sermon in the afternoon from Deut. xii. 9, which he divided thus:—(1) The text bids us think of heaven; and also (2) bids us come back to earth to make some practical observations thereon. The preacher discoursed with much freedom on the certainty of the rest of the people of

God. An excellent company of friends partook of a well-prepared tea. In the evening Mr. J. Haines, one of the beloved deacons of Homerton-row, presided, and, after singing and reading, Mr. A. Markham offered very earnest prayer. The Chairman, in a few kind and suitable words, introduced the purpose of the meeting. Mr. W. K. Squirrell dwelt with power on God as the believer's help. Mr. J. W. Banks unfolded in a very neat speech the fulness couched in the three monosyllables found in Psa. cxiii. 1, "I was glad." Mr. Preston Davies addressed the friends most eloquently on the words in Job viii. 7, which we trust will be fully realised in Ebenezer Chapel. Mr. C. Hewitt gave an interesting and instructive speech on the word "Shigionoth" (Hab. iii. 1). Mr. W. Osmond spoke timely and encouraging words on God's gracious guidance of the cause for 67 years, and of the appreciation of the same realised. Mr. H. F. Noyes was led out in a delightful manner on the most precious of all themes, "In Christ the Beloved." The pastor, Mr. W. Winters (who had not been to the house of God for many weeks through illness), thanked the beloved chairman and other friends for their kind help and words of sympathy and love, which brought the meeting to a close. The hymns were sung with feeling and spirit. There was one in the company, Mr. James Maynard (member at Hill-street, London), who was present at the formation of the Church in 1824). His sister, Mrs. Woodbridge, is the oldest member of the cause. The beloved deacons and members were active and kind in making others welcome and comfortable. Praise the Lord.

**STEPNEY. — REHOBOTH, WELLESLEY-STREET.**—Easter Sunday and Monday, March 29th and 30th, the 48th anniversary of our Sunday-school was commemorated. On the Lord's-day our brother E. Langford preached two sound gospel sermons, morning text Psa. cxix. 11, evening Isa. xxvii. 13. In the afternoon our brother gave an address to the scholars, teachers, and friends from Zech. viii. 5. Monday afternoon brother W. Kempston read Matt. xxv., and gave some good expositions, and offered fervent prayer. Brother Mitchell then announced his text (Isa. xlii. 3), and stated he had preached on many Sunday-school anniversaries, but by the marked absence of children on some occasions it was difficult to realise they were Sunday-school anniversaries; but he was agreeably disappointed on this occasion to see so many dear children present. Our brother was led very sweetly into the love of God in Christ Jesus, which he blessedly set forth to his attentive hearers. A good number of scholars and friends sat down to tea.

At 6.30, brother Kempston presiding, announced a hymn, after which he read Prov. xxvii., and made some very appropriate remarks thereon. Brother A. H. Pounds having engaged in prayer, brother G. J. Baldwin addressed the meeting from Isa. xlv. 21, and gave expression to some soul-comforting truths. Brother Lovelock gave out a hymn. Brother F. C. Holden followed with a warm and lively speech from Isa. xxxviii. 19 (last clause). Brother W. H. Lee then gave a very nice address from Eph. i. 3. Then brother E. Langford delivered a clear and impressive speech from Psa. xxxvii. 4. Lastly, our brother H. Myerson spoke out of the fulness of a warm heart upon Psa. cxxvi. 6. A hymn of praise, followed by a sincere prayer by brother J. Flory, closed a happy meeting. Superintendent's report showed 122 scholars in attendance, composed of nine classes, having ten officers and teachers.—HATER SCRIVENER, 165, Earham-grove, Forest-gate, E.

**HACKNEY.—SHALOM.**—On Tuesday, April 21st, the 31st anniversary of pastor Henry Myerson was held, the sermon in the afternoon being preached by H. D. Mobbs in the absence of our brother W. Winters, who was unable through ill-health to be with us. Our brother gave an excellent discourse from the words, "Our God is the God of salvation" (Psa. lxxviii. 20). Tea at 5 was well attended, and the evening's meeting presided over by our kind friend, James Lee, Esq., commenced at 6.30 by singing "How sweet the name of Jesus sounds." Brother Flory then read Isa. xxxv., and brother Branch offered prayer, after which the chairman addressed the friends, saying it afforded him great pleasure to come to Shalom, having known our pastor so many years as a faithful minister of Christ. Spirited and earnest addresses were then given by our brethren Burbridge, Herring, Copeland, W. H. Lee, Mobbs, and Elsey, a hymn being sung between each address. Our pastor then thanked the friends for their presence and aid, specially mentioning our brother James Lee for his usual kindness in taking the chair and monetary help, and proposed a vote of thanks. This was unanimously accorded him, and with a few remarks in thanks for the same by our brother Lee, this happy meeting was brought to a close with prayer by brother Barmore, of Homerton-row. Collection for pastor, £8 2s. 10d. As a Church and people we have cause again to say with one of old, "The Lord hath done great things for us, whereof we are glad;" and may He still shine upon us and bless us in the earnest prayer of—J. A. S.

**RUSHDEN.**—The dear Lord has graciously blest the ministry of our

beloved brother, W. E. Palmer, pastor of Succoth Chapel, to the ingathering of precious souls into the Church. Seven have recently been added to the cause, two by baptism, and five by letters of dismissal from other Churches. This is good news indeed, and in which we rejoice. We trust that this addition is but the beginning of many gentle showers of blessing, which shall cause all interested in Succoth to rejoice.—Ed.

**RECOGNITION OF E. WHITE AS PASTOR OF ENON CHAPEL, WOOLWICH, APRIL 16, 1891.**

This time-honoured sanctuary was filled in the afternoon. Mr. E. Mitchell, of Chadwell-street, was in the chair. After singing the first hymn (specially printed), Mr. Mitchell read 1 Tim. iii. He then called upon Mr. C. Wilson, deacon of Hill-street, to invoke the divine blessing on the proceedings of the day, which he did in a most earnest, spiritual manner.

After some opening remarks by the chairman of a very impressive and encouraging character, he called upon brother White to state his call by grace, the relation of which touched a sympathetic chord in many hearts, and brought tears from their eyes.

Mr. Mitchell then gave out hymn 9, "O happy day, that fixed my choice," after singing of which he again called upon the pastor-elect to state how he became a minister.

After he had done so, Mr. Box gave a most solemn and weighty address to the pastor on the various names given to a pastor in the New Testament, and the responsibility implied in those several names and characters. He also dwelt very impressively upon the faithfulness, courage, loving sympathy required in the pastoral office, and stated his conviction that in the present day there was oftentimes a shirking both on the part of pastors and Churches of administering necessary discipline; and closed a very able address by urging the pastor to be a true shepherd, to seek to know all his flock personally, looking well after every one of them.

Then Mr. Sears stated his lengthy knowledge of and friendship toward brother White, he having been a member of Foot's Cray when Mr. Sears was pastor there. He then gave a very suggestive address to the Church and congregation from the words, "Salt, without prescribing how much," showing the various meanings of salt given in the Scripture, and applied them with great effect to the circumstance in connection with the day.

The Chairman concluded the meeting, after Mr. C. Harris had prayed.

At the tea which followed, the friends of Enon found it difficult to find accom-

modation for the numbers who were there.

After tea the chapel was filled to overflowing. Mr. W. J. Styles, presiding, gave out No. 10 Hymn, "Come, Thou fount of every blessing," Mr. West, of Brith, then prayed. Mr. Styles read a part of 2 Cor. iv., and after some kind remarks from him both to the new pastor and the people, he asked brother White to give his views of divine truth, which he believed and intended to preach. After he had done so, the chairman called upon Mr. W. H. Abrahams to state the leadings of Providence in regard to their inviting the new pastor.

Mr. Abrahams gave a most interesting account of the formation of the Church 134 years ago; also a brief account of the pastors who had served the Church up to the present time. He then gave the reasons why they had been led to elect Mr. White as their pastor.

Mr. Styles, then, in a most solemn, affecting manner, joined the hands of the new pastor with Mr. Abrahams, sen., who has been a member of Enon upwards of 50 years, and a deacon 38 years. After this had been done, Mr. Styles prayed very earnestly that God would ratify the union that day cemented, calling upon all present to witness the solemn deed. Another hymn having been sung, No. 2, "Stand up and bless the Lord," Mr. Styles called upon Mr. Bush to speak. He gave a very encouraging address on four things required by a minister—namely, Patience, Perseverance, Prayer, Power.

Mr. Lynn then spoke on the sweet relationship of believers to God as their Father, and to one another as knit together in spiritual brotherhood.

Mr. Squirrel then dwelt very sweetly on the Saviour's promise, "I am in the midst of you," and expressed his earnest wish that this promise may always be verified at Enon, to the people whom he always should feel an attachment.

Mr. Tooke, jun., then spoke on the necessity of more love in our Churches, adding that he believed this was a marked character of Enon that they were a very united Church. All the brethren expressed their desire for the growing prosperity of the Church at Enon with their new pastor.

After a hearty vote of thanks had been proposed by Mr. W. H. Abrahams, and seconded in as warm a manner by Mr. Abrahams, sen., to Mr. Mitchell, Mr. Styles, the brethren who had spoken, and the ladies who had presided over the tea. Mr. White put it to the meeting, and it was carried with acclamation.

Mr. Styles announced that the collections of the day amounted to £13 14s. This was a thankoffering to be given to the pastor.

Brother White thanked all the friends most heartily for their kindness.

After the last hymn was sung, No. 11,

"May the grace of Christ, our Saviour," the pastor closed the meeting with prayer. Many were the expressions of the friends as they dispersed. "What a happy, blessed day we have had." "It has been good to be here."

The hymn leaflets used on the occasion were No. 2 sheet, printed for "Special Services" by Robert Banks and Son, and they were most admirably suited for the occasion.

#### A BRIEF HISTORICAL ACCOUNT OF THE CAUSE AT ENON, WOOLWICH.

Read by brother W. H. Abrahams on the occasion of the Recognition of Mr. E. White as Pastor, April 16th, 1891.

This Church was the first regular dissenting cause in Woolwich, and its first pastor was the honoured instrument of introducing the gospel into the town. At this time, nearly 140 years ago, Woolwich was one of those dark places which all lovers of Zion might look upon with pity. With the exception of the parish church, and a room in which the Presbyterians occasionally met, there was no place of worship. In 1754 the Lord inclined the hearts of twelve persons to meet for prayer and reading God's word. The Lord blessed and increased them, and one of the brethren, constrained by love for the truth, built at his own expense a small meeting-house in Hoglane, now the main road to the Woolwich Free Ferry. It was opened for worship by Dr. Andrew Gifford on the 10th October, 1756. He also kindly sent supplies, and among those that came was Mr. R. McGregor, who preached on the day the Church was formed; he was unanimously chosen pastor, and ordained on the 15th May, 1758, by Dr. Gifford.

The Church increased so that it became necessary to have a larger place, and a small chapel was erected upon this spot. This building in a few years was found insufficient, and the present one was built on the same site, and opened for divine worship July 30th, 1775. For a long time the Church might be compared to a besieged city, it being surrounded by those who hated the truth. The devoted pastor had to bear much persecution from the ungodly in the town. He bore it with meekness and patience, and boldly contended for the truth in love, nothing ever moving him from his steady course of devout attachment to his Redeemer's cause and the dear people of his charge. Frequently he was subject to acts of open persecution, and insulted in the public streets. His effigy was placed upon an ass, labelled, "McGregor, the Baptist parson," and led through the streets. The entrance to the chapel at this time was by a narrow passage. Notwithstanding two and sometimes more of the members had to be placed at the end of this passage to prevent these enemies gaining



admission, they sometimes succeeded, and disturbed the peace. On one occasion Mr. McGregor was travelling to London by boat, and found himself surrounded by some of those wicked men from whom the Church and its pastor received much persecution. In order to vex this man of God, they proposed that each one should sing a song, and declared that those who would not sing should be thrown overboard. After several had sung, they called upon the pastor. He consented, and with great composure began to sing:—

“O the delights, the heavenly joy,  
The glories of the place.  
Where Jesus sheds the brightest beams,  
Of His o’erflowing grace.”

Among those who took an active part in persecuting the pastor was one Thos. Davis. On a New Year’s day he gained admittance into the chapel with his companions for the purpose of disturbing the service, but God sent the text to his heart. Oh what a change! He soon joined the Church, and in a few years was called to preach the Gospel, and became the faithful pastor of the Baptist Church at Reading. Here God greatly blessed him. In one year he baptized 52. He had the joy of baptizing Richard Burnham, the first pastor of the Church at Soho, where our friend Mr. John Box now labours. He afterwards became one of our choice hymn-writers. Frequently we are privileged to sing one of Burnham’s hymns. For 29 years Mr. Davis was favoured to preach the glorious Gospel; then his Lord called him home.

When Mr. McGregor commenced his pastorate there were only 13 members. After 40 years they numbered 120. Age and infirmities prevented him from continually fulfilling his office, so Mr. Wm. Culver was chosen co-pastor. His recognition service was held on May 29th, 1800. Dr. Rippon, Dr. Newman, and Abraham Booth were among those that took part in the service. At the close the venerable pastor said, “Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation.” During this year and the previous one (1799) the Lord visited Enon with showers of blessing. Many came and declared themselves on the Lord’s side. The Sabbath-school increased, the prayer-meetings were numerous attended, and numbers anxiously sought employment in their Master’s service, saying, “Here am I; send me.” At this time the Church was united with a Society at Greenwich, the object of this Society being to promote the Gospel in villages, and establish Sunday-schools. Between 20 and 30 from Enon volunteered their services, and were appointed to visit Lessness-heath, Erith, Greenhithe, Crayford, Bexley, and other places, to hold meetings for prayer and reading God’s

Word. And it is pleasing to note that in most of these places their efforts led to regular Baptist causes being formed. Thus, while the aged pastor, Mr. McGregor, was waiting for his call to glory, his heart was cheered to see Zion break forth on the right hand and on the left. Rejoicing in the promise, “I will never leave thee, nor forsake thee,” he entered glory in his 88th year, having for nearly 47 years held office of pastor.

The Church continued in a flourishing state under the ministry of Mr. Culver until after the Battle of Waterloo, 1815, when it suffered many losses owing to the reductions in the Government establishments, yet the Lord sustained it.

Until the year 1825 Mr. Culver preached three times every Lord’s-day, and also on week evenings, then his strength failed. At this time the steps of Mr. Bowes were directed to Enon, and he assisted the aged pastor to the profit of the Church. As it was evident that Mr. Culver’s work was done, Mr. Bowes was chosen and recognised May 19th, 1826. John Stevens and other ministers were present to conduct the services, and the dear old pastor, Mr. Culver, closed with prayer. From this time he became weaker, and sweetly fell asleep in Jesus on September 29th, 1827, having been pastor 30 years. He was a man of God and truth, who, by the integrity of his principles, the simplicity of his manners, the affection of his disposition, and his spiritual conversation, lived and died in the affections of all who knew him in the truth.

At the commencement of Mr. Bowes’ ministry the Church was declining, but it revived, and his labours were crowned with success. After nine years he was invited to take the pastorate at Blandford-street, much to the regret of this Church. His resignation was received with great reluctance, the friends at Enon being deeply attached to him. He frequently visited Enon, preaching our anniversary sermons, and was always welcome. After the removal of Mr. Bowes, Mr. Galpine was pastor for a short time. Then the Lord directed the Church to Mr. C. Box. He was unanimously chosen pastor, and publicly recognised on May 13th, 1840. Twenty ministers were present, and a large number of friends to welcome the new pastor. Between the time of Mr. Bowes’ removal and the settlement of Mr. Box, the Church was in a low condition, but under the Divine blessing he was the means of raising it. During the 31 years of his pastorate he had many tokens of the Lord’s blessing. With earnest prayer and zeal he laboured for the good of Enon, and some of us present can remember that the joy of his life was to preach Christ. He resigned in 1871, being 76 years old, but occasionally came and preached for us, and presided

at the Lord's table. One of his last acts was to receive four of our members into fellowship. He died in the Lord, March, 1881.

We were soon directed to our brother John Hunt Lynn, who was unanimously chosen pastor, and remained with us until 1874. His ministry was blessed to many. He always manifested the true loving spirit of the Gospel, and those of us who laboured with him are always pleased to give him a hearty welcome when he visits Enon. From the time the Lord sent our late pastor, Mr. Squirrel, among us, we were graciously preserved through cloud and sunshine; for during the four years Mr. Brittain held the office of pastor, and the four years we had supplies the same blessed Gospel truths were preached, loved, and maintained, as was proclaimed at the commencement of the cause. Our late beloved pastor was unanimously chosen in February, 1882; his labours were blessed to both Church and congregation. The Lord gave him and the Church peace and prosperity continually. The theme of ministry, like his predecessors had been, was "Salvation through the blood and righteousness of Jesus Christ," and his resignation called forth feelings of deep regret. May the Lord still be with him. In March last year it became our duty to seek for supplies, knowing that our pastor's labours with us would terminate in August. Our God had graciously preserved Enon in the good old way for 134 years, and we had faith enough to believe that He would still be our helper and guide. We sought His direction, and in the providence of God one of our deacons was in Suffolk in April last, and visited Clare for the purpose of being present at the Good Friday services, where Mr. White was pastor. Mr. White was known to us, having several times preached at Enon, so our brother called to see him, and was surprised to find that he had resolved to leave Clare, for which he gave good reasons.

After our brother had been thus informed, he then spoke of Mr. Squirrel's resignation, and found that Mr. White was in total ignorance of it.

As deacons, we prayerfully considered it for six weeks, and believing Mr. White to be a man of God and a man of truth, and also being fully persuaded we were guided to him by God, we made known the circumstance to the Church on May 29th, 1890. After obtaining a letter from the Church at Clare in confirmation of their pastor's removal, the Church gave Mr. White a unanimous invitation to supply three months, with a view to the pastorate. As this period approached its termination, it became evident that the Lord had sent him in our midst, for his ministry was received with increased pleasure and profit by both Church and congregation. Accord-

ingly the Church met on January 15th, and gave him a unanimous invitation (less one vote) to the pastorate. He having accepted the office, we obtained an honourable dismissal from the Church at Clare, and other communications proved that our pastor was held in high esteem at Clare, for we have the good wishes of that Church for his and our prosperity. On Lord's-day, February 1st, our beloved senior deacon, Robert Abrahams, who for upwards of 50 years has been a member of this Church, 38 years of which he has honourably sustained the office of deacon, gave our pastor the right hand of fellowship in such a touching manner that will not soon be forgotten. We sincerely trust that the union formed may be for the glory of God, the good of the Church, and the advancement of our Redeemer's kingdom. Our prayer is, "O Lord our God, let Thy work appear unto Thy servants, and let the beauty of the Lord our God be upon us. And establish Thou the work of our hands upon us. Yea, the work of our hands establish Thou it." (*Other particulars next month*).

#### OUR SUNDAY SCHOOLS.

A very excellent meeting was held on Friday evening, May 8th, under the auspices of the Sunday-school Committee of the Metropolitan Association of Strict Baptist Churches. A first-rate paper was read by Mr. R. E. Sears on the "Pulpit and the School," and which was heartily received. It was also unanimously resolved that it should be printed. The Conference was attended by a goodly number of pastors, deacons, superintendents, teachers, and officers of various Churches and schools.

#### STRICT BAPTIST MISSION.

The reports received monthly are very encouraging. All the stations are more or less prosperous. Our agents comprise men of varied gifts and qualifications, but all are earnest in spreading the truth.

We have two missionaries supported from funds specially contributed—Brother Pandian, at Pursawalkam, Madras city, who is maintained by the Church at Tring, is a clever and learned man, well versed in the Tamil classics, and, like the Apostle Paul, able to quote from the poets and to reason with the *elite*. Some time since we received a printed lecture of his against baptismal regeneration; and quite recently Mr. Doll informs us that "at the request of the so-called National Church, brother Pandian delivered a lecture before a large audience of educated men, his subject being The New Testament Church." He is indeed a useful brother, who consecrates his learning to the Lord's service. During the illness of the Bible woman at this station, Pandian's wife has supplied her place. She

also takes great practical interest in the school at Cosapat.

Our good brother Narrainswamy (a native gentleman of the medical profession), who preaches at Black Town, Madras, neither receives nor desires any salary; but brother Nursiah, his assistant missionary, is entirely supported by a kind friend connected with one of our London Churches, and thus the light of the Gospel is sustained there.

This special feature of our mission seems to be obtaining favour. There are several stations where additional agents are required, and it is remarkable that in most cases the workers are ready to be employed—aye, in some cases, although very poor, have given their services gratuitously until the committee may be able to vote them a small monthly salary. Respecting one of these Mr. Doll remarks:—"Is there no brother, or sister, or Church, that could find the moderate salary asked for? (about 24s. per month). Shall we pull down the Lord's work which has been opened up by Him?"

Brother Noble also writes in a similar strain. Our good brother, we find, is supporting at his own expense five poor orphans, one of whom he is training for the ministry. He finds, however, that this is almost beyond his means, and asks if any friend or friends at home would like to share this burden. Rs. 5 (about 7s. 6d. per month) would pay for the maintenance of one of these poor children. Who will relieve our good brother of this expense? He does not wish to relinquish the responsibility.

Urgent appeals continue to be made by our superintendent. Writing recently, Mr. Doll remarks:—"More agents are wanted for collecting and keeping together, and instructing more fully in the things of God, our converts from heathenism, who are humble, simple, and genuine believers in the Lord Jesus. We earnestly appeal for more help, for many are awakened, and are hungering for the bread of life. Will you not hearken and help us? Will you still turn a deaf ear to our repeated and earnest appeals? May the Lord of Missions hear our cries, and move the hearts of His believing people."

But it is in the Tinnivelly district that the Lord has most abundantly blessed our labours. Several baptisms have been recently reported, also some happy deaths, which show that the truths of the Gospel have given "solid comfort" when human help was of no avail.

Writing of several stations in this district, Mr. W. A. Doll reports that in all 108 (one hundred and eight) candidates are now waiting for baptism. He concludes his report thus:—"Everywhere souls are being gathered into our mission Churches. The Lord is doing great things for us, whereof we are

glad. "Brethren, pray for us!" and send us soon the long-looked-for assistance, to strengthen the work of our hands."

Communications, donations, or subscriptions may be sent to either of the honorary secretaries—**JOSIAH BRISCOE**, 58, Grosvenor-road, Highbury New Park, N.; **I. R. WAKELIN**, 33, Robert-street, Hampstead-road, N.W.

Further donations for the Famine Fund (see last number) are also urgently requested.

#### SUFFOLK AND NORFOLK STRICT BAPTIST PASTORS' CONFERENCE.

The above fraternal society held its spring meetings at Bungay on Wednesday, April 15th. A right hearty welcome was accorded our Conference by pastor J. D. Bowtell and the friends at Bethesda Baptist Chapel.

The first meeting was devoted to united and earnest supplication, commencing at 11 o'clock, and being conducted by brother William Gill, president. Truly, the Lord was with us as we pleaded for one another and for the kingdom of Christ. Our beloved brother, S. K. Bland, gave a very sweet and encouraging address upon the precious relationship expressed in "Our Father."

After the luncheon we met for business, when brethren Sapey, of Norwich; Davidson, of Old Buckenham; and Frankland, of Friston, were cordially welcomed as members. Brother Pung's excellent paper on "The Study of the Word" having sold so well, a second edition was ordered to be printed. Brother L. H. Colls was appointed to write the next paper, the subject to be "A Denominational Look-out."

The brethren then proceeded to a mutual and very interesting discussion upon a variety of subjects. A public tea followed. This was succeeded by a public meeting. Brother Woodgate read the Scriptures, and brother Sapey offered earnest prayer. The president then gave a very comprehensive address upon "Church Membership, its privileges and obligations." Brother G. Draile, of Shelfanger, spoke tenderly and emphatically upon "The Necessity of Family Worship." Brother G. Pung, of Norwich, gave an excellent address upon "The Promotion of Christian life."

A collection was taken for the society, and brother S. K. Bland thanked the Bungay friends for so kindly entertaining the Conference. We thank God, and take courage as we look back upon these meetings. "The Lord of Hosts" is with us. We have realised it, and rejoice in the growing unity and increasing prosperity of our society.

**BURY-ST.-EDMUNDS.—WESTGATE-ROAD.**—Special services were held on April 28th, when two excellent sermons

were preached by Mr. P. Reynolds; in the afternoon from Phil. iv. 19; evening, Gal. iii. 25. An excellent tea was served, when about 60 sat down. These services were held to raise a little money to help the cause. After paying all expenses, I was enabled to hand over to the treasurer 46s., which was received with many thanks. May the Lord bless these services. We were glad to see brother Evans, of Rattlesden, and his good wife; also Mr. H. Backhouse, Mr. G. Baker, and Mr. W. Dixon. The Lord be praised.—A. H. HART.

**AGED PILGRIMS' FRIEND SOCIETY.**—The 84th anniversary meeting was held in Exeter Hall on Monday, May 4. The Hon. P. Carteret, D.C.L., presided, and after prayer, our beloved brother, Mr. J. E. Hazelton, the secretary, read extracts from the most valuable report, a copy of which should be perused by every reader of the E. V. & G. H. The society carries out to the letter its title, and the disbursements of its funds is conveyed to the recipients with a pleasure and joy by those whose hearts are touched by grace, inspired with a spirit of love and delight in doing good to God's tried and afflicted children. We have never read a report so touching and true in every respect. There are now 1,235 persons on the society, receiving pensions amounting to upwards of £7,800 annually. Beside this, there are gifts of coal (3½ tons during the past year), and other necessities, and not least among the generous donors to the aged poor are the kind gifts to the pensioners by J. T. Morton, Esq. Nine years have elapsed since J. T. Morton, Esq., the munificent friend of the pensioners, commenced his gifts to them. The committee have during the past year distributed the following timely presents for Mr. Morton, and on behalf of the recipients they would again express to him their gratitude:—4,126½ yards of flannel. All the men, and such of the women as could not make for themselves, had ready-made garments, through the committee and lady visitors; an eighth half-ton of coals, in instalments, to all pensioners qualified to receive them; 85 boxes of groceries; 85 pairs of blankets (scarlet and white) to all pensioners received since the last distribution; volumes of Scriptural exposition, sent direct by Mr. Morton. Messrs. J. Ormiston, G. Hazelrigg, A. J. Baxter, Dr. Bullinger, J. Inskipp, J. Vaughan, and others gave suitable addresses, and among those present were Messrs. E. Mote, Abbott, Hodges, Sharpe, Parks, and many other active officers who have the society's welfare at heart. Some of the speakers referred to the importance of aiming to secure the interest of the young in efforts on behalf of the aged. It was suggested that as young people had

done great things towards the support of societies by their vigorous use of collecting cards, they might be asked to spare a little of their energy by way of gathering from friends and relatives funds for the continued support of this most beneficent work. Mr. J. E. Hazelton, the secretary, of whose unflagging zeal on behalf of the society everyone had a good word to say, would, no doubt, gladly respond to any requests in this direction. We can with the utmost confidence urge the claims of this Christ-like society upon the attention of our readers.—J. W. B.

#### SERVICES OF SONG.

DEAR MR. EDITOR,—I think your correspondent, T. Vincent, has taken a somewhat pessimistic view of the song services held every now and then in our chapels.

I hold that, properly conducted, they prove very useful adjuncts to the ordinary methods of catering for the mental, moral, and spiritual requirements of the faithful, and the faithless, too. These services are not held on the Lord's-day, nor do they usurp the regular functions of the preacher at the week-night meetings.

They are pleasing accessories, and inasmuch as they are founded on, if not entirely made up of, striking and interesting portions of Holy Writ, it is difficult to understand the appropriateness of the term "carnal," applied to them.

Is the *carnality* in the music! This is not the contention of our friend, who avows himself a lover of music, and so is saved from the denunciations pronounced against the man "who is not moved with concord of sweet sounds."

Now, if the *carnality* is not in the words, and not in the music, we are driven to the conclusion it must be somewhere in the combination of the two, and the presentation of this deadly mixture to the people assembled. This is too absurd to be seriously discussed.

But cannot our friend look at the subject with young eyes? We are anxious to interest our young men and women in the best and most important of matters, and to promote an attachment to the house of God—to its services and institutions. Their musical tastes are catered for by the world in most seductive fashion, and if we can provide means of indulging their natural instincts by the practising and rendering of services of song we are, in my judgment, doing incalculable good to our rising race.

Surely, too, your correspondent does the singer and the listener at these services an injustice when he represents the one as angling for applause (seldom if ever indulged in), and the other oscillating between a feeling of gratification and dissatisfaction.

Such has not been my experience of

these services. On the contrary, I believe they are often refreshing seasons, and calculated in no small degree to lift the heart to God with devout acknowledgment of His goodness in affording us the power of hymning His praises on earth, an exercise which, in a nobler degree, is to form the blest employment of our lips in the Better Land.

I am, yours fraternally, A. STEELE.

DEAR MR. EDITOR,—I am right glad that my old friend and brother, Mr. Vincent, has spoken his mind on services of song. He is, I am happy to learn, of the same mind on this question he was when we used to go to the house of God together. I am pained to see many Strict Baptists descending to these amusements. It seems so awful that His name, who has said, "Thou shalt not take the name of the Lord, thy God, in vain," should be used to entertain an audience with. The people go to be pleased, and give unmistakable expressions of their approbation or disapprobation of the performance. Oh, for a right conception and deepened sense of the greatness of that little word God, so that we could not dare to misuse it. J. COPELAND.

BETHNAL-GREEN.—Special services were held in Hope Chapel, Norton-street, on Thursday, May 7th, 1891. Brother John Box preached a thorough gospel sermon from the words, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. xci. 1). The preacher dwelt upon the *posture* and the *advantage* of the persons referred to in the text. There was a public meeting in the evening, brother F. T. Newman presiding. Although our brother occupied altogether a new position to him, yet he presided in a very efficient manner. The meeting opened by singing "Kindred in Christ," and after reading Ephes. ii., brother Wyard sought the Lord's blessing on the meeting. Brethren Box, Reynolds, Parnell, Myerson, Porter, and Copeland spoke of the things they had tasted of the Word of Life.—J. C.

PIMLICO.—CARMEL.—The Good Friday services were exceedingly well attended. Sermons were to have been preached by Mr. W. Winters, but owing to his affliction, he was prevented from fulfilling his engagement, and the beloved pastor, Mr. Jabez Parnell, preached in his stead. Collections most encouraging. God be praised.

### In Memoriam.

DEAR BROTHER WINTERS,—The Lord has lately taken from our midst a beloved brother, well known in many Churches, and highly esteemed by all who knew him—THOMAS NORTHCOTT. Our brother was for some years deacon of the Church at How-street, Plymouth,

and when that Church was scattered he cast in his lot with us at Ebenezer, Stonehouse. I had many opportunities of conversing with him during his last illness, and always found the one subject he delighted to speak of was Christ. He would say, "I want none but Jesus. He is everything to me now." He was taken worse on the night of March 15th, and at six o'clock in the morning he quietly fell asleep in Jesus. We followed his remains in 12 carriages to the Plymouth Cemetery, where many more Christian friends were gathered to express their love for the memory of a beloved brother in the Lord. I preached a funeral sermon on the following Lord's-day from Rev. xiv. 13.—W. TROTMAN, Stonehouse, Devon.

In loving memory of SARAH, daughter of Thomas Edwards, who passed into eternal rest, March 18, 1891, aged 30 years. "Thou, O Christ, art all I want." "Thou art my trust from my youth."

DEAR BROTHER IN THE LORD.—I feel most acutely having to communicate the demise of my late pastor and esteemed friend, Mr. JAMES J. CLINCH, who passed away to his heavenly rest at 3.30 this morning (May 7th, 1891). He was taken poorly last Friday, and on visiting him on Monday he requested me to cancel his engagements for three months, as he felt rest was indispensable. Seeing him again on Tuesday and Wednesday, I found that he was suffering from bronchitis and influenza, but little did I think his end was nigh. He became partially unconscious, and died without a struggle. However, our loss is his eternal gain.—Yours faithfully, on behalf of the sorrowing widow, JOSEPH AMEY, 53, Louise-rd., Stratford.

The cause of God at Grays has sustained a great loss in the removal of our beloved brother WM. HEYMER, senior deacon, who peacefully fell asleep on February 26th. Our departed brother was born on Dec. 16th, 1832, at Kelvedon, near Brentwood, Essex. About the year 1870 he became deeply exercised in spiritual matters, but was greatly helped by reading "Pilgrim's Progress." Also on one occasion he was invited to a class meeting, with the view of getting comfort, but without avail, for he could say with Job, "Miserable comforters are ye all." About this time he became a hearer of Mr. John Whitmore, where he found what he wanted, food for his soul. He also occasionally attended Zoar, Gravesend, where he was frequently blessed. From this time the work of grace in his own heart he never doubted, though it was often sorely tried by the world, sin, and Satan. For Jehovah has determined His grace shall be tried. There being no cause here, he early in the year 1878, became deeply impressed with the importance of

starting one, and resolved by the help of God to do so. Accordingly he called a few friends together in his own house, the result being a room was opened in the month of May. In the following October a Church was formed of three members. In November W. Heymer, with three others, were baptized at Zoar, Gravesend, and with another brother was added to the little cause, and the Lord has further blessed the day of small things. (See full particulars in GOSPEL HERALD for August, 1879.) His last Sunday on earth was spent in the sanctuary. He will be much missed in the Church, and much more so in the family. The loss to those left behind, however, is his eternal gain. He was exceedingly fond of the hymn commencing, "O Zion, afflicted with wave upon wave;" likewise, "Thy mercy, my God, is the theme of my song." His favourite author was Dr. Watts. Above all, his chief study was the Word of God. "Blessed are the dead which die in the Lord" (Rev. xiv. 13). His remains were interred in Grays Churchyard. Mr. W. Winters conducted the funeral service, in the presence of a large number of the relatives and friends of the deceased.

Our dear mother, MARY ANN SIMMONS, who died at Clapton, February 14th, aged 79, was born at Isfield, Sussex, February, 1812. She married in 1832, and soon after attended the little Strict Baptist chapel, and she also had godly neighbours. When I visited her in her illness, she said, "Oh, how I used to creep into the passage to hear that man pray, and wished I was like him." In May, 1857, she lost her dear husband, after a long illness, and at this time we had a dear servant of God, Mr. Joseph Warren, of blessed memory. At quite the beginning of 1858 Mr. Warren preached from the text, "When my heart is overwhelmed, lead me to the Rock that is higher than I" (Psa. lxi. 2). It was made the means of setting her soul at liberty. In the following March she, with myself, was baptized at Danehill, Sussex. (See account in the E. V. for July, 1858, p. 168.) By the providence of God, she was removed to London in 1861, and joined the Church at Homerton-row, where she remained an honourable member till her death. She had many trials, but she would often say, "I have had many visits from my heavenly Father." Her mind at times wandered, but whenever we mentioned the name of Jesus, she would answer in language like this, "I want my beloved to take me home, to be with Him for ever and ever." No murmur ever escaped her lips; indeed, "at eventide it was light." Shortly before she died she said, "Come, Lord, and take me home." She tried to talk, but we could only hear, "All hail!" as if repeating the

verse. Her end was peace.—S. MITCHELL, Islington.

Mrs. C. N. ANGELL, of Rockville, Conn., U.S. America. By her daughter, C. E. Fitch:—

'Tis done, 'tis heaven recalls her; I resign,  
And bow obsequious to the will divine.  
But ah! the sad event when first I knew,  
Each comfort from my wounded bosom flew.  
I heard, I felt, I sank beneath the stroke;  
With very grief my vital spirits broke.  
The dearly loved I viewed consigned to  
death, [cried,  
Full was my bleeding heart, and thus I  
O that with my loved parent I had died.  
A thousand of her soft, endearing words  
Flew to my mind, and sharper pierced than  
swords.

She gave me birth, and many fleeting years  
I've been the object of her anxious cares;  
Through helpless infancy she saved from  
harm,

And nursed me in her tender arms.  
She sympathized in every pain and grief,  
And would have borne it all for my relief.  
And is that precious life for ever o'er?  
And shall I find maternal love no more?  
In vain this vast terrestrial ball I trace:  
I view no more that lovely, dearest face,  
No more her soft, indulgent accents hear  
Which bade my mind by Virtue's compass  
steer.

Oh worst of days, that has bereft of life  
So dear a mother and so fond a wife,  
Where shall I go to ease my burdened heart?  
Where find a friend who'll bear with me a  
part?

Alas! there's none. Oh let me weep and sigh—  
I'll mourn and wail my loss until I die.  
Thus nature felt and spoke, for reason fled,  
And faith and hope lay buried with the dead.  
But there's a God—a never failing Friend,  
Whose pity, love, and goodness knows no end.  
I know Him such. I to His footstool flew,  
And found His promises were firm and true.  
He heard my sad complaint: He gave relief,  
And bade me rise superior to my grief.  
Hush, nature, then I cried, no more complain:  
She welcomed death, and said, Lord, quickly  
come

And take me hence: I long to be at home.  
She blessed her house, and bid them cease  
to weep,

Then with a tranquil smile she fell asleep.  
Hail then, dear saint, in thy immortal rest,  
Rejoice with all the spirits of the blest:  
Live with thy God, nor let my partial mind  
E'er wish thy stay from joys so unconfined.  
But let my grateful heart in praise ascend  
To that all-gracious, all-victorious Friend,  
Who guided, loved, and kept thee to the end.

GATHERED HOME. — Dear Brother Winters,—I hope it is well with you. I often wish that I could have a word with you, but have not been able. Of late I have been among many kind friends in the Churches of our God, and the word has been well received, and many have borne testimony of its power. At home I have been engaged in visiting the sick and dying, burying the dead, preaching, &c. Recently the Lord has taken from earth to heaven some of the best of saints. Brother WM. YOUNG, in the prime of life, was soon cut down. His voice at the prayer-meeting will be heard no more. The Lord had given to him a great gift in prayer, and I have

heard him with soul profit. A dear and beloved sister, Mrs. EBENEZER SMITH, after a long and painful affliction, fell asleep in Jesus January 21st. Her end was peace. She was asked whether she was afraid to die. Her answer was, "No." Her last words were, "Come unto Me," and "He is altogether lovely," &c. When she could not walk to the house of her God, she was taken in a trap, and at last in a bath chair, and used to sit in the aisle. I shall not forget her locks at times, when the tears would run down her face for joy that she was there. The beloved husband has lost a beloved wife, and the dear children a kind and loving mother. May the blessing of the Lord so rest upon them that their mother's and father's God may be their God. Another brother, BENJAMIN MOORE, aged 87, passed to his eternal home some time since. He had been a member of the Church for over fifty years. He longed to be in his place in the house of his God. He, too, will be missed at the prayer-meeting. He was happy in death. His last words were, when I saw him a few hours before his death, "Jesus, my all, to heaven is gone," &c. I spoke to him of that portion of the word in 2 Tim. iv. 7, 8, and as I read it he uttered heartily a responsive Amen. His dear family are lovers of the truth. They have lost a loving and praying father. They were readers of the E. V. and G. H. from the beginning. Our beloved sister Mrs. WARD, after a long and painful affliction, fell asleep in Jesus Dec. 7th. She was a lamb in the fold. She wanted to know more of Christ. The Lord reigneth. May He gather in others to His fold here who shall walk worthy of Him.—R. C. BARDENS, Cottenham Cambs.

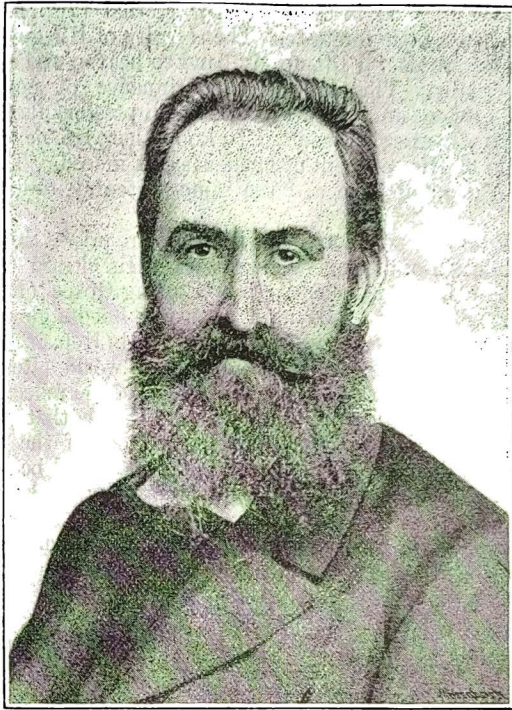
ELIJAH PANNELL, for twenty-two years an honourable member and for nearly ten years deacon and superintendent of the Sunday-school at Ebenezer Baptist Chapel, Hertford. Our dear brother was removed in providence to London in 1875, but still retained his membership with us till June, 1890, when he was transferred to the Church at Shouldham-street. He was called home on Tuesday, March 17th, aged 78. His remains were brought to Hertford, and interred in the burial ground of All Saints' Church, his late pastor, Mr. R. Bowles, officiating.

On February 19th, 1891, our aged brother JAMES GOLDING passed from a poor, worn, and weary body into the presence of his Lord at the ripe age of 79 years. It has been my joy to have many very precious seasons of refreshing with him in his loneliness, and to hear from his own lips of the lovingkindness of God towards him. He was baptized by the late Mr. Lukeham, and for

many years was connected with the Church at Keppel-street during the ministry of the late Mr. Milner. For about four years he lived a lonely life at Walthamstow, his dear wife having died in the Lord some years ago. When able, which was but seldom, he worshipped with the friends at Walthamstow. It fell to my lot to conduct the funeral services at Chingford, and to commit his body to the grave in a blessed hope of a joyful resurrection, on Wednesday, March 4th. We endeavoured to improve the event at Zion, Walthamstow, from Rom. v. 21. We had a good assembly.—ADAM MARKHAM.

JAMES PEGRAM, an old trustee and deacon of the Baptist Church, Hertford, died at the advanced age of 91, and was interred in the Bengoe Church burial ground on Saturday, March 14th, 1891.

On March 24th, 1891, there sweetly fell to sleep in Jesus, SARAH, the beloved wife of Edward Millard, of Bath, and daughter of the late William Huntley, for many years the faithful and devoted pastor of the Baptist Chapel at Limpley Stoke. She was called by grace in her 23rd year, under the ministry of her father. The portion that was applied to her heart with converting power was 1 Tim. i. 11: "According to the glorious Gospel of the blessed God." She was baptized in the river that flows through that lovely valley, and thus boldly confessed Christ. Like many others of the Lord's people, she was chosen in the furnace of affliction, and for twenty years was confined to her bed, suffering at times great bodily pain. But grace was given, and the "shoes of iron and brass" enabled her to tread with peace and fortitude the thorny way. To visit her was a means of grace to believers. Her afflictions were blessedly sanctified and produced in her a mellowness of Christian experience most helpful to those around her. As the end drew near she was "more than conqueror." Hearing that the doctor had given up hope, she cried, worn out with weariness and pain, "I hope I shall not be disappointed this time." Blinded with suffering, and in only a semi-conscious condition, she was asked, "Is all well? Can you say, 'I will fear no evil, for Thou art with me?'" Lifting her sightless eyeballs, and with a smile of heavenly radiance breaking over her face, she answered, "My precious Lord." At another time she said, "I shall be satisfied when I awake with Thy likeness." "Then you are not satisfied yet?" "Oh, no; but I shall be then." And thus she went up out of the wilderness of sin and sorrow, leaning on her Beloved. The funeral sermon was preached by her brother, John Huntley, the veteran pastor of Widcombe, from 1 Cor. xv. 57.



MR. W. H. LEE, PASTOR, BOTOLPH ROAD, BOW.

(See page 219.)

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## Eternity!

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OF late we have had solemn thoughts of *eternity* as relating to God and duration, and of the soul, that mysterious thinking principle within, which is destined to live, either in bliss or woe, for ever and ever:—

“And is eternity so near?  
And must we all, and soon, be there?  
Prepare our souls, O blessed God,  
To meet our long, our last abode.”

The word *eternity* occurs only once in the text of the authorised Bible (see Isa. lvii. 15); but on three other occasions it stands in the margin, *i.e.*, 1 Sam. xv. 29; Jer. x. 10; Micah v. 2. But eternity, when God is the subject, always denotes duration without end—absolute



eternity. How sweet is the thought that our blessed Lord "inhabiteth eternity," and all those who die in Him pass into that which He inhabits. The eternity of God is expressed in His being from everlasting to everlasting, as in Psalm xc. 2 (see also Deut. xxxiii. 27; Heb. ix. 14). In this sense the love of God is everlasting or eternal (Jer. xxxi. 3), of which we have had a little foretaste. The eternity of His government is clearly seen in the words, "I lift up My hand to heaven and swear I live for ever"—eternally. This unlimited continuance of power proves Him to be self-existent and unchangeable, which precious fact is highly valued by spiritually-exercised souls. To know that He never changes in the execution of His covenant of grace is sweet indeed. Thus He is to His people Alpha and Omega, "the same yesterday, to-day, and for ever."

Jesus is "Priest for ever," and all His saints are priests through Him, to the utter exclusion of all pope-made priests. His blessed Gospel, like Himself, is eternal, and is called "the everlasting Gospel (Rev. xiv. 6). It will be preached down to the end of the world, but its glorious effects shall never end. His redemptive work is eternal (Heb. ix. 12); hence He is the Lamb slain from the foundation of the world (Rev. xiii. 8), and will never cease to be such in the estimation of the redeemed, whose song through eternity shall be, "Worthy is the Lamb that was slain." His precious shed blood is therefore called "the blood of the everlasting covenant" (Heb. xiii. 20). His glory also is eternal, and because of its fulness, blessedness, and durability, it is designated by Paul "an eternal weight of glory."

The judgment of the great day is expressed as an "eternal judgment," that is, it will irrecoverably determine and fix the destiny of men.

"Eternal Judge! Almighty Lord!  
Seal home and bless Thy solemn Word;  
And oh, that we poor sinners may  
Of Thee find mercy in that day."

Let men talk of annihilation of the wicked as they please, the very same word in Scripture that is used to set forth the eternity of the saints in glory is used to express the punishment of the lost in perdition (see Matt. xix. 16; xxv. 41). Annihilation cannot take place unless God suspends His divine power and law, for He has said once for all that He "will by no means clear the guilty," that is, he that dies with the weight of his own sins upon him. If there could be found any positive Scripture to sanction even a limited duration of punishment, then there would be grounds for supposing that there is such a place as purgatory; and, moreover, the sufferings of the wicked would be expiatory, and their restoration would be a reward of merit; but the Scripture teaches the very opposite to this. But we have no wish to discuss fully at this juncture either the subject of annihilation or limited duration of future punishment; suffice it to say we believe in the eternity of the saved in heaven, and the eternity of the lost in hell. We are not ignorant of the fact that the words *eternal*, *everlasting*, *for ever*, *evermore*, &c., refer to that which continues for a long period, such as the ceremonial laws which are said to be *for ever* (Exod. xxvii. 21). The *eternal* or *everlasting* hills (Gen. xlix. 26) denote their antiquity. Canaan is called an *everlasting* possession (Gen. xvii. 8) because of that which it typifies. In the same sense the government promised to David and his

posterity is called *everlasting*, because of its continuity in the spiritual dominion of David's greater Son, Jesus Christ.

Eternity exceeds all comparisons; we have no means of judging from finite and time things the true meaning of the word. It is without limits, and defies investigation. No one can analyse it. It baffles imagination, and men of the greatest minds, when contemplating it, bow, saying, "It is too high for us; we cannot attain to it." It is beyond all arithmetical calculations. If we go back in thought to past epochs amid the dread silence of uncreated night till lost in the dark unknown, we can reach no beginning of the "high and lofty One who inhabiteth eternity," and of whose character we know nothing apart from Jesus Christ as unfolded by the Holy Spirit, through divine revelation.

The unalterable state of the "blessed dead" is a sweet theme for meditation. Who can imagine the worth of a blood-ransomed soul for which such a place and state of exquisite bliss is prepared? None but God Himself knows its intrinsic value. Who can possibly know the real worth of the price paid for the redemption of a sin-blackened soul, and the labour bestowed in preparing a place and state for its eternal felicity, but God in Christ and those who have safely reached the home of many mansions?

"And now they range the heavenly plains,  
And sing their hymns in melting strains:  
And now their souls begin to prove  
The heights and depths of Jesu's love."

For such souls the world was made, and Christ and His precious Word given. The wicked are spared only for the sake of the righteous. How sad and painful is the thought that thousands appear to live for nothing beyond this world, and are simply ripening for judgment. Thank God, however, for the existence of a loving and faithful Gospel ministry.

There are but two eternal places that we read of—heaven and hell; and only two corresponding classes in the world—good and bad, saved and lost; there is no middle class. We fail to describe the eternal joys of the saved in heaven, or the eternal pains of the lost in hell; and if we could find language to tell the latter, no one would believe the solemn fact without grace; and hence the necessity of the new birth (John iii. 7), and the mighty operation of the Holy Spirit in the ministry of the Word. "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

"Soon shall the trumpet sound, and we  
Shall rise to immortality."

Reader, to which of the two places are you hastening?

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

FOUR RULES FOR LIFE.—A London merchant wrote these four rules for his own guidance, and embodied them in his practice for fifty years:—If rich, be not too joyful in having; too solicitous in keeping; too anxious in increasing; nor too sorrowful in losing. The Lord gave him wealth, and he used it well.

## PLAIN SPEAKING ON THE WORK OF THE CHRISTIAN MINISTRY.

*An Address delivered at the Annual Meeting of the Suffolk and Norfolk Association of Particular Baptist Churches, held at Beccles, June 2nd, 1891.*

BY MR. GEORGE PUNG, OF NORWICH, MODERATOR.

**D**EARLY BELOVED,—As President of the Suffolk and Norfolk Association of Strict Baptist Churches for the year of our Lord 1891, we beg to greet you in the name of our one great Head and Master, and trust that safety, happiness, and spiritual prosperity may alike be shared by all who may gather together from various directions to this session. Especially do we hope that when we meet this afternoon to deliberate in committee, and for the transaction of business, the great Lord of all assemblies may preside over that convention, endowing it with judgment, insight and foresight, and bring everything to a satisfactory issue. And, further, to infuse His Spirit into the hearts and gifts of the ministers who may be appointed to minister unto you in holy things to-day and to-morrow, that they may be specially directed in their utterances, and that unusual benefits may result from their ministerial labours.

Above all, dear friends, it seems to us of the first and foremost importance that the gathered saints and associated Churches should, with all hearts, hands, and attitude, beckon His august Majesty, so to speak, into our ship, that He may be the Pilot of all our affairs, diffusing amongst us the spirit of life, of amity, of united and consecrated prayer, of a clear and firelight perception of all truth, both fundamental and practical, and drawing us into closer and closer affinity with each other, that by associated effort we may be the more strongly induced to abjure all the newfangled notions of this rationalistic age, all claptrap and shingle so popular in our times, and cling to the precious and priceless verities of the dear old Gospel of Christ, which we have tried in health and in sickness, at home and abroad, in good and ill report, and found it to be solid, reliable, and trustworthy.

Brethren, to use the words of Holy Writ (Luke v. 4—7; Mark iv. 35—41), we beckon you to help us in the maintenance of the historical and well authenticated transactions of the cross, and the grand, sure, and indestructible narratives, facts, and doctrines that lie as the basis of our most holy faith, for we have not to deal in myths, or illusions, or delusions, nor mere abstract ideas, but concrete substances. Ours are no contraband goods, but royal donations, which we prize, and have been witnessed to by the ages of all saints, wide awake, prayerful, and learned men and women, who did not take husks for fruit, nor sand for foundations, but who were certain that under their feet was the solid rock of divinely verified and trustworthy truth, for which they were prepared, by the grace of God, to dare scorn, fire, the guillotine and scaffold, all inconvenience and vulgar contumely heaped without stint upon their holy heads by the phalanx forces of the hour and the powers of darkness.

We say they knew the truth, they loved the truth, and the truth loved them, and they counted not their lives dear unto them, so that

they might run their race and finish their course with joy, and the internal ardour of the living fire of God the Holy Spirit sustained, urged them on, and carried them through to the attainment of yon blest home. And this very day, in this very tent, holy brethren, we, by the ear of faith, can hear their pæans of victory as they stand before the Lord, and oh! may God help us to be the worthy sons of such worthy sires, true as steel to truth and Calvary. For this reason, brethren, we require a Captain who is always ready to come. Mark tells us they took Him into the ship even as He was. He did not stay to arrange His toilet, nor did they. Some of the so-called seamen of to-day want a very fine Christ and a very fine rigging to their ship. Then they must burn incense on board. Better burn their nonsense, and do as these men did, "take Him even as He was." But no, they cannot do that. Some want a Unitarian Christ, some a makeshift Christ, some a Christ they can help, and some no Christ at all. But I trust we require and desire a Christ who can help us—help us to pray, to love, to live, and help us to preach as He would have us preach, and what He would have us preach, preaching straight, pure, and true, preaching Him, the only Him, and of Him who is this moment the admiration of the Father and of all the serried hosts of the heavenly world; Him the happiness of the archangels, the fire of the seraphim, the lustre of every star, the light of the sun, and the joy of every saint. And if this Association is to have any utility in the future, as in the past, it will be in the proportion as Christ and His truth and His efficient working fills every crook, corner, and craney of its entire machinery, giving it forward impetus in paths of His own direction, and filling the hearts of His people and ministers with a heaven-inspired enthusiasm which will make them burn in holy prayer for the new birth of precious and immortal souls; and like the celebrated bush of old time, so we burn, that so we may glow, that by so glowing and burning we may, like it, be rendered imperishable in the fire.

Brethren, we say of this, "Our Association." Well, yes, that is right in one way, but it is of no moment that it be ours if at the same time it is not the Lord's. It is His, we trust; if so, be it in others' esteem ever so sorry a hulk, with Christ in the vessel we'll smile at the storm. Storms there are all around us, and the theological sky is lowering, but this is our joy, even the winds and the seas obey His behests, and now and again, if the vessel, bow and stern, seem to dip and take water, yet, since He is in it, how can she sink? Let all hands on board to-day take courage and abide, since lowering clouds and swelling waves are under His mighty control, bless His holy name. And when He tells some of us to go over the other side, or launch into the deep, it is in order that we may see Him new wonders perform. We may not relish to let go our moorings, for I presume we are all too fond of hugging the shore. But there are not many fish near the shore. Some of us have tried coast-fishing, but caught little. Then let us obey sailing orders, and launch out into the deep of doctrinal and experimental truth, and let down our nets, for deep-sea fishermen do, at times, catch fine hauls; and, besides all this, there is no gaining the other side unless this be done. Maybe there are some headers in the way; but then He said, "to the other side," and that, dear old salts, does not mean to sink in the middle. Tossings, heavings, and hell-winds there

no doubt will be, but the moment He stepped on board that meant final security. When our faith is small, and the winds are stingy, and our sails are shattered, and our masts are bare, and fingers on ropes are frozen, yet let us try and keep our eyes steadily fixed on His words, "the other side," for nought, however foul or squally, can hinder us from attaining that destination, for "the no small winds" that are sent to hinder doth but hasten the reaching the divinely-predestined shore, because no heavy storm can bear down to destruction the soul, the Church, the association that hath Him in it, even though He be asleep in the hinder part of the ship. If He is not disturbed, let us at least try not to be. If the devil lashed that storm, we may be sure it was with a view of sinking Christ to the bottom. He knew he could nohow sink Him awake, so with an eye to luck he would try his hand when Christ was fast asleep, for by hook or by crook he designed, if possible, to cover His ruin. Ah! but God is more than a match for Satan, so, awake or asleep, Christ, and therefore we are safe. And on this ground, if for no higher motive, we beckon all Churches and all brethren of the same faith and order to come over and help us. Be ye, as Luke has it, partners with us in this fish-securing business. Churches, like vessels, deepen in the water in proportion as they are laden with God-given fish.

But, brethren beloved, we would not sound an unnecessary alarm to-day. Yet suffer a pastor of over thirty years' standing to put the query, Are we any too earnest, or too anxious, or too prayerful for the awakening and quickening of the people who form our congregations? Might we not, without incurring the odium of being thought unsound, plead more earnestly and more intensely for the Lord to direct us where, how, and when to drop down our nets? We all say, O for more fish in our boats, good, sound Calvinistic specimens of young, godly, prayerful men and women. Our boats—Churches—may begin to sink. Christ will see to it that no godly fishermen or boats, *i.e.*, Churches, shall sink out of His sight that are faithful to His business, to truth, and to men.

And need enough there is for this faithfulness, seeing how on every hand all who love the distinguishing doctrines of the Gospel, and contend for straight lines of demarcation in and for the family of God are scouted, and the vilest epithets are used in the daily Press and monthly (so-called) religious journals of the day, who, if they insert a small paragraph concerning us, put it down in a corner, and add a contemptible sneer. And no godly minister with only ordinary discernment can fail to observe the feverish agitation there is amongst all classes of the religious community, by pen, press, and pulpit, to handicap us as a denomination, to negative doctrines, and to obstruct our increase, while on all sides the camp of truth see upheavals and commotions, scepticism, and rationalism, sacerdotalism, and spiritual paralysis all as prevalent as flies before a thunderstorm, portentous of a swarm of evils for our young ministers of truth to contend against. God help them. Many of our young men, offshoots of ministers, deacons, and Christian members, are colleagues of free-thought debating societies, until they are like walking encyclopædias, crammed full with ill-digested questions, which they in their greenness air everywhere, and fulminate against God, ministers, Churches, and fathers, until the very atmosphere around and in some of our so-called Bible-classes is impregnated with this brimstone

of hell, rendering it unfit for pure-minded Christians to breathe. When scoffers creep into our Churches and home-circles, and when the most impure, filthy, and indictable literature is stealthily smuggled into every corner of our homes, and the contents thereof greedily devoured by our young people, so that this information—if information you can call it—becomes the mental stock-in-trade over bench and counter, O, alas! have not we need to be anxiously concerned for our home and family life?

Brethren, let us combine to face these wily, deadly foes. Ours is now no longer the fires of Smithfield, the thumbscrew, or the rack, but the more subtle, more invidious, more impalpable form of Satanic attack upon every form of truth dear to God and saint. Verily he knoweth that his last days are nigh. Still awful havoc may be made even in the very death throes of the devil. They are not his, but Christ's own children that he spends all his hellish ingenuity upon, with the forelorn hope that in the last terrible and indescribable catastrophe he may drag down the slopes of perdition the very children we have given birth to. O God, have mercy on us, on our Churches, our families, our Sunday-schools, and upon our young people who leave our rural parts for more populous though less safe districts; and every day, beloved, our cry shall be to that God-man whom even the winds and the sea obey, that "What manner of man is He?"—the ever-present Man, the all-powerful Man, the nonsuch Man, the Man who hath ears to hear, a heart to feel, and hands to help—to Him, I say, our prayers shall be. Even though they tell us there is no such a thing as answered prayer, we will go on at it still, for we believe He is mighty to save from the storms that are everywhere. The air is full of them—class against class, man against man. The world and the Church is full of unrest, and many of our members and ministers are moving from their moorings. The dear old doctrines of grace, together with the inspiration of the Scriptures, are looked upon with an acant eye, and held in discount and distaste by those who put in the contemptible claim for higher thought and higher criticism. Let us, dear friends, take heed to our ways, lest we be caught in the whirl and furor of rationalistic and self-dominated theologians, for in an assembly like this these things should be esteemed as nothing less than the downright hellish effort of Satan, through his earthly, though scholarly agents, to fill the atmosphere of the Churches with pestiferous doubts concerning the Scriptures and the holy contents thereof, and to catch the unwary and unstable in the cyclone of infidelity and eternal death.

We very earnestly and lovingly beckon unto you all to be partners with us in maintaining the taughtness of our Churches, so as that none of the sacred truths and practices committed to your trust by the Holy Ghost be wantonly and perfidiously discarded, as by some, and substituted by the veriest driblets and modicums of so-called teaching, as though the baseness and treachery of men could no lower run in than by making themselves the hideous instruments of fouling truth, and deluding souls to death, of being the accommodationists of the hour, and thinning down the Gospel to worse than Union skilly; but let us strive to place before men the Gospel in all its masculine and native graudeur, not as is the custom to-day, eliminating it of its backbone and neutralising it of its strength until it wears the appearance of a cadaverous corpse, but by

the help of God presenting it as a ruddy, all-round, full-orbed Gospel, with that in it which can save, comfort, and edify, a supernatural Gospel, the Gospel of fire, the fire of the Holy Ghost. This, and this only, can keep our spiritual lives alive, and give force and power to our ministry. Our Churches and institutions, apart from this, however well arranged and organised our machinery may be, we shall be as Samson, shorn of our locks and despoiled of our eyes. Our distinctive sentiments, however good in themselves, will be utterly futile unless the living fire of Ezekiel's wheels be in them and us. Otherwise we shall incur the disdain and derision of the ungodly Philistines. Therefore, holy brethren, we beckon unto you that with all might and main ye do help with us to strive to give in all our Churches Christ and His truth the regal place it deserves. We know no godly minister of any section will trim the Word of God or lower the standard of revealed truth. We say revealed truth, for we will not contend for sects and creeds of men, but for the doctrinal truths and Church discipline of this rightly hallowed Book. There are difficulties in it, no doubt, which we in our lifetime shall not surmount, but let us go on, not being deterred by the adverse criticisms of learned but carnal men, whose ornate polish, lacking the beautiful grace of humility and godly fear, dares them to venture where angels fear to tread, and whose rashness leads them and others into inextricable labyrinths, where they stagger and stumble into deep and dark condemnation.

Brethren, let us strive more than heretofore to place persistently before our charges those sweet, pure, soul-saving and soul-refreshing truths which form the foundation and backbone of a godly man's faith. First and foremost we must insist upon the prime necessity of the Holy Spirit's work in all salvation matters, as that whatever a man has, if he is not the subject of the Spirit, he is, in a Gospel sense, nothing. We have not the faintest disposition to inveigh against mental and scholarly acquisitions, providing they are under the control of a gracious and sanctified heart. On the contrary, we deem it to be of growing importance that we apply ourselves assiduously to the acquisition of as much mental machinery as lies within the circle of every man's attainment, knowing as we do that ignorance is neither help nor ornament to the Gospel, but that sanctified learning and research, intellectual breadths, robust thought, and even brilliancy of style, are splendid vehicles for the conveyance of the Gospel to the thinking powers of our fellow-men. The public would not think of mistaking the frame for the picture, or the embellishments for the substance. No, Christ and His dear Gospel are never likely to be the less appreciated for being presented in language and manner befitting their dignity. All pulpit exercises should, to say the least, be pure, true, devoid of unseemly, harsh, and ruffianly matter and speech, and rectangular with the best instincts of godly hearts and minds, and every inference we draw, and every point we try to make, lie parallel with the prescriptions of the Spirit, so that sin should never be greater than grace, nor its heinousness deeper in hue than that Christ's blood can cleanse, or a man more naked than His righteousness can cover, or further off than divine arms of mercy can fetch him back.

Thus will the elect of God be comforted, and their poor drooping hearts be lifted up, stones cleared out of their path, the way to the Gospel table made pleasant, hydra-headed presumption be knocked on

the head, and sweet, though timid, godly fear, encouraged to look towards God's holy temple, and her parched and fainting lips wetted with the wine of sacred love, causing the lips of those who are asleep to speak, to speak to Christ, to speak to His Church; yea, brothers, may the very floors of our Father's house be sodden with this inspissated wine, this soul-inebriating liquor, for it is our contention that those who drink the deepest draughts of this precious covenant love are not likely to be cold, coarse, slack, or indifferent to life and morals, or less contentious for sound and wholesome doctrine, nor less tenacious in their grip of denominational characteristics and features. And though we wish to be deferential and courteous to other sections of the Christian Church around us, yet are we nevertheless determined not to lower the standard of truth, as we have been taught, to gain the approval of any man on earth, for thereby should we offend the generation of Thy people. We had better by far offend an whole island of the ungodly than hurt the heart of one child of God, for, forsooth, all heroism is not yet dead. No; there are martyrs for truth and principle even yet. All honour to them. You may find them in the ministry, in the diaconate, in the Church of Christ, in the family, behind the counter, bench, and plough. All such we hail heartily. We beckon them to our side as compatriots in the struggle for the maintenance of undivided, unsullied truth. And may dear old Suffolk never want brave and brawny Christians who shall stand well to their guns in the fray of truth against error, and fishermen who shall stick to their nets, and may God yet send shoals of fish to their catching, so that they may be obliged to beckon unto their partners to come and lend them a hand. O, our God, hasten this in our day. Let us all always remember that while we have in God's Word reliable and trustworthy basis for our faith, yet we would not live in the past only, for we have in this very tent, in this very hour, a witness to our spirits of the life and power of saving godliness.

Let us therefore take inspiration for the future. The Roman Catholics and the High Church party taunt us with having no authority for our proceedings as Nonconformists, because we repudiate the claims of earthly seats of ecclesiastical government, whether Pope or monarchy, or heirarchy. Our reply is, that so far as the political and social power of our country is concerned, we wish to be loyal. Yet in the spiritual realm we have no liege-lord, but a living, loving Christ, and profess no amenability to any laws other than those laid down by the Holy and infallible Spirit, whom we believe to be now incarnate in the true Church. And, further, we emphatically believe that this Spirit is not only the source of our life, but likewise the source of all Church regulations, and the indisputable source of holy anointing and divine right and fitness for the preaching the everlasting Gospel. So that we are not self-imposed, but hold and retain our position as bishops in the Churches by the direct command of the King, and may we hold our office in fear and handle truth with trembling, and may the benediction of the Holy Trinity rest richly on us all, so that we may clearly discern and tenaciously hold to the fact that eighteen hundred years ago our blessed Lord organised His Church, which was, and still is, the only true establishment and spiritual constitution, composed of a body of holy men and women, containing within herself inextinguishable and imperishable life and glory. For her faith and practice she is neither answerable to



human laws or governments, nor subject to their dictation or control. The Church never can be subordinate to any save God, by whose almighty wisdom and power she hath been founded. Therefore is she safe beyond the power of men or devils to harm, and free in the holiest and highest sense, and need, therefore, never apply to or allow the intervention of human laws, except it be to secure her civil rights and privileges, those rights and privileges which it is the province of the State to secure. God is on her side. He is her Legislator. She is the seat or throne of the Almighty, the residence of Jehovah, the centre and source of all her blessings, and the light which she gloriously reflects and scatters upon a world enveloped by the darkness of nature's night; and blest by the Holy Ghost, sinners may be brought to know, to love, and to obey her mild and peace-making King, be loyal subjects of His kingdom, obedient disciples to His laws, stern contenders for and unflinching defenders of the faith, ever endeavouring, at whatever cost, to keep their escutcheon bright, their banners unfurled, presenting the armorial bearings of the King, the insignia of which are no compromise of principles, no admission of human laws, no papistical innovations, no yielding to the unholy policies of false philosophies of the day, no parleying with men who would fritter away some of the vital facts of Holy Writ, no confederacy or league with an alien Church, no barter of freedom for worldly prestige, emolument or power, no bending of the soul to the slavery of any system which provisionally embraces within its communion those who arrogate to themselves the right to ignore the usages and practices of New Testament order in the Churches, for the Lord demands that His bishops and pastors should ever strictly regard in heart and spirit, in lip and life, the inviolableness of His directions. We therefore hold in contemptible scorn the practice of some who by their perfidy are false to their communion pledges, and use their influence to destroy the legal structure of our Churches, so that we sustain the ecclesiastical loss to the denomination of scores of places of worship up and down our country. We demur to this as sharp practice upon an unassuming and defenceless denomination. Our fathers did not so. For the sake of their principles they boldly contended, and for which many of them gallantly bled and died in protest against loose life and compromise of the blessed elements of sovereign grace, and its irresistible influence to bring swift destruction upon the stronghold immorality, superstition, assumption, and the very numerous pogeny which come of indifference. They, I say, believed in and had unparalleled abidability in the purposes of God against all the subterfuges and plots of men. Since, therefore, these great heirlooms of truth have been handed on to us at such a cost, let us never prove dastards to our trust, but by every legitimate means, proper opportunity, or occasion show ourselves worthy of the bequeathment. Let our ministry be as faithful as was theirs, and by our Churches as well sustained.

Let this Nonconformist body be united, urbane, and loving, standing steadfast by her appointed ministers, and by each other, ever contentious for the best and widest interests of Zion. Thus, when pastors and Churches unitedly strive for God's order of Church procedure, may they look and expect the windows of heaven to be opened, and God's blessing to fall copiously upon them. Yes, when the daughters and the sons of Thy people shall be in earnest themselves, and undivided in

heart and holy enthusiasm for the practical sentiments of the Holy Trinity that lie longitudinally from Genesis to Revelation, and put on her beautiful garments, then shall she be strong with the strength of the Almighty, and shall go forth making spiritual war with the foes of the Gospel, helping in the social, moral, and spiritual questions of the hour, friends of all who are friends of God and truth, and enemies of none but such as would lessen the importance of the crusade we wage against sin and Satan, knowing that before a child with truth on its side the battlements of sin shall fall, and the poisoned breath of the unholy vanish away.

[We hope next month to publish Notes of the Sermons preached at the Annual Meeting of the Suffolk and Norfolk Association.—ED.]

### OUR PORTRAIT GALLERY—No. VII.

MR. W. H. LEE, PASTOR, MOUNT ZION CHAPEL, BOTOLPH-ROAD, BOW.

DEAR BROTHER WINTERS,—At your request I attempt to send you a few lines respecting the old and new man living in one house. I was born on November 24th, 1838, at Eastwood-end (at the only shop in the village), near March, Cambridgeshire. My parents were professing people. We usually went to March twice on Lord's-day to hear a Mr. Betts (Congregationalist). On the reversion of circumstances, my parents went to New South Wales (Australia), in 1849; they arrived there 8th July that year. As soon as possible my father went on shore to see about a house, as we had a good long voyage—17 weeks in the ship "Scotia." My dear mother was then expecting an increase (there were then living six—four boys and two girls; I was the third); and 36 hours after we were landed she died in giving birth to a son, who also died five days afterwards. My poor father was like one who had lost his earthly all. At that time I do not think he knew the Lord savingly, but he does now, I believe. But poor mother, where is she? The thought, after forty-one years, is too painful to me whilst I write. We were plunged into debt and distress; my father had little or no cash, and so things went very hard with us; and although poor mother had a private income left her by her father, yet she was buried in a parish coffin, and Sydney was in a state of bankruptcy at the time. My father got employment at an ironmonger's at 18s. per week. My eldest brother obtained a situation, and so did I, at 2s. a week, with board, &c. After a time, a person, knowing me to be industrious, spoke for me and procured me a situation in a solicitor's office. The housekeeper and her husband were my employers. Here things went on better in providing with me. But instead of shielding me from evil, they taught me to do all sorts of dishonest things; my evil nature had long before this showed itself. These people apprenticed me, at my request, to a tailor; the workmen taught me to do those things which ought not to have been even named, but are in Genesis, Romans i. 20 to end, and 1 Cor. vi. 9—11 (the text in Genesis I will not give); so that, having no kind of restraint, my vile nature had its fill in every way, and I took pleasure in leading others to do the same. My father did not care what I did.

This kind of thing went on till God's time to favour Zion came. I

then thought, though I am only 19, I will become religious, and carry on my old sinful practices. I then became a tract distributor and a Sunday-school teacher, and gave addresses to the school. I wonder God did not cut me down and consign me to hell for ever. No, He did not; for He had given commandment to save me (Psa. lxxi. 3). Once I was called upon to pray at a tract distributor's meeting, and I made an attempt, but feared I should be struck dead. I shall never forget the feelings. About this time I attended the General Baptist Chapel, Bathurst-street, Sydney. Mr. Voller was pastor; but his ministry never touched me. A Mr. Taylor came on a visit from Melbourne to preach. I was sitting in the middle of the gallery on the left hand side. His text was 1 Cor. xiii. 1, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." This discourse seemed full of Jesus Christ, who appeared to me just over the preacher's head. I was confounded, and all my sins, which were many, came upon me. I felt that all in the chapel could tell what I was and what I had been guilty of. I lay my head on the point of the pew and wept until the service was over. I felt condemned and confounded, and knew not what to do or where to turn. I sighed, cried, begged, and mourned, and nothing but despair, death, and everlasting punishment seemed by lot.

My fellow workmen, seeing a change, called me a Methodist, and sometimes the man I worked with called me his devil; and truly I felt one, and only a fit companion for devils, so that, like the Psalmist, I forgot to eat my necessary bread (Psa. cii. 3). About this time a strange young lady came to the chapel and sat opposite me. I thought her a person I had known as a girl years before, so felt glad, and hoped a change had taken place in her, and went to speak to her after the service, but found I had made a mistake. The lady is now Mrs. W. H. Lee. We had some conversation on religious matters, and I found a great union to her in Divine things. She told me she had just come from England, and her minister was the late William Allen, of the Cave, Stepney, a man of blessed memory. My dear wife was the means under God of leading me to see the great doctrines of grace, and helped me much in my then perilous state. The young lady with whom I then walked out with became jealous at my having so much to say about the preacher. Poor creature! she knew nothing vitally, I fear. At this time the master's son and myself slept in the shop in Hunter-street, Sydney, to take care of it; and when the gas was out I used to get out of bed to pray; and one night I felt like a ship at sea without sails or rudder. In my distress I cried unto the Lord, but Satan at this moment came in the form of a lion and stood across the shop window at my back. In my dreadful distress the perspiration rolled down me, and I dare not move lest Satan should pounce upon me, so in the dark I poured out my soul to God, who heard me in the day of my distress. At that moment the very same person who appeared over the minister when I was convinced of sin came and stood between the lion and myself, and the lion withdrew, and my sins went too, and I solemnly say, in the sight of God, from that day to this they have never troubled me.

I have often blushed at what I have done, but the guilt is gone. Praise the dear Lord Jesus, my soul was now at happy liberty in the glorious Gospel of His sovereign grace and mercy, and like a hind let

loose. All glory to the Lamb of God ! Soon after this my master dissolved partnership, and then each became bankrupt, and my indentures were cancelled. I then thought I was a man, and took a wife (at the age of 20 years and scarcely five months), the very young lady referred to, and I have no doubt but that was of God. We then went to chapel in Goulbourn-street ; a Mr. Emery preached there, one of the Standard Brethren. Here the good men would ask me to pray, and then they pulled it all to pieces. This drilling did me much and lasting good, never to be forgotten.

After a time Mr. McCure came on a visit to Sydney, and three others with myself were for his coming and settling there, indeed without egotism I was the working man of the four. I was then asked out to preach by brother Hick, of Kissing Point, Mr. Mills promising to go with me, and if I failed he would preach. I did not go then, but did some time afterwards. I then went on the gold fields, and there the Lord opened my mouth to preach the Word of Life, and made me useful to the saving of several poor sinners. We then returned to England, and after supplying at different causes was led to open a cause at Bow, where I now blow the trumpet. Thus, dear brother, I have given you only a very brief outline, and perhaps you will say quite enough.

I remain,

Yours in the proclamation and defence of the Gospel,  
W. H. LEE.

11, Cadogan-terrace, Victoria Park, South Hackney.

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### A GRAND EXPEDIENT.

NOT many months ago the writer attentively listened to an Arminian sermon on

“JUSTIFICATION.”

The preacher is a godly man, largely and deservedly respected for his labours in the cause of God, energetically pursued to the best of his judgment. The prayers expressed, and hymns sang, were, with scarcely an exception, such as no Christian worshipper could fail to join in; also the Holy Scriptures were well selected and properly read. The good man informed us, that, “by the grace of God, and work of Christ, all mankind were placed in a *salvable state*.”

Now, if all that is intended hereby be, that any of our race who repent of their sins, and seek mercy of God through the Lord Jesus Christ, shall be *saved*, we are agreed, “that justification is not only an acquittal, but a clearing of character.” No objection to that, but possibly, “made righteous according to law.” “Made righteous before God, through the perfect righteousness of the adorable Redeemer and Surety,” might be deemed an improvement by theologians well read in the Divine Scriptures.

“That he was dead against ‘imputed righteousness,’ and yet talked about Christ being ‘a substitute.’” We are entitled to enquire, For whom was He a substitute? and consider what a substitute means. According to Nuttall’s Dictionary, substitution signifies “the act of putting one person or thing in the place of another.” We ask, Was Christ a “substitute” for our entire race? We were, moreover, told, “that

the infinite merit of Christ's atonement is available for the sins of the whole world, and the atonement must not be viewed from the commercial point of view," but as

"A GRAND EXPEDIENT,"

whereby divine attributes may harmonize; "that" Christ has purchased salvation for us by His work; we are not absolutely saved, but only conditionally saved. Faith as a link connects us with Christ, as does the link which connects the railway engine to the carriages of the train. The good man further (most correctly) informed us that the grace of God was the originating cause, and the work of Christ the meritorious cause, but omitted to instruct us what was the efficient cause.

It is here submitted, that, calmly reflected upon, the foregoing is a jumble of truth and error, so mixed up as to puzzle and confuse ordinary hearers; and if, as the writer believes, it be only a fair sample of what passes current among, say, hundreds of thousands of Christian persons in this country, and the fibres thereof are continually extending, even to the antipodes, it may be deemed by the Editor of the EARTHEN VESSEL and GOSPEL HERALD worthy of a small portion of his freight, to carry a few words of a suggestive and instructive kind, which are more in accordance with Holy Scripture, and give a more clear and certain sound. Necessarily they must be very brief to insure the probability of insertion. We assert, that the basis of the belief of millions of divinely regenerated persons, past and present, for reliance and comfort, has been, and still is, the real redemption and efficacious atonement of the Omnipotent Lord Jesus Christ; and that the only proof of their personal interest in His finished work lay in their practical faith in Him, authenticated by a conscious love of holiness, hatred of sin, and all the secret habits of their soul Godward, Bibleward, manward, and all that which scripturally indicates and certifies that after the inward man they are godly persons, having become such through the infinite grace and power of the Holy Ghost; and we will further add: Although the old man is still alive, and occasions the internal conflict, and will continue to do as long as we remain in this world.

Now, any kind of teaching that suggests the possibility of the redemptive and justifying merits of the Lord Jesus Christ not being absolutely effective, or infinitely valid, tends to shake the very foundations of our most holy faith, but which are nevertheless sure and steadfast; as the mediatorial acts of the adorable Redeemer on behalf of His redeemed, stand on the complexity of His glorious Person, being co-equal in His divine nature with the Father and the Holy Ghost.

What if some very good and well-intentioned inform us that Christ redeemed Ahab and Jezebel, equally with Peter and Paul, and both the two crucified thieves. We are not compelled to believe it, any more than just what the Pope and his appointed cardinals and priests may choose to assert. We have only one safe and sure standard, the divine Scriptures, and it is worthy of serious consideration in how many places therein the words "all" and "world" do not mean always the same: and whether the term "whole world," used in 1 John ii. 2, and the same in chap. v. 19, in the same epistle, are to be understood of every individual of the human race.

Again, if we are not to view the atonement from the commercial point of view, we confess to be "in a fog" about the "grand

expedient" point of view; and as we are told Christ has purchased salvation for us by His work, and we are only conditionally saved, we prefer the commercial view immensely, and adhere to the common-sense idea, that when a purchase is made and fully paid for, in the current coin of the realm, that which is bought for a stipulated price, the purchaser is entitled to receive, and, of course, will assert his right of delivery.

"Grand expedients" are too common among men; but just now we are talking about the purchase of the Almighty Master of men, and devils too, who is able to command delivery of His purchase for His own possession. Before our Lord Redeemer, "the nations are as a drop of a bucket, and the inhabitants of the earth as grasshoppers" (see Isa. xl).

The writer has a personal interest in this subject, as he has entered his seventieth year, and very frequently thinks about going into the next world, which he is habitually conscious may be very shortly. "The grand expedient theory" appears to involve the withholding, secreting, or ignoring many of the choicest and most precious parts of Holy Scripture, whereby the children of God are, so far as the ministry of the word is concerned, left in ignorance of their ancient conferments, such, for instance, as Eph. i. 3—7; 2 Tim. i. 9; Titus i. 2; and Rom. viii. 28 to the end, inform us about.

Why should so many be left sickly weak through the persistent use of ambiguous, contradictory and hereditary phrases, which produce a diluted theology, and leave so many sincere Christians in a kind of mist or confusion. The few texts named as samples being divinely recorded, they ought to be published in due proportion with other plain truths, judiciously, but clearly. It must be admitted from Luke x. 20, that there is a "heavenly register." We assert that when it is brought forward every one in the general assembly, according to the Book of Life, will answer to their names; and the eternal purpose, the meritorious purchase, and the Almighty power of the Triune God will be finally displayed in perfect harmony.

It will be seen that whom the Father specially loved the Son redeemed and the Holy Ghost sanctified. If any profess an interest in election, without due regard to their sanctification, we object to their character, and deem them presumptuous and vain. He that affects confidence without good principle is like a man who claims an estate without any legal right. The nature of addresses to the unconverted is, of course, a matter of deep anxiety to every godly minister of Christ, and needs earnest study and continuous prayer and help from the Holy Spirit. The safest way is, "Aim to keep within the lines of the Book of books," of which the writer is, by the grace of God,

AN OLD STUDENT.

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### THE STARRY HOSTS.

SHOT glittering forth from latitudes divine,  
The myriad worlds roll on in endless space,  
Each to pursue its orbit, vast to trace,  
As each with each in unity combine,  
By given laws, to keep each proper line,  
Reflect their light upon each sentient race,  
And beam His praises forth to every place,  
Who thus hath made them and from whom  
they shine,

Subservient to His purpose, great and wise,  
Their duration, each in turn, shall terminate,  
We'll share His living † throne in paradise,  
Though He destroy the stars and more create.  
From all His purpose glorious things arise,  
And hidden glories fill the boundless skies!

FELIX MYERS.

\* Psa. cii. 26; Matt. xxiv. 35; Isa. li. 6.

† Rev. iii. 21.

## "JEHOVAH-JIREH."

BY THOMAS JONES, PASTOR, SLAITHWAITE.

"His love in times past forbids me to think,  
He will leave me at last in trouble to sink."

SUCH is our confidence in our faithful and unchanging "Jehovah-jireh." And such was the patriarch Job's confidence, when he said, "He knows the way I take." Our way is often gloomy and rough enough, so much so that it has often produced a sickness and faintness within. Indeed, tempest and terror sometimes appears to brood over our head; but even then God's ear attends to the lightest complaint of His chosen.

Our Jehovah-jireh will befriend His people. It is the common inheritance of the human family to be *mourners*. "Friend after friend departs." Who has not lost a loved, valued, and devoted friend? Sometimes friends forsake us, because they and us are changeable; but let this thought gladden us—our all-supporting Friend will never loosen His hold of us. Of Him only can it be said, "I will never leave thee nor forsake thee."

Very many of the readers of our highly-welcomed E. V. and G. H. are nearing the evening of life. The declining shadows lie across their path. The heart trembles; Nature is quietly, yet surely sinking, the outward man is truly perishing. Yet there exists a deep consciousness of an ever present Friend, whose love has been tested, whose promises have been proved, and whose love is still the same. Lean upon the staff the Lord has given thee, for "the mountains may depart—but My kindness shall not depart from thee." You may feel, aged saint, that the waters look deep. Oh, forget not the promise—"I will be with thee." And "they shall not overflow thee." He who has helped, will help, yes, *all* through, and will bring thee off *more* than conqueror!

Fearlessly, let us go forward, travelling life's road; for we know full well that with God there is an inexhaustible "redundance for all that believe." Trust in God, rest in His mercy, cling to His promises; "and verily thou shall be fed."

As we proceed on our way we would desire to have this impression deepened in our hearts, that it is not enough merely to acquiesce in the divine will; but as believers in the Jehovah-jireh we ought to do more, *we should approve of it*. It is one thing to say, "Thy will be done," and quite another to say, "Good is the word of the Lord." May the Divine Spirit teach us this important lesson.

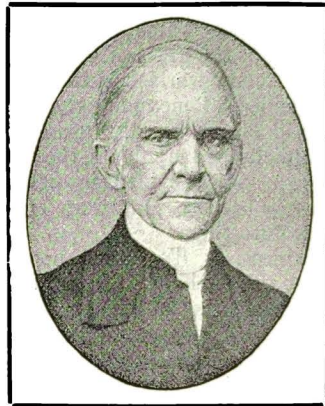
In considering this word are we not reminded of the divine and special providence which presides over the destinies of the Church to-day, as real as in olden times over Israel? We think so. This is not a mere opinion we have formed, but a deeply-rooted conviction. Jehovah-jireh is stamped upon the walls of Zion, not Ichabod; and hence provision is made for all the needs of Zion's sons, for her advancement, prosperity, and influence in the world. Our consolation lies in the fact that the Church founded upon this impregnable Rock will brave all the storms and trials to which she may be exposed, and after all the storms of hell and men have beat upon her she will raise her head in all her glory, beauty, and splendour. The Mighty God of Jacob is her strength, shield, and Saviour.

We cannot join the rank of those who predict the Church's speedy

extinction. On the contrary, we believe that the Church of Jesus Christ will continue to exist until the eternal purposes of heaven are fully and wholly accomplished. Until the Divine will is fully realized the Church will retain her life, vigour, and power, for this very reason, "God is in the midst of her. She shall not be moved."

So then we meet all the great teachers and prophets of modern theology, and propagators of modern thought, and the army of free-willers, and declare Jehovah-jireh will still provide. His Zion shall still shine, the divine light shall still be reflected by the city set upon a hill. The little flock who are separated, called, chosen, and redeemed, are still God's own, and He will still keep and honour them.

May these thoughts be helpful to those who form the Church of Christ in the world.



### THE GOSPEL MINISTRY.

*Substance of a Sermon preached at the Suffolk and Norfolk Association of Particular Baptist Churches, June 6th, 1827.*

BY GEORGE WRIGHT, OF BECCLES.

[Mr. Wright preached many excellent "Association Sermons." The following, extracted from *The Pulpit* (1828), vol. ix., page 103, was preached at Wattisham, Suffolk. (See also the *Gospel Herald*, 1866—ED.)

"Whom we preach."—Col. i. 28.

**T**HE ministry of the Gospel is an institution of grace, adapted and designed for the gathering of the elect unto Christ, and for their edification and joy of faith. Their salvation, in subservience to the manifestation of the glory of the Lord, is the end of it; and that this end may be accomplished, He holds in His hand the right of sending whom He will to preach the Word. We are the servants of His love—the instruments of His power—the agents of His purpose. Our authority is from heaven. We have our commission, not from man, but God. His will is the first reason why we minister in word and doctrine: if we have been influenced by a lower consideration to enter the office which we



fill, we have no Bible credentials : we may mean well, but what do we here, setting at nought the prerogative of God ?

It was the glory of the apostles, that they could refer their calling to God Himself, and our Lord Jesus Christ ; and feeling the grace, the sacredness, and dignity of their office, and contemplating its momentous and interesting issues, they were instant in season and out of season, in the patience of hope and the labour of love, striving to attain the end of their calling. If we are conscious that God hath sent us, we shall labour like them ; we shall rush into every opening door of usefulness, and be at our post at all times, looking upward for the power of the Spirit to rest upon us, and give savour, unction, and efficacy, to our ministrations. We shall not ask leave of our kindred worms what we shall say ; we shall not court their praise, nor shrink from their censures ; but, honest to our trust, fearlessly lift up our faces to the brunt of cruel mockings, and inure ourselves to hardships. None of these things, nor any like them, will move us ; neither shall we count our lives dear, so that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the Gospel of the grace of God.

The apostles and their fellow-workers determined to know nothing save Christ, and Him crucified. Renouncing the persuasiveness of human eloquence, and the artifices of worldly wisdom, their ministry was distinguished by the simplicity of the subject, the plainness of speech with which they made it known, and the evident interest they felt in it. They preached Christ, not merely because they were enjoined to do so, but because He was precious unto them.

We have the same subject. "We preach not ourselves, but Christ Jesus the Lord." Christ the Alpha, and Christ the Omega. Christ the root, and Christ the crown of His Church's being, holiness, and glory. Christ the head, the righteousness, the sanctification, and redemption, of all who believe ; Christ all and in all. O for a gust and power of grace to exalt Him ! Our's is an employment the most merciful and the most illustrious : unto us is this *grace* given, that we should preach among the Gentiles the unsearchable riches of Christ.

"The testimony of Jesus is the spirit of prophecy." Divest the ministry of this peculiarity, and you rob it of its glory—you extract from it its saving efficacy. "Whom we preach," and not another : not doctrines and morals, of which He is not the spirit and substance, but the Christ of God. I cannot tell you all that is implied in this attestation ; but I shall remind you that to preach Christ is to proclaim *the mystery of His person, the pre-eminence of His character, the completeness of His salvation, and the efficacy of His offices.*

To preach Christ is to proclaim—

#### I.—THE MYSTERY OF HIS PERSON.

When we speak of *mysteries*, we may be ridiculed for adopting the term, as the subterfuge of *ignorance*, by those who assert that our religion has no mysteries. They would persuade us that faith is to be of the same extent as our rational conceptions, and that the whole Gospel is to be comprehended by the unaided intellect of man. They have formed a gigantic estimate of human sufficiency, and, having done so, it is natural for them to deny to the revelation of God any grace, mystery, or glory, in its doctrines, that do not lie within the compass of our understanding. They may be men of *reason*, but it is evident they are not men of *faith*.

A mystery is that which cannot be explained; and one of the greatest mysteries of godliness is that in the person of Christ. "God was manifest in the *flesh*." That He is man, has been seldom questioned; but that He is truly God, is often doubted, and has been virulently denied. But the same Scriptures which teach us that He is *man*, as clearly make known His eternal power and *Godhead*. We have the same divine and infallible testimony to accredit His *essential Deity*, as His *humanity*. To be consistent we must receive or reject both parts of the testimony—else where is reason itself?

We cannot be wrong in trusting, loving, and worshipping Jesus as the ever living God, if what is written of by the inspiration of the Holy One be true. He is called "the mighty God, the everlasting Father," "God over all blessed for ever," "the true God and eternal life." The perfections, attributes, and works of the supreme God are ascribed to Him; and the same reasons are given why we should honour the Son as we honour the Father. Can it be imagined that He would be thus represented, if He were only a man, or a creature of superior rank? The Scripture revelation of Him can answer no other end than to mislead and confound us in matters of solemn and eternal moment, if, notwithstanding the ascription of essential Divinity, and the peculiar names and attributes of the self-existing Jehovah, to Him, He is not God. When we receive the Scripture as the *Word of God*, we are prone to think, in the simplicity of our minds, that its testimonies are definite, correct, and infallible; and that it "is able to make us wise unto salvation, through faith in Christ Jesus." But how must our reliance on it be shaken, and indeed how deceitful and ruinous must it be, if, when it declares that besides God there is no Saviour, and points us to Jesus as the *only* Saviour, it is not to be believed that Jesus is God. It is impossible for us to know what we are to do in this case. We are involved in the most despairing perplexity. Look at the two propositions: "Besides God there is no Saviour"—but "Jesus is the only Saviour": if we deny His Godhead, we cashier Him as a Saviour. Salvation in His name is a nonentity; and if we trust Him to save, we place our souls in peril of everlasting ruin.

So momentous an article of faith as the supreme Deity of Christ, is therefore declared with the utmost plainness and precision. The terms are not obscure, or of doubtful interpretation; and the testimonies are numerous.

The Father, speaking to Him, saith, "Thy throne, O God, is for ever and ever." The Holy Spirit, by the prophet, attested to the Church, "Thy Maker is thy Husband, and thy Redeemer the Holy One of Israel; the Lord of Hosts is His name; the God of the whole earth shall He be called." The faithful on earth have ascribed to Him every divine honour and prerogative; angels and glorified spirits worship Him day and night, and think His name worthy to be united with the Father's in their songs of praise. But if He be not God, the testimony of the Father and the Spirit is not to be depended on: when they call Him by that name, they do not mean what they say; and instead of believing them, we must wander about in endless conjecture, to ascertain, if we can, what they intended in ascribing to Him names so absolutely and infinitely inapplicable to Him. And, awful to think of, there is a deception gone abroad under the seal of their testimony. The holy and spiritual part of created intelligences are worshipping one who is not Jehovah; and have carried

up the idolatry to the very throne of glory. But can it be that they are idolaters? It is impossible. They worship Jesus; and they do so with the highest reason: they have received commandment to do so, for He is God.

#### II.—THE PRE-EMINENCE OF HIS CHARACTER.

The two principal parts of this description upon which I would remark, are those which teach us that He is Jehovah's representative, and the Church's head and fulness.

1.—It is an essential part of the ministry to proclaim Him as *the representative of Jehovah*: "the image of the invisible God." Subsisting, by necessity of existence, as a distinct person in the Divine essence, it was the pleasure of God to love, choose, and ordain the man Jesus into union with this Divine hypostasis, subsistence, or person; as the medium by which He would make Himself known in all the works and wonders of creation, providence, grace, and glory. We are, therefore, to carry up our thoughts of the person of Christ, the Mediator, to a much earlier date than His incarnation, and even than the creation. He was set up from everlasting as God-man, in the mind, counsels, and covenant of God, as the beginning or basis of Jehovah's ways, before His works of old; not, indeed, by the eternal creation of His human soul, which, if assumed into union with His Divine personality, would not have been sufficient to constitute Him God-man, inasmuch as without the body the human nature is not complete, the body being as essential to that nature as the soul: but the adorable Trinity was pleased to constitute the union of His perfect humanity with His self-subsistent person, and to regard Him in all their secret purposes, counsels, and acts between themselves, as the *Foundation* of all their open works; as the *Medium* by which they should be accomplished; and as the *end* for which they should be.

Thus His attributes, blessedness, and glory, are revealed by an express image, that we may inherit Him; being, by right of adoption, the heirs of God. Christ is therefore styled "the wisdom of God, and the power of God," and "the glory of the Lord:" the name of Jehovah is said to be in Him, and they who have seen Him have seen the Father.

(To be continued.)

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

*Wellingborough Tabernacle: Special Report of Recognition Services in Connection with the Settlement as Pastor of Mr. Ebenezer Marsh (late of Laxfield).* Price 4d., post free 5d. R. Banks and Son, Racquet-court, Fleet street, London, E.C., or of the Pastor, Wellingborough, Northamptonshire. This remarkably cheap and well-printed pamphlet of fifty-six pages contains the whole of the intensely interesting services held on March 5th, 1891, on the occasion of the recognition of brother E. Marsh, as pastor of Wellingborough Tabernacle. Those who know our brother will, we are sure, be delighted with this special report, and those who do not know him will be able from it to form an estimate of his worth. In addition to the account of Mr. Marsh's call by grace, call to the minis-

try, doctrinal views, letters, &c., will be found excellent discourses by Messrs. Jull, Mitchell, Squirell, and Styles. It is a splendid memorial of God's special goodness in leading our brother Marsh to settle in his present happy position. We highly commend the notice of the work to our readers, and hope it will realise the sale it richly deserves.

*Nineteenth Annual Report of the Sunday-school, Penrose-street, Walworth.* This is indeed a very interesting report, consisting of a savoury sermon by brother O. S. Dolbey, and speeches by brethren Piggott (chairman), Carr, Green, Mitchell, Mead, Bush, Styles, and Dolbey. By the Balance-sheet for 1890 it is obvious that the energetic workers connected with this school are at considerable expense in carrying it on.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SUFFOLK AND NORFOLK ASSOCIATION OF STRICT BAPTIST CHURCHES.

ANNUAL MEETINGS AT BECCLES,  
JUNE 2ND AND 3RD, 1891.

Through affliction we were prevented attending the annual gatherings of the Association convened at Beccles. The deprivation we keenly felt, but prayed to be kept humble and submissive to the will of the Lord, and our petition was graciously heard and answered. We acknowledge with very grateful thanks the kindness of the many beloved friends who (as we understand) inquired after our welfare on the occasion, and bless God for the love still existing between us. Never were the familiar lines of Fawcett more *apropos* than at the present juncture:—

“Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above.”

“Let brotherly love continue.” Amen.

For notes of the meetings we are obligingly indebted to our loving and indefatigable co-worker, John Waters Banks; also to our godly and energetic young friend, P. Barrell, for brief sketches of the sermons preached on the occasion, and to our highly-esteemed brother George Pung, president of the Association, for a *verbatim* copy of his valuable address.

The beautiful and commodious marquee belonging to the Association was pitched in Mr. W. Buckenham's meadow adjoining London-rd., Beccles.

Divine service was conducted by Mr. L. H. Colls, pastor, on the Lord's-day evening previous to the Association meetings, when the tent was fairly well filled by members of the Martyrs' Memorial Church, and others, a special invitation being held out to persons not usually worshipping in any Church. On Tuesday morning ministers and delegates assembled at 10.30 to hear the Moderator's address, and an abstract of the letters from the affiliated Churches. The Moderator for the year, Mr. G. Pung, of Norwich, presided, and among others present were S. K. Bland (secretary), Josiah Morling (High Wycombe), E. B. Lloyd (Sydenham, Oxon, secretary of Bucks, Berks, and Oxon Association), R. B. Horne (Carlton Rode), A. K. Davidson (Old Buckenham), James Easter (Diss), George Dearle (Diss), B. J. Northfield (March), R. C. Bardens (Ipswich), W. H. Evans (Rattlesden), J. D. Bowtell (Bungay), Caleb Broome (Fressingfield), A. Morling (Hadleigh), R. A. Huxham (Aldringham), Wm. Dixon (Bradfield-St.-George), Wm. Glasgow (Tunstall), W. H. Ranson (Somer-

sham), L. H. Colls (Beccles), Wm. Gill (Grundisburgh), Titus Field (Charsfield), J. M. Hamilton (Lowestoft), R. Frankland (Friston), J. Saunders (Keninghall), C. Suggate (Halesworth), J. W. Banks (London), J. E. Hitchcock (treasurer), A. E. Mount, D. Stannard, M. E. Green, J. Bonney (Biggleswade), Isaiah Smith (Claxton, Norfolk), D. Dickerson (Mendlesham), G. Harris (Rishangles), A. J. Ward (Glemsford), P. B. Woodgate (Otley), Cooper (Wandsworth), I. R. Wakelin (Keppel-street), J. Burrows (Camden Town), Reynolds, Howard, Applegate, Andrews, J. Andrews (Waldringfield), Howard, Ling, Hart, Haddock, Beddingfield, Lockwood, Cooke, &c.

Precisely at 10.30 the Moderator, Mr. Pung, opened the service by announcing Hymn 393, “Kindred in Christ for His dear sake.” Mr. R. A. Huxham then read Psa. cxxxiii, and Mr. Noble offered prayer. After another hymn, beginning “O for a thousand tongues to sing,” the Moderator delivered his powerful and timely address, which will be found on another page. At the close of the address, Mr. B. J. Northfield announced a hymn, after which abstracts of letters from the respective associated Churches were read by Mr. S. K. Bland, assisted by Mr. Northfield:—

“BECCLES.—Welcome to the Association. Thankfulness for union of peace. The word preached had been the power of God unto the salvation of several, most from the Sabbath-school. Continuous earnest spirit of prayer; Bible-class prosperous; village station maintained. Baptized, 10; received, 4; dismissed, 1; dead, 6; members, 152; scholars, 156; teachers, 15 (all members of the Church).”

The following is a brief summary of the position of each of the other associated Churches:—*Wattisfield*: Members 102, scholars 90, teachers 9; *Halesworth*: m. 51, s. 28, t. 4; *Rattlesden*: m. 81, s. 87, t. 15; *Grundisburgh*: m. 122, s. 95, t. 14; *Laxfield*: m. 181, s. 172; *Waldringfield*: m. 46, s. 54, t. 6; *Somersham*: m. 51, s. 55, t. 7; *Cranford*: m. 38; s. 20, t. 7; *Occold*: m. 34, s. 55, t. 6; *Stoke Ash*: m. 177, s. 104, t. 18; *Sutton*: m. 31, s. 32, t. 5; *Rishangles*: m. 38, s. 38, t. 7; *Bungay*: m. 86, s. 25, t. 6; *Charsfield*: m. 49, s. 85, t. 8; *Hadleigh*: m. 70, s. 65, t. 8; *Tunstall*: m. 110, s. 90, t. 10; *Fressingfield*: m. 61, s. 70, t. 9; *Horne*: m. 80, s. 80, t. 12; *Aldringham*: m. 46, s. 66, t. 17; *Norwich*: m. 155, s. 108, t. 18; *Bradfield*: m. 76, s. 60, t. 7; *Stowmarket*: m. 81, s. 77, t. 13; *Blakenham*: m. 29, s. 17; *Mendlesham*, m. 46.

Mr. G. Harris having announced a hymn, the Benediction closed the morn-

ing service. A large body of friends then adjourned to the Town Hall and partook of a substantial repast. Mr. Councillor Pells presided, supported by the Mayor (Major Wilson), Alderman Masters, the Moderator, Mr. S. K. Bland, and Mr. J. Sharpe. The tables were elegantly adorned with pot flowers and plants, and every arrangement was made for the comfort and convenience of those present.

After luncheon the chairman claimed the attention of the friends for a little time for the programme to be gone through. He wished to say audibly what the motto at his back had been saying silently, that Beccles gave a hearty welcome to the Association of Norfolk and Suffolk Baptists, and when he said this he felt he was not only echoing the voice of the Baptists in this town, for he had on his right the Mayor and Alderman Masters, and on his left friends and ministers of other denominations. This Association had been in existence for 62 years, and during the greater part of that time gatherings of this sort had annually taken place at some Church or other. If they could pry into the records of some of the meetings he had no doubt they would be able to see there had been many happy and glorious meetings. He trusted the Beccles meeting might be equally so, and that it would stand up in bold type to be spoken of in years to come.

The Mayor, being requested by the chairman to say a few words, offered a very hearty welcome to the visitors, and trusted they would believe he was not using a mere form of speech, but that he did so with great heartiness. As their time was limited, he would be very brief in his remarks. He expressed a very earnest hope that their deliberations might be of lasting benefit to the large and representative body of the Baptist Association, and that through all their deliberations there might breathe a spirit of brotherly love and pure Christianity. Before sitting down he again offered a cordial welcome to the Association.

Alderman Masters said he could only say ditto to the remarks of the Mayor in welcoming them to this borough. He was informed it was twenty-nine years ago since the Baptist Association met in this ancient borough, and they were reminded that since that time they had lost a veteran of the Baptist Society in the person of Mr. Wright, and also the father of the chairman who worshipped in this Church. He wished them great success in their meetings, leading to greater growth and development for the benefit of the community at large.

Mr. J. Sharpe also endorsed the sentiments of welcome to which utterance had already been given. He was heartily pleased to see the chief magistrate taking such an active part, not

only in municipal affairs, but Church affairs. They had conferred upon him an honour in asking him to speak on behalf of the other Nonconformist Churches, and he took the opportunity of saying that he was heartily pleased with the Moderator's address. He was not in any danger of being converted, but he quite agreed with the Moderator's sentiments, and was glad they were not only going to teach particular principles, but also to stand by the good old Book. He trusted that the Baptist Churches would unite with the other Churches in making war against the three great evils of the day—drink, impurity, and gambling, whether in business or pleasure.

Mr. Pung said they congratulated themselves as an association upon the very united and warm-hearted manner in which the Beccles friends had received them on this occasion. They felt honoured, and it was a source of pleasure to Christian men to see such gentleman as those who represented the law rather than the Gospel. He believed in the law as well as in the Gospel; but while they preached the Gospel, these gentlemen had not only to preach but unhappily also oftentimes to enforce the law. He thanked all for their warm reception, and the kind expression of their sympathy. They were not ashamed of their principles, but they did not profess to be perfect. But they did profess to be honest to their convictions, and notwithstanding all the kindness and friendship which was manifested towards them on such occasions as these they would not be expected to compromise the distinctive truths that they held. He moved "that the warmest and heartiest thanks of this meeting be accorded to the Mayor." Mr. L. H. Colls seconded the motion, which was carried by acclamation. A vote of thanks was also given to the chairman, on the motion of the Moderator, seconded by Mr. S. K. Bland. The proceedings concluded by singing a verse of the National Anthem.

Shortly afterwards the associated ministers and delegates assembled for business in the chapel, when Mr. I. R. Wakelin, from London, met them, and urged before them the claims of the Strict Baptist mission work going on in India. His appeal was promptly responded to, and those assembled presented him with upwards of £3 on its behalf. As the sympathy of the Suffolk Churches was manifested in such a practical form, in like manner we hope the whole body of Strict Baptists may respond, that the mission work in India may be crowned with the divine blessing.

The tent service in the afternoon was conducted by Mr. W. Dixon, of Bradfield-St.-George. After singing, Mr. Morling read Acts ii., and offered

earnest prayer. Mr. R. C. Bardens gave out Psa. cxix. (Dr. Watts), and Mr. A. J. Ward, of Glemsford, preached a solid Gospel sermon. Tea was then served. In the evening Mr. Dixon announced, "In songs of sublime adoration and praise," and Mr. Bardens read a portion of the Scriptures, and offered earnest prayer. After a hymn, announced by Mr. Isaiah Smith, Mr. W. Moxham, of Clapton, preached an excellent sermon, which concluded the first day's services.

#### THE SECOND DAY.

As usual, at six o'clock in the morning of the second day a considerable number were gathered in the tent for prayer and praise, Mr. Dixon presiding. The meeting was sustained by delegates from Churches at Wattisham, Beccles, Occold, Laxfield, Ipswich, Stoke Ash, and Stowmarket; Mr. Ranson, of Somersham, closing the service. At half-past nine the tent was fairly filled, when another prayer service was held, and in which the following brethren took part:—Broome (Fressingfield), Field (Charsfield), Saunders (Kenninghall), Bonney (Biggleswade), Woodgate (Oteley), and Glasgow (Tunstall).

At 10.30 the preaching service began by Mr. Pung announcing, "Now to the Lord a noble song." Mr. W. Glasgow, of Tunstall, read and offered earnest prayer. Mr. R. A. Huxham, of Aldringham, followed with another hymn. The first "Association sermon" was then preached by the secretary, Mr. S. K. Bland, from 2 Thess. iii. 1.

In the afternoon Mr. W. Dixon read 1 John ii., and Mr. W. Gill offered fervent prayer. Mr. Pung having announced the 422nd hymn, 2nd part (Rippon's Selection), Mr. W. Gill, of Grundisburgh, preached the second "Association sermon" from John iii. 16, at the conclusion of which Mr. L. H. Colls asked the friends to rise and sing the grand old parting hymn, "Blest be the tie that binds," and closed with earnest prayer.

Hearty votes of thanks were tendered to Mr. W. Buckenham, the occupier of the meadow on which the tent stood, for the free use thereof, together with the use of stabling, sheds, &c.; also to Dr. W. Aldis Wright, the freeholder, for kind consent thereto; also to the extensive hospitality shown by many friends in Beccles, &c.

In the evening an additional service was held, when Mr. R. E. Sears, of Whitechapel, formerly of Laxfield, preached a sound Gospel sermon to a crowded congregation. The Association is to meet next year at Hadleigh, Mr. Broome, of Fressingfield, being appointed Moderator. THE EDITOR.

PIMLICO.—REHOBOTH.—On Whit-Monday the 42nd anniversary was held,

when Mr. J. F. Harsant preached a very encouraging sermon in the afternoon to a good and generous congregation, which was much increased in numbers at tea. The evening meeting, which was presided over by the pastor, was most enthusiastic. Our meeting commenced with singing hymn 420, and brother Woodrow read a portion of Scripture, and brother Sandel with quiet earnestness sought the divine blessing, which was abundantly granted. Brethren Archer, Boulton, Wileman, and Harsant delivered cheerful and Christ-honouring addresses, which were evidently received in love. Our collections were also good.

#### MEYRICK ROAD, PROVIDENCE CHAPEL.

##### RECOGNITION SERVICES.

On Tuesday, May 19th, the members of the congregation at Providence Chapel, Meyrick-road, held recognition services of the pastorate of Mr. R. Thompson (formerly clergyman of the Church of England), who has accepted and now occupies the pulpit at that place of worship. The afternoon service commenced by singing, followed by the offering up of prayer by Mr. Copeland. Mr. J. Bush presided, and, after reading the 103rd Psalm, explained in a few but very appropriate remarks the object for which they had assembled that day. Mr. Box addressed the meeting upon the nature of a Gospel Church, and was followed by Mr. Styles in an address respecting the responsibilities of Church members. At the conclusion of the service the large number of persons who had assembled partook of tea in the schoolroom, which was presided over by the lady friends.

The evening service drew together a still larger congregation. Mr. J. Upsdale occupied the chair in an efficient manner, and after a hymn had been sung and prayer engaged in by Mr. Belcher, he made a few opening remarks.

#### AN ACCOUNT OF MR. THOMSON'S CALL BY GRACE.

Mr. R. Thomson then read an account of his call by grace and of the steps by which he had been led into the ministry of the Strict and Particular Baptist denomination. From this it appeared that Mr. Thomson had for several years been a clergyman of the Church of England, during four of which years he was curate of St. Michael's, Chester-square. One day he came across Mr. Spurgeon's famous sermons on baptismal regeneration and the baptism of infants, from the perusal of which he dates the commencement of doubts and questionings with respect to the validity of infant baptism. The time came when he felt convinced that he could no longer as an honest man

and as a loyal disciple of Jesus Christ sprinkle another infant. He came out from amongst his former associates, determined to do that which he knew to be right in the sight of God. He thereafter became pastor of a Baptist Church in Scotland, and afterwards of one in England. About three years ago he felt constrained by the force of truth to join that branch of the Baptist denomination which practices strict communion, and which consistently holds the doctrines of God's free and sovereign grace. He then referred to the way in which he had been led to the pastorate of this Church. He had always felt very much at home in ministering to this people; he had found they were a people who enjoyed the setting forth of all sides of Gospel truth; he felt drawn towards them, and when they invited him to undertake the pastorate he saw that he was being divinely guided in this direction. He concluded by saying that, although it was not for him to forecast the future, yet the Lord knew that his heart's desire was that the union between pastor and people which was publicly recognised that day might be so owned and blessed of God that neither they nor he would ever have any wish that it should come to an end.

Mr. Clark, one of the deacons, next gave an account of the leadings of Providence in the choice of a pastor, in which he said they had asked for a good gift, and they believed they had had it in their pastor, as they received him as one of the ascension gifts of their glorified Lord. They had been over three years without a pastor, and had given an unanimous invite to Mr. A. E. Realf, now of Guildford, but he felt constrained to go to that place. Other good men had been in and out among them, but they could not see their way clear. After communicating with Mr. Thomson, arrangements were made for him to preach in May, 1890, since which time he had often been in their midst with growing acceptance amongst them. In July of last year it was decided to bring the name of Mr. Thomson before the Church, and in December they determined to give Mr. Thomson a direct, hearty, and unanimous invite to the pastorate, which he ultimately accepted. He had grown, and was still growing, in their esteem and love, and they were full of hope for the future. The right hand of Mr. Thomson was then joined with that of one of the deacons, on behalf of the Church, and Mr. Mitchell pronounced the blessing, after which all assembled rose and sang the Doxology.

The meeting, being now open, was addressed by Mr. J. Bush. He said the little he had known of Mr. Thomson had already kindled a love for him. He rejoiced in hearing that gentleman's simple testimony how he had been

brought along step by step until he became their pastor. He was glad to know why they had chosen Mr. Thomson. He asked them to love him well, and trusted that the union then formed was one of hearts. The labour of a minister was hard—it was so insecure. It was like a builder who had often to clear away a great deal of rubbish before the foundation could be laid. Every member had a responsibility, and it was their duty to be present at as many services as possible.

Mr. J. H. Lynn said he had been Mr. Thomson's pastor, and knew him well. He was a man of sturdy conscience, which had been put to a severe test. Mr. Thomson was a man of cautious mind and delicate spirit, and he (Mr. Lynn) recommended the members to watch their pastor with faithfulness, tenderness, and consideration. Mr. J. Parnell was pleased to meet Mr. Thomson, and give him the right hand of fellowship as a neighbour. He was glad to hear his testimony, and believed that convictions impressed upon the mind in youth carried with them the greatest weight in after-life. He believed Mr. Thomson had associated himself with just the right sort of people, and if they used him well he would do the same. Mr. J. Copeland considered that they had secured as their pastor a man of uncommon character, and if his sermons were as full of simplicity as had been his testimony, everyone would be able to understand them. He was a man of faith and courage, and they should learn to love him. Mr. Mitchell said he was acquainted with the early struggles of their Church at Clapham Junction, and remembered the room in which they held their first meetings. Now they had a building of their own, and he believed that they were about to see better days there. He hoped they would expect to find their pastor a man and not an angel.

Mr. W. Tooke urged upon them all to bear with one another. It was but right that the minister and members should be firm and established in the truths of the Gospel, and united in one desire. By working together they would accomplish their object. Mr. E. T. Davies and Mr. J. Mayhew also spoke, and wished Mr. Thomson every success in his new sphere of labour. The meeting concluded with Mr. Thomson pronouncing the Benediction.—From *The Battersea Herald*.

BANBRIDGE—The year (1890) now closing, writes Mr. S. J. Banks, pastor (brother of the late C. W. Banks), "has been to us as a Church an eventful one." Emigration, sickness and death have diminished the numbers; still, good and lasting work is thankfully recorded. During the year there have been two special missions held, which

have been of immense blessing to the town and neighbourhood. When we remember the enormous difficulties there are in reaching the people, it is pleasing to record that during the year ten were baptized, and added to the Church. For twenty-six years, Mr. Banks has laboured in Banbridge, and now, through failing health, comes an imperative command for him to lay aside his active duties. With deep sorrow we say good-bye to a faithful, honest toiler. It is cheering to know that the committee have provided for his temporal wants to the end of his earthly pilgrimage. And now, as the sword of service falls from his hands, we are glad to see it taken by a young man of such promise and enthusiasm as Mr. Marshall. He has a wide and glorious field of labour before him. We trust the new year may see in Banbridge a marked extension of our Master's kingdom.—From *The Irish Baptist Home Mission Report, 1890.*

**HAMPSTEAD. — EBENEZER.** — On Whit-Monday the 64th anniversary was held, and, although the weather was most unfavourable, a goodly number of friends assembled. Mr. Burbridge in the afternoon spoke words truly refreshing from Heb. ix. 1-5, and as he spoke of the good things symbolised, and now happily a fact, we could not help praising God for the shadow and adoring Him for the blessed substance. After a substantial tea, our brother Preston Davies spoke the Word of the Lord from Gen. xxviii. 15. In closing this favoured day's services, we sang hymn 752 (Denham's), in which are the following very sweet words:—

"Her stately walls are girt with power,  
Safety and strength compose her tower,  
Firm on a Rock her palace stands.  
The glory of the Builder's hands."

In thinking of this little cause, I cannot help but thankfully say, "Bless thou the Lord, O my soul."—**ADAM MARKHAM.**

**ACTON TABERNACLE.** — On May 5th, 1891, special services were held at the above place. Mr. Box in the afternoon was graciously helped in speaking the Word of life from John iv. 27. After tea, the evening meeting was presided over by our friend, Mr. Wilson, who spoke words of cheer, followed by addresses by Messrs. Archer, Kingston, Jeffs, and the writer. We were cheered on learning that the word spoken by brother Archer is still blessed of God.—**ADAM MARKHAM.**

**GUILDFORD.** — The Sunday-school of the Old Baptist Chapel held their anniversary on Sunday, April 12, and Wednesday, April 15, when bright and happy meetings were enjoyed by the numerous friends who had gathered to

assist in this labour of love. On the Sunday two sermons were preached (morning and evening) by pastor Realf, and in the afternoon prizes were distributed to each child, varying in value according to the attendances made, some of the scholars making 104 without being late once. On Wednesday Mr. E. Wilmshurst preached in the afternoon, after which a tea-meeting was held, the large school-room and class-rooms being filled with parents and friends. In the evening a good attendance gathered in the large Congregational Hall (kindly lent), when interesting and instructive addresses were given by Messrs. I. R. Wakelin, E. Wilmshurst, W. Wileman, A. E. Realf (pastor), P. Pickett (superintendent), and J. Billing. The report of the school showed there were 145 scholars in attendance, with 15 teachers, the financial report showing a balance on the right side. The special prizes were distributed for best behaviour in the school, best behaviour in the gallery of the chapel, for assisting in the singing, and for the "Search and See" competition, the meeting being brought to a close by hearty votes of thanks. The special hymns and anthems were beautifully sung by the children. The collections were good, congregations were large, and there was much to encourage all connected with the school. — The chapel anniversary was held on Sunday, May 24, also on Wednesday, May 27. The exact age of this cause is not known, but it is supposed to be over 200 years old, and, judging by the services on Sunday and Wednesday, shows no sign of decay. On the Sunday our pastor preached two sermons on the heavenly Jerusalem, from Psa. xlviii. 2, in which the privileges and joys of the Church of Christ were feelingly entered into, to the comfort and uplifting of many. On Wednesday Mr. Mitchell, the esteemed former pastor, was expected to preach, but owing to affliction was unable to come, and his place was taken by Mr. Sears, who preached in the afternoon and evening. A tea was provided between the services, a good number of friends and visitors partaking of it. In the evening the text was from 1 Pet. ii. 9, the preacher dealing in a terse and forcible style with his subject, and was greatly enjoyed. Despite the very stormy weather, a large number of friends were present at the Wednesday services, the chapel being quite filled in the evening, and it was indeed an enjoyable day in the courts of the Lord. The collections were satisfactory.

**IPSWICH. — ZOAR.** — Dear Brother Winters,—I have much pleasure in writing to you. I hope by the blessing of God you are restored to health. I write asking you the favour of a corner in the E. V. & G. H. to express my feeling in some small measure of the great



joy I felt in hearing our brother C. Hill on May 24th. He was greatly helped, both morning and evening, and though he overran the usual time the congregation was all attention. Brother Hill took his text in the morning at 11.15, and, as you know, he will have his hour, and quite right too. At 11.40 I wished I were near enough to put the clock back. Oh, how I wished the time longer! At 12 o'clock brother Hill was as if the Lord had sent an angel with a trumpet and handed it to him. Dear brother Winters, I do rejoice to hear such men. Brother Suggate was greatly helped in the afternoon, and I can say it was good to be there.—JOHN THOMAS BOVELL, 12, Foxhall-road, Ipswich.

#### A BRIEF ACCOUNT OF THE LATE MR. GEO. WRIGHT, OF BECCLES.

The ancient town of Beccles, the scene of the ministerial labours of the late George Wright, is pleasantly situated on the banks of the river Waveney, by which it is bounded on the north and west. In this far-famed locality the Strict Baptists have long flourished; and to-day the cause of truth, under the pastoral care of our brother H. L. Colls, appears as united, happy, and successful as ever. To God be all the praise.

The memory of George Wright is still ardently cherished by a large number of Christian friends in Beccles and its surroundings, although many years have rolled away since his mellow voice was heard in defence of the glorious Gospel of Christ. We gather from "his own account," published by Mr. S. K. Bland in 1874,\* that he was born at Framlingham, on the 19th of May, 1789, when provisions were exceeding dear, flour being 7s. per stone. In the June of 1809 he went to Southwold, where he remained upwards of eighteen years, and during a part of which time he worshipped amongst the Wesleyan Methodists, and was the subject of deep soul exercises. Being anxious to benefit others, he began preaching in conjunction with the Methodists on May 29, 1814. About four years afterwards his mind underwent a great change from close study of the Word of God, and the Spirit's application of it to his soul. The portions of Scripture which convinced him of the unsoundness of the doctrines he had held were Ephes. i. 3, 4. He says: "The word 'according,' connecting these verses, was like a nail fastened in a sure place, and forced upon me the conviction that we are blessed with all spiritual blessings according as we were chosen in Christ before the world began. From that

time the Bible seemed to me a new book. I could trace the precious truth of God's electing love in all its pages; and so clearly and irresistibly was this doctrine presented to my mind that I was compelled to receive it with my whole heart."

Eventually Mr. Wright was led to see the Scriptural ordinance of believers' baptism, and was accordingly immersed March 17th, 1822. In the following April he received an invitation to preach at Beccles, and in the May of 1823 he was unanimously chosen to the pastorate, but did not finally remove to the town till Oct. 11th, 1827. His services were much sought after by surrounding Churches, but he continued the faithful and successful pastor of the Church at Beccles for the long period of forty-eight years. He sweetly fell asleep in Jesus, Oct. 7th, 1873.

The history of the Strict Baptist cause at Beccles, as given in Mr. Bland's excellent "Memorials of Geo. Wright," is very interesting—viz.: "In the early part of last century a small Baptist Church was formed in this town, and connected with a Church of the same faith in Rushall, Norfolk, under one pastorate. It has been said that Dr. Gill took part in an ordination service by giving a charge to the pastor, and that the charge in manuscript is still somewhere extant. Probably the pastor was Mr. Simmons, who died about the year 1759. The celebrated Mr. Robert Robinson, then a young man preaching in Norwich, was invited to supply the vacancy occasioned by the death of Mr. Simmons; but on the recommendation of Mrs. Anne Dutton, of Great Gransden, Hunts, a woman whose name is fragrant to many of the saints of God for her eminently spiritual letters and writings, Mr. Robinson was requested by the Baptist Church in St. Andrew's-street, Cambridge, to preach the word of salvation to them, and eventually he was settled in the pastorate of that Church. Not many years after, the Church in Beccles was dissolved.

"An interval of about thirty years elapsed, when a few brethren in Beccles, who had obtained mercy, attended the ministry of that faithful servant of Christ, the late Mr. Job Hupton, of Claxton, Norfolk, and were baptized by him on a profession of their faith. Claxton being ten miles from Beccles, the journey thither on the Lord's-day was attended with much inconvenience, and in the year 1805 these brethren considered it their duty, though with very insufficient means, to build a house for worship in their own town, that others might enjoy with them the word and ordinances of Christ. At a subsequent period galleries were erected, and from time to time various alterations were effected for the purpose of affording

\* "Memorials of George Wright, for forty-eight years Pastor of the Baptist Church at Beccles: Compiled by Samuel K. Bland." London: Elliot Stock, 62, Paternoster-row.

sufficient accommodation to an increasing congregation."

From plans prepared by Mr. S. K. Bland, a new chapel was erected in 1860, on a piece of ground presented to the friends by Sir Morton Peto. Near the site of the chapel three faithful men were burnt at the stake in the reign of Queen Mary, and in honour of their loyalty to Christ and His truth the friends named the chapel, "The Martyrs' Memorial." During the latter part of Mr. Wright's time, Mr. S. K. Bland ministered to the friends with much acceptance, and after an interval of several years Mr. L. H. Colls was chosen pastor, in which sacred office he has been upheld and greatly blessed to the present day. To God be all the glory. Amen.—Ed.

**SURREY TABERNACLE.**— Under very gratifying circumstances, the fourth anniversary of our brother O. S. Dolbey's pastorate was held on Wednesday, June 17, 1891. On entering the chapel in the afternoon, Mr. Lambourne was sweetly dilating upon the fact contained in Isa. lii. 7, "The Lord reigneth." The congregation was very large, and the preacher was at happy liberty in extolling the Lord Jesus Christ. At the evening meeting the pastor presided, and commenced the service by singing the grand old doctor's beautiful hymn,

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

The Christian's Psalm (ciii.) was read and brother John Bush approached the throne of grace for a blessing on the meeting, the pastor, deacons, and Church at large. Mr. Dolbey, in his opening remarks, observed: We are deeply indebted to the Lord for His continued mercies. The present occasion is not an ordinary one, and our desire is that the Lord may crown this anniversary with His divine benediction. In the year 1883 it was our privilege to come to this great city for the first time. On June 4, 1884, we preached our first sermon in this Tabernacle, with many fears and much trembling, and wondered whether we should ever preach again within these walls; however, for over three years as an occasional supply we served the Church here, and for four years the Lord has been pleased to sustain us as pastor. When we look back we are surprised at the help afforded. Sometimes we wonder how we shall get over the Sunday; but in felt weakness we have been sustained through your prayers, and thus we are enabled to report the continued and abiding goodness of our God. While many have been laid aside, the Lord has graciously granted us a measure of mental and physical strength to attend to the service and worship of His house, and He has also imparted spiritual

strength to break the bread of life, and thus you have been fed. God's goodness has been manifest in His presence, which is the secret of all power, both in the pulpit and pew. His goodness has also been manifest in that He has kept us in the truth. This is a great blessing in our day. God has kept us, and all the praise is due to His gracious sovereignty. During the past year some have been transplanted to the paradise above, but the Lord has given us others. The Lord has also sustained the deacons, and we pray that we may have their prayers and counsel for many years. Mr. Dolbey concluded a warm-hearted address by saying they were at peace. Brother Thomas, of Tring, spoke on the sword of the Spirit. Brethren White, Lambourne, and W. Harris gave savoury and spiritual addresses. A token of Christian love was presented by Mr. Bumstead to Mr. Dolbey, in the shape of a picture representing the works of God in the floral world, neatly painted by Miss Bumstead, which the pastor accepted and acknowledged in suitable terms. Among others who took part were Messrs. Boulden, Carr, Rundle, Crowhurst, Davey, and J. W. Banks.

**HOXTON.**— Services in connection with the 150th anniversary of Jireh, Mount-row, East-road, City-road, were held on Tuesday, April 28th. A sound gospel sermon was preached by Mr. Cornwell at 3.30. A cheerful tea took place at five o'clock. Evening meeting commenced at six o'clock, presided over by Mr. Rundell, and very encouraging addresses were delivered by brethren Boulton, Burbridge, Burrell, Beecher, Cornwell, Holden, Kingston, Parnell, Sandell, and Smith. The deacons sincerely thank all friends at this and previous services held on April 14th for their great liberality. The total collections and cards amounted to nearly £50, towards the cost of the much needed repairs, amounting to £60, of this old-established sanctuary.—S. G. W.

**STRATFORD.**— The 20th anniversary of the Gurney-road Sunday-school was celebrated with much gladness on Lord's-day, May 10th, Mr. W. J. Styles acceptably and appropriately taking the services three times on the day. On Tuesday, the 12th, a tea and public meeting were held, at which latter Mr. J. Piggott, of the Surrey Tabernacle, presided, Messrs. Lynn, Wakelin, and J. C. Hewson being the speakers. The speeches of these brethren were to our spiritual profit and stimulus, including the chairman's exhortatory reminder that we were "stewards of the mysteries of Christ." Mr. Lynn taught us from the subject, "Train up a child in the way he should go," &c. Mr. Wakelin's motto to us being "Go forward," and Mr.

Hewson's remarks dwelt on the rapidly increasing educational advantages, and also the abounding evil literature around us, and the immediate necessity for the Sunday-school teachers to teach them earnestly, intelligently, and constantly the everlasting truths of God's Word. Specially-selected hymns were sung on both occasions, our brother Fereday again training and leading the children in their special songs of praise. The report of the secretary (Mr. S. J. Taylor) consisted of these principal cheering facts: 434 scholars (including about 140 infants and 44 in the two senior Bible-classes), their average attendance being, in the morning 113, and afternoon 288; the highest attendance of scholars on one Sunday being 382 in the afternoon. Over 100 of the above children meet weekly in a thriving Band of Hope, for the necessary promotion of total abstinence among the young. About 120 take out the 216 vols. in the library, as well as reading the *Little Gleaners*, 250 of which are freely given them each month, partly by the aid of our generous friend Mr. Morter. There is also the Gospel Band meeting weekly, where our senior scholars and others meet to study the Word of God and for prayer. Our teachers number 22 (all Church members) and 3 occasional voluntary helpers. We do pray the Head of the Church to thrust out from the midst of His saints more labourers to work with us for Him in His harvest. The other lesser activities noted were, 262 children and adults went to Southend in July. 200 scholars at an hour's Christmas service. 450 scholars and teachers met to enjoy a dissolving view lecture on Bunyan's "Pilgrim's Progress," being the annual treat of Mr. Frederick Morter, as well as ample refreshments to all present. 81 books of good value as reward prizes for the scholars' attendance, conduct, and text-learning. These books were all selected from the catalogue prepared by the Sunday-school Committee of the Metropolitan Association of Strict Baptist Churches, which catalogue ensured for us much better and sounder reading in the books selected. The children's separate service, from 11 to 12 on Sunday morning, is often attended by 120 to 150 young people, when the Gospel is simply preached to them. Teachers' quarterly conferences, monthly prayer-meetings, Bible-classes' prayer-meetings, and scholars' Scripture examination conclude the yearly work of our prosperous school. The highest prosperity, we gratefully record, is many in our midst desiring to know more about Jesus as their saviour, while one scholar has joined the Church, and six or seven young men are in soul-trouble, as their faithful teacher testifies. May we ever honour the Spirit that doeth all this, and implore His aid ever and more. The

finances showed the school for its support gave nearly £21; donations, £3; net proceeds of 1890 anniversary, £4 13s.; balance of 1890, £9; Sunday income, £4 4s. Amongst the expenditure (principally), deficit on Excursion, £4 8s. 4d.; Chapel Building Debt Fund, £5 5s.; reward of prizes, £5 10s.; *Little Gleaners* (part given by school), £3 10s. 9d. The balance in hand was £14 16s., £2 2s. of which has recently been sent to the valuable and Scriptural Strict Baptist Mission, which every school should support. The collections on the Sunday and Tuesday, including £2 2s. from the chairman, Mr. Piggott, amounted to £12 3s. 1d., a very good testimony of feeling to the value and necessity of our work. Any further information required about the institutions carried on at Gurney-road will be cordially given on receipt of a letter to either superintendent or secretary of Sunday-school.

LOWESTOFT.—Lovers of truth visiting Lowestoft this season will receive a hearty welcome at the cause of God at Toning-street. The chapel is only five minutes' walk from the railway station. A little help and the kind countenance of Christian friends would be more than appreciated by those who are trying to keep the doors open. It was our pleasure on Sunday, June 7, to worship with the friends here. Mr. Sapey, of Norwich, was the preacher, and we could but hope and pray that he might be settled as pastor, and be the means of building up a cause and gathering in a people for the honour and glory of His great name. There is a right ring about our friend Sapey, to whom we listened with much pleasure.—J. W. BANKS.

BERMONDSEY.—LYNTON-ROAD.—Dear Brother Winters,—Although we have been much blessed as a Church during the past twelve months, the Lord owning the testimony of His sent servants to the comfort of His dear children, and constraining a goodly number to declare in our midst what the Lord hath done for their souls, we have of late more than ever felt our need of a settled ministry, and on Thursday evening, June 11th, the members of the Church and congregation met together for special prayer, that, if the Lord's gracious will, He would send us an under-shepherd, who would be the means in His hand of feeding the Church of God, comforting and encouraging seeking souls, and of bringing from this densely populated neighbourhood many poor sinners out of nature's darkness into His marvellous light. Kindly remember us to this end at the throne of grace. Should any of our country friends be up during the summer, and disengaged on a Thursday evening, perhaps we could arrange for

them to give us a service. Communication to this effect might be made to THOMAS KNOTT, 139, Alscott-road, Bermondsey, London, S.E.

**OHATHAM.—ENON.**—The 49th anniversary services were held June 14th and 15th, brother Beecher, of London, preaching twice on the Lord's-day, and again on Monday evening. On Monday afternoon brother P. Reynolds spoke to us in the Lord's name. Much enjoyment was experienced in listening to the truths uttered by His dear servants, proving soul-profitng, and God-glorifying. Friends from Meopham, Snodland, Maidstone, &c., cheered us with their presence and help. With thankful hearts we commence another year, relying on the everlasting care, wisdom, and love of our heavenly Father, who has, and we humbly trust will keep and preserve us to His glorious kingdom. Praises to His name alone.

#### STRICT BAPTIST MISSION.

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

MY DEAR SIR,—Allow me to thank you, on behalf of the Committee, for inserting the two appeals on behalf of this Mission, which I am glad to inform you have been attended with encouraging results, as the following list of donations received will show.

The Committee, in anticipation, had forwarded to Mr. Doll the equivalent of £10, namely, 139 rupees 2 annas 1 pie, which Mr. D. has distributed as rice money to the agents and children of the Mission schools at the following stations, viz.:—Tinnevelly, Rs. 67; St. Thomas's Mount, Rs. 24; Poonamallee, Rs. 30; Madras City, Rs. 16; money order, fees, and stamps, 2 rupees 2 annas 1 pie; total, 139 rupees 2 annas 1 pie.

When the balance is sent, Mr. D. purposes to expend it in treats of currie and rice to the Church members, school children, and agents.

Mr. Noble has also had a share sent to him for distribution among the stations at Ceylon. The anonymous donor of £1 for the poor orphans has my special thanks.

Allow me, dear sir, to express my sympathy with you in your affliction, which I trust, by God's blessing, may be speedily removed.

I remain, yours fraternally,

JOSIAH BRISCOE.

J. Briscoe's List: J. S. C., £5; Mrs. Reid, Ripley, £4; Collection at Mount Hermon Chapel, Warbleton, Sussex, £1 3s. 6d.; Carnel Church, Pimlico, Sunday-school and friends, 17s.; Josiah Briscoe, 14s. 3d.; O. D., 1s.; Mr. J. E. Flegg, 5s.; Mrs. Smallbone, 6s. Mr. I. R. Wakelin's List: J. Billing, Esq., Guildford, £1; Mrs. N. Greet, Cornwall, 2s. 6d.; Mr. W. Ling, Ipswich, £1; Mr. J. Chinery, Kilburn, 2s. 6d.; Providence

Chapel, Reading, Collection, £3 4s.; Sunday-school, 11s.—£3 15s.; Mr. A. E. Realf, Guildford, 10s., total, £18 16s. 9d.

Hon. Secretaries.—Josiah Briscoe, 58, Grosvenor-road, Highbury New Park, N.; I. R. Wakelin, 33, Robert-street, Hampstead-road, N.W.

**BRADFIELD-ST.-GEORGE, SUF-FOLK.**—We held our 41st anniversary on Whit-Sunday and Monday. Brother W. Kern preached a Christ-exalting sermon on the Monday afternoon from the words, "Behold, My servant shall deal prudently," &c. (Isa. lii. 13). It did our hearts good to hear of the presence of the Saviour. Although the weather was cold and wet, we had a goodly number present. 120 sat down to tea, which was well managed by our sisters, under the superintendence of Mrs. W. Bland. W. Dixon, pastor, presided at the evening meeting, and good, sound addresses were given by brother Ward, of Glemsford, brother Morling, of Hadleigh, and brother Kern, of Ipswich. Friends were present from Burv, Rattlesden, Norton, Woolpit, &c. The collections amounted to over £4. Pastor, deacons, and Church did thank God and take courage.—W. D.

**BRIXTON TABERNACLE.**—The 7th anniversary services of the Tabernacle were held on Sunday, May 10th, and Tuesday, 12th. Sermons were preached on the 10th, morning and evening, by the pastor, Mr. C. Cornwell. On Tuesday, 12th, Mr. Mitchell preached in the afternoon from Phil. i. 6, and it was found to be truly good to be there. At 6.30 Mr. Kempston took the chair, and opened the meeting by singing the 71th Hymn from Denham's Selection, and then read Psa. lxxii. Brother Haines engaged in prayer. The chairman then called upon Mr. Cornwell to read the report of the building fund, which was a very cheering one. Addresses were given by brethren Mitchell, Burbridge, Carr, and Parnell. Mr. Cornwell spoke a few words, and thanked those kind friends who had so generously helped us. Total collection, £119 6s. 10d. To our God be all the praise.—R. GUILLE.

**BRAINTREE.—SALEM.**—The first anniversary of the pastorate of Mr. G. Mace was celebrated on Thursday, June 11th, when it was our privilege to listen to two good sermons by Mr. F. G. Burgess, of Chelmsford, that in the afternoon founded upon the words in Jer. xv. 16. Some present, I believe, could say that the Word was food for their souls, making their hearts to rejoice. The evening text was from Dan. xii. 10 (first clause), which was helpful to some of the Lord's tried ones. A good number partook of tea, friends from Witham and Chelmsford uniting with us. We are but a little flock, but are truly grate-

ful to the Lord that He has sent us such a kind and loving pastor; and as a token of our love for him, we desired our esteemed friend, W. Beach, Esq., of Chelmsford, to present him with a purse containing a little over £6, which he did at the close of the evening service, expressing the pleasure it gave him to do so, and also to be present with us. Our pastor acknowledged it in a few suitable words, and earnestly asked an interest in the prayers of the people. His ministry has been greatly blest to some of the Lord's people here, and one has been constrained to put on Christ by baptism. Oh, that others might soon follow, so that our pastor might be encouraged, and the name of the Lord glorified. The collections were very good, and a good number of the friends were present. That the Lord would long spare our pastor and his partner in our midst, and cause the showers of blessing to descend on our little Salem, is the sincere desire of—ONE WHO LOVES THE COURTS OF ZION.

SUFFOLK. — MENDLESHAM-GREEN. — We are told there is joy in heaven among the angels over one sinner that repenteth. We were privileged to see one walk in the way our Master trod on Lord's-day, June 7th. Only one, but just one to prove the Lord is still in our midst, and enough to prove He is faithful to His own word and faithful to His Son. He has said to us, "I will never leave nor forsake thee." And He has said of His Son, "He shall see of the travail of His soul, and be satisfied." One more proves this satisfying work is still going on. And may the Lord graciously grant the willing mind to others, of whom we have the fullest assurance that they are the redeemed of the Lord. Thus may our pastor's labours be owned of God, to the ingathering of precious souls. He is enabled to preach simply and plainly the truth as it is in Jesus. Our dear sister who was baptized has been greatly afflicted a long while. We may well say in her case, "What hath God wrought?" We should like all such afflicted ones to see this.—L. SCARFE.

BLUNTISHAM, HUNTS. — My dear brother in the Lord, — Having been an inmate at St. John's Hospital, Leicester-square, for more than three months, and as there are so many inquiries respecting my health, and when I hope to be enabled to commence my much loved work in the service of the Lord, I shall be pleased if you will insert the following in E. V. & G. H. Tribulation is a legacy left to the children of God. Some have a larger legacy than others, as the Lord sees fit, for He deals out their troubles by weight and measure (Isa. xxvi. 7; John xvi. 33); and it appears that mine of late have been of the

larger, for within the time of my sojourning here, not only am I deprived of health, but the Lord has seen fit to take from me my beloved mother and my home, for on account of her death the home has been broken up where we resided at Bluntisham; but notwithstanding the heavy affliction and bereavement that has fallen to my lot to endure, I am thankful that I am not left destitute of the lovingkindness of the Lord. I am in hope ere long of saying adieu to the painful illness that I am now called upon to endure. The doctor gives assurance that the disease will pass from me, and that about the autumn I shall be able to commence my duties, without fear of the illness returning; but in the meantime must take some few months to recruit my general health in entire absence from public speaking, so as not to excite the bodily frame. On account of my dearly beloved mother being called away from sin, sorrow, and affliction, to the place where the inhabitants never say they are sick—where all tears are wiped from the eyes, I am at present without a settled abode; therefore, friends requesting to write me, please address c.o. A. T. Hall, 66, High-street, Highgate, London, N.—S. B. STOCKER (late of Bluntisham), St. John's Hospital, Leicester-square, London, W.C., June 6, 1891.

STONEHOUSE, DEVON. — EBENEZER. — Dear brother, — We have much cause for thankfulness in respect to our anniversary services on May 31st and June 3rd. Although the weather was stormy, attendances were good. On Wednesday Mr. Masterson was with us. About 100 sat down to tea (including 10 old people from the workhouse—an annual treat we have given them for 10 years past). 129 tickets were sold, but a heavy storm kept some away. In the evening we were favoured to listen to an excellent sermon by our dear brother Masterson, founded on the words, "We preach not ourselves, but Christ Jesus the Lord." A spirit of love, zeal, and unity characterised our several gatherings. And the result was most encouraging to the pastor and officers of the Church. Collections, contributions, and sale of tickets amounted to £21 16s. 1½d; expenses, £5 12s.; £15 17s. 7d. balance for the pastor. We could all join heartily in the song which closed our service on Wednesday. "All hail the power of Jesus's name."—W. T.

#### BAZAARS FOR RELIGION—WHAT ARE THEY?

1. A scheme for making God beg the patronage of Satan.
2. The children taking the place of the dogs; or, the Church picking up the crumbs that fall from the world's table.

3. A Church egg hatched by the world.
4. Religious bread buttered thick with worldliness.
5. Religious cake made palatable to the world by spice and plums of vanity.
6. A vanity fair got up in the name of God.
7. A shop in which the merchants often attract more than the merchandise.
8. A shop in which ministers and office-bearers are the "shop-walkers."
9. A raffing shop, *alias* a gambling-house.
10. A semi-musical entertainment, in which the religious character of the performers is nothing—their skill is everything.
11. A direct temptation to "women professing godliness" to disobey God's commands respecting dress (1 Tim. ii. 9).
12. A disgraceful substitute for true Christian liberality (Gen. xlix. 6).

"LATTER RAIN."

### In Memoriam.

Our sister, SUSANNAH KING, the subject of this notice, was well known and highly respected by the writer, his parents and his aunt, the late Miss Chitty. Though poor in this world, yet she was rich in faith and an heirress of the kingdom. She has just been removed to her heavenly home by the prevailing epidemic, influenza. The writer had known her for forty years, and though she was one who never talked much about the things of God, yet he believed her to have been an humble walker in the Lord Jesus Christ. She earned her living by her needle, but, through severe rheumatic gout, she had not the power of continuing to do so. However, the Lord provided for her temporal wants. She was recommended as a candidate to the Aged Pilgrims' Friend Society in Dec., 1887, and accepted, and last June, through the exertions of some friends elected to the ten-guinea pension, which she greatly appreciated, though she only enjoyed the increased pension for eleven months. Our sister was a hearer of the late gifted Joseph Irons, of The Grove, Camberwell, and his removal was a great trial to her. She afterwards heard with pleasure and profit the late George Moyle, till his death, but after then, through infirmity, she could not leave her room, so was deprived of the outward means of grace, but now she is at the Fountain Head, to go no more out for ever. Our sister was called home on May 21st, and interred at Nunhead, May 27th, by Mr. Cole, the cemetery chaplain, in sure and certain hope of a glorious resurrection to eternal life. May it be our privilege to have part with her in the glory to which she has entered.—W. E. SOPER.

My dear husband, MR. EDWIN EDWARDS, passed peacefully away on the morning of May 5th, 1891, aged 58 years. He was the child of godly parents, and it was at family prayer the Lord was pleased to begin a work of grace in his soul. When in soul trouble the words of the Psalmist were applied with great power: "He brought me up out of the horrible pit and miry clay; He hath set my feet on a rock, and established my goings; He hath put a new song into my mouth." I have often heard him say those words never really lost their power, for he was one who was "neither lifted up with air nor dejected to despair." He was eighteen years a member of the Church at Rye-lane under the pastoral care of Mr. Moyle, whose ministry he greatly enjoyed. He worshipped at Peckham-road for fourteen years. His health had been declining for about two years, but it was not until the last Lord's-day in April, when he went to chapel in the morning and fainted in the afternoon, that we saw anything to cause alarm, and he never went out of the house again, but got rapidly worse. He was for some days in great darkness of mind, crying mightily to the Lord to come, and on the Lord's-day before his death the Lord appeared, by applying the words in 1 Pet. iv. 19, also Isa. xlix. 13, and many others, after which he seemed entirely taken up from all earthly things. Communing sweetly with the Lord, he would burst out now and again, "Precious blood! glorious righteousness! blessed are the sons of God; they are bought with Jesus' blood," &c. At one time we thought he was going; his countenance lighted up, and all care seemed to have gone from him. He said, "Bless the Lord, O my soul; all that is within me bless His holy name." So he continued until five minutes before his death. Seeing he was going, I said to him, "Do you feel very ill?" He said, "No; happy, comfortable." I said, "Well done, good and faithful servant," &c. He said, "Tried to; hope so; wanted to." He then closed his eyes, clasped his hands, and his mouth moved in prayer. We could not hear what he said, but with one gentle sigh his fetters broke. I have lost a loving husband, and my children an indulgent father. May my last end be like his.—RACHEL EDWARDS.

My dear husband, SAMUEL HAYBALL, entered the rest that remaineth for the people of God on the 23rd day of May, 1891, aged 77 years. In consequence of intense suffering, we were unable to converse much with him, but at intervals of ease and consciousness I found he was happy in the Lord. A few days before his ransomed spirit took its flight, his children were singing around his bed. When they came to the words,

"Glory, honour, praise and power be unto the Lamb for ever. Hallelujah!" he joined in and waved his hand with rapture. He was well known among the associated Churches, having served the Church at West Ham as deacon for sixteen years. At the time of his death he stood a member at Gurney-road Chapel, Stratford. He was interred in West Ham Cemetery. Mr. Wyard kindly officiated at the grave. We mourn our loss, but our loss is his eternal gain. —J. HAYBALL.

DEAR SIR,—I am desired by the friends of one whose name is familiar to you—viz., JOHN THOMAS, late of Troedyrhiw, to acquaint you of his death. He had been ailing for some months, having repeated attacks of bronchitis, but was apparently rallying in strength again, and after several weeks' absence from chapel, was able to be present in the morning, the Sunday preceding his death. He visited a number of the friends on the Monday, and on the day he died (Wednesday) he had taken an hour's walk in the morning and partook of his dinner with apparent enjoyment, and showed no signs of the end being so near. About four o'clock in the afternoon he was seized with apoplexy and did not speak afterwards, breathing his last about 10 p.m. His conversation for some weeks before indicated a mind expectant of the end and a calm reliance of faith upon the faithfulness of that covenant God whose sure mercies he had so many years known and enjoyed.—S. FARMER, 12, Castle-road, Cardiff.

JOHN T. PICKRELL, for thirty-six years an honoured and respected member of Lynton-road Strict Baptist Chapel, was called to be for ever with the Lord on Thursday, May 7th, 1891. He was a man of very few words, but his quiet, consistent life and walk showed he had been with Jesus and learned of His ways. He was one of the Lord's little ones, never getting beyond a "hope in His mercy," and oftentimes the subject of many doubts and fears; yet towards the end of his journey, and shortly before his happy spirit took its flight he was blest with the sweet assurance that he was on the Rock, and sweetly realised the presence of Jesus in his last moments. Many of the Lord's poor will miss his timely help; the Church will also miss his help in many ways, and his sorrowing widow mourns his loss, but with a good hope through grace that ere long she will join again with him who has gone before in singing through a never-ending eternity the praises of Him whom he delighted to serve here below. His remains were interred at Nunhead Cemetery on Thursday, May 14th, and a few remarks made on the solemn event at Lynton-

road Chapel on the following Lord's-day evening.—T. D. K.

In loving memory of JOSIAH GEORGE MASON, who fell asleep in Jesus, November 3rd, 1890, aged 42 years. Our dear brother's illness was a very painful one, it being an internal cancer. His sufferings at times were great indeed, but the Lord granted him much patience, that to the writer he seemed like a little child, lying passive in his father's arms. The enemy was permitted to thrust very sharp at times, inasmuch as almost to drive him to do away with himself, but the dear Lord appeared for him and granted him much of His divine presence. The 42nd Psalm was very precious to him, also the hymn, "Jesus, Lover of my soul." Both these he would frequently have read to him; often when in great agony he would put his hands together and say, "Dear Jesus, dear Jesus, when wilt Thou come and fetch me home?" He was a member at Shouldham-street Chapel, and was baptized by the late Wm. Carpenter. His portion, which was given to him in his illness, was greatly blessed to his soul: "My grace is sufficient for thee" (2 Cor. xii. 9). He leaves a widow and two children to mourn his loss. His remains were interred in Paddington Cemetery, our dear pastor (W. Beecher) officiating. —W. GATER.

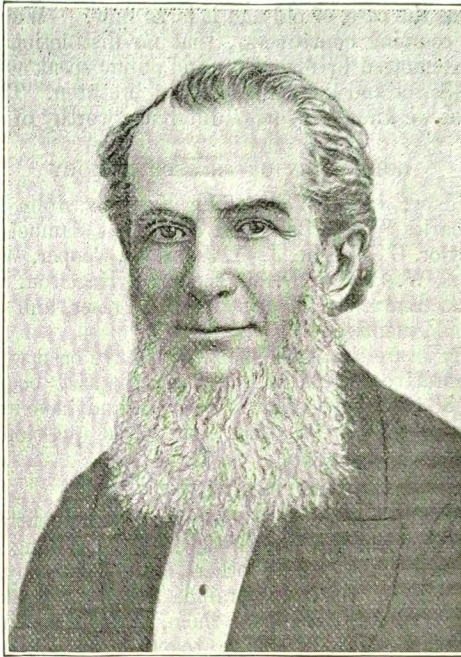
In loving memory of ELIZABETH LEA, who departed this life, February 28th, 1891, aged 80, like a shock of corn fully ripe. She was baptized fifty-five years ago by the late Mr. Lucombe, and for the last eighteen years a member at Jireh Chapel, City-road.

Our sister RUTH GRANT has entered her eternal home; aged 84. She died peacefully on Sunday morning, May 17th, after only a few days' illness. She has been a member of the Church since 1878, retaining her affection for and interest in the Church to the last, although prevented by the weakness of age from attending divine service for some years past.—J. W. D.

In loving memory of MARY ANN, the beloved wife of F. J. Harsant, pastor of Zion, Heaton-road, Peckham, who fell asleep in Jesus, April 28th, 1891. A short memoir to appear in a future number.

## Marriage.

DUMSDAY—HAYWARD.—On June 9th, at Zion Baptist Chapel, New Cross-road, by the pastor (John Hunt Lynn), George, eldest son of John Dumsday, late deacon of Enon Baptist Chapel, Chatham, to Jane, widow of the late John Hayward, of St. John's road, New Cross, S.E.



THE LATE MR. WILLIAM JACKSON.

(See page 245.)

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## The Sect Spoken Against.

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**I**T is not consistent with the will of God that the sons and daughters of Zion should amalgamate with the world. The line of demarcation between the "holy and profane," the Church and the world, is clearly seen throughout the Sacred Scriptures; and whenever an attempt is made by the Church to imitate worldly professors in their broad notions of religion, the result is sure to prove detrimental to the honour of God and His truth. The phrase

"UNION IS STRENGTH"

is universally known and quoted, and is worthy of being practically carried out by brethren and Churches of the *same faith and order*. But for truly orthodox Christians to mix up with heterodox religionists, to

VOL. XLVIII. AUGUST, 1891.

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practice their errors for the sake of being thought charitable and popular, is a sorry mistake indeed.

It is, we know, the policy of Satan to separate and scatter God's people, by conjuring up imaginary differences where no real differences exist. This was the case of old and it is so now. We maintain, however, without courting controversy, that no distinction ought ever to have been countenanced by magazines and public speakers between sound and consistent Strict and Particular Baptist brethren. There never was, in fact, so far as we know, any *vital* difference worthy of notice between such

#### GODLY MEN OF BLESSED MEMORY

as William Gadsby, James Wells, John Kershaw, John Foreman, John Warburton, Charles Waters Banks, J. C. Philpot, Samuel Milner, Charles Box, A. B. Taylor, G. Wright, J. A. Jones, J. Cooper, W. Crowther, S. Collins, S. Sears, W. Palmer, D. Matthews, J. Hazelton, W. Allen, J. S. Anderson, R. A. Lawrence, Henry Hall, R. Fraser, and a host of other worthies we could mention.

We are fully aware that various opinions have been warmly discussed in the representative organs of the Strict Baptist body in the past, between a few of the above named brethren, and have ended in separation; but we sincerely hope that the same vexed questions will never be repeated in public, and that the

#### SPLIT IN THE DENOMINATION

caused by them will one day be soundly and permanently healed. We, moreover, hope that the good brethren who have so long refrained from working with or acknowledging others, equally worthy, in the same denomination, will shortly be constrained for Christ's sake, to hold out the hand of Christian friendship to them, without sinking any particle of truth, and thus unitedly strive together on one common level in defence of the truths they all so dearly love. When sterling brethren stand opposed to each other through some misunderstanding or perplexing theory, Satan is gratified as having done a great work, and the world and nominal professors sneer and laugh among themselves, saying, "Ah, so would we have it." "Brethren, these things ought not so to be." "Let brotherly love continue."

We should be heartily glad if all the Strict and Particular Baptist brethren in the world were called, as in puritan times, *Ministers of the Gospel*, or *Preachers of the Word of God*, and never again

#### DESIGNATED BY MAGAZINE TITLES

such as "VESSEL men," &c. However good and sound magazines may be, they are not supposed to be the sole guide of men, to which they must necessarily pin their faith. The Gospel is the only infallible guide and text book of God's servants.

There is a necessity, however, for lovers of the Gospel of Jesus Christ to stand aloof from all worldly maxims, and every other thing that is contrary to God and truth. *Isolation* is a thing many persons cannot brook or endure, but when properly maintained on the ground of principle it exhibits decision of character (the great want of the age). Union is not always strength, and especially when professed men of truth fraternize with haters of the doctrines of sovereign grace and New Testament practice, as brethren well met. We consider it an

evidence of spiritual weakness to invite unsound men to our pulpits and platforms to torture the ears and vex the hearts of those who may be present and able to distinguish between things that differ.

As a denomination it is not necessary that we should

#### MOVE WITH THE TIMES.

Our God is unchangeable, and so is His Word, consequently our religion is very old-fashioned, but it is not obsolete. We require no new system of worship. In our young days we regarded the good old way of reading the hymns verse by verse by the clerk as one of the noblest and most profitable parts of the service; but as soon as the Church of England dispensed with the services of the clerk and sang their hymns through in quick time, nearly all dissenters followed in the wake. Nothing in the way of praise is required in our public services but

#### GOOD PLAIN CONGREGATIONAL PSALMODY,

well varied by a fair selection of suitable tunes, leaving comfortable time for a forty or fifty minutes sermon. We believe that every chapel should be made as comfortable for worshippers as possible, without anything ornate or unnecessary to draw the attention of the hearer from true and pure worship. As Nonconformists, what have we to do with fine architecture in buildings erected for the service of God? We appreciate works of art and science when displayed in proper buildings, but not in chapels. If the Lord should favour our Churches to arise and build new chapels, we sincerely hope He will graciously direct them to select

#### STRICT BAPTIST ARCHITECTS,

and not allow them to follow the High Church party in their system of building places of worship. All we want in a way of temporal comfort in the sanctuary is an easy seat, plenty of light, and fresh air without draughts. In this, the comfort of the preacher should be studied, as well as the hearer. We have preached in crowded chapels in the country with a strong wind from the gallery windows blowing down upon us all the time, and which has almost ruined our health.

As a denomination we have too closely followed the fashionable and popular religionists in obtaining money for

#### THE LIQUIDATION OF CHURCH DEBTS.

Certain Strict Baptist Churches nowadays do not hesitate to encourage bazaars, sales of work, concerts, and other worldly vanities for raising money, and which has brought spiritual leanness and death into their midst. This system of things is not done so much by those old-fashioned folk who are staunch adherents to the grand fundamental truths of the Gospel, but mainly by the more apparently pious and refined of our religious community. We are not careful enough, as professed followers of Christ and His apostles, as to

#### WHAT IS TAUGHT IN OUR SUNDAY-SCHOOLS.

We have witnessed, to our grief, free-will hymns sung and Arminian literature distributed freely among the young, and which has created in them a taste for sensational reading and hatred to the truth. Through the want of proper care in providing sound teaching in many of our Sunday-schools, we have noticed a growing dislike among the young to the doctrines advanced from the pulpit, and a thirst for a more popular

ministry. Hence many of our old and established preachers have had to make room for a more clever class of men. As we travel through the country we are astonished to find a large number of

CHAPELS THAT ONCE BELONGED TO THE STRICT BAPTISTS, but which are now respectively possessed by a far different sort of professing Christians. We do not attribute all this great loss to the free-will teaching in our Sunday-schools; but it seems to us a lamentable pity that the Strict Baptist Sunday-school authorities should be obliged (as we stated some time since) to resort to Arminian institutions for their theology. We have now, however, a Sunday-school Conference allied to the Metropolitan Association of Strict Baptist Churches, and we hope that the associated schools will, in time, be materially benefited by its enterprising spirit and influence.

The Strict and Particular Baptists are at a greater disadvantage in many ways than any other known body of Christians, and suffer more from nominal professors and worldlings, for the truth's sake, than any other religious sect, although they are nearer the truth in faith and practice than any other denomination. They are, indeed, of the same class that Paul speaks of (Acts xxviii. 22) as being

#### EVERYWHERE SPOKEN AGAINST.

We are not ashamed of being called *sectarian*, as we are strongly opposed to all systems that run counter to the primitive faith and order as laid down in the New Testament. We have heard certain persons loudly exclaim against *sectarianism*, but we are satisfied that such individuals are not fully severed in heart from their old fleshly principles, as they are to be seen, when occasion requires, mixing up and fraternizing with popular Arminians, instead of standing clear of them.

Apart from our own magazine, scarcely a word ever appears in any of the

#### RELIGIOUS WEEKLY OR MONTHLY PUBLICATIONS

respecting the various important and interesting meetings connected with the Strict Baptist Churches. In fact, in reading such periodicals no one would be able to tell of the existence of a Strict Baptist in the present day. The reason for this marked absence of any notice of the doings of the Strict Baptists is because their views of truth are too stern and rigid ever to become attractive to the general readers of such publications. If the Strict Baptists were to make *some new departure from the truth* they would at *once become popular* in the current journals, and yet it is surprising that, notwithstanding how they are shunted and disliked by general professors, they still exist, yea, and more than exist, they actually flourish in many places, so much so that there is not the slightest prospect of their ever dying out. It is a question whether even Jesus Christ and His apostles would be noticed in the popular publications of the day if they were to preach the same discriminating truths, and enforce the same order as they did when on earth.

We thank God for the very

#### ENCOURAGING SALE OF OUR MAGAZINE,

but it is impossible for us to compete with the general religious journals of the day, as we cannot conscientiously follow their example in giving scope to all classes of writers, irrespective of their religious principles. We are not disposed to afford space for political extracts, scientific dis-

coveries, sentimental tales, sports and pastimes, &c., such as are to be found in many so-called Christian publications. We are obliged from principle to confine our pages solely to the interest of the Strict Baptist Churches, and have no inclination to publish reports of the transactions of Episcopalians, Wesleyans, Bible Christians, Plymouth Brethren, General Baptists, Salvation Army, and other kindred sects.

THAT WHICH PAYS BEST.

We have nothing whatever to say against the persons themselves with whom we differ, but against the gross errors they hold and propagate. Our main object is (as it has always been) to publish *truth*, and not that which *pays best*. Having thus relieved our mind for the present on a few of the things we like and dislike, we are fully prepared to receive whatever reproof our opponents may deem necessary to give us; but, as before stated, we have no desire for controversy.

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY—No. VIII.

MR. WILLIAM JACKSON.

ON May 30th, fell asleep, at the age of 72 years, William Jackson, for twenty years the indefatigable secretary of the Aged Pilgrims' Asylum, Hornsey Rise, and for nearly twenty previous years of the Camberwell Asylum, also more recently of those at Brighton and Stamford Hill. In William Jackson very many have lost a true friend, but not one an enemy. It might be thought singular by some that his interest and constant care were chiefly devoted to (I will not say divided by) those extremes of life—youth and old age—but in this was no incongruity. Both claim, for both need the peculiar gentleness and kind, sympathising spirit so abundantly seen in our friend. Awakened to Divine realities early in life, he was baptized and united with the Church in Devonshire-square, Bishopsgate, at the age of 17 (May 1st, 1836). Just ten years later he removed into South London, married a gracious lady, and joined the Church at Camberwell under the pastorate of Dr. Steane. Here he soon engaged in Sunday-school teaching, in which work he was all his after life deeply interested, and was on the Council of the Sunday-school Union at the time of his death. The writer's first acquaintance with him was indeed at that time on the committee of the Lambeth and Camberwell Auxiliary Sunday-school Union. The acquaintance ripened into friendship, which continued unbroken until his "calling home." Terse, compact, explicit, and warm-hearted was all his correspondence; cheerful, yet devout and profitable, his converse. Painstaking industry, considerate firmness, hopeful zeal characterised his course.

In the year 1852 he joined us on the committee of the Aged Pilgrims' Friend Society, and the next year became assistant-secretary with Mr. John Box (the venerable Mr. James Bissett, senior secretary and one of the founders, having become very infirm), and from that day until his departure, with growing activity and deepening affection, he cared for the aged poor, specially (but not exclusively) "those of the household of faith." In the same year he also became secretary of the

Camberwell Asylum, and when, in 1856, at the inauguration of the society's jubilee, the erection of a larger asylum began to be prepared for, no one but friend Jackson was thought of as its scribe and "managing man." At length, in June, 1870, the foundation was laid. Next year the building was opened, and for twenty years he won the aged hearts of the inmates, and ever elicited the confidence of the committee by his wise, exact, and careful management. His was a quiet, unambitious life; there are, therefore, few striking incidents to record. He was looked up to as an honourable deacon in Churches at Albany-road, at Holloway, and in that at Crouch-end, of which the late Henry Dowson was pastor. Him our brother greatly esteemed, and while shrinking from controversy, I can bear witness that he continually grew in love for the doctrines of grace, being filled with their spirit, and delighted in the practical proof of their value.

Many years ago he was drawn into preaching; indeed, at that time it was supposed his thoughts ran in the direction of pastoral work, and many demands were made on him; while he writes in his diary, "My only force as to public service just now is a rushing into the week-night meeting at the Grove (Camberwell)." In 1853 he took week-evening services in the absence of Dr. Steane, and a few years later at Cottage-green, while without a pastor, and both received cordial recognition. His comments are such as these: "Lord, keep Thy servant humble; let him not glory in the flesh: gifts are Thine, Thine only!" This, however, dropped away as he became more absorbed in school and pilgrim duties, but the feeling and profitable way in which he often conducted the services in asylum chapels will long be remembered. His diary was conscientiously though concisely kept for many years, and in it two features are remarkable: his lovely, child-like daily walk with God, and his resemblance to the spirit of Nehemiah—"So I prayed to the God of heaven." There is evidence of a deep desire to be kept humble; he seemed to dread success, fearing it would foster pride, self-sufficiency, or complacency.

Although never laid by with long or serious illness, yet he has known much physical weakness, and the vast amount of work he got through was surely done in the strength of Him in whom he trusted: more than once he records: "Happy day, dear friends and helpers, full of Christian love;" or "Sleet and snow, got wet through, but happy meeting, was helped and sustained throughout by a gracious Lord." "Not well, but mercifully helped to go to asylum, praise the Lord." He was much favoured not only in Christian fellowship among fellow workers, but always valued most highly the correspondence received. He had a sweet gift in letter writing, which often brought him choice epistles from men of good report. With intensest delight he would read and re-read; these were means of grace and refreshing to his spirit, and he often exclaimed, "What a privilege!" One who knew him most intimately says: "When I think of that pen of his, often used on behalf of the poor, dear aged ones. They used to go to his room at the asylum, telling of straitness and need, then with his own peculiar grace and sense of justice he would write the son or daughter who had withheld the help, while possessing the means. This same pen brought in silver and gold from many who felt the power of his pleading. I have omitted to relate

that he was left a widower within a year of his marriage; "walked alone" some six years, and was then united to her who has been his loving help-meet ever since, and is now left a widow.

He may be truly said to have worked up to the last; the Master found him in the midst of his loved employ, and he evidently did not expect so speedy a call. It had been marked, however, that during the last few months the Lord had been dealing with peculiar tenderness with His spirit. In public utterance, family worship, converse with fellow believers and correspondence, he reverted to the wondrous grace of God in his own personal salvation; more than once he quoted with much feeling *Titus iii. 5*—"Not by works of righteousness," &c. Mercy he delighted in. "I die daily" truly describes this last stage of his pilgrimage. Comrades had dropped at his side, many of whom seemed essential for the work he loved best, but he often learnt not to put trust in man. Discouragements and disappointments he knew, but God deserted he never was. With a firm faith in times of trial, a courage inspired by reliance on the Word, he exhibited great confidence and peace when all around disturbed.

He had just been to the Brighton Asylum for a few days, took a chill there that cold Whit-week, but wrote in a cheerful note on May 23rd (addressed "My dear old comrade and fellow pilgrim") inviting me to come to some asylum services; referred to several deaths, then took the evening prayer meeting at Hornsey.

His daughter writes:—

When going to Brighton in May he urged me with my mother to go also, saying, "Let us *all* meet this time, for we know not what may prevent a family gathering again." Of late months he had talked in this strain at family worship, and indeed in public utterance it was as if the Lord was drawing His servant to live on the threshold of heaven. So we went. He enjoyed the Sunday services much, and during the evening we felt there was something peculiarly glad and yet solemn about his conversation; then we gathered round the organ to sing some old favourite hymns. He chose, "Let me be with Thee where Thou art," and then read with great tenderness John xiv., ending, "Arise, let us go hence." Then in prayer he poured out his very soul on behalf of his family, the ministry of the Word, the Church at large, the pilgrims, &c. Returning home, he conducted the Saturday evening prayer-meeting at the Asylum. There was singular power and sweetness in his address, founded on 2 Peter ii., and commented on each verse of the closing hymn, "Come, let us join our friends above."

On Sunday he was too weak and ill to rise for more than two hours, but on Monday (which day he always spent at the asylum) he rose at noon and slowly walked there. On arriving he entered the matron's room, sank into the first chair, and fell asleep. The doctor was alarmed, and had him home to bed. His voice was very feeble, not more indeed than a whisper; he said little, but we needed no dying testimony to his faith in Christ; his dear face brightened as I quoted many sweet passages. One was, "Where I am there shall My servant be." He responded, "Yes, my beloved Lord, I know whom."

Fever and delirium came on; in the latter he was busy at "pilgrim work;" no distressing feeling, and on Saturday, at three o'clock, he fell asleep very sweetly in Jesus.

And so the end was most fittingly peaceful, and seems to say to us: "Be ye therefore followers of God as dear children, and walk in love as Christ also hath loved us" (Eph. v. 1).

On Saturday, June 6th, we bore his mortal remains to the tomb in Abney Park Cemetery, previously holding a service at Hornsey Asylum, which, by the family's request, I conducted, assisted by Brethren Philip Reynolds, Pullen, Sinden, Wood, and Vaughan. It was affecting

to see the large group of mourning aged inmates who joined with numerous other friends and fellow-labourers—one in their sorrow, yet joining to praise God who had kept His servant faithful, and made him long useful and much beloved.

S. K. BLAND.

Ipswich.

The pilgrim's friend has crossed the flood,  
His soul is now at rest ;  
Washed in the Lamb's atoning blood,  
He is for ever blest.  
His work on earth for pilgrims' need  
Was daily his delight,  
And what he found to do for them,  
He did it with his might.  
His work was done, his Master called  
Him home to dwell above,  
To join the ransomed round the throne,  
And sing redeeming love.

AN AGED PILGRIM (INMATE).

## SUFFOLK AND NORFOLK ASSOCIATION.

*Notes of Sermons preached at the Suffolk and Norfolk Association of Strict Baptist Churches, held at Beccles, on June 2nd and 3rd, 1891.*

(COMMUNICATED BY P. BARRELL.)

AFTERNOON SERMON (JUNE 2ND) BY MR. A. J. WARD,  
OF GLEMSFORD.

Text:—"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus Christ, whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go."—Acts iii. 13.

THE God of Abraham, of Isaac, and of Jacob, or, in other words, the God of our fathers, the apostles, delighted to look back to the fathers. In the days of the apostles, persecution raged, but they were upheld. We notice our text as follows:—

1st. *The appellation given*—"The God of our fathers."

2nd. *The apostle's charge*—"Delivered up and denied Christ."

3rd. *Blessed fact declared*—God hath glorified Jesus Christ.

1st. *The appellation given*—"God of our fathers." We have no new doctrines to place before you this afternoon; we have Jesus. Let new sects rise up, we will abide by the old testimony, Jesus Christ. His life, His death, and resurrection, are themes we love to talk about. We find the apostles were looked upon as very strange people, while they were charged with bringing forth new things. They told those who accused them that they rejoiced in the God of their fathers. To-day, while many depart from the truth, we abide by it as it is in Jesus. Here we trace all blessings coming from the covenant God, and all the blessings we enjoy come through Jesus from the God of the everlasting covenant. Jesus taught the same Gospel in the days of His flesh. In Matthew we find He refers to the God of Abraham, and the God of the fathers, and we too will abide by the same Gospel.

*In the second place, we have the apostle's charge.* The apostle charges these people with delivering up Jesus. Pilate was willing to let Him go,

but, no, that clamouring multitude cried, Crucify Him, crucify Him ; our sins also cried, Crucify Him.

“ Was it for crimes that I had done  
He groaned upon the tree ? ”

Then we may well add—

“ Amazing pity, grace unknown,  
And love beyond degree ! ”

Our sins helped to nail Him to the tree. We seek not approval from men, but from God ; and whether men will hear or not, we preach Him whom they delivered up to be crucified, denied, and set at nought.

3rd. *The blessed fact declared*—“ God hath glorified His Son Jesus Christ.” He hath glorified Him, and filled Him with power. Words fail to express how God has glorified Him. He was glorified in Bethlehem’s manger. Simeon beheld glory in Him when he said, “ Lord, now lettest Thou Thy servant depart in peace,” &c. God has glorified Him. My text is in connection with His death and resurrection, and we witness before you that God has glorified His Son Jesus. Rulers, Pharisees, and Sadducees all combined to destroy Him, but were not able. God glorified Him in Mary, and in the other disciples’ experiences. Yes ! God glorified Him ; His enemies would have trodden Him down as mire and dirt if they could, but they could not. Let us, therefore, rejoice that God has glorified His Son Jesus Christ ; God hath raised Him ; He is able to give repentance and remission of sins. God hath glorified Jesus in the preaching of the Gospel. We want to preach Christ, for God hath made Him the power of the Gospel in the saving of sinners. Oh ! what exalting and glorifying of Jesus there was when the 3,000 were added to the Church. God glorified Him in the healing of the lame man. Being healed, Peter says, “ Be not alarmed ; I did not heal the man ; it was done in the name of Jesus Christ.” All the miracles they performed were done in the name of Jesus Christ. All the promises are in the name of Jesus. God will not hear and answer prayer only in the name of Jesus. We should be lost for ever but for Jesus. God has glorified Him by filling Him with His fulness ; this makes Him so precious in the sinners’ experience. He is God as well as man. God hath glorified Him by making Him unto us all that is needful. We can only be made wise through the wisdom God has put in His Son. I have sometimes been astonished how much unlearned people know concerning Christ. If Jesus Christ is not glorified in your experience and mine, our religion is not worth much. All I want for time and eternity is in Jesus Christ. If I am in trouble, sorrow, or affliction, Jesus is all in all. I can testify of Jesus’ love, because I have found Him so precious. God has glorified Him in making Him the only way of access to God.

“ No other name will heaven approve,  
Thou art the True, the Living Way,  
Ordained by everlasting love,  
To the bright world of endless day.”

You may go to the pope and priest, but if you want to get to God you must go to the blood-besprinkled mercy-seat. God has glorified Him by committing all judgment into His hands. When Justice frowns He presents His nail-printed hands. If you are resting and trusting in



Jesus you must be safe. God has glorified Him by committing the keys of death and hell into His hand. The keys of death and hell hang upon His girdle. If trusting Jesus, we may say—

“ Bold shall I stand in that great day,  
For who aught to my charge shall lay,  
While through His blood absolved I am,  
From sin's tremendous curse and shame.”

God has exalted Him to the highest pinnacle in heaven; and the Lamb is the light and glory of the saint's eternal home. There is none in heaven or earth to be compared with Jesus. When all the blood-bought throng shall meet around the throne, the song shall be, “Unto Him that washed us from our sins in His own blood be honour and glory for ever and ever.” May the Lord lead you to see the beauty there is in Jesus Christ. Amen.

EVENING SERMON (JUNE 2ND) BY MR. W. MOXHAM, OF LONDON.

Text:—“Wherein I suffer trouble, as an evil doer, even unto bonds; but the Word of God is not bound.”—2 Tim. ii. 9.

We must take the two words previous to my text, as they are connected with it—“My Gospel. Wherein I suffer trouble.” &c. What an honour to be a preacher of the blessed Gospel. We find at the end of the chapter Paul was a prisoner under Nero at Rome. He does not say he was Nero's prisoner, but the Lord's ambassador.

“Some walls do not a prison make,  
Nor iron bars a cage.”

We have four things shown in the text:

- 1st. *An ambassador in bonds.*
- 2nd. *The message represents, not the bonds of the ambassador, but the power and majesty of the Lord.*
- 3rd. *The preacher's vocation—to preach the Word.*
- 4th. *In His vocation His success depends on His faithfulness.*

1st. *An ambassador in bonds.* God's ministers are often in bonds, the Word of God is not bound. Bunyan was put into prison that he might write his book—which, as yet, speaks to the world. The apostle in prison wrote some of his choicest epistles. Think of what John saw when a prisoner in the Isle of Patmos. God's ambassadors are often bound in spirit, straightened and bound in themselves; they know the Word of God is not bound. Moses said, “Send whom Thou wilt, Lord, but not me;” that is often the feeling of the preacher of the Gospel; preachers of the Gospel are not authors, only publishers.

“Tis not a task of small import,  
The preacher's care demands;  
But such as filled a Saviour's heart,  
And fills an angel's hands.”

We are often bound, but the Word of the Lord is not bound. It's the candle of the Lord which searches the hearts of men. A sympathetic audience helps a minister wonderfully. We are often bound from want of knowledge, but the Word of the Lord is not. We are but messengers, and if our message should be blest to you, pray for us. We shall not be too much elated, for we preach not ourselves, but Christ Jesus the Lord.

The ambassador may be in bonds, but the Word of the Lord is not bound. The apostle calls his trouble *bonds*. You may have family or relative troubles, but all are for you. We have a message for you from God; we come unto you in His name, and even if we are bound we proclaim liberty to captives. If we are in great trouble or bonds it is for you; all things are for your sakes. O what glories we can see in Christ! If we have to speak with stammering tongues—the Word of the Lord is not bound.

2nd. *The message represents not the bonds of the ambassador, but the majesty and power of the King.* The Gospel is the power of God, because it is the Word of God. We hear the Incarnate Word saying: "For this cause came I in'o the world, that I might bear witness to the truth." It represents the glory of the King. God hath spoken to us in His Word, and the blessing is attached to hearing, for faith cometh by hearing, and hearing by the Word of God. Observe some of the terms by which God speaks the word as His instrument of activity. His word reigns; the worlds were made by the word of His power. So in the kingdom of grace sinners are quickened and saints comforted by the Spirit through the Word. In regard to our love: "He that hath My words," saith the Lord, "and keepeth them, he it is that loveth Me." All the fruits of the Spirit grow out of that seed—the Word of God. Is God a warrior? the Word is His weapon. Is He a physician? He heals by His Word. Is He a father? He counsels by His Word. Is He a king? Here are His laws. He says of His Word: "It shall accomplish that which I please, and prosper in the thing whereunto I sent it." You might sooner stop the sun than bind the Word of God. If you could bind it the bonds would be broken. If you put it in prison it will break out again. The Word of God is said to be His *gift*. "All Scripture is given by the inspiration of God." "God so loved the world that He gave His only begotten Son." Thus all the promises of God in Him are Yea and in Him Amen. The bonds of the ambassador are not seen in the message, but the majesty and power of the King.

3rd. *In the text the preacher's vocation is seen.* His work was to preach the Word of God. His work was to make the way of salvation plain. Let us labour to make it plain. "How beautiful upon the mountains are the feet of them that bringeth good tidings." It shall run very swiftly, for it is the Word of God. In the early Church they were scattered abroad through persecution; but wherever they went they preached the Word. Since the invention of printing it has run on. Our vocation is with the Lord; the Word of the Lord is not bound. When thou awakest it shall talk with thee; when thou walkest it shall go with thee. "He that hath ears to hear let him hear." God has said, "Them that honour Me I will honour." Honour comes only through the Word. Believe in the Lord Jesus; this is your arsenal. You private Christians—you that desire to be close followers of the Lord Jesus Christ—listen to what the Psalmist says: "Thy Word have I hid in my heart that I might not sin against Thee." God's Word will make our spiritual career shine more bright.

4th. *The success of the preacher depends on the faithfulness of the ambassador,* not on the reception of the Word. God will always honour those who honour Him. Preach the Word, be faithful to God and His truth, thus the Word shall never fall to the ground. Amen.

(To be continued.)

## AN ADDRESS TO CHARLES HILL,

*Pastor of the Strict and Particular Baptist Church, Stoke Ash, Suffolk.*

PRESENTED AT THE ANNUAL GATHERING OF THE METROPOLITAN FRIENDS AND SUPPORTERS OF THE SUFFOLK AND NORFOLK HOME MISSION, SOHO CHAPEL, LONDON, JULY, 14, 1891.

**D**EAR SIR AND BROTHER,—We have learned with sorrow that your official connection with the Suffolk and Norfolk Home Mission will shortly terminate; and that, after this Summer, your visits to London, as its Secretarial Representative, will consequently cease.

In the name of your Metropolitan friends, we, therefore, embrace the opportunity of acknowledging, with gratitude to God, the benefit that your eloquent and inspiring Sermons have proved to your congregations in the environs of our great City.

You have not only ably advocated the claims of the Society in whose interests you have appeared in our midst; but you have instructed us from your rich and varied stores of Biblical and Evangelical knowledge; you have established us in the great distinctive principles, which our section of the Baptist Denomination is maintained to defend and disseminate; and have warmed our hearts with glowing and tender words, which have often been specially attended with the unction of the Holy Spirit.

We trust that you will not be compelled to discontinue these ministrations altogether; and indulge the hope that we shall enjoy the occasional privilege of seeing and hearing you for many years yet to come.

Whatever the future may, however, be, our kindest thoughts will follow you. We will pray for your health and happiness—your temporal and spiritual welfare.

May you long be spared to preach to the affectionate and appreciative people among whom you have for so many years laboured; and continue to aid the Churches of the County of Suffolk by your weighty counsels and your earnest supplications.

And when your days of service are ended, may “an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ,” whose eternal Godhead, ancient glories, mediatorial fulness, wonderful love, and Covenant faithfulness—it has ever been your delight to extol.

Will you accept the accompanying Purse as an expression of the unalterable regard of the many friends who have contributed to its contents, a complete list of whose names will, in due course, be given you.

Believe us to remain, your affectionate Christian Brethren,

JOHN ANDREWS HASLOP, *Honorary Secretary.*

J. W. BANKS.

JAMES COOPER.

F. MORTER.

JOHN BUSH.

HENRY DADSWELL.

AMOS OAKES.

F. J. CATCHPOLE.

J. J. FROMOW.

ALBERT STEELE.

MARTIN COBB.

WALTER HOWE.

W. J. STYLES.

HAROLD COOPER.

I. C. JOHNSON, J.P.

HERBERT WHITE.

*Signed* JOHN UPSDALE, *Chairman.*

## DIVINE REVELATION.

DEAR MR. EDITOR,—In a former number of your work you were good enough to publish a meditation on Atheism, in which the writer of this paper came to the conclusion that there is a God! possessing almighty power and infinite wisdom to create, preserve, and perpetuate the universe—a God of universal sovereignty and supremacy.

For salvation purposes, however, it is not sufficient simply to acknowledge the existence of a Supreme Being, for we read in the Word that when men knew God by the things that are seen they worshipped Him not as God, but became vain in their imaginations. They carved out to themselves objects of worship, having eyes that see not, ears that hear not, and such as could not speak to their admirers. Hindoos, Budhists, and many others acknowledge the existence of a Deity, but worship Him through the medium of idols. The natural depravity of man, therefore, is as manifest in his religion as it is in his profanity. The whole human race is involved in darkness, death, and alienation from the truth, and must ever remain so unless the great Creator is pleased sovereignly to make a revelation to His creature man, and this He has mercifully done, by inspiring holy men of old to write His will and make Himself known to our race.

As the sun can be seen only in the light it sheds forth, so God can only be known as a Saviour by the beams of revelation that He condescends to exhibit. "In Thy light shall we see light." All is darkness apart from this. What a blessing then is the Word of God! It not only reveals to us the perfections of the Most High, without which we could nothing know, but it makes known to us ourselves, both our origin and destiny. Without it we should remain in the darkness of night. "What am I, and from whence, I nothing know but what I am, and since I am, something there must have been." How came I into being, conscious of existence, with powers to contemplate the past, the present, and the future, possessing a mortal body, a spirit, and an immortal soul? Here is a mystery, but the Scriptures of truth reveal the mystery and solve the problem of being. They teach us that God made man originally, and pronounced the workmanship of His hands to very good. But man, disobeying the sovereign commands of his Maker, brought death into the world, with all our woe. "By one man sin entered into the world, and death by sin; so death hath passed upon all men, for that all have sinned." We, being the descendants of a fallen head, are born sinners, and, being sinners, we sin.

Sin! That wondrous monosyllable, a word of only three letters, but what is comprehended therein? Sin is a transgression of that law that God gave to Adam in Eden and to Moses on Sinai. Sin is rebellion against the God who made us. It is opposed to the authority of the Most High. It would rob the Almighty of His crown, and dethrone the Majesty of heaven from the seat of His glory. It is treason of the darkest hue. If treason against an earthly monarch merits and procures temporal death, how much more does treason against the King of the universe merit death eternal? Sin sets up the self-will of the creature in fearful opposition to the sovereign will of the Creator. Sin has converted this beautiful planet into a charnel house. We gaze upon the bodies of the dead, and hear the groans of the dying on the battle-field, and wonder how it is that man can embue his hands in his brother's blood, and the only explanation of it is to be found in the little word "sin!" What else has sin done? Let our jails, our lunatic asylums, our hospitals, and graveyards answer. "The grave, dread thing, men shiver when thou'rt named." If a more emphatic answer be required to the question, let Dives in the abyss reply by saying, "I am tormented in this flame."

As a consequence of sin all must die, the pauper as well as the millionaire; the scholar no less than the man of no education; the hoary-

headed octogenarian and the infant of a day old. The grave claims the monarch on the throne and the meanest peasant in the land—it is no respecter of persons. Where are the mighty Cæsars, the Alexanders, and Napoleons of historic renown, these scourges of the world? The grave claims them as its own.

“Hence they are hurried to their graves,  
Where kings and slaves have equal thrones;  
Their bones without distinction lie  
Amongst the heaps of meaner bones.”

But if we would contemplate the greatest mystery of all as the result of sin, let us gaze with holy solemnity upon the cross of Calvary, and there behold, with humble adoration, the crucified One, the glorious God-Man Mediator, hanging on the accursed tree. That blessed Saviour, who knew no sin, yet was “made sin for us, that we might be made the righteousness of God in Him.” Although wicked hands performed the awful deed of crucifixion, yet it was our sins, our cruel sins, that wounded the Redeemer. He voluntarily submitted thus to die, to take away the sin of every truly repentant sinner that trusts in Him for salvation. He tells us, “I lay down My life for the sheep. I have power to lay it down, and I have power to take it again.” Wondrous love this, that could induce the great Redeemer thus to suffer to save our worthless souls from eternal death, from the everlasting consequences of such a dreadful evil as sin. The love of God the Father is seen no less in this. “For He so loved the world as to give His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.” Happy then is the person to whom a living faith has been given in order that he should believe and receive eternal life.

What should we have known of these blessed things but for the holy Scriptures revealing them, and for the Holy Spirit taking the things of Jesus and showing them unto us? God grant unto the reader and writer of these lines that grace by which we shall be hourly thankful for the good hope of interest in the Redeemer’s precious blood, by which He is able to present us faultless before the throne of glory with exceeding joy.

Gravesend.

I. C. JOHNSON.

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## THE BLESSED DEAD.

SAMUEL ADAMS.

DEAR MR. WINTERS,—It pleased the Lord to call my dear father, Mr. Samuel Adams, of Grundisburgh, Suffolk, to his eternal rest on May 30th, 1891. For 66 years he was a member of the Church at Grundisburgh, being called by grace and baptized in the year 1825 by Mr. John Thompson, of Culpho, predecessor to the late Samuel Collins of blessed memory. For 47 years he sat under the ministry of Mr. Collins, and his heart was often melted and his soul edified and lifted up, while listening to the glorious Gospel proclaimed by that useful servant of Christ. Last February he became helpless, and for 16 weeks endured intense pain, but the grace of God enabled him to bear it with wonderful fortitude and patience, exclaiming, “It is the Lord; let Him do what seemeth good.” A few days before his death the dear Lord gave him a blessed assurance that heaven was his home, and that his ransomed spirit would soon be wafted to its everlasting rest.

Mr. W. Gill, of Grundisburgh, his beloved pastor, committed his mortal remains to the grave, and made some very touching remarks, and gave excellent advice to the family. May the Lord in His mercy sanctify this trial is the prayer of

Norbiton Surrey.

Yours in the hope of the Gospel,

J. H. ADAMS.

## ROBERT HOWARD.

MR. ROBERT HOWARD was born at Peckham on the 10th of April, 1839, of godly parents, members of the late Joseph Irons' Church, worshipping at the Grove, Camberwell. He was pastor of the friends meeting for the worship of our covenant God at "Mizpah" Strict Baptist Chapel, Peckham-road. We have—written by himself—the following condensed history of his life—natural and spiritual:—

"I grew up as most boys, and often look back with wonder at the merciful providence and kindness of the Lord and His preserving care over me in my youth. Twice I was run over, and once rescued from a watery grave. I had the unspeakable privilege of belonging to a Sabbath-school connected with the old Rye-lane Chapel, of which the late George Moyle was pastor. I have many blessed reflections of the truth I was there taught, and it was, I believe, in that chapel that the Lord first commenced His work in my soul. This was through my teacher, Mr. George Wilshire, in an address, speaking from the words, 'If any man love not the Lord Jesus Christ let him be Anathema-Maranatha.' On one occasion, being at Ramsgate, I heard Mr. J. Comfort. He took for his text, 'He hath not beheld iniquity in Jacob, nor perverseness in Israel.' I went out of the Lord's house full of joy, praising and blessing God. I was also much blessed by the ministry of Mr. Jay, of Grove Chapel, Camberwell, one of whose sermons came with great power—'Many are called, but few chosen,' also, 'The servant abideth not in the house for ever, but the Son abideth ever.' But I had not fully realised the demands of the law of God until I heard the late James Wells, at an anniversary in the old Rye-lane Chapel, from the words, 'Cursed is every one that continueth not in all things written in the book of the law to do them.' That cut me off from all hope, and I thought all I had passed through and enjoyed was a delusion. I went sorrowing and mourning, but still hoped the Lord might appear; and one Lord's-day I went to Walworth to the Surrey Music-hall, and Mr. Wells showed how Christ had broken down the middle wall of partition between us and God, and I felt my sin for ever removed.

"I was then brought to decision to cast in my lot with the people of God, and my wife and I were baptized at the Surrey Tabernacle in March, 1861, I was at this time much exercised about speaking in the Lord's name, and when I heard some of our *own* brethren speak, I thought I had the ability to do so; and when I heard *others* who trod the dignity and divinity and power of Jesus Christ under foot (that is, in their preaching), I was stirred within me, until the Lord opened doors for me to proclaim Him, and a full, free, and finished salvation. He has wonderfully helped me, and for 30 years has enabled me to exalt a precious Saviour as the all-in-all of a sinner's salvation. In the providence of God I was removed to Birmingham, and the first Sabbath the Lord found a place for me, and a text from the words, 'Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed;' and this was fulfilled to the letter in my experience. After a sojourn of twelve years the Lord brought me back to London, and for a time providential things were abundantly supplied," &c.

Mr. Howard preached his last sermon on the third Lord's-day morning in February, 1891, from the words, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." It was a precious, savoury discourse, and seemed to be a foreshadowing of the glory that was so soon to be revealed to him. In his last prayer he commended his charge to the Lord as one about to go home.

Upon our dear father returning from his last service at "Mizpah," we all noticed how much weaker he was, and were very anxious that nothing should be left undone to restore him to health. Accordingly on the following day a doctor was called in, who pronounced him to be in a very critical state. Not being quite satisfied, however, after nearly a fortnight

had elapsed, our dear father being no better, but rather worse, a physician was sent for, who stated that he was suffering from brain exhaustion, and the very best we could do was to take him away to a warmer climate, where possibly the change would revive and restore him to us if only for a few years longer. However, this was not to be. God's ways are not our ways. We, after consulting his wishes, decided upon sending him and our dear mother to Hastings. Accordingly, on Tuesday, March 10th, they arrived there accompanied by their son. He bore the journey far better than we anticipated. The following morning he went out for a short walk with his son, but returned much weaker. Again on the next day he made an attempt to go out, but only reached the door, being too weak to walk. After spending a very restless night, he became much worse, and for the first time we began to realise that his end was near. Both our mother and their son watched at his bedside, and saw, by the splendour of his eyes, he had received his Master's call, and had seen, as it were, the first glimpses of heaven. He looked at us for the last time, and raised his eyes above, and his happy spirit took its flight, to dwell for ever with the Lord. And thus a faithful ambassador, a loving husband and father, has been taken from our midst. He died on Friday, March 13th, at 11.45 midnight.

His remains were conveyed home, and were interred at Forest Hill Cemetery; Mr. Wheeler conducting the service in the chapel, and Mr. Baldwin committing his body to the dust, there to await the resurrection.

Our beloved brother JOSIAH DILLISTONE, of Clare, fell asleep on May 25th, aged 50 years. His removal from us will be cause for regret by many, as he was a very acceptable supply for the pulpit, and was well known in our Churches, especially by the following—where he had from time to time supplied—Hadleigh, Glemsford, Sudbury, Belchamp, Yeldham, Hedingham, Brockley, and others. He was born at Sturmer, Essex, and had a godly mother, who still remains to mourn her loss. He married the third daughter of the late James Price, of Birdbrook, Essex (deacon of Keddington Baptist Chapel), whom he leaves with nine sorrowing little ones.

He was called by God's grace about eleven years ago when suffering from quinsy. He then saw himself a lost, guilty, and helpless sinner; when his distress was very great. Seeing nothing but hell before him, he cried most earnestly for mercy, when the Lord was pleased to apply Heb. vii. 25 with some comfort to his soul, also a sermon preached by Mr. Hoddy from Eph. i. 7. He was baptized in August, 1881, and joined the Church at Clare, Suffolk, after which he was anxious to tell others of the blessedness of salvation by Christ Jesus. He had many pulpit engagements, but frequently had to decline, taking others on account of his ill-health.

About five years ago he was taken very ill from which he never really recovered, although at times he appeared well. Although all means possible were tried to restore him, yet all this time he was under the impression that he should never recover. Yet we all hoped and believed he would. He suffered much from nervousness and depression. The thought of leaving his beloved wife and family was at this time a very great trouble to him. But he was enabled afterward to leave them in the Lord's hands, knowing that He had promised to be a "Husband to the widow and a Father to the fatherless."

He grew much worse and suffered most excruciating agony; but his mind was stayed on Jesus, who was to him "All and in all." He was continually asking those around him and all who called to pray with him. For he wanted to speak of nothing else save Jesus Christ, and Him crucified. He seemed to spend the last few months of his life in continual prayer.

One day his dear wife asked him how his mind was when he felt easier. He replied, "It is just as I am at the feet of Jesus." And then

would earnestly cry, "Come, Lord Jesus, come quickly." A few days before his death, after the doctor's visit, he enquired what he had said, his dear wife telling him that he thought he would not be here much longer. His face lit up as with rapture, and he cried, "Bless the Lord, oh my soul, and all that is within me bless His holy name." In his last few hours his mind wandered, and he suffered agonising pain up to the last hour of his life, not knowing those around him. In answer as to whether he knew the Lord Jesus, he replied, "Yes"—and thus passed into the immediate presence of the King.

It was a touching sight to witness the funeral, at which many of the townfolk attended. The beloved wife and widow, with so many dear little ones, were mourning a godly praying husband and father. We sorrow for him, but not as those who have no hope. For whilst the dear bereaved ones sorrow at this painful and mysterious dispensation of God's providence, they would cry in the words of the deceased, when in great pain, "My Father, if it be possible, let this cup pass from me, but all Thy will be done."

J. H.

JOHN GEORGE TYRRELL.

Our beloved brother John George Tyrrell fell asleep on March 8th, 1891, in the 37th year of his age, after two years' suffering from that lingering disease, consumption. From a child he was privileged to sit under the sound of free and sovereign grace, being brought up under the faithful testimony of that valiant man of truth, the late James Wells, and after his death that fearless and mighty expounder of God's Word, Thomas Bradbury, but, apparently without any saving result. Between three and four years past, he was asked to go and hear Mr. Harsant, of Heaton-road, Peckham. He very reluctantly went, and there he remained. When health and strength and business allowed he was there, not only on the Sunday, but at each week-night service. The time rolled on, "not to propose, but call by grace." It was evident to a great many that saw him, when listening to the preached Word, and those who had spoken to him, that the Holy Ghost was doing a work in his soul. About five weeks before his death, Mr. Harsant called to see him, and very solemnly and faithfully spoke to him of his position as a sinner before God, and that there was but a step between him and eternity, when he opened his mind to him and said, "Do you recollect speaking from these words, 'Then they that feared the Lord spake often one to another, &c.?' " "Ah," he said, "that sermon was blest to me; I shall have to bless God to all eternity, that He ever sent you to Peckham." About three weeks before his death I went into his bedroom, and said, "What shall I tell the friends at Heaton-road to-morrow, Sunday?" He said, "Tell them that I am going home." "Ah," I said, "but what kind of a home is it?" "Well," he said, "tell them that I know for me to die is gain." Another time he said to his daughter, who was reading to him the 14th chapter of Matthew, when she came to the words, "It is I; be not afraid:" "Stop, Nelly; that I is all my hope, and it is where I am resting." On the morning of March 4th I went to his bedside, and he held out his poor, thin hand. I took hold of it, and said, "How do you feel this morning?" He said, "Very dark and dull; I have not had a word from Him all night; but He won't leave me, will He? He has promised not to do so." I said, "No, no, never." Another time, a few hours before his death, one of his brothers came to see him, and he said to him, "Do you know me?" He said, "I know your voice; it is Jos." "Ah," he said; "I shall soon be with Jesus; I hear His sweet voice now and then, for it will not be long before I shall have my father on the one side of me and my mother on the other." A few moments before he departed he lifted up his hand as high as he could, and then quietly passed away. We may truly say of the departed as was said of Joshua the high priest, "Is not this a brand plucked out of the fire?"

G. T.



## MARY ANN DIEPER.

DEAR BROTHER WINTERS,—We were sorry to hear of your heavy affliction, but are thankful to hear of improvement in your health. We have been passing through affliction, and death has made great inroads in the Church at Stowmarket. Our aged sister, Mary Ann Dieper, Old Newton, near Stowe (the mother of my dear wife), was in her 85th year; she had been a member of the Baptist Church fifty-six years. She had been married sixty-two years, and has been a consistent member of the Church all her life. She lived to see her children follow the Lord in the ordinance of believers' baptism, and her heart has been gladdened to see her children's children follow the Lord in the same path. The writer, sitting by her bedside on Sunday morning, April 26th, speaking to her of the end of her journey being very near, and of her hope in Christ, she said :—

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

“ On Christ the solid Rock I stand. ”

She hoped she should not have to stay here another day; she thought she should have gone on the Saturday. She has left an aged and paralysed husband in his 87th year to mourn his loss a little longer, and is patiently waiting to hear the Master say, “ Child, come home. ”—Yours faithfully,

JAMES GARRARD.

New Bond-street, Stowmarket.

## JAMES GARROD.

For thirty-one years our beloved brother James Garrod had stood in honourable membership with us; now his spirit has joined the greater congregation of the just made perfect. All that was mortal lies peacefully in the earth, till the bright resurrection morn. On April 21st he was in his place at the weekly service. On the 22nd he left his home in the village for the farm, and reached it safely, but was seized with an apoplectic fit, from which he never recovered, and breathed his last on May 4th, 1891. He was a man that greatly feared the Lord, and hated evil; not much of a talker, but what he did say was on things that make for peace. Prayer was his element, and in simple words he often poured out his soul in public before God. The young have lost a praying friend, and the openly profane had in him one who loathed their profanity, mourned their state, and earnestly pleaded with the Lord for their salvation. During his short illness our visits were frequent. So far as the nature of his malady allowed him, he was able to express his faith in the mediatorial work of Christ, to listen and follow the reading of God's Word, and never failed to add his own Amen to the prayers offered at his bedside. Our last visit was on the 1st inst.; he was able to say a few words upon the finished work of Christ, closing thus: “ He is All in all to me. ” On Saturday, the 9th, his remains were interred in our chapel grounds before a large gathering of friends, and on Lord's-day, the 10th, we alluded to his life and death in connection with remarks made on 1 Thess. iv. 13, “ Those that sleep in Jesus. ” The Lord send another like him into our midst.

W. H. EVANS.

Rattlesden, Suffolk, May, 1891.

## EPHRAIM JACKSON.

By the death of our dear brother, the late Ephraim Jackson, the Church at Foot's Cray has lost one of its oldest members. He was baptized at Eynsford, in the year 1832, by John Rogers, pastor, and soon afterwards was transferred to the new Church at Foot's Cray, of which he was subsequently appointed a deacon, which office he held till his death. His naturally kindly disposition endeared him to all who knew him, and even those who did not care for his religion respected him. His piety

was of the good old-fashioned sort, making itself manifest in all his conversation, and one could not be long in his company without discovering that he was one who feared the Lord. His delight was to read the Word of God, and to meditate upon its truths, and it was a treat to visit him at his home, or to see him in the house of God as he poured out his soul in praise and prayer. Of late his visits to Foot's Cray have been comparatively infrequent, for the distance was great, and his increasing infirmities made much walking impossible, but he never missed an opportunity of meeting with the people of God when able to do so. He was present at the Lord's Supper on the first Lord's-day in April, when his evident enjoyment of the service was remarked by not a few. He stayed (as usual) to tea in the vestry, and took part in the prayer-meeting afterwards with great fervour. He was mercifully spared a long illness, for on retiring to rest on the 11th of May he was seized with paralysis, and on the 16th he passed peacefully away, in the 79th year of his age, and in the 60th of his Christian profession. During his last days he was able to say but little, his articulation being affected, but he was able to assure the dear ones who ministered to him of his joy in the Lord, whom for so long he had known and served. His body was laid to rest in the graveyard of Foot's Cray Chapel, on Wednesday, May 20th, and on the Lord's-day following his funeral sermon was preached by Mr. E. A. Tydeman, pastor, from John xiv. 1—3.

Call it not death ; it is no longer dying  
 To close the eye while Jesus watch doth keep.  
 They are not dead who in His care are lying,  
 "For so He giveth His beloved sleep."

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

*Carmel Chapel Pulpit : Sermons Preached and Revised at Intervals by J. Parnell during the years 1886—91, with portrait.* To be had of the Author, 7, Trigon-road, Clapham-road, London, S.W. We very highly value the present volume of sound and savoury sermons from the heart and lips of our esteemed brother J. Parnell, and hope that lovers of the truth will lose no time in purchasing copies for themselves and their friends. The volume is neatly bound in cloth, with splendid portrait of the author, and the price is only 2s. 6d.

**MAGAZINES.**—We have on our table the following serials:—*Zion's Witness*. As usual full of the deep things of God. *Life and Light*. Well stored with sound and wholesome truth, which cannot fail to be of service wherever it goes. *Australian Particular Baptist Magazine*. The last to hand contains a most encouraging report of the Australian Aged Pilgrims' Friend Society. *The Surrey Tabernacle Witness*. God be praised for the amount of precious soul-food contained within the covers of this truthful serial. *The Gospel Magazine*. The beloved editor's pen, notwithstanding his advanced years, continues to flow on as freely as ever, under, we are sure, the leadings of the Spirit of God. *The Day Star* (Tasmania). Interesting and use-

ful. *Consecration* for June contains a very good portrait of the late John Ashworth; also several short articles on religious subjects. *The Regular Baptist*. As fruitful as ever in religious essays, expositions, &c. *The Silent Messenger*. A choice little monthly, well adapted for Sunday-schools in which the old-fashioned Gospel is regarded and taught. *The Banner of Israel*. A very unique publication, full of interesting reading on the Lost Tribes of Israel. The June number contains an excellent map of Egypt, Abyssinia, and the countries of East Equatorial Africa. (Price 7d. monthly; R. Banks and Son). *The Sunday Closing Reporter* is worthy of being universally known and read, as it is one of the best organs issued for stopping the sale of intoxicating liquors on Sunday. *Cheering Words* for June contains a beautiful portrait of Dr. Ray Palmer. This sweet little gem of a book ought to be scattered monthly in every Sunday-school as an excellent antidote against the specious literature of the present day, which teaches the God-dishonouring doctrines of free will and duty faith, and which errors are creeping into our ranks. See *Cheering Words* for July, containing a beautiful portrait of Dr. Bonar, with a sketch of his life, &c.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### RECOGNITION OF MR. S. T. BELCHER AS PASTOR AT HOMERTON-ROW.

Tuesday, June 30th, 1891, was a day which will long be remembered by those who witnessed and took part in these services. The cause at Homerton-row is well known among lovers of truth for its staunch adherence to the "old paths." Nothing but the New Testament order and practice will do for the Church here. It was not surprising, therefore, to see so large a gathering of men and ministers devoted to the distinguishing doctrines of grace assemble on this solemn and interesting occasion. The services really commenced on the previous Monday evening, when a special prayer-meeting was held, an unusual number being present, and the Lord's presence realised. Supplications were made to God for His smile to rest on the next day's proceedings. The Lord heard and answered the petitions of His people, as those who were favoured to be present can testify.

On the Tuesday morning a number of ministers and friends, mostly from a distance, were hospitably entertained at luncheon by Mr. Barmore, whose generosity was fully appreciated by his guests, and some friendly conversation took place on the things of God and the service and worship of the sanctuary, which served as a sweet and savoury prelude to the more public services in the time-honoured sanctuary in Homerton-row, which commenced precisely at 2.30. Notwithstanding the early time, a considerable number had already assembled. Mr. W. H. Lee, of Bow, conducted the afternoon service, which began by singing:—

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

The hymn was sung very heartily, indicating a sincere appreciation of the "welcome" given.

The chairman then read Ephes. i., and engaged in the solemn exercise of prayer.

Mr. James Lee gave out hymn 749 (Denham's):—

"Would you the Church of God survey—  
Its beauty, strength, and harmony?  
Then Christ Emmanuel see!  
Where all perfections in Him meet,  
There is the Church of God complete,  
The sum of all is He."

Mr. W. H. Lee then read a letter from Mr. W. Winters, who was to have presided, which gave expression to the great disappointment he (Mr. W.) felt in not being able to be present. After a few words of regret at the absence of brother Winters, and of the affliction which prevented him being with us, he

(the chairman) went on to say we were called together on a very solemn and interesting occasion—the recognition of a minister of the Gospel; and we shall want first of all to know whether he is a vessel of mercy, and then we shall want to know something about his call to preach the Gospel. A man may be a gracious man, but if he has no qualifications for preaching the Gospel, he has no right to be in the pulpit. He hoped brother Belcher would feel at home in this place, and realise the value of the hymn which states:—

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

Mr. Osmond announced the next hymn, "Grace, 'tis a charming sound;" and Mr. Lee then called on brother Sears to "State the nature of a Gospel Church."

Mr. Sears prefaced his subject by saying how deeply interested he felt in being present with the friends at Homerton-row. He was in the chapel 42 years ago, but had never spoken in the place before. He also felt deep interest in brother Belcher, and was pleased when he heard that he was coming to Homerton-row, and prayed that God might bless him here.

At the close of Mr. Sears's excellent address,

Mr. Cullingford gave out hymn 759 (Denham's), and Mr. Lee asked brother Belcher to state his call by grace, and which, with his call to the ministry, the Editor has promised to publish next month, with a portrait of Mr. Belcher.

Mr. Lee having expressed his satisfaction with and pleasure in listening to brother Belcher's call by grace, asked J. W. Banks to announce another hymn, after which the chairman requested Mr. Belcher to give the friends his call to the ministry, and which proved satisfactory to all present.

A short address by brother J. Crook, of Lewisham, on the blessings of the means of grace, and Dr. Watts's hymn (given out by brother Runneckles); "How did my heart rejoice to hear," brought the afternoon's service to a close. The friends being ready for the refreshing cup of tea, were admirably served in schoolroom and chapel.

#### EVENING SERVICE.

Mr. F. C. Holden, vice-president of the Metropolitan Association, conducted the evening service, which commenced with Swaine's sweet paraphrase of 1 John i. 7:—

"Jesus, away from earth I fly,  
And with Thy Church unite;  
Thy saints shall be my company,  
Thy presence my delight."

Our brother Holden read part of Titus

ii., and brother R. E. Sears offered prayer.

The chairman said: There is much to do this evening. I shall therefore only just say how glad I am, that through the goodness of the Lord, it is my privilege to be here this day. My heart does rejoice to know the Lord has sent you a pastor. I am glad, too, that there are hopeful signs that the Lord has brought our brother Belcher into your midst; and trust, therefore, that the blessing of the Lord may be manifest, and that peace and prosperity may be yours to enjoy. From what we know of brother Belcher we are hopeful, and pray that the Holy Spirit may be poured out upon you. We believe in a special and particular providence overruling all events in the Church, and we want to know some of the Lord's dealings in bringing brother Belcher among you.

In reply, Mr. Haines, one of the deacons, said:—

Dear Mr. Chairman and Christian Friends,—It devolves upon me, as a deacon of this Church, to state briefly the leadings of Providence in bringing our brother S. T. Belcher to this place, and also to our action in inviting him to take the oversight of us as our pastor. Since our late pastor, brother J. Bennett, left us, a little over three years ago, we have had supplies to minister to us the word of life; and I would take this opportunity to say how deeply we are indebted to those brethren who have served us, but we have felt all along that the Church of God profits much more under a settled pastor. Our prayers, therefore, have been that the Lord might be graciously pleased to send us a pastor after His own heart, to guide, feed, and bless us. Among the many supplies came our brother S. T. Belcher, and we heard him two or three times with great acceptance. We found his ministry was truthful, instructive, varied, impressive, experimental, and kind. Knowing he was about leaving the Church at Watford, we determined not to be too late, so gave him an invitation for three months with a view to the pastorate. When this engagement was nearly fulfilled, we had a Church meeting, which was fully attended, and we gave him an unanimous call to the pastorate *without one dissentient vote*.

We looked for three things in a pastor, and we found them all in our brother Belcher.

Firstly, that he should be a man of truth, and this we have proved our brother to be. He is one with us, not only in faith, but in order.

Secondly, that he should be able to draw a few people together, and to build us up as it regards numbers, and this he has done by a blessing on the Word in a most marvellous manner; the attendance at each service is already doubled,

and there are still signs of further increase.

Thirdly, that he should be one to whom we could look up to with respect and love.

Our brother Belcher has been well and cordially received; his genial and loving spirit has endeared him to the hearts of all.

We have invited him to become our pastor, and he has accepted our call, and now we are here, in the presence of you, our esteemed ministerial brethren, and this congregation, to express our deep and heartfelt gratitude to God. We accept our brother as a gift from the Lord, and pray that the Lord may be graciously pleased to bless the union to our profit and His own glory. Amen.

Mr. Holden remarked, brother Haines' statement commends itself to all, and asked brother Belcher to give his reasons for accepting the pastorate.

Mr. Belcher said, being convinced his work was done at Watford, he felt it his duty to resign, and left there in October, 1890. He then had no idea of preaching any more; but it having got abroad that he had left Watford, invitations came from many places, which he could not refuse, and among others came an invite from Homerton-row for a Thursday evening. Knowing that many great and good men had been settled here, it was with much fear and trembling he agreed to come. In the order of God's providence souls were blessed, and the friends quite enjoyed the service. He (Mr. B.) then received a three months' invite, which he accepted, having had a good time in the pulpit—he never felt so much freedom as in the pulpit at Homerton-row. The Church then gave him an unanimous call to be their pastor. Souls had been comforted, congregations had increased; he, therefore, felt it to be of the Lord, and accepted the call as the voice of God. Mr. Belcher then gave the doctrinal basis of his faith, which he read from the E. V. & G. H. for June, 1887 (see page 186), and which need not be repeated.

Mr. Holden expressed his satisfaction in the articles of faith read by brother Belcher, and hoped, if he ever changed his principles he would change his position.

The solemn event was then ratified by Mr. Holden joining the hands of Mr. Belcher, pastor, and Mr. Barmore, deacon, representing the Church, and in a very fervent, faithful, and fatherly way, said: I believe the Lord has brought you together, and in the face of this congregation, in the name of the Father, and the Son, and the Holy Ghost, pronounce brother S. T. Belcher pastor of this Church, praying that each may study the other's happiness to the glory of God, and that the union may last as long as your life, if it be the Lord's will.

Mr. Holden then offered the recognition prayer.

Mr. Harrington, of Watford, was much obliged to the chairman for granting him an opportunity of saying a few words. There are (said Mr. H.) 25 of us here from Watford, to wish our brother Belcher God speed in the name of the Lord, and feel a few words from Watford will be refreshing to him and to you. Many cases of interest, and the usefulness of brother Belcher's ministry while pastor at Watford could be given. We love our brother Belcher as a minister and as a Christian, and I am requested by the friends at Watford to present him with this clock as a token of their esteem. The clock is a noble, substantial, and serviceable one, and the presentation speaks well for the love and esteem of those who formed Mr. Belcher's first and former pastorate.

Mr. Belcher, who was taken by surprise, acknowledged the present in suitable terms, and hoped his brother Harrington would convey his Christian love to the friends at Watford for such an unmistakable token of affection.

Mr. Turner, of Limehouse, then announced hymn 768 (Denham's), and Mr. John Box proceeded to give his address to the pastor, and spoke of the pleasure it afforded him in being present. God be thanked for the services of this day. We are here on an equality—debtors to the mercy of God. Mr. Box founded his remarks on Acts xx. 24. more particularly dwelling on the words, "to testify of the gospel of the grace of God." The address was delivered with much freedom and felt liberty, and listened to with deep attention by all.

Mr. Beer, of Brentford, gave out hymn 769 (Denham's), and Mr. J. H. Lynn gave an address to the Church from Heb. xiii. 7.

Mr. Barmore and Mr. Haines expressed the great pleasure it afforded them in seeing so many present, and heartily thanked the ministers and friends for their aid and counsel. Mr. Haines also proposed a vote of sympathy and Christian love to brother Winters in his affliction, expressing a hope that he may speedily be restored to health. This was seconded by Mr. R. E. Sears in most affectionate terms, with a request that the pastor forward the same to brother Winters.

Mr. W. Piper announced hymn 93 (Denham's), "All hail the power of Jesu's name," and the never-to-be-forgotten services by the Church at Homerton-row were brought to a close by a most fervent and heart-felt supplication to God on all the counts that had stimulated the people in coming together, with a fervent and thoughtful consideration of the Editor of the E. V. & G. H. by brother Kempston.

There was a very large congregation in the afternoon, but in the evening the

place was quite full. Among others present were Messrs. Barrowdale, Oakey, Pocock, Jacquery, and Markham.  
JOHN W. BANKS.

The following is a copy of Mr. Belcher's letter to the Editor:—

My dear brother Winters,—You will, I know, be glad to hear that our best hopes were realised at Homerton-row yesterday. The chapel was full, and a gracious savour from our precious Lord filled the house, the chairman and speakers being all helped to serve their Master in a gracious and becoming manner.

At the close of these services, your own much loved name was freely and affectionately referred to, and the deepest sympathy was felt on your behalf; in fact, the only disappointing feature of the day was your absence, and the cause of it.

Believe me, dear brother, I am speaking as a man to a man, and not as a flatterer to a vain person, believing, as I do, that as the wolf is like a lamb, so is a flatterer like a friend, and that false-hearted puff is unseemly, ungodly, and beneath the dignity of a true Christian.

To show you how sincere were our sympathies for you, the following resolution was proposed by brother Haines, seconded by brother Sears, and carried most unanimously, with the request that I should convey the same to you by letter:—

"That this meeting do solemnly, heartily, and reverently, as in the presence of God, express its deepest sympathy with our dear and well-beloved brother W. Winters, editor of 'E. V. & G. H.,' in his present severe and heavy affliction; and we do pray, and will continue to pray, that the Lord in His mercy may speedily restore him to his wonted health, to his manifold labours, and to the joy of a true and affectionate wife.

Brother W. Kempston then besought the throne of grace on your behalf. My own personal prayer was Amen to all that was said about you.

With Christian love and sympathy to you and Mrs. Winters, believe me, yours very truly in Jesus,  
S. T. BELCHER.  
Fibre Works, Millwall, E., July 1st, 1891.

#### RE-OPENING AND ANNIVERSARY SERVICES AT PROVIDENCE, MARCH, CAMBS.

After being deprived of the use of their chapel for three consecutive Sundays, the Particular Baptists of March were reinstated on Sunday, June 14th, when, in conjunction with the anniversary, special services were held to mark the re-opening after renovation.

Providence Chapel was erected shortly after the settlement of the late pastor, Mr. E. Forman, in 1848, and at the same time the small house for the minister was erected close by. Five years later the schoolrooms on the south side were built for Sunday-school purposes, and the gallery in the main building was erected to meet the requirements of a growing congregation. In 1860 folding doors were provided to the downstairs school-room, to admit of its being used when the ordinary accommodation was insufficient for the congregation. This was, however, soon found to be in-

adequate, and in 1865 the chapel was enlarged at a cost of £183. A still more important extension was made in 1873, when the building was enlarged to its present dimensions (accommodating between 700 and 800), at a cost of nearly £1,000. Only three years ago a further improvement was made by the demolition of the inconveniently small "manse," for so many years occupied by Mr. Forman, and the erection in its place of the new schoolroom, the contractors for the work being Messrs. Collingwood and Son. It may here be stated that during the nearly two years' ministry of the present pastor (Mr. B. J. Northfield) the membership of the Church has increased from 100 to 130, and that there are now about 200 children in attendance at the Sunday-school, besides a senior Bible-class for young men and young women, held every Sabbath afternoon.

The improvements of which we have now to speak have been carried out under the direction of a committee of trustees and members of the congregation. Mr. James Roberts has fulfilled the duties of clerk of the works. The structural alterations and woodwork have been thoroughly executed by Messrs. J. Barrett and T. F. Whittlesey, while the work of renovation and painting has been carefully carried out by Mr. Henry Bond. The total cost of the improvements effected is about £100, and over £80 of this sum has been already raised by the congregation.

The old schoolroom on the south side of the chapel has been brought forward to be on a level with the front of the main building, neat brickwork in keeping with the other part of the chapel front, thus taking the place of the old enclosed wooden stairs, so that an addition of about 9ft. has been made to the length of both the upstairs and downstairs rooms. The latter place, which was before in such bad order as to be practically useless, will now be utilised for the usual Sunday prayer-meetings—one before the morning service and the other in the afternoon. The fire-places in these rooms, as well as in other parts of the building, have all been embellished, and here, as elsewhere, the painters have made things look bright and cheerful. It is intended to put up a partition in the centre of the upstairs room, thus making two separate class-rooms. In one of these a neat wooden receptacle has been made at the side for storing needful and useful things for school anniversaries and other occasions.

As the schoolroom on the west of the building has only been erected two or three years, the work of renovation there has been comparatively slight: the walls have been coloured and the doors are now grained instead of painted. Viewed from the road, the

chapel does not present the appearance of having much accommodation in the shape of ante-rooms. But, as a fact, including the minister's vestry, there are no less than seven rooms where services or committee meetings can be simultaneously held if necessary. The improvement effected in the interior of the chapel is very marked. It presents an altogether lighter and more cheerful appearance than formerly, and no longer tends to create an impression that religion must be a rather mournful thing. The roof especially presents a pleasing contrast to its former self, as in place of dark oak staining it is now painted and decorated with white and grey stencilling. The gallery is grained differently, and its pillars, which formerly bore a rather close resemblance to iron piping, are now painted in three varying shades of grey, relieved by a little judicious gilding. The angularity of the gallery has been somewhat relieved by slightly rounding off the corners. Both in the chapel and adjoining rooms the walls and woodwork have been renovated, and but few places can be found not possessing a new coat of paint. Out of doors the woodwork, railings, and piping have all been similarly dealt with, and the brickwork and roofing have been pointed where necessary. The renovators "entered into possession" on Whit-Monday, and during the three following Sundays the services were held in the South District Girls' School, lent for the occasion by the Chairman of the March Consolidated Charities (T. Tusting, Esq.).

The Sunday services were conducted by Mr. J. Jull, of Cambridge, and were largely attended.

On the following Tuesday morning Mr. J. H. Lynn, of London, preached to a good congregation, and a luncheon, to which about 100 persons sat down, afterwards took place. A capital repast at the nominal charge of 1s. was provided for the convenience of persons attending the services from out of town, and the provisions were given by friends of the cause. A larger gathering assembled in the afternoon, when Mr. E. Marsh, of Wellingborough, occupied the pulpit. At 5 o'clock a public tea was provided, and was partaken of by about 300 persons. Mr. Lynn again preached in the evening to a great and attentive audience. The total proceeds of the special services were over £46, but in accordance with the custom of devoting the whole of the sum obtained at the chapel anniversary to the general fund, no part of this amount will go the renovation fund. About 60 persons sat down to supper at the conclusion of the evening service.—*From Local Paper.*

STAPLEFORD, CAMBS.—Two very interesting and soul-stirring services were held here on Tuesday, the 26th of

May. They were held for the double purpose of celebrating the 25th year of the pastorate of Mr. John Simpkin at Stapleford, and also to commemorate his silver wedding—when Mr. Jull, of Cambridge, and Mr. Styles, of London, kindly proffered their services. Mr. Jull preached a sweet discourse in the afternoon, full of Gospel truth, from the words, "Having obtained help of God, I continue unto this day," after which a sumptuous tea was provided, to which upwards of 100 sat down. In the evening Mr. Styles was the preacher, and a very excellent sermon was delivered from the words, "Because Thou hast been my help, therefore under the shadow of Thy wings will I rejoice." The chapel was crowded with attentive worshippers, and the blessing of the Lord was evidently amongst us. The pastor, Mr. Simpkin, appeared quite overwhelmed at seeing the goodness of the Lord toward him, and he expressed his gratitude and surprise at seeing so many of his friends rallying round him after 25 years in the Lord's service amongst them. It will be a day long remembered. The proceeds from the collections and the tea, amounting to about £10, was handed over to the pastor.—J. FAVELL, Cambridge.

**HORNSEY-RISE.—ELTHORNE-ROAD.**—Special services in commemoration of eighth anniversary of Sunday-school were held as follows:—On Sunday afternoon, June 14th, the annual sermon was preached by the pastor, Mr. W. Osmond, from the words of good old Jacob upon his two grandsons, "The angel which redeemed me from all evil, bless the lads," &c. On the following Thursday evening, the usual public meeting was held, presided over by the pastor, who, after the opening hymn, read part of Psalm lxxviii. and called upon brother Coxhead to engage in prayer. The annual report was then read, relating the incidents of the past year and recording the Lord's goodness and mercies toward us, also stating present position and prospects, and concluding with a statement of receipts and expenses, which shewed a nearly level balance. Eight of the scholars then did their part by reciting from memory portions of Scripture and spiritual poetry in a very creditable manner, and very gratifying to the large number of friends present; and each reciter was rewarded by an attractive, interesting book. Encouraging, stimulating addresses were delivered by brethren Willey and Sandell, the former from the words, "Whatsoever thy hand findeth to do, do it with all thy might," and the latter upon "Daniel, his character and trial of faith," which were well listened to and appreciated. Suitable hymns were cheerfully sung at intervals, and a good collection made, amounting to £5 17s., for school funds.

"Praise God from whom all blessings flow."—H. G.

**CHATTERIS, CAMBS.—ZION CHAPEL.**—Mr. G. Boulsher, who has been acting as pastor here for sometime, was on Wednesday afternoon and evening accepted by the Church with the usual recognition services. At three o'clock Mr. W. J. Styles preached a sermon on the ministry, and in the evening Mr. Boulsher stated his experience, his call to the ministry, and his views of Gospel truth. Mr. Jull stated the nature of a Gospel Church, and Mr. Barret also addressed the meeting. A tea was held at five o'clock, at which there was a good attendance. Mr. James C. Smith presided over the evening meeting, and delivered a few introductory remarks, followed by Mr. Jull. In relating his experiences, the pastor, like many other devoted ministers, attributed his early spiritual impressions to his mother, who had the entire charge of his early life, his father having passed away when he was a child. He was a native of Wiltshire. When quite a boy he removed to Tottenham, and attended the ministry of Robert Wallis. His early associations were with the Established Church, but it was at the Surrey Music-hall, Surrey-gardens, on a Sabbath-morning, after having journeyed 14 miles to hear Charles Haddon Spurgeon, that he felt his great need of a Saviour. That sermon, which he would ever remember, was preached from Jer. xvii. 9, "The heart is deceitful above all things, and desperately wicked." For some time after this he spoke and preached after business hours in the slums of London. In the year 1866 he became a pastor, and laboured for six years, when his health failed, and he decided to visit America, and was for eighteen years in the States of Tennessee and Missouri. In the latter State he was bereaved of his wife and family when the fever raged so desperately in the States. Then, broken in health and heart, he decided to return to old England. After preaching in London and the vicinity he was, through the instrumentality of a lady who was visiting at High Wycombe when he was preaching in that town, introduced to the friends at Chatteris in June last. Ultimately he was invited to become pastor, and such invitation he had accepted. Mr. W. J. Styles gave an address to the Church. The pastor, at the close, thanked the speakers and all friends who had contributed to the success of the meeting.

**WALTHAMSTOW—ZION, MAYNARD-ROAD.**—On Tuesday, 17th June, the fifteenth anniversary of opening the above chapel was held, commencing with a well-provided tea. The public meeting was presided over by Mr. E. H. Britton, from "Salem," New North-

road. After heartily joining in singing an opening hymn of praise to God, Mr. Runnebles offered earnest prayer. The chairman's address was encouraging. Mr. C. Hewitt, in burning words, spoke from "None is like the God of Jeshurun," Mr. Osmond from "This God is our God," &c., Mr. Margerum, Rom. i. 16. Mr. H. D. Mobbs, who was gladly welcomed among us after his painful affliction, proved he had not been a loser in the furnace, as words of grace fell from his lips on Acts ii. 21, and the writer on "God is a refuge for us." This little cause has long had a trying time in the sore afflictions of many of its members. About twenty are now wholly or partially laid aside, but the Lord is with us. Dear brother Sears baptized a young brother last month, who is to be received into the Church. God grant that this may be as a drop before the shower. The refreshing season was closed with singing, "All hail the power of Jesu's name," &c., and the benediction.—ADAM MARKHAM.

TEDDINGTON. — *The Christian World* for July 2nd, 1891, gives the following important item: "The late Mr. Cornelius Parkes, against whose estate the claim of £20,000 was recently made by Miss Smith, was, during his lifetime, a staunch supporter of the Strict Baptists at Teddington, where he resided. 'It is stated,' writes a correspondent, 'that there was a legacy to the cause of £1,000.'" We were informed of the subject-matter of the above note by our brother Samuel Banks some time since. We are not aware of any formal dissolution of the Strict Baptist Church at Teddington, or whether the services were simply suspended for a time. Some of the members are still living, and we should rejoice to know that the cause was re-organised, as Mr. John Warburton, Solicitor, Finsbury Pavement, is endeavouring to secure the legacy for the Strict Baptists.—ED.

RISHANGLES, SUFFOLK. — The anniversary of the Sabbath-school was held on Lord's-day, June 21, when three sermons were preached by Mr. R. A. Huxham, of Aldringham. The singing part of the service was conducted by the teachers and children, assisted by their esteemed pastor, Mr. G. Harris. May the blessing of the Lord be added to Sunday-school work wherever His truth is taught; thus shall many hearts rejoice, and His name be glorified. Amen.—P. BARRELL.

STOKE ASH, SUFFOLK. — The anniversary of the Sabbath-school was held on June 14, when two sound, truthful sermons were preached morning and evening, and an address delivered to the teachers and children in the afternoon

by Mr. F. C. Holden, of London. Several hymns and anthems were sung throughout the day by the teachers and children in a way that reflected great credit upon their leaders, Mr. and Miss Bendall. At each service our chapel was filled to overflowing. Collections made on the behalf of the school fund were satisfactory. Many felt it good to be there. On Lord's-day, June 21, Mr. Broome, of Fressingfield, came and preached to us two good, old-fashioned sermons, by which many of the Lord's tried ones were comforted, hungry ones were fed, seeking souls encouraged, and pointed to the Lamb of God which taketh away the sin of the world. At the close of the morning service Mr. Broome led a dear young sister, just 14 years old (a granddaughter of the late Mr. Cooper, of Wattisham), through the baptismal pool. The service was solemn and impressive. May others whom we would gladly welcome be constrained to follow. So prays, P. BARRELL.

RUSHDEN. — SUCCOTH SUNDAY-SCHOOL ANNIVERSARY. — The 14th anniversary of this school was celebrated on Sunday, June 21st, when special services were held during the day, conducted by Mr. Marsh, of Wellingborough Tabernacle, in the absence of Mr. W. Winters, who was to have been present, but was prevented by indisposition. Mr. Marsh took as his text in the morning the words from Joel ii. 16, "Gather the children," upon which he based an able discourse. In the afternoon our brother addressed the young in the chapel, and recitations were given by several scholars. In the evening Mr. Marsh took as the basis of his remarks Psa. xc. 16, 17, "Let Thy work appear unto Thy servants, and Thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it." Special mention must be made of the singing of the anniversary hymns and anthems, which were practised under the tuition of Mr. Z. Newell, of Irthlingborough, Mr. Shortland presiding at the harmonium. The attendances were very large, the chapel being crowded on every occasion, and the friends are pleased at the results yielded at the collections, which amounted to £12 9s. 3d., the largest sum they have ever collected at any anniversary. The number of scholars now on the books is 183, with 23 teachers; 30 scholars having been admitted during the year. On Monday afternoon the children had their annual tea treat in the schoolroom, and after this about 200 friends sat down to tea in the chapel and school, the wants of the company being provided for by the lady teachers. An adjournment was then made to Mr. Denton's



field at the back of Queen-street, kindly lent for the occasion, where suitable recreation was provided for the children.

RECOGNITION SERVICES AT PROVIDENCE, MEYRICK ROAD, CLAPHAM JUNCTION.

THE LEADINGS OF PROVIDENCE IN THE CHOICE OF MR. R. THOMSON AS PASTOR.

It has been well said, "Happy is that people who have no history, and doubtless, happy that Church which has no history; who, through the blessing and abounding goodness of the Lord, are preserved, owned, and blessed by Him, to live in peace and walk in the light of His countenance." God's providences are not all of a boisterous kind; most of them, we think, are of a smooth and silent kind, like the coming of the light—no noise—or like the dew, gentle and very beneficial; a "King dreams, a man remembers his fault." &c. Happy are those who watch Providence; they shall never want one to watch. "Whoso observes the leadings and dealing of the Lord, with themselves and in Church life, even they shall understand the lovingkindness of the Lord."

We once heard a dear servant of the Lord give a lecture from the subject given him, "Providence and Grace." He took Providence for grace, and grace for Providence, and showed very clearly that God, our God, was a providing God, in an eternal covenant, in His dear Son. In every way Infinite Wisdom could act it did for the blessing and making His own people blessed, even for evermore. Grace for Providence he showed clearly was the superabundance of the things of this life many have; that was grace, and how they abuse it profits not nor blesses those who have, nor others. The point we wish to come to is this. God, according to His own eternal purpose, has determined to give good things unto His own people (Eph. iv. 7, 8, 11, 12). "Unto everyone of us is given grace according to the measure of the gift of Christ. Therefore, He saith, when He ascended up on high, He led captivity captive, and gave gifts to men, and He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers." Some pastors, and we believe we at Providence are among the some to whom He has given a pastor. We asked for a good gift, and believe our heavenly Father heard our prayer; and according to the arrangements of His wisdom, love, and goodness, has given a good gift unto us who asked Him, and as a Church we receive him as one of the ascension gifts of our glorified God, and desire to love him, for His sake who died and rose again. "There is a clock with which Providence keepeth

time and pace, and God Himself setteth it." So that everything happens with divine punctuality. Israel came out of Egypt on the self-same night in which the redemption was appointed. The great God is never before His time, and never too late.

We have been over three years without a pastor. To one brother the Church gave an unanimous invite to the pastorate—Mr. A. E. Realf, now of Guildford. Our brother was well received. The Lord blessed his ministry in our midst. The Church officers at Guildford approached our brother first, and he gave the promise to wait and consider their communication, and not promise any other Church before hearing from them. The Guildford Church extended to him an unanimous invite, and our brother felt constrained to accept the same. Other good men have been in and out among us, but our way was not clear. We heard of Mr. Thomson, when he first came over to our denomination, from brother Box, and others. We kept our eyes on his movements, and, finding our brother had come so near London, we wrote him to preach at Providence, but could not arrange any service then. Our brother went to West Ham. We heard he was not likely to stop there. After making pretty sure our brother was moving, we wrote him, saying in our letter we were looking out for a pastor. Our brother Thomson came to see us, and from what we heard from himself and others we thought the Lord might possibly bring about a union. Engagements were entered into to preach at Providence in the month of May, 1890, after which our brother often came into our midst with growing acceptance among us. In July, 1890, the deacons agreed to bring the name of Mr. Thomson before the Church, and ascertain their view of him. We heard our brother J. S. Anderson say of a young person, who was asked to accompany a young man, she did not think much of him; he might be endured, but after each walk and talk they were more attached, and friendship ripened into union. That has been the way with our pastor; he grew, and still grows, in our esteem and love, so much so that we declare for the union, and truly believe it to be a union of hearts in the best sense of the word and in the best things, and believe Providence worked according to His will, who guides a sparrow, wings an angel.

It was resolved at that Church meeting that the deacons should interview Mr. Thomson, with a view to lay the particulars before the Church. We gathered that Mr. Thomson was open to accept a pastorate. There were several brethren other than we had before to preach, and the desire was to hear them, and secure their services, but in October of the same year it was

thought important that we take into consideration the matter of a pastor, and the first month in 1891 was agreed for definite action, and that special prayer-meetings be arranged for prayer and supplication. The matter became more important, and there was now a growing desire to be settled with a suitable pastor. In November the Church met, and got so far as to think of extending an invite to Mr. Thomson, with a view to the pastorate, and arranged for a special Church meeting the first week in December of the same year, instead of first month in 1891, and that Mr. Thomson be advised of such meeting, and asked not to promise his services elsewhere before hearing from us.

The general feeling of the Church was that we might be able to secure his services, and that the Lord would unite our hearts, and that we might see His hand in all our concerns.

SPECIAL CHURCH MEETING, DEC. 3, 1890.

The Church met, and love and peace reigned, and the matter was looked at in all ways. We had heard that Mr. Thomson was being sought after by other Churches. The Church resolved to give to our brother a direct hearty and unanimous invite to the pastorate after March 31st next.

On December 5th, 1890, a letter was sent to our brother, signed by each deacon, informing him of the action of the Church, in reply to which we received a letter in which were these words: "I hasten to say at once I have a strong leaning to the Church at Providence; at the same time I judge it would be well to delay coming to a final decision, and desire that the Lord may be pleased, should this union be consummated, to smile upon it, and to cement it more and more as the years go by, is the prayer of yours, and it is the earnest prayer of the Church." A desire was expressed in each letter for an interview, which was arranged, and the officers of this Church and the pastor-elect had a pleasant and profitable meeting, and there was, and now is, a good understanding of the doctrines and practice. May the Lord in His great mercy continue to bless us with the same mind and the same judgment always.

On December 17th, 1890, Mr. R. Thomson wrote his acceptance of the pastorate, in which letter we find these words: "You extended to me an invitation to become your pastor. It was meet that I should prayerfully consult the Lord upon the matter before taking any decided step, particularly as I had under consideration a similar request from a sister Church. Having sought, and I trust obtained, divine guidance, I have now to inform you that I accept the call which you have given me. God-willing, I will begin my regular

ministry in your midst on Monday evening, April 6th, by conducting the weekly prayer-meeting. God knows it is my earnest desire to be made very useful at Providence, both in the way of feeding the Church of Christ and of gathering in the wandering sheep of Christ's fold." The prayer for usefulness has been heard, and God has blessed our pastor in his work of ingathering, and there are more inquiring and desire to be united with the Church here.

We are full of hope for the future. Our eyes are up unto the hill from whence cometh all our help. Our help cometh from the Lord, who made heaven and earth. Send now prosperity, O Lord, we beseech Thee. "Blessed be he that cometh in the name of the Lord." We believe this is the Lord's doings, and it is marvellous in our eyes. "Praise ye the Lord with us."

MR. THOMSON'S ACCOUNT OF HIS CALL BY GRACE, AND OF THE STEPS BY WHICH HE HAS BEEN LED INTO THE STRICT BAPTIST MINISTRY.

My early years were not all sunshine. I had, thank God, and still have, an excellent, godly mother; but my poor father was one of the multitudinous victims of strong drink. His occupation—that of a teacher of music—was one that frequently brought him into contact with the tempter—alcohol. I well remember how that, when a child, I had to flee from home late at night, along with my mother and sister, and to seek shelter in the abode of a relative. Such was the terror which we felt when the drink fiend took possession of him whom God had appointed to be our natural protector.

Notwithstanding this drawback, I was enabled to obtain a good education. A little after I had entered on my teens, we removed from Scotland to the county of Durham. There I attended a good school in the neighbourhood of Darlington, and when between 17 and 18 years of age, I returned for a while to Scotland, in order to become a student in the University of Glasgow. But for the generous assistance of a dear elder brother—my mother's only child by a previous marriage—I should have been quite unable to procure the advantage of a university education. I pursued my college studies for some three years, after which my health began to give way, largely as the result of burning too much of the midnight oil. For a while I had considerably to relax my application to my books, and that is the reason why I left the university without taking a degree. At the period when I studied there (1865-8) the lower degree of *Bachelor of Arts* had for some years been abolished at Glasgow. I rather think it has since been

revived; but at that time only the higher degree of *Master of Arts* was conferred, and that in most cases necessitated a four-years' course of study.

Let this rough sketch suffice as an outline of the mere natural and educational side of my early days. During my boyhood I was shielded by a mother's tender care from much of the wickedness which otherwise I might have learned. God in His kind providence restrained me from open profanity and from the daring iniquity which some of His people have perpetrated in the day of their unregeneracy. But in His own appointed time the Lord by His Spirit began to teach me the innate vileness of my own heart.

I was about 15 years of age when I first began to take note of my experiences with respect to divine things. I was then made to feel that, although I might not have gone to such lengths of *outward* depravity as many others, I had yet done many things I ought not to have done, and had left undone many things which I ought to have done. I can well remember spending long hours in my bedroom in prayer and meditation, when my companions were at cricket and other games. It pleased the Lord to employ, as He often does employ, an afflictive dispensation of His providence for the purpose of deepening my convictions of sin and of drawing me with greater frequency and earnestness to His throne of grace. I was thought to be going off in a decline, but the Lord had mercy on me, and not only spared my life, but so sanctified my trouble that I have often since felt constrained to say with the Psalmist, "It is good for me that I have been afflicted." I kept a diary at that period, and if time permitted I might quote therefrom many passages which indicate the gradual transition of my soul out of felt darkness and bondage into conscious light and blessed freedom. Amongst the sins (the remembrance of which was grievous to me) were the sins of worldly-mindedness, of selfishness, and of letting my thoughts wander in the house of God. I had early experience of the conflict which goes on in the renewed mind between the old and the new man, between that which is born of God and that which is earthly, sensual, devilish.

At that time my views of divine truth were not nearly so clear as they afterwards became; but enough light was given to convince me that, apart from the grace of God, I could do nothing. That salvation was all of God, and that only His Spirit could effectually subdue the evil that was in me and keep me pure and unspotted from the world.

In turning over the pages of my diary, I cannot find that there was any

one passage of Scripture which was pre-eminently used of God to bring me into Gospel liberty. I find indications of a growing love for the things of the Spirit of God, of an increasing delight in the Word of God, and of a gradual deliverance from the tyranny of evil habits. The Lord imparted to me a measure of lively confidence and of holy joy. He said to my soul, "I am thy salvation." To me the gracious promises and the loving invitations of His Gospel were words dropping with honey, and by grace I was enabled to eat and drink to the satisfying of my soul. Since then I have had many struggles, soul-questionings, castings-down and liftings-up, periods of spiritual adversity and of spiritual prosperity; but I desire to bear my humble testimony to the faithfulness of a covenant-keeping God, of Him who has said concerning the man that is blessed of Him, "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with His hand." The Lord has kept me until this present hour, and in the language of the poet I must say:—

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

Although there have been times when, under a sense of sin and smarting under deserved chastisement on account of it, I have had to pray with the Psalmist: "Cast me not away from Thy presence, and take not Thy Holy Spirit from me; restore unto me the joy of Thy salvation and uphold me with Thy free Spirit." Still, on the whole, my experience thus far has borne out the truth of those words of Scripture, viz., "The path of the just is as the shining light, that shineth more and more unto the perfect day."

I had early leanings towards the Gospel ministry. I had on several occasions conducted cottage meetings, and had delivered addresses in halls and schoolrooms. These attempts to serve God were spoken of by others in such a manner as to encourage me in my aspirations towards the ministry. Eventually I was ordained by the late Bishop Frayer and licensed to the curacy of a large manufacturing parish in Preston, Lancashire. After working there for a few years, I moved to London, where I was licensed to the curacy of St. Michael's, Chester-square. It was a great change, certainly, from a parish consisting mainly of factory operatives, to the heart of Belgravia. The congregation at St. Michael's consisted largely of the nobility. I felt a little uneasy as to whether I would suit so very aristocratic a congregation; but the Lord stood by me, and I continued there for upwards of four years. I had ample time for study, for which time ultimately led to a great alteration in my views of God's truth and ordinances.

(To be continued.)

**GUILDFORD.—JUBILEE PRESENTATION.**—A very interesting, and, we may hope, a profitable, meeting was held at the Old Baptist Chapel, Guildford, on Wednesday, July 1st, when the Church members, congregation, and the pastor's Bible-class were invited by the deacons to meet Mr. A. E. Reaiff, their beloved pastor, on the occasion of his jubilee. A large number of friends responded to the invitation, and joined in congratulating their pastor on the auspicious event. At the tea the tables were beautifully decorated with a rich profusion of roses and honeysuckle, which, with other flowers, lent a sweet fragrance to the schoolroom. Mr. Reaiff presided at the meeting, and on the platform were brothers J. Billing, B. Pickett, and Riddle, deacons. Brother Broughton having offered prayer, the pastor referred to the way in which the Lord had led him while serving Him as a preacher of the Gospel. He began preaching when he was twenty-five years old, from which time God had blessed his labours by calling sinners through him, and by strengthening and helping others in their journey towards "home." He had not been without many bitter sorrows and trials, yet they had been intermingled with joys and triumphs, and, by having experienced these, he felt he could help others who come to him in trouble and needed sympathy.—Brother J. Billing followed, and, after alluding to the "jubilee" as a divine institution, a time of rejoicing that brought liberty to many, he presented to Mr. Reaiff a handsome library table as a slight expression of the love and esteem in which they regarded him, and of the wish that he would continue long among them. Mr. Reaiff, in thanking them, said that it was his earnest hope that they would make more use of him as their pastor; he would only be too glad to be the means of helping any who were in trouble about their souls. He was looking for a great blessing from God; they already had much to encourage them, yet he was longing to see more anxious about heavenly things—to see sinners brought to repentance, and God glorified. Brothers P. Pickett and Riddle then gave short addresses, referring in feeling terms to their pastor, and trusting that he might be indeed a blessing to all of them for many years to come. Among the hymns sung during the evening was the following original one, printed for the occasion:—

O send Thy blessings from above  
In copious showers, Thou God of love,  
While here we now together meet,  
A jubilee to celebrate.

O fill our pastor's heart with joy  
And cheer him in his lov'd employ;  
Make sinner and the saint rejoice,  
While here they listen to his voice.

Shall we lot fifty years glide by,  
And still our song in silence lie?

O should not Church and pastor raise  
To Thee a song of grateful praise?

O let this be a happy hour!—  
Endue each w th Thy Spirit's power;  
Here in our midst, dear Saviour, be,  
To bless our pastor's jubilee.

Bless pastor and his partner too,  
Lead, guide, sustain while here below;  
Stand by—in every trial up hold—  
To bless the Shepherd and the fold.

And when all earthly storms are past,  
Call each to be with Thee at last,  
A blest eternity to spend,  
A jubilee which ne'er shall end.

The pastor closed the happy meeting with prayer, and we believe all felt that it had been good to be there, and went away with the prayer that God would continue to bless their pastor with the riches of His grace, and preserve him to labour on in his beloved work amongst them.

**HOXTON. — BETHEL, NEWTON-STREET.**—Services to commemorate the third anniversary of the settlement of Mr. J. T. Bootle, as pastor of the Church, were celebrated on Lord's-day, July 5th, and the following Tuesday. Three sermons were preached on Lord's-day—those in the morning and evening by the pastor, and that in the afternoon by Mr. Holden. The texts were: 2 Tim. i. 12; Psa. xxxi. 24; Rom. viii. 35. On the following Tuesday afternoon, Mr. Mitchell preached from Phil. iii. 7—9. Chas. Wilson, Esq., presided over the evening meeting. Brethren Horton, Mitchell, Parnell, Tooke, and Osmond gave addresses. All the services were marked with a most decided desire to exalt the preciousness and glories of the Master, and the desire expressed in the hymn sung at the evening meeting—

"We only wish to speak of Him  
Who lived, and died, and reigns for us,"

was fulfilled very sweetly by all the brethren. "Having obtained help of God we continue unto this day." To our covenant God be all the praise.

**RYARSH, KENT.**—Dear brother Winters,—We have some very cheering news to communicate. Our pool was opened for baptism on June 16th. Brother E. Beecher, from Shouldham-street, preached in the evening and baptized two of my sons and the wife of one of my sons, as the first-fruits of our family (Mr. Hollands' daughter, of Snodland, being my son's wife). Mr. Hollands and myself were brother deacons at Ryarsh for some time. Brother Beecher was very encouraging to parents and candidates. His text was, "Instead of the father shall come the children," &c. The candidates were built up under brother Beecher's ministry when he used to supply at Ryarsh, and were out of our Sabbath-school, which is encouraging for us as teachers. I hope and pray that this may be the

beginning of a lasting blessing in our families and to those living in our neighbourhood, and that the Gospel's joyful sound may make many sinners found to come and fill the place. We had our anniversary at Ryarsh on the 23rd. Brother Lynn, of New Cross, preached afternoon and evening, but the weather was very unfavourable. The Lord bless brother Lynn, and give him seals to his ministry and souls for his hire.—GEO. PATTERSON.

WOOBURN-GREEN, BUCKS.—Dear brother Winters,—We long to hear someone coming forward in our midst to own themselves on the Lord's side. Yet we learned long ago that "Salvation is of the Lord." Our anniversary was held on Tuesday, June 23rd, when our brother Dolbey preached two good, sound, Gospel sermons. His text in the afternoon was Rom. ix. 23, and that in the evening from Phil. iii. 3. We listened to them with great delight, and at the close of the service many declared they had found it good to be there. We were favoured with the presence of many dear friends, our dear pastor, J. Morling, giving out the hymns for us in the afternoon, and brothers Lloyd and Sydenham in the evening. Brother G. Banks, of Willenhall, and brethren Witton, Price, Ives, Osborne, Scott, besides other dear friends, gathered round us from our dear old home at Zion, High Wycombe. May the God of all grace reward them for coming to cheer us in our upward way. Our own dear friends at Wooburn-green had made our little chapel bright with flowers. Deacons Francis, Dully, and Tilbury all joined in making friends welcome and comfortable. We are still determined to pray for Zion, for as our dear departed deacon Collins used to say,

"There our best friends, our kindred dwell,  
There Christ, our Saviour, reigns."

—FREEMAN TILBURY, pastor, Ship-street, High Wycombe, Bucks.

HITCHIN. — MOUNT ZION. — The 31st anniversary of the opening of this sanctuary was celebrated on June 17th, 1891. Mr. F. C. Holden, of Limehouse, preached a very discriminating yet comforting sermon from 2 Cor. iv. 7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us;" after which we partook of tea provided in a very pleasant and comfortable manner. We felt somewhat disappointed, as brother J. Lee, having promised to preside, did not appear. We received a telegram from him just at the commencement of the meeting assigning the reason. Brother Symonds presided, and after a few introductory remarks, brother Thompson led us to the throne of grace; brother Battson dilated sweetly upon the rela-

tionship existing between God and His people from "Our Father" (Matt. vi. 9); brother Bonney was very instructive upon the counsel of the Spirit, "Thou shalt guide me with Thy counsel and afterwards receive me to glory" (Psa. lxxiii. 24); brother Lovelock spoke of the faithfulness of God; pastor Holden again cheered us; brethren Worsley and King gave out hymns; and brother Fairy concluded by prayer. A vote of thanks having been accorded to all that came to visit us, we hurried off to the great city, after spending a very pleasant day in the courts of our God.—G. LOVELOCK.

#### SUFFOLK AND NORFOLK HOME MISSION.

The annual gatherings of the London friends and supporters of the above were held in Soho Chapel on July 14th. The afternoon sermon was preached by Mr. J. Bush, who is not only the *facile princeps* of the honoured brethren, who, while successfully pursuing commercial enterprises, labour so acceptably as ministers of the Gospel in the Strict Baptist denomination, but an attached and constant friend of the Society. Tea was provided and prepared by the ladies of the congregation in a way that elicited golden opinions on all hands.

#### PUBLIC MEETING.

After prayer by Mr. E. White, of Woolwich, the chairman (Mr. John Upsdale) delivered a brief address, admirably characterised by simplicity and savour. The Metropolitan secretary then introduced Mr. Jackson, Baptist minister of Sevenoaks, who was formerly a scholar in the Stoke Ash Sunday-school; Mr. Robert Grace, secretary of the London Particular Baptist Fund, and a kind and influential friend to many of our own ministerial brethren in Suffolk and Norfolk, and Mr. T. W. Colson, who had been deputed to attend by the Church under the care of Mr. Charles Hill, the financial and general secretary of the Mission. The latter then handed the chairman a letter of apology for absence through indisposition from his pastor, which was read by Mr. Steele.

The annual statement of the London secretary was presented by Mr. Box, after which Mr. E. Mitchell moved a resolution expressing the sympathy of the assembly in the objects and operations of the Mission. Our distinctive principles, he observed, were not only Scriptural, but accorded with the essential experience of true Christians. He was not ashamed of them, and rejoiced in the existence and prosperity of a society maintained to aid those by whom they were promulgated in the rural districts of Suffolk.

Mr. R. E. Sears seconded this, and spoke from personal knowledge of the

good the Mission effected. The agents were the sort of men calculated to do effective work in their several spheres. He rejoiced that London continued to manifest practical sympathy with so mendable an institution.

Mr. F. O. Holden, a Suffolk man, and the nephew of the late John Cooper, a name greatly revered in that county, attested to the wisdom of the plans adopted by this Mission for the extension of the Gospel. He also commended it to the support of London Churches. Home efforts claimed our *first* consideration, and the propagation of the truth in foreign parts the *second*, as the Master had said, "Beginning at Jerusalem." This he inculcated on his own friends. They contributed, according to their means, to this society; they also collected for the Strict Baptist Mission in India, and realised blessing from supporting both.

The resolution having been passed, the collection, which amounted to between £9 and £10, including a liberal donation from the chairman, was made.

#### TESTIMONIAL TO CHARLES HILL.

Mr. W. J. Styles moved that the purse containing a cheque for £60, which had been raised for Mr. Hill, together with the elegantly framed address (a copy of which will be found on page 252) should be handed to Mr. T. W. Colson on behalf of his minister. He referred to the latter's early visits to the Metropolis, his invitation to the pastorate of Salem Chapel, Meard's-court, and to his flowing and florid eloquence. He was the poet-preacher of the higher Calvinism. But though his mind was so imaginative and his style so beautiful, he possessed a rare fund of common sense and was "a brave, God-fearing man," dowered with high-born hatred to all that was mean or unworthy. His direct utterances indeed sometimes gave offence, but all who knew him respected his manliness and incorruptible integrity.

Mr. Jackson gracefully referred to his early recollections of Mr. Hill when first minister at Stoke Ash, and described the picturesque locality of the chapel, closing with a tribute of esteem for his long and splendid labours.

Robert Grace, Esq., corroborated what had been said by previous speakers. He had seen Mr. Hill when "among his own people," and witnessed how highly he was esteemed by all classes.

The presentation of the address having been enthusiastically agreed to, Mr. Colson responded, acknowledging the kindness manifested, eulogising his minister, and encouraging all to increased confidence in the Gospel as preached by him and all other sound and faithful ministers.

The subscribers to the Testimonial include one gentleman holding Her Majesty's Commission of the Peace, two solicitors, ten pastors, twenty-eight deacons, and nine itinerant ministers.

#### VOTE OF SYMPATHY WITH MRS. C. H. SPURGEON.

A letter, expressive of sorrow for the sore affliction of Mr. Spurgeon, prayer for his recovery, and sympathy with his beloved wife, was then submitted to the meeting, in an address of great beauty and tenderness, by Mr. J. Box, the minister of the chapel. This having been spoken to by Mr. Squirrel and the chairman, in glowing and appropriate terms, was universally adopted.

The proceedings terminated in the usual way.

P.S.—The letter to Mrs. Spurgeon was signed by John Box, Hon. Sec. Metropolitan Association of Strict Baptist Churches, and W. J. Styles, Metropolitan Secretary of the Norfolk and Suffolk Home Mission. The names of all the ministers present were likewise appended. A touching reply was forwarded from Westwood on the following day.

AGED PILGRIMS' ASYLUM.—The twentieth annual meeting was held on Friday, July 3; there was a large attendance of friends at the Asylum, Hornsey-rise. The weather was fine; the chapel was crowded in the afternoon to hear Mr. W. Lush. Sir Robert Phayre presided at night, and greatly interested the meeting by telling them about some of the campaigns in which he had done soldier's duty, as well as by narrating his Christian experience. He earnestly appealed on behalf of the noble institution, which, he said, was of such signal comfort to so many good Christians. Mr. J. E. Hazelton, the secretary, paid a loving tribute to the memory of their departed and beloved friend, the late Mr. Jackson, who had so long and faithfully served the institution. Mr. Jackson, he said, had been present twenty years ago when the foundation-stone of that asylum was laid, and at every successive anniversary gathering. A month ago, however, he had been called to his rest. The adoption of the report was moved by Canon Hurst, seconded by Mr. S. K. Bland, and unanimously carried. Among others who took part were Messrs. Mote, Vaughan, and Sinden. Special hymn-sheets were provided from Messrs. Banks and Son. Between the afternoon and evening services spiritual fellowship was enjoyed with the inmates in the beautiful and extensive grounds of the asylum.—J. W. B.

WALDRINGFIELD.—The anniversary was held here on Whit-Monday. The congregations were good considering the wet weather. Afternoon service commenced with singing and opening address by the pastor, Mr. J. Andrews, and prayer was followed by distribution of prizes by brethren I. Smith (of Claxton), Oliver and Welton (of Ipswich),

interspersed with singing appropriate hymns by the children, concluding with a dialogue between two of the junior scholars, giving a condensed report of the school during the past year, and appealing for a collection, and resulted well. The children were regaled with a good tea at four o'clock, and, the rain clearing off, they adjourned to the heath to amuse themselves, while the friends had their tea in the chapel, after which a public meeting was held, which was well attended, addressed by the pastor, followed by our aged brother Oliver, Isaiah Smith, and Welton. Then singing and a closing prayer thus ended a very pleasing and, we hope, a profitable day.—I. SMITH.

**BERKHAMSTED.**—On July 2nd, Mr. Thomas, pastor of Akeman-street, Tring, visited the cause here under the pastorate of Mr. J. R. Shipton, and gave a very suitable address to the young connected with the Sabbath-school, and which the elder friends present much enjoyed. We are glad to find the chapel debt is gradually becoming smaller; only £58 remain to be paid. The friends have done well during the last two years. Who will help to wipe off the remainder of the debt? Please send a trifle to J. R. Shipton, High-street, Berkhamsted, Herts.

#### ONE FAMILY.

"Of whom the whole family in heaven and earth is named."—Eph. iii. 15.

One family we dwell in Him,  
On earth below, in heaven above,  
By His atonement freed from sin,  
Death can't divide us from His love.

At His kind call we hence depart,  
All earthy ties must severed be,  
And from our loved ones we must part,  
That we our Saviour's face may see.

Our earthly families decay,  
And all their members say farewell,  
And in the grave their flesh we lay,  
And know 'tis with the righteous well.

'Tis well with us who still survive,  
But follow those who're gone before,  
Who in the Saviour lived and died,  
And now have gained the heavenly shore.

'Tis well with them, exceeding well,  
Away from sin, away from care;  
At home with God in Christ they dwell,  
For ever safe and blest they are.

When death comes thus we don't regret,  
Faith wipes away the falling tear,  
Says we shall see our loved ones yet  
When we behold our Saviour here.

Go, then, ye "blessed dead," away,  
From earth to heaven, your native home,  
And fly from night to glorious day,  
And sit with Jesus on His throne.

Not death, eternal life's your goal,  
God's gift through Jesus Christ our Lord;

Corruption can't o'ertake the soul  
That's born again, so saith the Word

Who'er believeth on the Son,  
The Saviour saith, shall never die;  
Eternal life's in them begun,  
And they shall live with Christ on high.

Their bodies too must quickly rise,  
And be like His who once was dead,  
But lives again beyond the skies,  
Their risen and exalted Head.

Then the whole family complete,  
The Father and His children there,  
We all shall in the Saviour meet,  
And in the Saviour's glory share.

GEO. WYARD.

January 1st, 1891.

### In Memoriam.

We have just buried, at Raunds, a DEACON'S WIFE, aged 84, and Mr. D. WHITE, another deacon, after a very long and painful illness, borne with great patience. His last words were, "I am going home." One favourite hymn was, "My hope is built on nothing less," &c., and the husband of the one that died (he being also a deacon) had not been out for many weeks owing to his great age. We wish we could see the vacancies filled. We hope we may before long.—S. FIELD.

In loving memory of brother JOHN WHITEMORE, who fell asleep in Jesus on June 7th, 1891. I visited him many times, and always found his mind sweetly stayed on the "Rock of Ages." His illness was very severe. I put a question to him before he died as to whether there was anything he wished to detract. He said, "Not one thing." The Gospel he preached in life, and the faith the dear Lord blessed him with he died in. Many times I conversed with him upon good things, and his eyes sparkled up with joy and delight. I officiated at the grave. We left the mortal remains to rest until the morning of the resurrection.—JOHN SAVILL, 19, Elm-road, Grays.

Our brother WILLIAM FLOWERDEW has been called home after a painful affliction of body and mind for two years. He had been a very active Christian for some years, and now we believe he is with His Lord for ever. Our loss is his eternal gain.

In affectionate remembrance of MRS. LURRING, the beloved wife of Martin Lurring, of Mill House, Billericay, Essex, who passed away after a long and painful affliction on May 23rd, 1891.



MR. E. WHITE, PASTOR, ENON CHAPEL, WOOLWICH, KENT.

(See page 275.)

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## Predestination.

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ALMOST immediately after the Lord graciously opened the eyes of our understanding to see and feel our hell-deserved condition, and the need of a Saviour, we realized in some humble measure the value of the doctrine of divine *predestination*; and our belief is that no doctrine is of any real use or interest to a believer unless he is led of the Spirit to know it experimentally. A bare intellectual knowledge of the doctrines of grace without spiritual life can yield no true comfort to the heart of any person in affliction and sorrow.

Predestination, we understand, is God's design of saving certain persons by grace, whom He eternally loved in His Son Jesus Christ, leaving others in their native darkness and reprobate condition to fill



up the measure of iniquity, and to ripen for judgment. His loved ones are predestinated "to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. i. 5). All the purposes of God concerning salvation are first formed in Christ, and then the Church in Him, and hence the Church is represented as saying, "Who hath saved us, and called us with an holy calling, not according to our own works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i. 9).

The doctrine of predestination is much hated and abused (as also those who hold it) by the majority of professing Christians who do not know its true worth. But, thanks to the Lord, we love it because it exalts the Lord of life and glory in rendering salvation *certain* to all the election of grace, and because it affords strong consolation in times of difficulty and trouble. We moreover admire it because it levels the pride of man, and disposes entirely of the idea of chance in things relating to the everlasting welfare of true believers.

Paul mentions predestination (Rom. viii. 29) as the result of divine foreknowledge; and Peter (1 Pet. i. 2) describes those to whom he writes as "Elect according to the foreknowledge of God the Father," &c. The apostles, however, do not mean by the word *foreknowledge* simply God's prescience or foresight of all future events, but the everlasting love and complacency of God to His own peculiar people; not as the Pelagians, and Arminians say, because He foreknew they would believe and perform good works; which sentiment is in direct antagonism to the whole spirit, and even the letter of truth, as will appear from Rom. ix. Predestination or foreordination follows divine foreknowledge, and signifies God's fixed purposes of love in the redemption of His people despite of all counter powers.

God is infinitely wise, and has not left spiritual things at random without a plan. He is a God of order as may be seen in the works He has created, and in the sustaining and regulating of them. To conceive otherwise of God is to degrade Him, and is an insult to His perfections. He is unchangeable and infinite, consequently no new idea or purpose that He had not before thought of can possibly arise in His mind; and no alteration of His original plan of salvation can occur upon any contingency, or after-action of His creatures. It is of course difficult, yea, impossible, for finite minds to understand fully the existing inequalities of Providence, and the reason why spiritual wickedness in high places should triumph, whilst the godly suffer losses, pains, crosses, and evils of every kind. But notwithstanding the difficulties that encompass the study of these things, the Word of God abounds with passages which at once prove the doctrine of predestination.

The result of predestination is very blessed—namely, *conformity to the image of Jesus Christ* (Rom. viii. 29, 30), which no person ever experienced apart from predestinating love and the quickening power of God the Holy Ghost. God not only predetermined that all His people should be like His beloved Son here, but He predestinated their onward and upward course to the realms of glory. A writer in the *Gospel Magazine* for July, says:—

"I find in God's Holy Word, the Bible, several proved facts—namely, a predestinated Redeemer, who accomplished a predestinated redemption in a predestinated body, being born of a predestinated Virgin, at a

predestinated time; and, considering that God's people are predestinated to adoption, and predestinated to holiness in Christ Jesus, and are predestinated to an inheritance, I think a predestinated redeemed cannot very easily be controverted."

"As we His mystic fulness are,  
He gives us each a member's share;  
In all His grace the favoured bride  
Is with His likeness satisfied."

Waltham Abbey, Essex.

W. WINTERS, *Editor*.

## OUR PORTRAIT GALLERY—No. IX.

MR. E. WHITE (*Formerly of Clare, Suffolk*), PASTOR, ENON CHAPEL,  
WOOLWICH, KENT.

I WAS born in a quiet rural village named Fringford, in the heart of Oxfordshire, in the month of August, 1846. My parents were upright, moral people, members of the Church of England, in which I was brought up, and was carefully taught her catechisms and ceremonies, and my teachers laboured to instil into my youthful mind that this was the only true religion, and that schism from the Church was an awful sin. These notions I largely imbibed and looked upon dissenters with supreme contempt. There were a few Methodists in the village. But my young mind even then was not quite satisfied. At times I had convictions and longings to be better than I was, though I never heard from my teachers one word about the need of a new heart and salvation alone through the merits of Christ. If I was christened, confirmed, kept to the Church, did not do anything glowingly wrong, all would be well. But conscience spoke loudly at times. I had a dream one night when quite a child that the judgment day had come. I saw the heavens opened, and the white throne set, and the Judge descending. With this I awoke in such terror; my father was obliged to come into my bed and stay with me the remainder of the night. Being rather delicate as a child I was often at home from school, and spent much time in reading, borrowing all the books I could get from the neighbours.

When I was ten years of age I had to commence work. After I had been at work a year I was taken very ill with low fever, which brought me down to the borders of the grave. I can well remember my dear mother carrying me downstairs like a babe. When I got a little better I was so weak and wasted. While I was slowly regaining strength some friend lent me a book called "Pike's Early Piety." I have never come across the book since, but the impression it made upon me I shall never forget. It gave the lives and the happy deathbeds of many godly young people. Ah, how I longed to be like them. I did not wish to get better, but I wanted to be made good like them, and then go to heaven. But with returning strength these feelings gradually began to subside, though, at times, they would return with great force again. After this illness I became stronger physically than I had ever been before. I soon became as rough and wicked as any boy my age. Having a pretty good voice, and being fond of singing, I became a

member of the village choir, the clergyman promising me that if I would keep to the Church and choir, he would eventually get me a situation where I might do better in life.

Thus, when I was 17 years of age, he put an advertisement in a clerical paper strongly recommending me. Answers came, and I was on the point of going into Yorkshire, when a letter came from a clergyman at St. Paul's Cray, Kent, and it was decided I should go there. I was with him upwards of three years, and was in his Church choir; often going, morning and evening on the Lord's-day, with my fellow-singers straight to the public-house after the service in the Church, never thinking for one moment that we had been singing the praise of God. I left my employer rather suddenly, as he was going to the sea-side for some months, and had let his house. I might here say I rode miles with him, but he never once spoke to me about my soul, only about confirmation. I heard that a man was wanted at St. Paul's Cray paper-mills; I thought I would try and go in there for a few days until I got another situation. I obtained employment and stayed there 14 years, until I went into the ministry, leaving as the foreman of the department in which I entered as a workman.

After I had left the clergyman I still attended his Church for some time. I had married, and we had our first child duly christened. Before the birth of the second, I had begun to feel those intense longings for a better life which I often felt in my boyhood. I attended the services of the Church with greater regularity, following very devoutly in all the responses, listening very earnestly to the sermon; but it all gave me no satisfaction. I tried to live a holy life, and keep all God's commandments, and sometimes thought I was getting better, when something would provoke me, and my structure of holiness was shattered to ruins. I did not know what to do. I felt there was something I wanted and must have, but where to get it I knew not. All my Church-going had failed me; my personal efforts after goodness had all failed. What could I do? Where could I look for rest and satisfaction? With much reluctance I thought I would go to the Temple Congregational Church, St. Mary Cray. I had great prejudice against Dissenters, but felt I must go somewhere. I had such an aching void in my breast. I attended there a few Sunday evenings, but the congregation all looked so happy, and I felt so miserable, I thought I have no business here; these people are all good and happy. I had begun to feel I was a sinful wretch as well as an unhappy man. I had begun to read my Bible in secret when my wife was gone to bed, and fall on my knees and try to pray; but I felt more miserable and farther off than ever from what I wanted.

I attended the Wesleyan Chapel one evening. I thought perhaps I might hear something there to help me, but all was in vain. The next Sunday evening I stood in the street, undecided where to go, when one of the female members of Foot's Cray Baptist Chapel came out of her house, and, seeing me standing, invited me to go with her. I went. What the preacher's text was I cannot tell now, but the deacon shook me warmly by the hand on leaving the chapel, and hoped I should come again, though I was an entire stranger to him. I went home determined to go again next Sunday. In the week my misery came back upon me with tenfold force, until one day I left my work, went

down to the riverside below the mill and threw myself down on the bank and prayed and groaned in my wretchedness. While I was sobbing and praying, it seemed as though an audible voice uttered these words, "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow." I started to my feet and looked all around, thinking someone had followed me. I went back to my work. I asked the man who worked close by me if anyone had left their place since I had been out, and he replied in the negative. I began to think the Lord must have spoken the words, and this gave me a little comfort.

The next Lord's-day evening I went again to Foot's Cray. Mr. Bloom was supplying the pulpit that day. His text was, "Ye must be born again;" and, as he spoke of the necessity of the new birth, its nature and its evidence, I felt this is where all is wrong with me, I am not born again. And the following week I was more intensely wretched than ever, so much so that I was unable to work. I went to the doctor; and declared on my club. On Thursday morning I went home: my wife was out; I was alone in the house. What I passed through during the following three days no tongue can tell. I wept, I prayed, I turned to the Word of God. I paced the room in anguish, I rolled on the floor in the agony of my mind. On Saturday evening I grew more calm, though my burden still remained. On Sunday morning I hurried to the doctor that I might get off my club to attend chapel at night, which I did. Mr. Ray announced there would be a prayer-meeting at his house on Tuesday evening at Paul's Cray. I got behind the people and crept in on Tuesday night in one corner of the large kitchen. But when he called upon one after another to pray, calling them brother, all my wretchedness came back again. I felt these men can talk familiarly to God as their Father, they call one another brother, but I am a poor outcast, God frowns upon *me*. These people would not let me be here if they knew what a vile wretch I am; but I felt if they would let me I must come again.

On the Saturday following, I think, a man in St. Paul's Cray died suddenly. At night I was watchman at the mill alone; I shall never forget the night I spent; I felt if I had been thus ushered into eternity I must be lost. I determined to attend the chapel in the morning as well as night. I remember a sermon from the text, "I have laid help on one who is mighty," by a Mr. Jaffery, gave me great comfort. Another Sunday morning they sang that hymn:—

"Awake, my soul, in joyful lays."

When they sang that verse:—

"He saw me ruined in the fall,  
Yet loved me notwithstanding all,"

I asked myself, Can it be possible that God loves me in spite of my sinfulness? and a ray of hope sprang up in my breast. Soon after that the Lord showed His pardoning love and the finished work of Jesus for my soul so clearly that my joy was as great as my misery had been before. I sat up in the bed one night and sang with delight, greatly to the discomfort of my dear wife then; but the time came when I had to join with her over pardon felt in her soul to praise our blest Redeemer. But now sprang up another difficulty. I began to question what right

have these ministers to preach whom I have been hearing? Am I not committing sin by leaving the Church? Where do these men get their credentials from? Are they properly ordained? I asked my wife, who had been a Sunday scholar at Foot's Cray. She told me all Baptist ministers and members were baptized. I told her I had been baptized, but she told me they would not consider my baptism Scriptural. Then she explained the mode of believers' baptism. I had never heard of such a thing before, and I said, "Well, I have been warned from infancy to have nothing to do with Dissenters, as they are very wrong in their fanatic ways, and now I see they *are*." My wife said, though we had our child christened there was no warrant for it in Scripture, only she said nothing about it at the time as she knew I was a Churchman. But I felt that all the venerable bishops and learned men of the Church of England could not be wrong. I would take the Bible and search for myself, and soon refute these foolish notions of the Baptists. So I searched the New Testament through to support infant sprinkling, but could not find one text to help me, but I found plenty which spoke of believers' baptism. I began to think, are the Baptists right after all? No, it cannot be; I will search the Scriptures more carefully. And this matter became a source of intense anxiety to me. I prayed to be led right. I longed for some books on Baptist principles, but had none. I wished the ministers would explain it from the pulpit, but no one did, so I kept on studying the Word.

We expected the birth of another child, and I felt if I should not have this child christened, and it was to die and be lost, what a terrible thing; the fear haunted me day and night. Yet my convictions about infant sprinkling being very good had received a severe shock. I prayed more earnestly about it, until God showed me from His Word alone that believers' baptism by immersion was the only true and Scriptural baptism. Thus, without one word of help from man, I was led to see *baptism*.

Another young man at that time who went to Foot's Cray, said, in my hearing, he would like to be baptized. We agreed to speak to Mr. May on the Tuesday following, at his house, about joining the Church. I told my wife when I returned home what we had done. She said, "I thought you were going to prove the Baptists wrong. But I hope you will never do anything to disgrace the profession you are about to make, and I will never put a stumbling-block in your way." We came before the Church in due course. I was very nervous, and could say but little. Old Mr. Fremlin presided at the Church meeting. The members told me, years after, he said I should say a great deal for my Master before I died. My companion could say a great deal more than I. We were baptized on the first Lord's-day in April, 22 years ago, and received into the Church the same day. Through mercy I have been upheld till now. The last I heard of my companion he was in a lunatic asylum in Warwickshire, and I am here—

" A monument of grace,  
A sinner saved by blood;  
The streams of love I trace  
Up to the fountain God;  
There in His sacred bosom see  
Eternal thoughts of love to me."

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## THE NATURE OF A GOSPEL CHURCH.

An Address delivered at the Recognition of MR. S. T. BELCHER, at Homerton-row, June 30th, 1891.

BY R. E. SEARS.

GOD had a Church in the garden of Eden. To Adam and Eve God preached the Gospel; and I do not believe that He preached it in vain. In Enoch we have a representative of the Antideluvian Church,—the Church before the flood. We look into the ark, and there we find the Church in the flood. God called Abraham, and he became the representative of the Church of the covenant, the patriarchal Church. In the wilderness we find the Church of the Mosaic economy,—the Levitical dispensation. Coming down to the times of Christ and His apostles, we behold *the New Testament Church*. We have in the Church a gradual unfolding of the purpose of God; and an increasing manifestation of God's glory.

I.—LET US LOOK AT THE UNIVERSAL CHURCH; THE TRUE SPIRITUAL CHURCH WHICH CHRIST CLAIMS AS HIS OWN. "The Church of the living God." "There are Churches so-called which are not of God, though they take upon themselves His name; but what an honour it is to be one of the assembly of God, to be one of those whom God has chosen, whom God has called, whom God has quickened, whom God has sanctified, whom God loves and calls His own!"

The first time we meet with the word "*Church*" in the New Testament is in Matt. xvi. 18: "And I say unto thee, that thou art Peter, and upon this rock I will build MY CHURCH; and the gates of hell shall not prevail against it." Christ has not built His Church upon Peter; the Word does not say that; but upon Peter's testimony. Our Lord uses two different words (they are given in the Revised Version, marginal reading)—Peter (*Petros*); Rock (*Petra*). The one means a stone, and the other a bold immovable rock. Peter's confession, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD," was the bold immovable rock! Peter, in making that confession, gave clear evidence that he was one of the living stones of which the Church would be built. "Thou art a true *Petros*—a living stone built upon Me, the true *Petra*, the living and eternal Rock—the only sure foundation in which you and all may build their trust and hopes. My Church shall be the congregation of men who share thy faith, who all are Peters like thyself, all living stones built upon Me as the chief Cornerstone, the basis of the great spiritual edifice—The Temple of the Church."

"MY CHURCH."

It is evident that Christ in using these words did not refer to a *material building*; but to a *spiritual structure*. It was not a *national Church*; it did not include all of any nation. It was not a *parochial Church*; it did not include all of any parish. It was not a *parliamentary Church*; made by human laws, and sustained by worldly endowment. It was not an *ecclesiastical hierarchy*, like the Church of Rome; neither was it a *political establishment*, like the Church of England.

"This kingdom is necessarily and essentially *spiritual*. Its sovereign, its subjects, its throne, its laws, its ordinances, its promises, its blessings, its aims, its ends, its objects, acquisitions, hopes, prospects, and glory, are

all *spiritual*; and if spiritual, the Church cannot be universal, national, diocesan, or parochial."

CHRIST AND HIS CHURCH ARE ONE.

He is in the Church, and the Church is in Him. Christ is the fulness of the Church: "And of His fulness have all we received" (John i. 16). The Church is His fulness; "The Church which is His body, the fulness of Him that filleth all in all" (Eph. i. 22, 23). Is He the Head? The Church is His body. Is He a Father? Believers are His seed. Is He a Son? Believers are His brothers and sisters. Is He the Vine? Believers are His fruit-bearing branches. Is He the Shepherd? The Church is His flock. Is He the Foundation? The Church is His building. Is He the Husband? The Church is His wife. "This is a great mystery;" but it is a mystery of mercy, wondrous love, and boundless grace. Is He the Christ of God? Believers are Christians.

W. Palmer beautifully says, "*Christian* is therefore the '*new name*.' The name of the age we live in. A charming name. A name of divine selection, descriptive, and rich in sweet significance; imparting interest, unction, privilege, and fellowship with God. For *what* and *where* Christ is, that and there His elect people are and shall be. They are in heavenly places because *He* is there; they *sit* together because *He* sits; and if the head is crowned and honoured the body is so likewise."

When Christ said, "Upon this Rock I will build MY CHURCH," He referred to the whole company of His elect; to the whole company of the redeemed; to all who would be called by His sovereign grace out of the darkness of sin and death, into the marvellous life and light of the kingdom of heaven. "Christ also loved the Church, and gave Himself for IT; that He might sanctify, and cleanse IT with the washing of water by the Word, that He might present IT to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that IT should be holy, and without blemish" (Eph. v. 25—27).

Christ's true spiritual Church—His universal Church—consists of the Church *triumphant*, the countless millions now before the throne; of all who are born again on earth, Christians of all denominations, constituting the Church *militant*; of all the elect born, but not yet born again; and of all the unborn generations, who are predestinated to be conformed unto His image.

What a grand sight it will be, when this Church appears in her *Unity*, and in all her *Glory*: she the BRIDE, and Christ the BRIDE-GROOM.

"When, with the throng assembled round the throne,  
I join in hallelujahs to the Lamb,  
I'll vie with all the ransom'd multitude.  
My soul anticipates the rapt'rous scene,  
Ten thousand times ten thousand ransom'd souls  
All glorious, like their ever glorious Lord,  
Nor spot, nor blemish seen in all the throng.

Unsullied purity in each appears,  
As courtiers in the presence of their King.  
Their God is glorified—His ransom'd Church,  
Washed in the blood once shed on Calvary,  
And train'd for bliss; appears before the throne  
In spotless white, to shout eternally  
Salvation to the Lord!"

(To be continued.)

## HAS THE CLOUD MOVED?

BY JOHN PIGGOTT.

IS the cloud any concern to you, my reader? If you do not fear God, this paper may not interest you. If you desire to fear Him, then it may, if His will, awaken concern.

Are you one of those that do fear God?

Then I trust you may realise somewhat of the o'ershadowing of the cloud.

Men of the world left to their own hearts are apt to judge that is most desirable and right which will add most to their prosperity as regards the things of this life, and the cloud of God's providence and grace does not trouble them. To the Israelites the cloud was of tremendous importance, for the Lord was in it, and He looked through the cloud and troubled the Egyptians (Exod. xiv. 24); and so by the look of God, who was in the cloud, all their enemies were destroyed. We are also told by Moses (Exod. xiii. 23), and Nehemiah (Exod. ix. 12), that this cloud led the people in the way that God would have them go, and what an infinite mercy to feel our need of being led, instead of being left to our own wayward wills and fancies!

The Psalmist (Psa. xcix. 7) informs us that the Lord spoke unto the Israelites in the cloudy pillar. And so, if God has led us in like manner, surely at some time or other He has spoken to us, or we should never be under this gracious rule or cloud.

Before we can answer the question, "Has the cloud moved?" we must first ask ourselves, "Has the cloud led us to where we now are?" and this inquiry oftentimes causes much exercise of soul; for in asking this question, it is worth while to examine ourselves, and carry back our minds, and honestly search out how it came about that we are where we are.

The reason why? What were our motives?

Had we no distinct word of guidance direct from God to our own soul? or had we rather to walk by faith, in much fear and trembling, even sometimes now doubtful about the way we have come being wholly of the Lord's directing. To the souls born again there is nothing of greater importance than that He who hath redeemed and called them into a lively hope should lead them all their journey through the maze of this present life.

But is it so? If you have in some measure experienced the cloud *going before*, then you will not lightly and without good reason go either forward or backward to the right hand or the left, but stand still until fully persuaded in your own heart and understanding that the cloud *has moved*.

There is a vast difference between God DIRECTING and God OVER-RULING. It is so ordered that all things shall work together for the good of His chosen, whether they (seem to be) either bad things or good things; and that beautifully illustrates how God can over-rule. But what precious words are those to the Psalmist when the Lord says (Psa. xxxii. 8): "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with Mine eye."

It is very satisfying to the soul to hear the words with power and unction, "This is the way!" But have you heard that with respect



to the matter that is now a concern unto you? or, in other words, "Has the cloud moved?"

If you are at all unsettled, and experiencing opposition to your plans, the flesh will readily answer, "Yes;" and if by your moving there is a prospect of worldly gain, it will repeat the same answer with greater emphasis. For it has been said by good and gracious men, that Providence may call very loudly without being heard, unless it call to greater emoluments and a higher position in the opinion of men. We are apt to murmur and be impatient because the cloud does not move. Is this not so? We truly want to be led, but who has hold of our hand?

Satan, I fear, sometimes gets hold of our hand, and leads us on with fair promises, and when we realise by whom we have been led, and come to our right mind, he is the very first to laugh at us.

Not so with a precious Christ, for by grace we then cry unto Him; and though all men may have forsaken us, the Lord Jesus comes to where we are, and picks us up, and sets us on His own beast, pours in the oil and the wine, and pays all expenses and gives us a fresh start. Oh, how many spiritual *fresh starts* we have had through His "great love wherewith He hath loved us"!

How blessedly definite was this rule of the cloud laid down for the Israelites in the wilderness! In Exod. xl. 36, 37, we are told when the cloud moved they went forward, but when the cloud abode they stood still; and in Num. ix. 15—23, it is given with great minuteness under what conditions they were to move or stand still; for when the cloud tarried they journeyed not, but when it was taken up they journeyed; and whether it tarried two days, a month, or a year, they rested in their tents, and when the cloud moved, whether by day or by night, then they journeyed, but not till then.

*Has the cloud moved?*

Some questions are easier asked than answered, and this is a serious personal question, and no one can answer for another, for the soul knows that under this gracious cloud he is promised food and drink, both temporal and spiritual; and if born of the Spirit, we shall be led to follow the example of David, and *inquire of the Lord* (1 Sam. xxx. 8). Paul *earnestly* prayed that his "way might be directed" (1 Thess. iii. 11).

Are you a *minister*?

Well, I must not say much to you, for are you not a *teacher of the people*?

Are you the *head of a family*?

Then do you believe the cloud will move where the comfort and pleasure of your body shall be well provided for, and no provision that yourself and children may be instructed by the preached word in which your immortal soul professes to have an eternal interest?

Is there any cause to wonder that children thus removed from hearing *the truth*, follow not even outwardly in the good old paths?

May we in love and mercy lay this upon our hearts, that when our tent is moved north, south, east, or west, that it may be within the Strict and Particular Baptist camp, if we really believe our sect is the nearest to Bible order.

Many a young man and woman in their seeking for situations, in their continuing in them, and the more serious step of leaving father and

mother, and settling down as regards this life, what searching of heart this question has caused to those whose heart the Lord has touched and made tender, and very fearful of offending Him whose love and pity to them has been so great.

What a study are the literal clouds! Job truthfully asserts that God "understandeth the spreading" (Job xxxvi. 29), and "knows the balancing" (Job xxxvii. 16) of the clouds; and may we not learn from this that, as on a summer's day, when there is no movement in the atmosphere, surely they are standing still? And then again we see them moving with circumspection, as if in fear and doubt, and anon we see them scudding across the heavens as if with delight they were doing their great Creator's will.

We prove by experience that the cloud will not always please the flesh, for are we not told that the "cloud rested in the wilderness of Paran?" (Num. x. 12). And so, now, those who are true disciples will likely enough have to rest in the wilderness, and if the cloud rests, it will be the right and best place for those to be who are under the cloud.

When God asked Job whether he could "lift up his voice to the clouds and command the rain" (Job xxxviii. 34), no one felt their helplessness more than poor Job did. To this cloud of God's gracious presence it is well for us to lift up our voice, for verily it is "His chariot" (Psa. xxiv. 3), and the "glory of the Lord" is in it" (Exod. xvi. 10).

The foregoing suggestions may not convince you as to whether you are where God would have you be; but I trust it may be the means to make yourself and myself more deeply concerned to know His will; for it is possible no one circumstance may have happened to satisfy the child of God that the cloud has moved, but a concatenation of circumstances may be used by the Lord God Almighty to bring home conviction to the mind that the cloud has, or is on the point of moving.

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## THE GOSPEL MINISTRY.

*Substance of a Sermon preached at the Suffolk and Norfolk Association  
of Particular Baptist Churches, June 6th, 1827.*

BY GEORGE WRIGHT, OF BECCLES.

(Concluded from page 228.)

2. We own and preach Him as *the Head and fulness of the Church being and blessedness*. When He was set up from everlasting as the beginning of the ways of God, it was with a special regard to His being the Head of the Church and the Saviour of the body. We were chosen in Him; and thus existing in Him by grace and divine preordination, we enter into being as His seed and offspring; and He stands related to us as "the everlasting Father." Our grace-being bears date with His, even as our holiness, blessedness, and glory, are one with His. The covenant of life was established with Him, and life became the Church's treasure, bank, and stock, of all grace. All things were laid up in Him as our fund of blessedness for all eternity; and all was safe in Him when we lost the holiness, happiness, and excellence, of our nature in Adam.

It was the dear person of Immanuel that held fast our inheritance of all spiritual blessings, with which we were blessed in heavenly places according as we were chosen in Him. It was He that would not let it be alienated from us, when, by the foul and criminal act of our apostasy, our *legal* inheritance was irrecoverably forfeited, and our whole blood attained. It was He that bound Jehovah's love to us; and He well kept it steadfast for ever, because in Him we are the objects of the Father's complacency and delight. And what a view of the wonders of grace are we led into, when descending from the brazen mountains of the Divine decrees, we trace the Church of God through the vale of time up to her ultimate glory, and behold her receiving all her blessedness from the fulness of her Head, and by means which fill the most comprehending intellect with admiration!

### III.—THE COMPLETENESS OF HIS SALVATION.

It is useful to distinguish between what the Redeemer hath done *for* us, and what we receive from Him. *That* is salvation, *this* is its effect. Of our best experience, we must say it is imperfect; but of the salvation of Christ it must be believed, that it is finished and unalterable. Nothing can be added to it, nor taken from it. It is not an improvable benefit, whose efficacy is dependent on our faith; but a sure and perfect mercy, from which the power of faith is derived, and in which the reason of living by faith alone is founded. This, then, must be proclaimed, for faith comes by hearing. We preach the completeness of His salvation, because it includes a perfect righteousness—redemption actually purchased—sin terminated, and a victory obtained. *A perfect righteousness.* When He was made of a woman, He was *made* under the law, that, by His constituted subjection to it, many might be justified by His obedience. Magnifying the law, and making it honourable; fulfilling its commands, and establishing its authority; He is accepted in the covenant of grace, as “the end of the law for righteousness to every one that believeth.” “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that *the righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit.” This, then, is one of the powerful ingredients of our salvation, and this is “the name whereby He shall be called the Lord our Righteousness.”

*Redemption actually purchased.* “He gave Himself for us that he might ransom us from all iniquity, and purify unto Himself a peculiar people zealous of good works.” Our life was forfeited, and the curse of the law adjudged us to perdition; but He *substituted* Himself for us, and hath redeemed us from the curse of the law, being made a curse for us. His death cancelled the penal sanction, and delivered us from the wrath to come. “There is, therefore, now no condemnation to them which are in Christ Jesus;” for, by one offering of Himself, He hath *perfected for ever* them which are sanctified; and is “entered into heaven with His own blood, having obtained eternal redemption for us.”

*Sin terminated.* Not, indeed, by a positive destruction of its being at present, but so as to be no longer judicially chargeable against any that believe in His name. By an interchange of persons between Him and His people, He was made sin *for us*, by having it imputed to Him, and being thus accounted guilty; when He was “cut off, but not for

Himself," He "finished the transgression, and made an end of sins, and made reconciliation for iniquity." Our guilt was obliterated, its legal chargeableness against us annulled, and our old man, the body of sin, was crucified with Him when He bowed the head and gave up the ghost.

*A victory obtained.* Our glorious Christ left nothing undone which our salvation required. He gave His life a ransom for us, and purged our sins by His blood; He girded Himself also with strength as a man of war, and went forth as the Lord of Hosts, mighty in battle, to abolish death and break down the gates of hell. He fell, indeed, or seemed to fall: but by dying He overcame him that had the power of death—that is, the devil: and when He had rested awhile from the toils of warfare, and had given vitality to the grave by lying in it, He cast off mortality, rose as the first fruits of them that slept, and ascended upon high, leading captivity captive. All heaven was in triumph on the occasion, and sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in."

This is the salvation we preach; but let it be known, we announce it not as a mere theory, but a truth in which the vital interests of the soul are essentially involved, and which exerts a sovereign influence over the heart. Our's is a Gospel, not to amuse the speculative, but to save the sinner. "We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to them which are called, Christ the power of God and the wisdom of God." We insist, indeed, that the Redeemer's salvation is complete; but we insist also that it finds its counterpart in the experience of all who receive the truth, "not in word only, but in power, and in the Holy Ghost, and in much assurance." We anxiously warn you against the delusion of resting in the mere notion of the doctrine, as if to assent to it were the same as to be personally interested in it.

But how deep-searching and renewing is that work of the Holy Spirit, by which these convictions are produced. He not only illuminates the conscience, but quickens the soul, and fills the heart with solemn and intense concern. He not only convicts the judgment, and makes us know we have sinned, but *affects* us with our misery and ruin, as transgressors righteously condemned to wrath. Sin becomes our burden and anguish: we cry out against it, and earnestly inquire, "What shall we do to be saved?" But we seek relief, and hope for peace, in vain, while we depend on what we do to reconcile us to God. Yet this is the principle which chiefly actuates us under first convictions. We imagine that our repentance and return to duty must be the means of interesting us in the Divine favour, and of pacifying the conscience, until the failure of our efforts occasions self-depair. The more we resist sin, the more sensible are we of its power: the more we seek after righteousness by the works of the law, the more conscious are we that it cannot be attained. In this state of the heart, the Holy Spirit is pleased to reveal Christ to us, and give us faith in His name. It is enough. We look unto Him, and are saved; "being justified freely by grace through the redemption which is in Christ Jesus." What we cannot do, that He hath done; what we have not, that He is *to* us and *for* us; being made of God unto us, wisdom and righteousness, sanctification and redemption. On this ground faith has its joys and triumphs; and in

all the conflicts of the heart, and the distresses that we suffer from the influence of sin that dwelleth in us, it is our blessedness to know that we are complete in Him, who is become our salvation.

It remains only to remark, that to preach Christ is to make known—

IV.—THE EFFICACY OF HIS OFFICES.—The counsels, purposes, and plan of grace are entrusted to Him ; and whatever is to be done in and for His redeemed, in order to bring them to glory, He is anointed to perform. Adapted to our state, as sinners ordained to life, Christ sustains the offices of Prophet, Priest, and King ; and both the dignity of His person, and the will of the Father which instituted Him to these offices, render His mediation available for us.

1. He is our Prophet, to instruct and make us wise unto salvation. A prophet is one sent of God to reveal His will to men ; but the deplorable state of our minds required that our mediatorial Prophet should not only declare to us the will and counsels of God, in word and doctrine, but give us an understanding to perceive and know the truth. He delights to display the efficacy of His teaching, by revealing the mysteries of His kingdom and grace to babes and the foolish things of this world, while they are hid from the wise and prudent.

2. In the office of His *priesthood* He is the truth and substance, shadowed out by the office of the Jewish High Priest.

The sacrifice which He offered was Himself, and has the perfection of expiatory and atoning virtue. His greatness gives it an immensity of worth for the purging away of sin, and making reconciliation for iniquity ; and His immutability renders it of unalterable and eternal efficacy. “ For, by an offering of *Himself*, He hath perfected for ever them which are sanctified.” Its efficacy is not dependent or conditional, but intrinsic, unborrowed, and absolute. Exclusive of our gracious affections and works of righteousness, it has a pardoning and purifying availableness. Though, like Manasseh, we have perpetrated every atrocity ; though, like Magdalene, we have been exceedingly polluted ; though, with Paul, we may have blasphemed the name of Christ and persecuted His Church, and are compelled to confess that we are the chief of sinners ; yet the blood of Christ cleanseth us from all sin. It ever purifies, and ever reconciles. In every period of time, in all the vicissitudes of experience, it is an infinite counterbalance to our guilt and defilement, and righteously cancels our condemnation. To this precious sacrifice, O believers, ever look and triumph.

“ Dear dying Lamb, Thy precious blood,  
Shall never lose its power ;  
Till all the ransom'd Church of God  
Be saved, to sin no more.”

His *priestly blessing* is not like the invocation of the Jewish priests, but an actual communication of eternal life to His redeemed. There is a prophetic annunciation of it in the 133rd Psalm, ver. 3—“ There the Lord commanded the blessing, even life for evermore ” He has power to give eternal life to as many as the Father hath given Him ; for as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and He quickeneth whom He will. By His death He abolished death, and the transcendent merit of His sacrifice entitles Him to the right of giving immortal felicity to all that believe in His name. Thus life everlasting is assured to us by the priesthood of Jesus. Let His name be our confidence and joy !

3. As the crown, consummation, and glory of His mediatorial character, He is King of kings, and Lord of lords. The government of all worlds, states, and affairs is upon His shoulders; and as a lamb slain, He appears in the midst of the Throne, to exercise His sovereignty for the ends for which He shed his blood. His sacrifice has an influence into the acts of His government; He is a King upon His throne, and must reign till all enemies be put under Him. He makes His people willing in the day of His power—subdues their iniquities—delivers them as a prey from the hands of the mighty—frees them from the yoke of the law of works—governs them by His own laws, working in them the obedience which He requires of them—gives them victory over death and hell—and manages the dispensations of Providence for their benefit. Heaven, earth, and hell are subject to Him; and He will reign in grace till He shall destroy the two great Antichrists, the Pope and Mahomet, the beast and the false prophet, by casting them into the lake of fire—till the Jews shall be converted by His power, and all nations shall come and worship before Him—till Satan shall be bound a thousand years, and all the present modes of civil government shall be done away, and the kingdoms of this world shall become the kingdoms of our God and of His Christ—till the millennial period shall terminate, and the last attack of devils and men upon the Church and camp of the saints shall be made by the armies of Gog and Magog, who shall suddenly be devoured by fire coming down from God out of heaven, and be cast, with the devil that deceived them, into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever—till He shall make His final appearance, to raise the dead, to gather His redeemed into one glorious body to be for ever with Him, to adjudge the wicked to everlasting destruction, and annihilate the heavens and the earth as being of no further use; and then cometh the end, when He shall have delivered up the kingdom to God, even the Father, that God may be all and in all; and the whole assembly of holy intelligences, witnessing the glorious consummation, shall unite in one burst of joy and praise, saying—Hallelujah, for the Lord God omnipotent reigneth—Hallelujah, salvation, and glory, and honour, and power, unto the Lord our God.

May the Holy Spirit be given to us to preach and exalt this glorious Christ!—may we never depart from this subject in our ministry—but may we proclaim Him as all and in all!

Let Zion adore Him, let all His people praise Him. Amen.

## SUFFOLK AND NORFOLK ASSOCIATION.

*Notes of Sermons preached at the Suffolk and Norfolk Association of Strict Baptist Churches, held at Beccles, on June 2nd and 3rd, 1891.*

(Continued from page 251.)

### THE SECOND DAY.

MORNING SERMON (JUNE 3RD) BY MR. S. K. BLAND, OF IPSWICH.

Text:—"Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you."—2 Thess. iii. 1.

What an infinite mercy, if that verse were applicable to all our Churches! Beloved friends, I had not had heart to come before you to-day had I not felt I had been prayed for. If the Lord Jesus Christ

needed prayer, if such a man as Paul the aged needed to say, and even put it forth as a claim, "Brethren, pray for us"—how much more need we do so now? Aged brethren and sisters, and dear young disciples of the Lord Jesus Christ, pray for us. If you have learned to pray for yourselves, pray for us. Oh, what an old theme this is—"prayer!" Paul had been a great student of Scripture. How he must have thought of His great ancestor, Jacob, wrestling with God, of Elijah, of Samuel, and other mighty men of prayer. He thought of Peter in prison, and how they prayed him out. We need prayer continually; we need to be reminded that without Him we can do nothing: "Restraining prayer, we cease to fight." There is much so-called prayer as empty as a rotten nut—no use to man and an insult to God. Not this kind of prayer the apostle Paul exhorted them to; he desired prayer with tears, such as he himself offered. If we know that every good and perfect gift cometh down from the Father of lights, we should pray for every blessing to rest upon those that we love. The man that prays in reality for me must be my brother; such are all brethren, and your Father is in heaven. When ye pray, say, "Our Father who art in heaven." My brothers and sisters, my Lord's Father and your Father. When Paul wrote to these Thessalonians, he urged that they should continually pray for him. Are we not entitled to the same favour now? As God's servants, we ask you to pray for us. We dare even claim it, for—

"One family, we dwell in Him."

To all who love our Lord Jesus, we say, Pray for us; and especially that the Word of the Lord may have free course, and be abundantly glorified,—we wish we could always add, "even as it is with you." The way to value help is to have it. If we have friends, let us value and lean upon them. Paul said to these Thessalonians, "We are bound to give thanks, for your charity aboundeth toward each other." It is your concern; it is a common cause. And for what is this prayer to be made? For relief from trouble, or escape from persecutors? for ease and rest? Nay, for nothing less than this, free course for the Word of God! He revered his Lord's charge, and obeyed it: "Seek ye first the kingdom of God and His righteousness, and all things else shall be added unto you." He did not ask them to pray he might come out of prison; there he wrote some of his most savoury epistles. (We owe much to God for allowing John Bunyan to go to prison.) "Pray for us that the Word of the Lord may (*run*, as the margin has it) have free course, and be glorified." Do you say it cannot, apart from the Spirit's work and power, for "without Him we can do nothing?" Most true; therefore pray ye for the Spirit of the Lord, "that utterance may be given unto us . . . to make known the mystery of the Gospel" (Ephes. iv. 19), and by that help may we ever seek to speak the Word of God in the best way we can, and, while we do it, let us remember we have praying people near us.

*Free course.* It is presented as a three-fold figure. It flows on like a stream. What a mass of rubbish is cast into the stream tending to hinder its onward progress, yet on it goes! Then we have the idea of conflict. We need, like Gideon, to take only the weapons God provides and commands us to take. What are those few to meet the Midianites? Take the Lamp of God; the witness for God's presence was fire. "The God that answereth by fire, let Him be God." God will work by His Gospel. The mighty Spirit of God carries conviction to the conscience,

and then carries pardon and peace ; it shall have free course. Again, the apostle was running a race, and would be unhindered—"laying aside every weight," &c. It is very much hindered now. Sometimes we ask, Why? But we need not marvel. Your adversary the devil as a roaring lion goeth about, seeking whom he may devour. But we have foes nearer at hand. There are many hindrances in ourselves. Have we a clear understanding of what *God is* in His Word as declared in the Scriptures? If not, it will hinder. We have no right to expect God will bless what He does not approve. Have we sufficient faith in God? We may be clear in our statements, have a great deal of fervour, but, if our life is not consistent, it availeth nothing. "Be ye clean that bear the vessels of the Lord." The Lord purify us all, the Lord deliver us all from evil inclinations, and keep our conscience clean. There are hindrances outside. Lazy Church members, what hindrances they are! But eventually the Lord will remove every hindrance. His Word runneth very swiftly—I think it means irresistibly. Pray that the Word of the Lord may be glorified. The Lord opened Lydia's heart; she received the Word, it had free course, and was glorified. You cannot get higher than glory: "My Word shall not return unto Me void." God is not pleased with the lustre and power of the gifts He has bestowed, but rather in their faithful use and the result. "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy." You will not in heaven be ashamed of the honour God puts upon His Word, not only in the conversion of a Paul, but also in the conversion of that little unknown one is God glorified. God's Word is glorified in the destruction of the wicked and salvation of the righteous. "The wicked shall be turned into hell." His Word declares also that "There is none other name under heaven whereby we can be saved." Can you say, "I know in whom I have believed?" "Other refuge have I none?"

"All the fitness He requireth  
Is to feel your need of Him ;  
This He gives you—  
'Tis His Spirit's rising beam."

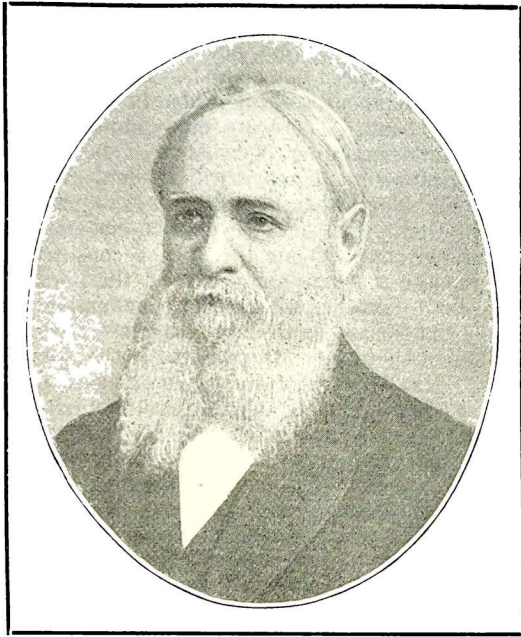
Wait on, hope on, the promised healing (Mal. iv. 2) is coming:—

"A glory gilds the sacred page,  
Majestic like the sun ;  
It gives a light to every age,  
It gives, but borrows none."

So it does ; but when it comes within, it does more than gild : "There is a glory that cannot be hid." Conviction of the truthfulness of God's Word cannot be erased from the heart, that the Word of the Lord may be abundantly glorified. Paul knew the Lord would never stop short of that. Brethren, we feel how poor the exhortations would be without this one link—*prayer*. We need it when we are weak ; we need it more when we think we are strong. The Lord keep us humble. We never should enjoy pure water did we never feel thirsty. When really conscious we can do nothing ; we shall look to Him for strength. Pray for us, brethren, that we may neither be down-hearted or too much elated ; pray that we may have more of the Master's Spirit. There is nothing that affects a Christian minister but it also affects His ministry. The Word of the Lord shall have free course, and be abundantly glorified. I am glad I can say of some, "even as it is with you."

(To be continued.)





## THE BLESSED DEAD.

MR. JOHN AXFORD.

Mr. John Axford was born in or near Trowbridge, Wiltshire, England, on the 28th of April, 1810. He married early, and came to New York in or about 1829 or 1830. He has told the writer of his call by grace and his early struggles for truth in New York. But memory is too treacherous to enter into particulars about these early times; suffice it to say, several ministers came from England then, and among them Thomas Reed, who preached here for several years. At that time there were several "old school Baptists" that preached the truth here well. The writer of this landed in New York on Sept. 30, 1850. On Oct. 1 he called upon Mr. Axford; who then kept a book store at 168, Bowery. Mr. James Manser had just come out of what is called here the "new school," and commenced preaching as the pastor of the "old school Baptists" Church, then worshipping in a hall. Mr. Axford and family worshipped there at that time, and his (Mr. Axford's) store was the only place I knew where works of truth were sold in this city. Mr. Manser soon after left the old school Baptists, and organised an independent Church in connection with Mr. Axford and others, but was taken sick about the spring of 1853, and lingered until Feb. 25, 1854, when he died. The writer conducted his funeral services, and Mr. and Mrs. Axford and others came to my coloured Church when I preached his funeral sermon. The Church then discontinued. There were several ministers under Mr. Axford's management, who came and preached; but no steady preaching was continued until Mr. John Bennett came here in 1855. A hall in the Bowery was taken, where Mr. Bennett preached for some time; but that was given up, I don't know the cause. Then Mr. Bennett was called to a Church in Thirty-sixth

street, near Seventh Avenue. Mr. March, the minister, had just died at that time, and Mr. Bennett remained there one year. Mr. Axford and others worshipped there with him. When Mr. Bennett left Thirty-sixth Street, Mr. Axford and a great many others organised the Beulah Particular Baptist Church in about the beginning of 1858, and succeeded well; but in or about September, 1859, owing to his wife's health, he returned to England. They had Mr. Wm. Erskine, I think, for about two years; then James Hooper followed for some time. Afterwards Mr. Hopes came, then Mr. Walker. Thos. Witts (once a soldier in India), and others occasionally came, but when those failed, Mr. Axford took to reading sermons, and several brethren assisted by praying and singing. All the sermons he read were of the first order, by various men of truth. This he continued to the last when he had no one to preach. When brother John Bennett came here (April 12th) on his way from Canada, and preached for Mr. Axford, his old congregation had nearly all disappeared, the most of them had passed to their eternal home, the rest had grown old and become scattered to other parts. Brother Bennett preached from April 12 until the last Lord's-day in May, except one Lord's-day, when he was at Troy, N.Y. Brother Axford and wife were both taken with the La Grippe about April 16. and were both dangerously sick. Mrs. Axford has fully recovered. When brother Bennett went away the writer of this conducted the services for brother Axford for two Sundays, he not being quite recovered. I then went to Troy on the last Lord's-day in June, and brother Axford conducted the services, and adjourned the meeting until the first Lord's-day in September, as was usual. He worshipped at our meeting while I was gone to Troy. On July 19 I spoke at our place in Brooklyn, 32, Myrtle-avenue, upon Ruth, Orpah, and Naomi, when I saw him he was much affected during the service; and when I gave out the last hymn, "O for a closer walk with God," he broke right down, and wept like a child, and said, as I took him by the hand, "O, have you ever had any idols?" I said, "Dear brother, I have had too many of them all my life." He pressed us to go home to tea. We consented, and I had three hours' conversation with him. I did not think of his dying, although he did not look well. This was on July 19, and on the 27th and 28th he came from Brooklyn to New York to attend to some business that troubled him. On the 29th he arose from bed, and said he did not feel so well. They told him to lay down on the sofa, which he did for a short time; then he got up and sat down at the window. He afterwards removed to another chair, then began to cough. His dear wife went to help him, when his head dropped on one side on the back of the chair, and the heart stopped beating. He never moved again, and thus passed away, without a sigh or a groan, at ten minutes past 2 o'clock, July 29, 1891, aged 81 years three months and one day.

Mr. John Axford was a remarkable man. Known far and wide, wherever the distinguishing doctrines of grace were promulgated, in connection with his book store, and afterwards his printing and publishing works on free and sovereign grace. He avoided controversy as much as possible, but never deviated a hair's breadth from the great truths of salvation alone by the blood and righteousness of the God-man, the Mediator, the Lord Jesus Christ.

On Saturday, August 1, the funeral services were held at the house. Brother James Prior read the Scriptures, and I spoke from Psa. lxxiii. 24, "Thou shalt guide with Thy counsel, and afterwards receive me to glory." The house was full, and we stood in the hall that we might be heard up and down stairs. The burial was conducted privately on Sunday morning, August 2, 1891.

On August 2, at 32, Myrtle-avenue, Brooklyn (our place of meeting), I preached the funeral sermon to a goodly company. Text, Job v. 26: "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season." This closed the scene of all that was mortal of dear brother John Axford.

CHAS. GRAHAM.

SELINA TURNER.

DEAR MR. WINTERS.—You will doubtless have heard of the death of our quiet little friend, Miss Turner, daughter of Mr. George Turner, of Forest-gate. She was taken in a fit, and never came back to consciousness. As a small memento of the pleasurable time we, as a family, spent in her company, I offer this to her sorrowing friends. This night week she was with us in her usual health, to-night she is beneath the clods, apparently, for the soul is with Christ, no doubt.

M. A. CHAPLIN.

Galleywood, July 18, 1891.

## IN LOVING MEMORY.

We cannot send a wreath of flowers to make her coffin gay;  
For death is still a solemn thing, bedeck it as we may;  
And we who here in loneliness a few more years must roam,  
Cannot but hang our heads and weep when those we love go home.

But we would crown her resting-place with one dear wreath of song;  
We loved her, loved her much, although we had not loved her long.  
But we were looking through the months, the near months just before,  
When near our dwelling she would rest, and we could love her more.

Oh, maiden of the quiet eye and unassuming air,  
Who can repine that thou hast gone, God's blessed heaven to share;  
To see "the glories of the Lamb amid His Father's throne,"  
And bring "new honours for His name in songs before unknown."

Our hearts were by thy grave to-day, we heard the mourner's sigh,  
We saw the gleam when some one spoke of "Christ" and "by-and-bye,"  
We lingered till the last hot tear had dropped among the flowers,  
Then strung, above thy many wreaths, this viewless one of ours.

Galleywood.

M. A. CHAPLIN.

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

MAGAZINES.—We have before us:—*Life and Light, The Silent Messenger, The Olive Branch, The Surrey Tabernacle Witness, Australian Particular Baptist Magazine, Zion's Witness, The Regular Baptist, The Banner of Israel, Consecration, The Christian Leader, The Microcosm, The Quarterly Record of the Trinitarian Bible Society, The Quarterly Record of the Aged Pilgrims' Friend Society, The Day Star, Protestant Echo, The Gospel Magazine, &c.*

SERMONS, PAMPHLETS, &c.—*What Think Ye of Christ?* By B. C. *The Calvinistic Pulpit. The Ear Opened.* By C. Cornwell. *The Sovereignty of Jehovah.* By J. Irons. *Coming to Christ.* By C. Cornwell. *Our High Priest.* By J. Irons. *A Brave Hindu Boy, &c.,* by H. F. Doll, 3d. per dozen, to be had of J. Briccoe, 28, Banner-street, E.C. *The Force of Truth.* By R. Thomson, Baptist minister. Price 1d. London: Waterlow and Sons, London-wall, E.C. Our author has given us many interesting facts relative to his call by grace, call to the pastorate at Meyrick-road, Clapham-Junction, &c. *The Doctrine of Baptisms.* By W. Dell. Printed from the quarto edition of 1652. Brighton: A. M. Robinson and Son, 38, Duke-street. *Inspiration and Authority of Holy Scripture.* An address by E. W. Bullinger,

D.D. Price 1d. London: Published by the Author, 7, St. Paul's-churchyard, E.C.

*Circular Letter on the Church, a Mother: her Obligations and Privileges.* By the Suffolk and Norfolk Association of Particular Baptist Churches, met at Beccles on June 2 and 3, 1891. This Letter, written by our beloved brother, R. A. Huxlam, of Aldringham, Suffolk, contains much that is truly excellent and spiritually profitable, and if prayerfully read and practically carried out by our Churches, the result would soon be apparent. We earnestly hope that many Churches not yet in membership with the Association will become possessed of copies of this Letter, and turn its subject-matter into good account. We believe the price of it is 6d. London: R. Banks and Son, Racquet-court, Fleet-street, E.C.

*Cuttings, containing Pith and Point.* By J. Jenner. To be had of the Author, Landscape Villa, Red Hill. Price 2d. Full of precious truth, well thought out. Suitable for persons who have but little leisure at command for reading. We very highly commend it, and hope it will have a wide circulation. [It was sent to us at "Waltham Abbey," and reached us at Waltham Abbey after going the round of the county.—Ed.]

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### RECOGNITION SERVICES AT CARLTON (BEDS.).

On July 21st, 1891, Mr. D. Flavel was publicly recognised as the pastor of this Church. In the afternoon Mr. Jull, of Cambridge, presided, and Mr. Marsh, of Wellingborough, stated the nature of a Gospel Church. The usual questions as to the pastor's call by grace and to the ministry, also what he intended to preach, were asked, to which the pastor responded in a brief but satisfactory manner. The deacon, Mr. C. Clayson, gave the leadings of Providence as to Mr. Flavel being in their midst; and, joining hands with him, Mr. Marsh spoke a few suitable words, and declared them pastor and people. The service concluded by singing and prayer.

After a good tea in the school-room adjoining, the evening service was commenced; our brother Jull offered the recognition prayer, which was appropriate, full, and fervent, and gave the charge to the pastor. Mr. Marsh followed with the charge to the Church, both of which were affectionately delivered, and contained excellent counsel. These services were well attended and very encouraging to all who have the Church's welfare at heart. The addresses on the occasion were as follows:—

#### THE NATURE OF A GOSPEL CHURCH, BY MR. E. MARSH.

"The Church of God . . . sanctified in Christ Jesus, called to be saints."—1 Cor. i. 2.

Thus the apostle describes the nature and standing of the Church of God located at Corinth, set apart in Christ Jesus, called to be manifested that which she is. He opens his letter of inspired instruction to the Church of God by addressing them from their high calling in Christ Jesus.

The Church of God is not a place of meeting, not the place or building, but the people gathered there form the Church. The place where Jacob and his family worshipped, and where he built an altar to God, was called the house of God, or Bethel, the tabernacle of Moses, the house of God at Shiloh, the temple of Solomon, the house of the Lord, but never the Church. We have our meeting house wherein the Church gathers.

Protestants, and even some Dissenters, have followed the Papists in calling the place "Church," but its impropriety is apparent. The Church of God is not parochial. We are not members of the Church by virtue of dwelling in the parish. We know no parish priest, but worship the Apostle and High Priest of our profession—Christ Jesus. All classes of nationality and character, professing and profane, may dwell in a parish, but the Church of God is "called to be saints."

It is neither provincial or national. The Church of England is her right designation, for England's laws have framed her being. So far from the Church of God being a national institution, or confined to any nation, we read of even the Church of God in houses (Rom. xvi. 5; 1 Cor. xvi. 19; Col. xiv. 15). Not the building, parish, province, or nation then, but the congregated believers in Christ Jesus, gathered together in His name, and to worship Him according to His revealed mind and will, forms the Church of the living God. From the words chosen as our text, we may notice—

I. *Her Headship*—Christ Jesus. II. *Her individual membership*—Called to be saints. III. *Her exalted privilege*—The Church of God.

1. *Her Headship*—Christ Jesus.—set apart in Him as her foundation (Matt. xviii. 16—18), fulness (Col. i. 19), corner-stone (Ephes. ii. 20), and glory (Isa. lxi. 19; 2 Cor. ii. 18). He claims to be her head by virtue of His covenant engagements as the second Man, the Lord from heaven: "As in (the first). Adam all die; every creature that springs from Him as their federal Head: so in Christ shall all be made alive"—every creature that springs from Him by covenant union.

Through His covenant engagement on behalf of His people He gave time its birth, and built the world for her redemption. For His Church He was born, and takes away her original sin by His birth purity (Heb. ii. 14). For her He lived and kept the commands of God blameless (Isa. xlii. 21). As the Holy One, He died—the just for the unjust; for her He rose again from the dead, and led captivity captive, ascended as her representative and forerunner into heaven, and now sits at the right hand of God—her Prophet, Priest, and King, her Husband, Brother, Friend. As He is her fulness, so she is His fulness. The Head and the members form the body—none and nothing wanting. Christ lives on earth in His own Christianity, manifesting Himself in the members of His body. He lives—her Head; she lives—His body.

2. *Individual membership.* It is God's will that His people should be gathered together as His; hence by Him they are "called to be saints," and congregated for His worship according to His will; called from death to life, darkness to light, sin to holiness, enmity and opposition to love and fellowship. Thus gathered, they become recognised the Church of God, "called to be saints." To constitute a Christian Church, the members must be (1st) part-takers of the divine nature: born again new creatures. The Church is not simply a congregation of human beings

in contrast with angels, but new creatures in contrast with the world which lieth in the wicked one. (2nd) This life must be manifested by faith in Christ Jesus, and (3rd) faith bearing its own beautiful fruit of obedience to its Author, leads its possessor to walk in His commands by being baptized in the name of the Father, and of the Son, and of the Holy Ghost, as a testimony of personal and individual subjection to Christ through His love being shed abroad in the heart. Baptism is not a mere ritual, but a testimony that the believer recognises solemn obligations to Christ, and by their immersion in water, and coming up out of it, declare their death to the world, and newness of life to Christ, who for them died, was buried, and raised again. (4th) The Lord's Supper is a Church ordinance, and stands the memorial of Christ's death to be kept until He comes again within His Church—the privilege of baptized believers in Church fellowship only, who have first given their own selves unto the Lord and then unto the Church according to the will of God. It is the table of united fellowship with Christ in His sufferings and personal communion one with each other as interested therein, where all are to speak the same thing, that there be no divisions, but, on the contrary, that all be perfectly joined together in the same mind and in the same judgment. In short, the Scriptural order of a New Testament Church is—firstly, conversion as the fruit of regeneration; secondly, baptism as a prerequisite to Church fellowship; thirdly, Church members a prerequisite to Church privileges, of which the Lord's Supper is one.

3. The privileges of such a Church. Let it always be her privilege to remember her standing—the Church of God; He owns her, cares for her, guards and protects her. His laws alone are to be her guide, His Word her statute book, what, saith the Lord, to be the standard by which her acts are controlled. As she is His, so He is hers; hers to live for and bear witness in the world, and finally to live with when this world is no longer the place of her pilgrimage. The Church in unity, and not an individual in particular, is to select its own officers, and these in particular are two—pastors and deacons (see Acts i. 23, 26; vi. 3; viii. 14-17; 1 John iv. 1; 2 John x.). It is the privilege of the Church to transact its own business, personally to contribute to the maintenance of the cause, laying by them weekly as the Lord prospers; bear one another's burdens, maintain the ordinances of Christ and the doctrines of His Gospel, reflect His likeness wherever localised, maintain strict deference to His will, glorifying Him in body, soul, and spirit which is His, and in all things to rejoice that as

"He in heaven hath fixed the Head,  
He'll fix the members too."

Amen.

CHARGE TO THE PASTOR, DELIVERED  
BY MR. J. JULL.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15.

My business, my dear brother, is to give a few words of counsel. Just think of Paul, the aged minister, addressing the young minister, Timothy. He first speaks in this chapter of being "Strong in the grace that is in Christ Jesus," and exhorts him to "endure hardness," &c. There will be some rough work, some trials, in your work; endure it. Be partakers of the Gospel fruit first, then you can recommend its sweetness and suitableness to others, and not to strive about words of no profit to the disturbing of the minds of the hearers.

I. Notice what you are. II. How you are to work.

A minister of Jesus Christ is the highest, holiest, the most pure, and important office a saved sinner can occupy. It is an office of divine institution, not human, hence it is only the Lord who fits and purposes His servants for it. Several titles are given, which I will mention: First, a steward of the mysteries of the Gospel. You have to deal with your Master's goods; try and be diligent and faithful with them. Secondly, shepherd, who tend the lambs, think of their tenderness and weakness, and look after them. The sheep will be often laden with care, therefore have some words suitable for their condition. Thirdly, stars gather their light from the sun. You often get into the light of the sun, gather much from him, and then reflect that light among the people. Fourthly, labourers who have to till and dig up the rough things of the heart and make some rough places plain, and remove some stones out of the way; casting up the highway is labourers' work. Fifthly, watchmen watch for the workings of divine grace in the soul; watch all the advances of the enemy, and sound an alarm. All these titles are set before us. You are a workman; your life is to be one just the opposite of ease—not idleness, but constant activity and employment.

1. A workman needs previous training for his work. The Lord has previously trained you by His grace, by exercise of mind in the new ministry and your previous pastorate.

2. A workman needs materials to work with. The Word of God will be your chief Book; use all other books you can, coupled with your own experience and exercise of mind, which you will find of great help in understanding the meaning of the Word of God.

3. Where does your work lie? Not in secular things. The Roman soldier was not allowed to be employed in secular things, lest it should hinder him in his military calling; so the Lord has called you as His servant into the ministry, and set you apart. You are not to be entangled with business matters, lest it should hinder your work and not please Him, the Lord, who has chosen you to be His soldier.

But your work lies (1) in studying His Word. Here you must spend much time and labour, as Paul says, "Give attendance to reading, to exhortation, to doctrine; meditate upon these things; give thyself wholly to them, that thy profiting may appear to all" (1 Tim. iv. 15). (2) In preaching, here you will find work sometimes in season and out of season. Preach lovingly, feelingly, and cheerfully; not harshly or bitterly, but let the people see and feel that you preach for souls as one that must give an account. (3) In prayer with God in secret. You will find much work; above all things, be diligent here; do not neglect this branch of your work. Whatever trials you have arising from your pastoral work, take them all to the Lord to bear them and work them out for you. Ever remember our strength in the pulpit is born in the closet. (4) Visiting the sick is another branch of your work. Be always ready to do this; use discretion, and be prudent about other visits. Observe that a workman requires perseverance, industry, constant and repeated application. You will at times feel weary, your heart grow cold, and at times have to say, "Who hath believed our report?" &c. But—

"Toil on, toil on; thou soon shalt find,

For labour rest, for exile home; [voice,  
Soon shalt thou hear the Bridgroom's  
The midnight peal—"Behold, I come!"

II. How you are to work. (1) Study your own moral character. A good workman with a bad character seldom holds his situation long. How important is the pastor's character! for you are to be an example to the flock in word, in deed, in conversation, &c. (2) Study variety in preaching the Gospel. In nature God has given us a variety of colours to please our eyes, variety of sounds to please our ears, a variety of food to please our tastes and appetites; so in His Word what a variety there is! Then endeavour to speak of all the varied experience you find there of Christ in the types, prophecies in His actual work upon the cross, the historical parts of the Word of God will afford you variety to speak from. In all your preaching, study also to preach in and with the Spirit of Christ. This is important: avoid preaching in a bitter, cantankerous spirit; it will destroy all your usefulness. (3) Study to be approved unto God. This is impor-

tant; He is your Master, and He has employed you. Seek to do your work to have His smile, approval, and blessing upon it. Do not seek to please men, but to profit souls. If you have the approval of God, it will enable you to bear the frowns of men. (4) A workman not to be ashamed—that is, aim always to preach a good sermon; strive to the best of your ability to do the best in your Master's service. (5) Rightly dividing the Word of truth—that is, giving the sense of the Word you take in hand, also dividing a portion to babes, children, young men, fathers, and to sinners. Again, laying out—as the gardener lays out his beds,—so you lay out the truth of God in an orderly form; this will give great interest to the hearers. The Revised Version puts it, "Holding a straight cause." Whoever may turn aside, you keep holding a straight cause. Lastly, a workman meets with his reward. You have some of this in your own soul, while at and in your work by the refreshing power of the Spirit of God upon you. Then you see some reward in sinners being called by your labour, and the saints being helped, edified, instructed, Christ-endeared to them, and thy living a devoted life for His glory. Then comes the final reward of being called home into the glory-world to dwell with Him, to see those who will be your "joy and crown of rejoicing in that day."

May the Lord bestow upon you His grace and blessing for your work of labour and love. God bless you abundantly, for Christ's sake. Amen.

ADDRESS TO THE CHURCH, BY MR. E. MARSH.

"Encourage him."—Deut. i. 38.

I will not presume here to take the teacher's chair, so at once cast from my mind anything like delivering a charge to the Church, but taking my place with you, as at a regular Church meeting, and being asked by my fellow members to speak on the happy event of the recognition of brother Flavel as our pastor, I would prefix the words of my text with the words, "let us," and say, "Let us encourage him," and in thus addressing you, ask: 1. How we shall encourage him; 2. Why we shall encourage him; 3. When we shall encourage him; 4. What will be the result of our encouraging him.

1. How we shall encourage him. We recognise our pastor as a man of like passions with ourselves, and, therefore, as we, so he needs encouragement. Let us do so by regular attendance upon the means of grace. The preacher first setting out in the ministry may dread the sight of the people, and pray to be delivered from this snare, and the Lord may answer with the dual effect of rebuking His servant for his folly, and teaching him the nature of his commis-

sion by letting him have empty benches instead of a well-filled building. Our pastor has been too long in the work to pray thus, if ever he did, and knows his commission is not to cabbage-stalks or woodwork, but to publish in the ears of the people "the word of life." A shower of rain or the toothache may keep us from the market on Saturday, but certainly not from the house of God on the Lord's-day; and the cares of the week may keep us from some relief or recreation in the enjoyments of life, but not from the restful hour of prayer or refreshment of a week-night service to help us homeward. Besides, did not our pastor come to serve us, and not even to admire our cushioned seat? Will not our absence without cause at least cause him to wonder why, if not to question his mission? Let us encourage him by at least being here to hear his message from our Lord. By our prayers let us encourage him; not pray to him, poke at him, or praise him, but by united supplication at the prayer-meeting and family altar, with earnest secret wrestlings, hold up his hands in his work. "Only a prayer-meeting," says one. Did you say it, friend? Please don't say it again, for I'm sure if you think the sentence over, you grieve it was ever said at all. Our practical appreciation of the Gospel will also encourage our pastor. The result of seeing his children walking in the truth is marvellous to the pastor's heart. What joy it brings! what sorrow the contrary! Brother Jull has forcibly dwelt on the pastor's power in preaching, from purity of life, and commended our pastor to us as one who "walks worthy of his high calling." The closer he "walks with God," the more will he be distressed by our following "afar off." Our inconsistency has been the cause of the Lord removing the candlestick from its place—yea, the people themselves have snuffed out the light. Oh! brothers and sisters, I will not charge you, but beseech you that we walk not to the wounding of our pastor's heart. It will be so even if our heart become cold, how much more so if our feet wander in forbidden paths, and our ways are uneven. The late James Totman, for 27 years a faithful pastor at Laxfield, once came down on the simpering cant of a Church member (whose daily life was far from reflecting the glory of the Cross), by laying his hand on his shoulder, and, not heeding his cant profession of enjoyment under the word, said, with faithful fervour, from grief only such a pastor can know, "You old Canaanite!" O let us prove to our pastor we appreciate that Gospel which sanctions no sin, but cries, "Bring the traitor out, and let it be slain." Secret sin may be hidden under the Songs of Zion, but it is assuredly a plague spot that will work out the ruin of many, if not healed, and that by excision. Again,

is it the lot of the deacons to "serve tables?" True, but is it not ours to see to the supply, and by our liberality rejoice they have no lack. To fulfil our pecuniary obligation will certainly not be the pastor's discouragement, and is it not God's ordinance, while His blessing attends the strict observance of it, "There is that scattereth and yet increaseth," while assuredly the "withholding tendeth to poverty." Let us encourage him by that cheerful giving to the cause of Him who gave His all for us. Giving, not even for our dear pastor's sake, but His whom he serves, and who blesses us through his service. Yet once more there is a sublime silence which, adhered to, will be the pastor's encouragement. Keep from him what he need not know. Let us not be numbered with those who seem never so happy and buoyant as when they feel it their "painful duty to inform the pastor of So-and-so's misconduct." Hush! let's say no more about it, for this we will not do. Let us encourage him. If the occupants of the next seat say they "cannot hear him," surely a more excellent way may be found of bringing about the hearing ear than boring the pastor's ear with the fact. I will not prescribe the remedy, for I'm sure we all feel it near home, while the Master says, "Bring him to me." Above all, let us not get at his ear through the medium of his delicate little wife at his side. She may, like him, be a target too, but certainly not there are we to direct our arrows. True, she is too wise to go and tell her dear husband all she hears; but it must not be ours to burden her with what she has to secretly carry in grief, and which, perhaps, must after all show itself, and have to come out, as her husband perceives the cloud on her brow, and inquires why. Mean! mean! He must not be got at so. Who lays so near to him as she? and the kindness to her is the cordial to him, in many cares; by that kindness "Let us encourage him."

2. Why are we to encourage him? Why, indeed? but because He is God's servant, and his Master makes his cause His own, and takes our treatment of him unto Himself, either of blows or blessings, helps or hindrances. Again, if we do not encourage him his Master will, and if we do we share the work in which God Himself is engaged. Noble employ! Because, too, our Lord has forbidden us to do otherwise. Did He not say: "Touch not Mine anointed, and do My prophets no harm"? O yes, it's quite true, the skin will get harder the more it is pricked, and even the sensitive may learn to heed less the shots as they fall faster; but it is equally true, "Woe unto them by whom the offence cometh." Be it ours, beloved, to carry the oil flask any day, rather than even the surgical instrument, for few can use it well. Here, too, is another reason: Is

he not the servant of our own choice? and did we not choose him because we believed the Lord gave him to us? "Let us encourage him," then, for to do so will prove we mean what we have done in choosing, and show forth the praises of Him in giving us our own hearts' desire. Need I say more? Are not the reasons numberless, and even multiply as the question is asked? Was it a question WHEN he should be encouraged? Who is the one that would not say always? Encouragements are not to fall thick as snowflakes on recognition days and anniversary seasons, and then be thin as angels' visits the rest of the year. Anybody will give the pastor a kind word and a good supper when the heart has been brimful of joy under the evening sermon; but should he go without either of them when, perhaps, he has even had much harder work, being himself in bonds and imprisonment? Just then that kind word or warm shake of the hand would be worth much. After all, beloved, as we need encouragement under all circumstances, even so does he, and the question *when* soon finds its answer.

Just a word to close. "Let us encourage him," for the RESULTS of so doing will be worth all the labour expended on the work. Will not God be glorified, for "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Will not Satan be defeated? for what a victory does he gain if only he can make strife between pastor and people? Will not our own blessings be more abundant, since the reaping is according to the sowing. But, enough. Who shall tabulate the results which follow the patient waiting in well-doing? God bless you and your beloved pastor, and by His help in every way, "Let us encourage him." Amen.

**RECOGNITION OF MR. E. WHITE  
AS PASTOR OF ENON CHAPEL,  
WOOLWICH, KENT.**

(Continued from page 203.)

**MR. WHITE'S CALL TO THE MINISTRY.**

As soon as the Lord set my soul at liberty, through His pardoning love, I felt an intense desire to tell my fellow men what a Saviour I had found. It was this which led me to ask, How do Dissenting ministers become preachers? as I felt only those who had been rightly ordained ought to preach. But I began at once to speak to the three boys I had working with me in the mill about their souls, their need of a Saviour, and what a precious Saviour He is. One of my boys told me years after he used to go behind the heaps of paper after I had been talking and weep over his sins. He was then a deacon of a Baptist Church at St. Mary Cray, and I believe a true Christian. Another of my boys

I had then is I believe a deacon of the cause at Eltham, and an occasional preacher himself. You will see his name in *The Monthly Magazine*—A. H. Brooks. You will ask me what of the third boy? Some few years ago, one Sunday morning, the whole neighbourhood around Chiselhurst was thrilled with horror. In the night a young man had called up a gamekeeper, telling him there were poachers in the woods. He led him into the woods, shot him with a revolver, and then beat his brains out. He went back to the cottage, called up his wife, telling her that her husband was wounded and required her assistance. He led her to a different part of the wood, shot her, and beat out her brains in the same way. That young man was my third boy. He had a most violent temper when a boy. Thus much about my first congregation or class.

The desire to preach still grew. There was employed in the mill a young engineer, who I found went out in the villages to hold services at the Mission Stations, which a Mr. Baker kept supplied with preachers on Sunday evenings. This young man asked me to accompany him, which I did on several occasions. But I said nothing to him about the desire burning in my breast. One evening as we were coming home he asked me if I would like to speak the next Sunday evening. But I demurred, though it was what I wanted. He said, "Go with me; make an attempt, and if you cannot say much I will go on with the service." So I preached my first sermon the next Sunday evening in a room at Green-street-green, near Farnborough, from Isaiah xxviii. 16. My companion concluded the service and gave out that we should both be there the next Sunday and that I would preach again. I went with him the next Sunday. My agitation was great the Sunday previous, when I spoke to the people, but it was nothing to the perturbation I felt on the second occasion—my knees knocked together, and I sat down so thoroughly ashamed of myself that I felt then no power on earth should ever induce me to attempt to preach again, and I told my friend so going home; I was convinced I was not intended to preach; I would not accompany him again.

He came to me a few weeks after, telling me I must go alone the next Sunday night and preach at the place where I had made such a miserable failure. I told him I would not, but he said I must. After he was gone I carried the matter to the Lord. He gave me a text, and a desire to go again; I went with much trembling, praying all the way. The Lord set my tongue at liberty, I spoke with great freedom, and came home puffed up with pride, longing for an opportunity to display my remarkable gifts again. It soon came. Mr.



Baker heard of me, and sent me to his village stations. I went quite confident of success, but my bondage in speaking was greater than at the first. But as Mr. Baker had given me work for several Sundays, I had to go again. Thus he kept me fully employed for some time, preaching in the open air in summer, in cottages and rooms in winter. I was engaged at the Sunday-school at Foot's Cray morning and afternoon, then off four or five miles in the evening to preach in the villages round. We also had a Bible-class for young men at my house in the week, at which I and others gave an address or read a paper at the close. When my employer heard of our class, he offered us a room at the mill if we would fit it up. We did so: it is now used as a preaching station in connection with Foot's Cray. In that room Mr. Squirrelle preached his first sermon in that locality; there Mr. Sears has preached many times; in that room my dear wife was brought to the Saviour, under a sermon by Mr. Master-ton, of Brighton.

About this time my employer sent me to London for two years, and when I returned to Foot's Cray doors were opened for preaching at Sidcup and Orpington. In a short time I was pressed to take the pastorate at Orpington, and for two years went on encouragingly, when the communion question cropped up, and the Church decided by a majority to throw the table open. I resigned, much against the wish of both parties.

My second pastorate was at Clare, Suffolk: a friend spoke to the deacons at Clare about me. I went for one Lord's-day. After the morning service, the deacon came into the vestry and asked me to come the next Lord's-day, as the people had heard me well, and he would make it right with the supply who was coming if I would come. I consented to do so, and he announced it at the afternoon service. I preached in the open air at night to a large gathering, and then took a walk with the deacon. He told me the people had heard to profit, and he felt sure the Lord had sent me there to be their pastor. I know I had enjoyed preaching that day more than I had for a long time. But I never slept that night. Here was a place I had never heard of a week before, and to be guided thus filled me with wonder. I went again the next Lord's-day, and a stronger feeling towards me was created; they gave me an invite for a month, and before the month was up an unanimous one to the pastorate. I commenced my pastorate in September, 1884, and laboured very unitedly and successfully for six years; 35 friends were added to the Church; school, and congregations were in a healthy state, and I left against the wishes of all. After I had been there over three years, my health completely broke down

through exposure to the cold coming home from crowded village services. I was reduced to the helplessness of a babe. The doctor told my wife if I got up again I should have to leave. This grieved me very much, and I hoped he was wrong; but the Lord graciously raised me up. I crawled back to my pulpit as soon as I could, and the people were exceedingly kind to me. I was very weak for a long time. I preached for weeks, having a stout walking-stick in the pulpit—thus like Jacob prophesying,—leaning on the top of my staff, sometimes sitting down like the Master and talking to the people. As I did not recover my wonted strength, and I found the walking out into the villages try me so much, the fact forced itself painfully upon me that I should have to leave. I consulted my doctor again. He said, "You run the risk of breaking down here at any time, and if you do it again I will not answer for the consequences. If you can get a place more South, where your work is confined to the chapel, go by all means." I told my deacons what he said, and my feelings corroborated his opinion. Therefore, I placed my resignation in their hands in May of last year, stating that I would leave them in the first week of October. But, oh, how my faith was tried as to whether I had done right! I prayed most earnestly that the Lord would prevent my leaving them if it was contrary to His will.

*(To be continued.)*

LEWISHAM (COLLEGE PARK).—The anniversary services on May 26th were very encouraging. Brother Mitchell preached on the occasion, although suffering from a severe cold. He was helped to speak gracious words from Song of Solomon viii. 5. May God abundantly bless him in his labour of love. The evening meeting was very satisfactory. Brother James Lee kindly presided, and several ministerial brethren spoke of God (Psa. xlvi. 1) and His dear Son Jesus Christ to the joy of the hearts of many present. Collections very good. All praise to Him from whom all blessings flow. I beg to add, as a Church, we are in peace and love. Twenty-two members have been added since I have been in Lewisham, ten by baptism, and twelve from other Churches.—JAMES CROOK, 4, Limes-grove, Lewisham.

BETHNAL-GREEN (HOPE, NORTON-STREET).—Special services were held here on Aug. 3rd, 1891. Brother F. C. Holden preached a Gospel sermon in the afternoon from Hosea xi. 4, which was generally appreciated. Several spoke in strong terms of their enjoyment of the sermon. The preacher dwelt upon "the divine power, tenderness, goodness, and liberality." A goodly number sat down to the excellent

tea prepared by the ladies. Brother R. E. Sears presided at the public meeting in the evening. The meeting was open by singing the hymn we all so dearly love, "Grace: 'tis a charming sound." The chairman then read and commented upon 1 Peter ii. 1-7. Mr. Stanton, of Little Alie-street, led us sweetly and suitably to the throne of grace. The chairman, having expressed his loving sympathy with the pastor, and pleasure at being present, called upon brother Baldwin, of Limehouse, to address the meeting. He spoke very encouragingly on "The immutability of God." Brother Bootle seemed to be helped in speaking from Psa. xxxvii. 4, his theme being "The God of order." Brother Brookes next spoke from the words "Say ye to the righteous, It shall be well with him." Brother Elsey spoke well on "Faith," from Heb. vii. 11; brother Holden expressed his pleasure at being present. He said he had felt at home during the day. In a telling way he spoke from 2 Cor. vi. 14. A hearty vote of thanks was given to the chairman for the very excellent manner in which he had presided. After we sang, "And am I blest with Jesu's love?" the president closed the meeting with suitable prayer and benediction.

**PONDER'S-END.**—A few friends residing at the above place have long felt the need of a place of truth being commenced. The cause at Ebenezer, Waltham Abbey, being too great a distance from them. After earnest prayer, on August 6th, 1890, a room was opened for worship. Mr. C. Hewitt preached from Exod. xxxiii. 14. Since then regular services have been held. The place being very small soon became uncomfortably crowded; but the word has been blessed, and a goodly number in the place are anxious to attend as soon as a more commodious room can be found for them. For a considerable time the friends have been busy collecting, &c., in order to pay for the land, and their efforts are so far successful, for which they all bless God and take courage. On Thursday, Aug. 6th, 1891 (exactly one year since the first meeting), the memorial-stone of the new chapel-schoolroom was laid by Mr. C. Wilson. Hymn 780, Denham's, was sung, prayer being offered by Mr. C. Hewitt, after which, with kindest expressions of good-will, the stone was laid, the chairman placing on it £5, which was quickly followed by loving offerings from friends Page, Bonney, W. Winters, Beauchamp, J. W. Banks, and other friends, making altogether in the afternoon £16. The weather being unfavourable, tea was served in the infants' schoolroom, High-street, hired for the occasion. At 6.30 a public meeting was held in the schoolroom, presided over by Mr. C. Hewitt. After the

opening hymn, prayer was offered by Mr. Symonds. The chairman then gave a very interesting history of the rise and progress of the little cause; very kindly reference was made with regard to Mr. Winters, and sincere regret at the forced cause of his absence, and earnest wishes for his welfare. Addresses well adapted for such an occasion were delivered by Messrs. Buttery, Woodrow, Sandell, Gull, Pollard, Wild, and the writer; the collections for the day being altogether £19 4s. 8d. Mr. Hewitt, in the name of the friends, earnestly thanks all who had so well helped pay the land expenses. Help is now earnestly solicited to enable the friends to pay for the chapel-schoolroom. The day's proceedings closed by singing "All hail the power of Jesu's name." May He graciously condescend to give these few gathered to Him every needed help and blessing. Any friend desiring to do so, Mr. C. Hewitt, 10, Bay-terrace, South-street, Ponder's-end, will be pleased gratefully to acknowledge the same. Hoping soon as the friends can assemble in the new building to see them formed into a Church, and that from them may sound forth the Word of the Lord, is the earnest prayer of ADAM MÆRKHAM.

**FRISTON.**—July 19th was a happy day at Friston,—it was the children's day. The chapel was full to overflow, and could a tent have been provided we might have held another service with the friends who could not find standing room in the chapel. Our dear brother Roe led us to our all-glorious Lord, taking for his text "He hath made with me an everlasting covenant," several times speaking to the children very appropriately. The recitations and dialogues were given in excellent style, which reflects great credit on the teachers and singers. We are favoured with a zealous and active superintendent in the person of our beloved brother Cooper, whose life we pray may long be spared to us. The collections were in advance of last year. We are happy to say God is with us. We have recently baptized three, and another sister is waiting to follow the Lord, and still the promises do travel with a glorious day of grace. Brethren, pray for us.—ROBERT FRANKLAND.

**STOKE ASH, SUFFOLK.**—It has been said that

"New mercies each returning day,  
Ever around us while we pray."

So we find it, as we journey along life's pathway. On Sunday morning, Aug. 2nd, our pastor commenced his forty-third year of pastoral labour at Stoke Ash. In the morning he preached a cheering sermon from Acts xxvi. 22. "Having therefore obtained help of God, I continue unto this day," &c. In

the afternoon he was again enabled to preach a savoury Gospel sermon. Once again we feel we have abundant reason to thank God and take courage. May he long be spared to preach the unsearchable riches of Christ. — P. BARRELL.

MEOPHAM.—Dear Brother Winters, —I am thankful to say that our anniversary in every sense of the word was by the blessing of God one of the most successful we have ever had; the chapel all day was thronged with friends from all parts. Glad to hear that you are somewhat better. Wishing you every blessing, I remain, yours in the Lord, A. B. HALL. Woodland Villa, Meopham, Kent.

MARCH (PROVIDENCE SUNDAY-SCHOOL). — The anniversary of this Sunday-school was successfully celebrated on Sunday and Tuesday, July 19th and 21st. On the former day the pastor (Mr. B. J. Northfield) preached. The afternoon was devoted to an address to the children, and at night there was a crowded congregation. Special hymns were sung during the day, this indispensable part of the proceedings being under the direction of Mr. Cutteridge and Miss Collingwood. On Tuesday afternoon the scholars partook of tea in a tent in Mr. John Billett's meadow, and this was followed by a public tea attended by 300 persons. The evening was spent in the customary unconventional and enjoyable manner. The weather was favourable on the whole, but the distribution of prizes by the pastor was stopped for a short time by a drenching shower of rain, which had the effect of speedily filling the tent with those who sought its friendly shelter. At the conclusion of the distribution of the prizes, votes of thanks were passed to Mr. J. Billett and others. The total proceeds of the two days were £20, which is an increase on former years. On Tuesday evening, July 28th, we held a special prayer-meeting, to seek God's blessing in view of the coming harvest in the ripening and ingathering of the precious fruits of the earth. There was a very large attendance, and a spirit of earnest prayer prevailed.

STRATFORD (GURNEY-ROAD).—The half-yearly meeting of the Gospel Band was held on July 2nd, 1891. A goodly number sat down to an excellent tea in the schoolroom. At 6.45 a public meeting was held in the chapel. The chair was taken by brother Matthew Cannings, leader of the band, who was supported by brethren George Crouch, A. G. Gray, J. W. Rush, and E. E. Gray. The meeting having been opened by singing, prayer, and the reading of a portion of divine truth, the secretary

spoke in feeling terms on the loss sustained by the band by the decease of our late beloved brother Charles Wilderspin, basing his remarks on the words, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." He next explained to the meeting that brother Cannings owing to ill-health had felt compelled to resign his leadership, and that the Church had unanimously confirmed the band's recommendation for the mantle to fall on brother George Crouch, and his willingness by God's grace and help to fill the post. The retiring leader then, amidst evident emotion, addressed the meeting, reviewing God's goodness and grace during the seven years that the band had been in existence, he could look round and say, "This and that one were born there," and with happy experience could repeat his text, "Ebenezer." "Hitherto the Lord hath helped us." His heart was with the band, and in future his interest in its welfare would be even greater if possible than in the past. Having vacated the chair, the newly-elected leader, brother G. Crouch (now chairman) proposed a vote of thanks to the retiring chairman, which was carried. He then reminded the band that they had married themselves unto him for 12 months, and if at the end of that time they were tired of him they could have a divorce. His remarks which followed, on "Pharaoh's chariot," were practical, spiritual, and edifying. Brother Alfred G. Gray (sub-leader) dwelt sweetly on the "strength of the Lord." The meeting was also addressed by brethren A. E. Gray, G. Gillmore, and J. Boswell. Brother J. Rider closed with prayer. God bless the Gospel Band. — ERNEST E. GRAY, Secretary.

CLAPHAM (COURLAND GROVE).—On Thursday evening, July 30th, a good congregation assembled, when our brother, Mr. E. Langford, administered the ordinance of believers' baptism to nine candidates (four sisters and five brethren). Mr. Langford gave an excellent address, based upon Heb. iv. 14, and set forth the profession of the believer, and the nature and value of baptism. It is a matter of great joy to us to see so many coming forward and testifying to the effectual power of the Gospel, and we rejoice that God is graciously owning the work of His servants in our midst. On Lord's-day evening, August 2nd, our brother James Ponsford, in giving the right hand of fellowship to ten new members (including one by dismissal), gave words of hearty welcome and encouragement, counselling all to be true to the profession they had made. The two occasions were very solemn seasons to us, and our gratitude is due to Almighty God for His gracious goodness to us as a Church.

The prayer of our motto-text for 1891 (1 Chron. iv. 10) has been heard and answered, and we desire humbly to give all the glory to God. Of the nine candidates six were from the Sabbath-school (one an honoured teacher and five senior scholars). One aged brother of 73 years had the joy of accompanying two grandsons through the baptismal waters. Others have expressed their desire to follow their Lord in His own ordinance, so that this is but the earnest of more to follow. "O magnify the Lord with me, and let us exalt His name together."—A. VINE.

**RAUNDS.**—Dear Mr. Winters,—I am pleased to tell you that Mr. Fuller came and preached with acceptance. He was heard with both pleasure and profit, twice on Lord's-day and Monday afternoon. After a public tea our friend, Mr. Marsh, preached. All the services were much enjoyed. Our expenses have this year been unusually heavy, so the collections came far short of what was needed; but we still hope that the good Lord, according to His promise, "will supply all our need." Mr. Skelly (pastor) has been laid aside for weeks with influenza. He is now better, but weak. We hope to have Mr. Bonney, 11th and 12th October, for harvest thanksgiving and pastor's anniversary.—S. FIELD.

**THE W. HAZELTON MEMORIAL.**—Some time having now elapsed since the burial of our beloved brother William Hazelton, it is desirable that a memorial-stone should be placed over the grave, to preserve the memory of our brother, to show where his remains were laid, and to secure the grave to his family. They have not the means necessary for this, and we therefore appeal to those who knew and loved him for a small donation towards this object, which may be sent to either of the undersigned—Mr. J. Crook, 4, Limes-grove, Lewisham; Mr. J. Alder, 102, Rushey-green, Catford; Mr. A. H. Riddle, 2, Holly-villas, College-park, Lewisham.

**BRIXTON TABERNACLE.**—Anniversary services were held on the August Bank Holiday. Mr. O. S. Dolbey, of the Surrey Tabernacle, preached a solid gospel sermon to a large number of friends. His text was taken from 2 Pet. i. 1. Tea was provided in the school-room, to which about 150 sat down. In the evening a public meeting was held, when our esteemed friend and brother, Mr. J. Lee, occupied the chair. After singing, he called upon Mr. Palmer to read and pray. The chairman then addressed the meeting with his usual kind and encouraging manner. He then called upon brother Tooke to address the friends. He spoke of the words, "He that dwelleth in love."

Brother Waite followed with remarks on "We love Him because He first loved us." Brother Harsant based his address on the words, "We have an altar." Then the collection was made, which resulted in £9 17s., for which we desire to thank our Heavenly Father. Brother Bennet followed with his customary warmth. Brother Amos Parnell was then asked to come on the platform, and say a few words, and, considering the short notice given him, he did well. He dwelt upon the words, "Ye are complete in Him." The pastor then addressed a few words to the meeting. Singing and prayer closed a most happy and spiritual season.—R. GUILLE.

**HOXNE, SUFFOLK.**—Special anniversary services were held in the Baptist Chapel, in connection with the Sabbath-school, on Lord's-day, July 26th, when many realised their Master's presence. Three excellent sermons were preached by Mr. Evans, of Rattlesden, in the morning from Isa. xliii. 13, "I will work, and who shall let it?" in the afternoon, Job xxxiv. 32, "That which I see not, teach Thou me;" and in the evening, 1 John iii. 14, "We know that we have passed from death unto life." &c. Special hymns were sung. It was a lovely day, and our chapel was crowded. On the following Wednesday the children recited pieces, interspersed with singing. Then Mr. Mutimer, of Welby, kindly and earnestly addressed the children. A public tea was ably carried out by our sister, Mrs. after which loving addresses were given by Mr. Broome (Fressingfield), Mr. Debnam (Horham), and Mr. Mutimer (Welby). Mr. Debnam also kindly presided for us. The singing was rendered by teachers and scholars, ably conducted by Mr. Clarke (Horham). It is our prayer that all who so willingly assisted in singing God's praises here may one day unite to swell the choir of heaven. On the following Tuesday the teachers and scholars had a free tea, and at the close each child was presented with some little prize. Thus a happy and successful anniversary was brought to a close.—M. P. THEOBALD.

**WILLINGHAM, CAMBS.**—The following succession of pastors of Willingham Baptist cause may be interesting to many readers of the "E. V. & G. H."—Nathaniel Bradshaw, from 1662 to 1690; Mr. Oddy, Mr. Holcroft, and Scandrest assisted Mr. Bradshaw; Mr. Oasland, 1694 to 1711; Mr. Rudd, 1711 to 1723; Mr. Willis, 1723 to 1728; Mr. Almond, 1728 to 1751; supplies, 1751 to 1754; Thomas Boodger, 1754 to 1784; supplies, 1784 to 1789; John Rootham, 1789 to 1827; John Stevens, jun., 1829 to 1831; supplies, 1831 to 1835. Some interesting records are entered in our oldest Church book of these worthy ministers

of Christ. The first five ministers were ejected clergymen, and all, except Mr. Bradshaw, were interred in a field at Oakington, Cambs. William Palmer, 1835 to 1838; Ellis Munsey, 1839 to 1846; Robert Aldis, 1846 to 1849; William Alderson, 1851 to 1860; supplies, 1860 to 1868; J. Howell, 1868 to 1869; Geo. Holland, 1872 to 1877; J. B. Lamb, 1878 to 1883; supplies, 1883 to 1885; Henry E. Sadler, 1885 to 1891.

**BRADFIELD - ST. - GEORGE.**—The Sunday-school belonging to this Church held their annual treat on Monday, July 20, at Mr. John Squirrel's farm, Hestett. Our worthy superintendent, W. Bland, Mrs. Bland, teachers, and friends did their best to give the children half-a-day's enjoyment with a thorough good tea. Each one received some useful present. One hundred and twenty friends took tea with the teachers. Very heartily did we thank Mr. and Mrs. Squirrel for their continued kindness and the hearty welcome they gave us. The anniversary services were held on the following Sunday, July 26, when brother Jull, of Cambridge, preached two excellent sermons, morning and evening, and addressed the school in the afternoon, on "The man who hid himself amongst the trees, the man who climbed up a tree, the man who was under the tree, and the man who hung on a tree." We all felt they were words fitly spoken, and likely to be remembered by the children. In the evening friends came from the neighbouring Churches to help us, and our hearts were made glad to see our chapel well filled with people. Many thanks to all friends who came to encourage the little school at Bradfield. We very truly thank our good brother Jull, and may the power of the Holy Ghost more abundantly than ever accompany his ministry.—W. D.

**WALTHAM ABBEY (EBENEZER).**—On Monday, Aug. 3 (Bank Holiday) the teachers, children, and friends of Ebenezer Sunday-school held their annual treat on the beautiful estate of Sir Thomas Fowell Buxton, Bart., at Woodredon. Sixteen vehicles (most of them waggons kindly lent by various gentlemen in the neighbourhood) were occupied in conveying the party to the grounds, leaving the town at noon. During the afternoon and evening the children were well entertained with various amusements, and bountifully supplied with tea and cake. They also received a number of fancy articles, sweets, and other presents. Sir T. F. Buxton, Lady Buxton, Mr. Victor Buxton, and other members of the family kindly mingled with the children and friends, and expressed their pleasure at seeing them so thoroughly enjoy themselves. Shortly before eight o'clock in

the evening the loaded vehicles left the grounds, and reached the schoolroom at nine, where each child received a bun. The joyous occasion was brought to a close by the singing of the Doxology.

#### RECOGNITION SERVICES AT PROVIDENCE, MEYRICK ROAD, CLAPHAM JUNCTION.

(Concluded from page 268.)

Chiefly as the result of reading Mr. Spurgeon's sermons, I became much more fully enlightened with respect to the doctrines of sovereign grace. I was led to see the unscripturalness of infant baptism. I well remember going into a bookseller's shop one day in order to purchase some stationery. Whilst my parcel was being made up, I caught sight of a volume which lay upon the counter, having on its cover a picture which represented the administration of the ordinance of believers' immersion. I lifted it up, turned over the leaves, felt possessed of a desire to read it, bought it, and took it home with me. The volume was entitled, "Theodosia Ernest, the Heroine of Faith." It consisted of a Scriptural argument against infant baptism, carried on mainly in the way of dialogue between advocates of that rite on the one hand and baptized believers on the other. I therein obtained such a lucid, compact, comprehensive summary of all that the Bible has to say respecting the ordinance of baptism, that, before I had reached the last page of the book, I felt convinced that I could no longer as an honest man and as a loyal disciple of Jesus Christ sprinkle another infant. Neither did I. From that moment my mind was made up. I felt that it was impossible for me to remain a minister of the Church of England. I came out from amongst my former associates, determined to do that which I know to be right in the sight of God.

Since my baptism, I have held two pastorates—one (for about two years) in Scotland and the other (for about three years) in England. Towards the close of my Tunbridge pastorate, the down-grade controversy broke out. I became keenly interested in it, particularly in those well-known articles on the down-grade movement which proceeded from the pen of Mr. Spurgeon. The next important step which I was led to take, along with my reasons for taking it, I have related in a letter which I wrote to Mr. Spurgeon, and which appeared in the **EARTHEN VESSEL AND GOSPEL HERALD** for July, 1888. In that letter I stated that I had come to the conclusion that the practice of exhorting all sinners indiscriminately to exercise spiritual faith in Christ is not only unscriptural, but is that thin end of the wedge which slowly but surely tends to destroy the entire

fabric of divine truth. I also said that I was convinced that the practice of *open communion* receives no sanction from the Scriptures, and that it tends to weaken considerably our testimony in behalf of the ordinance of believers' baptism.

I cannot conclude without referring to the way in which I have been led to the pastorate of this Church. After becoming a Strict Baptist preacher, I served the Churches for two years and nine months before receiving any direct invitation to undertake a pastorate. For some months I preached regularly at West Ham, and there I had the pleasure of becoming acquainted with and the honour of securing the friendship—the real, practical, and uninterrupted friendship—of him who presides over our meeting to-night. If brother Upsdale be a fair specimen of Strict Baptist deacons, then, I say, "may such deacons continue to abound and to prosper." Neither I nor my dear wife will ever forget the great kindness which has been extended towards us by brother Upsdale, and also by his excellent partner in life, and by all the members of his family. Well, the time came when in the order of God's providence I received through our beloved brother Clark, one of the deacons of this Church, an invitation to preach here. I complied. Then I was asked to preach on several other occasions, the result being that I eventually received a unanimous invitation to become the pastor of this Church. I had always felt very much at home in ministering to this people. I found they were a people who enjoyed the setting forth of all sides of Gospel truth. I felt drawn towards them. I laid the matter before the Lord in prayer. I asked Him to decide for me between Keppel-street Church (from which I had at the same time received a similar direct invitation to the pastorate) and the Church here at Providence, the result being that I at length felt quite clear in my own mind that I was being divinely guided in this direction, and so here I have come. It is not for me to forecast the future. We poor short-sighted creatures know not what a day may bring forth. But the Lord knoweth my heart's desire is that the union between pastor and people which is publicly recognised this day may be so owned and blessed of God as that neither you nor I will ever have any wish that it should come to an end.

#### RECOGNITION SERVICES AT ZOAR, IPSWICH.

Services in connection with the settlement of Mr. R. C. Bardens as pastor of Zoar Baptist Chapel, David-street, Ipswich, were held on Wednesday, July 29th. The afternoon meeting, at which Mr. L. H. Coils, of Beccles, presided, was commenced by singing hymn 665

(Stevens' Selection), "Kindred in Christ," etc. Mr. Coils then read Ephes. iv. 1-16. Mr. Sadd, our senior deacon, offered prayer, after which Mr. W. Ranson, pastor of Somersham, gave out hymn 629, "Happy the Church, thou sacred place," etc., and the chairman gave an address, in the course of which he expressed a hope that the services might not only be recognition services, but that God would recognise them, and that there might be nothing flippant, nothing to be regretted afterwards, but that each might be guided by the spirit of wisdom, power, and love. The speaker, moreover, said: We have providence and grace to consider to-day. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." Such is my desire for you as a Church, and my brother Bardens as pastor. I am sure there has been a spirit of prayer amongst you.

Mr. Coils then called upon Mr. Juil to speak, and who gave an address on the nature of a Gospel Church from 1 Cor. i. 2. Paul addresses the Church of God at Corinth, and we might say the Church of God at Ipswich. 1st, To whom she belongs. 2nd, The composition. 3rd, Her present condition. 4th, The Church of the future. 1st, To whom does she belong? She belongs to God. God can come forward and look upon the face of the earth and say, All things are Mine. "The earth is the Lord's and the fulness thereof." We would look upon Him from day to day as the Creator of all things. The Church of God especially belongs to Him by vital union. In what way can Jesus Christ claim the Church as His own? He has laid down His life for her. He loved the Church, and gave Himself for her. By His death He purchased her. In what relationship may we view Christ to the Church? The Church is spoken of as a body, and Christ as the Head. Ever look to the Head to guide you, to lead you, and look to Him for all the strength you need. Of His fulness have all we received, and grace for grace. For it pleased the Father that in Him should all fulness dwell. 2nd, The composition. A body, many members, and no one has ever dared to count them. The great Head knows the number. Do I belong to this number, this body? Am I a member of the Church of God? What is she composed of? angels? No; they do not compose the Church of God. She is composed of stones, but not material stones; not dead stones, but living stones, and they are said to be builded up as lively stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. What is she composed of? Souls, not dead ones; living souls, quickened by the Holy Ghost. 3rd, The

Church's condition. Where is she? In the world. The Church of God at Ipswich. Where is Ipswich? In the world. What is the Church in the world for? For herself alone? No, no; she is in the world as a light. We do not know how much good is done by the Church meeting together and the Gospel preached. It is a light to those that may stroll in once and come again. She is also a witness in the world. 4th, The Church of the future. What is it? She will be perfect, complete. I have not seen a perfect Christian yet, but I look to see one soon, complete in Christ Jesus. The Church of the future will be without blemish or spot before the throne of God. The Church of the future will be glorified together by the glory of Christ shining upon it.

Mr. A. Morling, of Hadleigh, gave out hymn 610.

Mr. Colls then formally introduced Mr. Bardens, and said: I trust that it may prove that he is our gracious God's choice as well as yours. Mr. Colls having to return to Beccles on account of his Sunday-school treat and friends tea-meeting, left at this juncture, and Mr. Bland occupied the chair.

[We hope to give Mr. Bardens' Call by Grace next month.]

(To be continued.)

#### "NOT BY MIGHT."

'Tis very sad, but surely it is true  
God's fighting men to-day are very few.  
So few the foe has said truth's cause will fail  
And hell's fierce legions over heaven prevail.

Why are truth's champions few? A noble  
band

Went forth to battle at their King's command,  
Pledged to maintain His honour—fear no foe,  
Yield not an inch. Where are those valiant  
now?

Soon tired of conflict, some have laid them  
down

To rest upon the foes' enchanted ground,  
Have sought inglorious ease, and left the  
field

To the brave few *who know not how to yield.*

Some half believe his lie, and dare to say,  
Is there a God? If—wherefore does He stay  
From His half fainting and bewildered host  
Until they fear the battle will be lost?

Who fear defeat? Not the brave, fearless  
band

Who face the foe undaunted, sword in hand;  
They dread no failure—no dishonour fear,  
They know the God of Israel still is near.

Strong in His strength who sent them forth  
to fight,

They shout their battle-cry, "For truth and  
right."

Trusting His faithful word and scorning  
shame,

They dare uphold the honour of His name.

His purpose balked? and His honour tar-  
nished by

His servants failure? And the victory  
Made doubtful? Fools and blind!

Shall man's weak halting change the eternal  
mind?

Cowards may faint, and faithless hearts may  
fear,  
The foe may boast - but God will yet appear;  
His plighted word was never broken yet,  
The God of Israel's host will not forget.

Truth shall not die. At His appointed hour  
He will redeem His word, assert His power;  
And if ten thousand fail through sloth or sin,  
God's brave "three hundred" shall the battle  
win. F. H.

### In Memoriam.

DEAR MR. WINTERS,—My dear sister, AUGUSTA SARGENT, youngest daughter of the late Mrs. Meredith, so well known to lovers of the glorious Gospel of Christ, died July 9th, 1891, aged 42, and was interred in Fulham Cemetery. She had been a great sufferer for the last nine years, but so patient, though she hardly knew what it was to be free from pain. She had a longing for the time when her Heavenly Father should say, "Come up higher." Her favourite text was, "For me to live is Christ, but to die is gain;" and in her last illness the following words, "I have chosen Thee in the furnace of affliction," were greatly blessed to her. She, like dear mother, passed away in her sleep. She was brought to the knowledge of the Lord under the ministry of Mr. Isaac Levinshon, and baptized by him in Carmel Chapel, Westbourne-street, Pimlico. — C. SARGENT, 1, Bolan-street, Bridge-road, Battersea.

In loving memory of my dear sister, EMMA WILLSON, who fell asleep in Jesus on Lord's-day morning, May 24, aged 53 years. My dear sister's end was peace. During her illness, which she believed was unto death, she was enabled to rejoice at the prospect of meeting and being for ever with her beloved Lord, who had been all her salvation and all her desire for so many years. A little while before she breathed her last, one asked, "Is all well?" She replied, "All is well, all is settled, and my soul approves it well." Thus her happy spirit passed away to spend an eternal Sabbath on those blissful shores "where the wicked cease from troubling, and the weary are at rest." My sister was a member of the Surrey Tabernacle for some years.—H. WILLSON.

### Marriage.

BARDENS—WHYMARK.—On the 8th July, 1891, at Kobe, Japan, Frederick John Bardens, son of R. C. Bardens, of Ipswich, to Carrie H. Whymark, daughter of George Whymark, of Southampton—first at the British Consulate, Kobe, Japan, by J. J. Enslie, Esq., and afterwards at the Union Protestant Church, by Mr. Walter Weston, M.A.



MR. S. T. BELCHER, PASTOR, HOMERTON-ROW, LONDON.

(See page 308.)

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## Public Worship.

ONE of the many painful evidences of spiritual declension in numbers of our Churches to-day is the indifference of not a few professed Christian friends to the public means of grace. A great many persons do not accustom themselves to attend public worship more than once on a Lord's-day, and rarely, if ever, on a week evening; and others still more indifferent enter the courts of the Lord only once or perhaps twice in the course of a month, and mostly not then till after the service has begun. A lover of the house of God who always used to attend public worship with great punctuality, and took care to be in time, was once asked how it was she could always come so early. She answered very wisely, "That it was a part of her



religion not to disturb the religion of others." We venture to mention these solemn facts as before God, in the most tender and sympathetic spirit possible, praying that all negligent and lukewarm Christians may be brought to see the necessity of a more regular attendance at the house of prayer.

" See! Satan's slaves to scenes of riot go,  
By day and night, through rain, or hail, or snow!  
And shall some visitor, or worldly care,  
Detain believers from the house of prayer?"

We, of course, make allowance for friends living at a distance, and those who have weak and sickly bodies, and cannot conveniently leave their abodes. We are also most anxious not to wound the feelings of the feeblest lamb in God's fold, and would therefore not assert knowingly anything rashly; nevertheless we must be honest to our convictions in the matter.

In times of open persecution for Christ's sake, Christians (not under episcopal jurisdiction) frequently suffered much, and would often travel far, even to out-of-the-way places of worship, which they would now utterly despise. We have, however, been astonished at the great distance country friends will now walk, through all sorts of weather, to hear the truth preached in crowded places, while others (supposed lovers of the Gospel) living close at hand hardly ever attend. London Churches are more conveniently situated, and facilities for reaching them are within the compass of the poorest of the poor, which, although beneficial in some respects, often proves the reverse in others. The easy access to places of truth in many cases creates a spirit of unrest in persons who are fond of changes, and hence it is more difficult for London pastors to hold their respective positions successfully than those in remote parts of the country. There are other friends who say they can read and study God's Word quietly in their own homes, and so excuse themselves in not attending public worship; but the question may be asked, Do they as a rule find opportunity for doing so? Satan, we believe, is far too busy an enemy of true believers to allow them (when physically well) to settle down for any length of time to the reading of the Bible in private when they ought to be in the house of God. Good old Gurnall was quite right when he said: "He that readeth sermons and good books at home, to save his pains of going to hear, is a thief to his soul in a religious habit. He consults for his ease, but not for his profit; he eats cold meat when he may have hot; he hazards the losing the benefit of both, when he may have one."

Although we do not regard times and seasons as the ancient Jews did under the covenant of works, nevertheless we esteem the Lord's-day, or the first day of the week, as a day of rest, and a great national privilege, as it affords an opportunity for worshipping God publicly, and hope it will never be so sadly desecrated in this country as on the Continent. The Lord's-day is a festival commemorative of the victory of Christ over His foes. It is a day of association with the saints, and often proves the vestibule of immortality and glory. The apostle's exhortation to the Hebrews (x. 25) is too much overlooked to-day by self-indulgent persons, who invariably complain of spiritual leanness. "The assembling together" publicly for Christian communion is an earnest of our being gathered together to Christ at His appearing.

Union in the best sense is strength, and continual assemblings for divine worship and fellowship beget and foster *love*, and give opportunities for provoking to good works, and neutralizing Satan's devices. It is necessary that believers especially should assemble together for worship, as it is a God-ordained means for spiritual good. In attending the services of the sanctuary saints are often refreshed, comforted, and edified, and are sometimes the means of bringing ungodly persons within the sound of the Gospel. To wilfully forsake the house of God, is to forsake God, His ordinances, and His mercies, and to exhibit a worldly spirit rather than the spirit of Christ and His apostles. We have seen persons when poor in this world's goods attend very humble places of worship where the truth is preached; and when God has prospered them, and they have become affluent in circumstances, they have forsaken the poor and lowly, and have causally mingled with a more influential circle of friends under a more refined ministry, and their families have followed them.

To carry out the primitive order of the Church, as recorded in 1 Cor. xvi. 1, 2, believers should not only meet every "first day of the week" for worship (which, of course, should be the primary object of meeting together), but also for the purpose of contributing to the support of God's cause, and the poor of the household of faith. A few godly brethren have adopted the ancient system of giving a *tenth of their substance* to the house of the Lord, but such examples of benevolence are not likely to be universally imitated by the labouring classes, although our Churches are mainly supported by them. It should be part of the religion of every believer to "lay by him in store [weekly] as God hath prospered him." If friends would adopt such an excellent plan of giving, there would be little need of *special meetings for raising money*. We have known professed Christians actually in possession of great wealth give a *penny* to a public collection; and in one case a thoroughly well-to-do tradesman, who had just previously boasted of his high position, put a half-crown into the plate we were holding for a very poor cause, and to our astonishment he demanded two shillings and five pence change! We forbear making any further allusion to our friend's meanness, but hope that by this time he has learnt to value God's truth at a much higher rate.

Beloved reader, may you never be permitted to sink so low as to slight public worship, or to look upon it as unnecessary. If you do not always profit as you could wish, consult the Lord and your own conscience about it. He alone can fit you for His service. If at any time you do not feel in a suitable frame of mind for worship, do not stay away, but go despite of your feelings; possibly a blessing may be in store for you. Do not forget the minister in your prayers; remember if you cannot pray for him, you have no right to expect God will bless your soul through him. However, the dear Lord does not always wait to be asked before He blesses His people. If the seats, or the majority of them, in the place where you desire to attend are *charged for*, and you have no means of paying for one, ask for a *free seat*, and do not be offended if you do not happen to secure the same one every time; you cannot reasonably *claim one particular seat as your own* if you do not hire it and *pay for it*. Should the chapel be supported without *seat rents*, so much the better for *you*, and for other *poor friends* who may attend it. But kindly bear in mind God's cause on earth cannot

be carried on without pecuniary aid; also remember the words of the apostle in Heb. x. 25. and may you find it good to wait on the Lord in His sanctuary with His saints.

“Forbid it, Lord: revive Thy people’s zeal,  
The lukewarm plague among Thy children heal:  
Ye heirs of bliss, whom Jesus often meets,  
WHENE’ER HIS HOUSE IS OPEN FILL YOUR SEATS.”

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

## OUR PORTRAIT GALLERY—No. X.

MR. S. T. BELCHER, PASTOR, HOMERTON-ROW, LONDON.

**B**LESSED is the man of whom it may be said, “From a child thou hast known the Scriptures, which are able to make thee wise unto salvation.”

But this blessedness belongeth not unto me, for my parents, like Galleo, “cared for none of these things.” What little religious teaching I ever had was from an aged grandmother, when but a child, who taught me the Lord’s prayer and a few of the collects, and the first chapter of John.

I was born in Warwickshire in 1843, and at an early age began to realise my share in Adam’s lot: “Of the sweat of thy brow shalt thou eat thy bread;” for to this day I have never been allowed to eat the bread of idleness.

My life has not been altogether uneventful. When a child of four an accident to my foot rendered me a cripple for many months, the village doctor declaring that nothing but amputation of the foot would save my life, but an old woman undertook to cure me, and did.

Twice I was saved from falls, once from drowning, once from fever, once from violence, and once, by grace, from the pit of hell; once I was lost in London, and found in Marylebone Workhouse; once I was lost in the ruins of the fall, and found by Him who came to seek, and to save them that were lost. Once I was dead in sin, but now, by the grace of God, I live by the faith of the Son of God, who loved me and gave Himself for me.

The fortunes of my early life were very stern. My father was a passionate man and of a roving disposition, consequently frequently out of employment, and to obtain fresh would go from town to town, and when settled, my mother and family (myself the eldest) would shortly follow.

The hardships entailed by these periodical freaks of my father caused me many a heartache in my early days, which left their indelible marks on a delicate constitution and a sensitive nature.

My father was a sawyer, and when I was but eight years of age he took me to work with him in the sawpit as a wedge boy, then in the sawpit as a pully, and subsequently, when but 12 years of age, I was master of the pit, and worked as bottom sawyer in the place of a man.

On my father leaving for the Crimea, having joined the Army Working Corps, I worked as a pitman with a man, until I got so disgusted with his drunken habits that I left him, and obtained a situation

at a wholesale grocer's, where I remained for five years, during which time my scanty earnings were the chief support of our home.

When I was 19 years of age my father died, and twelve months after my mother married again, and I married too; and we were both married at the same time, at the same church, and by the same clergyman. This was the best day's work I ever did. For the Word says, "Whoso findeth a wife findeth a good thing, and shall obtain favour of the Lord." 'Twenty-eight years' experience has proved that I both found the one and obtained the other. But, no thanks to me. To God be all the praise!

Shortly after my marriage I obtained a good situation in a West-end establishment, my present situation at Millwall arising out of that, the proprietors being the same until some eighteen months ago, when the business changed hands.

I have already alluded to the hardships of my early life. But it would be strange indeed if the darkest life had not known some sunny days of childhood; for who can forget their innocent glee when gambling in the meadows, gathering the buttercup and the daisy, and welding chains of dandelion links?—links so tender that even a pinch might sever them; links which remind us of the after chain of life, welded to all appearance by the cords of deep affection, but which, alas! are snapped with the most relentless force by our sometime seeming friends!

Life is balanced by light and shade; it is not all light, and, thank God, it is not all shade.

The eight years' experience which followed my removal to the west of the city stand in vivid contrast to the first eight years of my life; for the one was light of childhood's innocence whatever I may have suffered, while the other was the darkness of sin in the valley of the shadow of death. Being of a cheerful and vivacious disposition, and thrown by my new occupation into lively society, I soon became a favourite with a certain clique as an aspirant for theatrical honours. Nor was this all. Satan has so many attractions for lively souls, and sin is garbed with such varied hues, that their fascinations become to the soul what the candle's flicker is to the moth, until its wings are singed, and it falls a victim to the remorseless flame.

Amongst my multiform pleasures the stage was the chief attraction, and I was about to enter the theatrical profession when a fever brought me near to death: but God, who is rich in mercy, spared me. During my illness I had many serious impressions about my soul, but my recovery proved that they were but impressions, for "being let go I went again to my own company," where I remained for a few months only, when the Lord mercifully stopped me in my mad career by the fulfilment of His own promise: "A little child shall lead them." Our second daughter, a child of about six years of age, had been for an outing with her grandparents in the country, who were God-fearing people; and on the Sunday morning following her return I had breakfasted, and was preparing for sundry jobs such as I usually performed on the Lord's-day, when suddenly the dear child ran up to me, threw her arms around me, and, shaking and tugging away at my knees, exclaimed in a winning, plaintive strain: "Oh, dada, dada, why don't you take me to chapel on Sundays? Ganpa always does when I'm in the country! Why don't you take me, dada, eh? Dada, why don't you take me?"

Any attempt to describe my feelings accurately at this particular juncture of my life is beyond my powers of description. I trembled and shook like an aspen leaf. I was petrified with astonishment. Tears *would* come to my eyes, and a big lump in my throat, and the dear child, in her persistent simplicity, would keep tugging away at my knees, plying the same query, "Dada, dada, why don't you take me to chapel?"

I tried to resist the appeal, fighting for the moment against my better feelings. But what was I that I could withstand God? for surely the Lord was in the place, and I knew it not. Hitherto the strong man armed had kept his palace, and his goods were in peace—even the peace of death; but now the stronger than he had come, and was about to spoil him of his goods.

I cried and laughed by turns, and tried in vain to hide my shame; but still the child kept tugging and plying the same plaintive strain, "Dada, dada, why don't you take me to chapel? Ganpa always does when I'm in the country!"

My nerves were now unstrung. I clasped the dear child in my arms, and covered her face with kisses, and ejaculated with broken accents, "Yes, yes, my child, I will, I will;" and, turning to my wife, I said, "Does not the Word of God say, 'Train up a child in the way it should go, and when it is old it will not depart?'" and "God helping me, I will do so, even though I should go wrong, and be damned for ever!"

In less than an hour I, with three of my children, was found in the last seat, in the left-hand corner of Carmel Chapel, Pimlico, whither my wife was frequently in the habit of attending. While memory holds her seat I shall never forget that day, that preacher, that text, and that sermon—the preacher, the late Henry Wise; the text, "He shall be like a tree;" the sermon, a graphic and faithful description of the good and bad, and their fruits. So marked was the description of human depravity that even my thoughts of that morning were depicted, and so personal did everything seem to me, that I left the chapel in a rage, declaring that the whole thing was a concocted plan to get me there and to insult me.

On reaching home I found, to my surprise, my wife's father, who had come from the country for the express purpose of giving me what he called a bit of plain English anent the life I was living, and the sorrow which I caused to his only daughter; and you may judge of his joyful surprise when he learned what had happened. The Lord was not in the whirlwind of a father's righteous indignation, but in the still small voice of a sweetly simple child.

I need scarcely say that from that time my outward life began to amend, and each succeeding Sunday found me with the children in the last seat of the left-hand corner of Carmel Chapel, Pimlico. I did really wish to be good, and even tried to be good, but, alas! I frequently found "old Adam too strong for young Melancthon."

Hitherto I had been an utter stranger to the way of salvation, and the work of the Holy Ghost in the soul was a thing which I had to learn in much patience and affliction. My old companions were at first a great terror to me. But when once the resolution was formed to be rid of them, the task was easy and firmly accomplished; and even in

after years I met a man, who told me he traced his own conversion to the determined manner with which I withstood him, alleging, as he did at the time, that Christianity must be something very real to change a man like me.

But my greatest trouble was that which was going on within me. I was amazed, and even startled at the wickedness of my sinful heart, for

“ The more I strove against sin’s power,  
I sinned and stumbled but the more.”

The more I resolved to live a quiet happy life, the more my wretched temper would blight my dearest hopes. My fellow-servants gibed me with madness, and nearly drove me to it, for oft I would go for days in sullen, brooding silence. Having no knowledge of the Bible, and a great desire to obtain it, I took to pieces an old Bible, carrying a section thereof about with me, reading as I went my daily rounds, until by this means I had read the Bible through. This continuous course of Bible reading brought before me much which astonished me, comforted me, and frightened me. Election seemed an awful thing, and in my mind too repugnant to be of such a good and merciful God as I had conceived He *ought* to be; but there it stood, in spite of all reasoning: “Knowing, brethren beloved, your election of God.” “Whom He did foreknow, them He did predestinate.” “Jacob have I loved, and Esau have I hated.” “That the purpose of God according to election might stand, not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”

These and sundry other texts were proofs enough as to the truth, but alas! alas! if this be true (and it is), it must be a foregone conclusion that I am for ever lost. The anguish of my soul became intense, and I wished myself dead to know the dreaded worst. Being one day in the shop of my father-in-law, I found John Bunyan’s “Grace Abounding,” “Imputed Righteousness,” and Philpot’s “Heir of Heaven Walking in Darkness, and Heir of Hell Walking in Light,” the reading of which gave me no comfort. The one puzzled me, the other startled me, and the other frightened me, and made me more miserable than ever, for if I had a ray of light, I concluded that it was from hell.

I was now a member of the Bible-class at Carmel, conducted by brother J. P. Barradell, who appeared to take some considerable interest in me. One day, in opening the class, he called upon me to pray. This was awful! for me to pray while I knew not how! I trembled from head to foot, and thought I must sink through the floor. However, I responded to the call, and arose, though what I said I cannot tell. I can but trust it was a prayer of faith, which God in His mercy heard and answered. This work continued to grow in intensity, and I was for some time the subject of many fears, that I sometimes thought hell itself was in me. I would weep and pray, and pray and weep, and then give way to deep despair.

A few pages of Paine’s “Age of Reason,” which I had read while standing in a second-hand bookseller’s, was bearing fearful fruit, and telling heavily upon me. But by this time I had committed to memory the 13th chapter of Matthew’s Gospel, and the parable of the stony-ground hearers had made such an impression upon me that I well remember looking up to heaven and saying, “Lord, hast Thou given me this portion of Thy work to be as a lifeboat to me in after-life, lest I

should be like those who hear only and have no root *in* them and perish; if so, Lord, do let it cleave to me as long as life shall last, that it may keep me, lest I fail and hold not, lest I perish; for they only shall be saved which shall endure to the end." Thank God, that till this day He has answered that prayer, and proved one line from His own Word was worth ten thousand "Ages of Reason," and a beautiful, powerful antidote for carnal reason and unbelief.

By this time the pastor had left Carmel, and the Church was having supplies, and though I had profited under Mr. Wise's ministry, I do not recollect anything very special attracting my soul's attention like the first sermon. I always listened well, and heard the Word with joy, when one Lord's-day the pulpit was filled by Mr. John Bennett, and his text was, "Thine eye shall see the King in His beauty," and of a truth the promise was fulfilled to me on the spot. The preacher was wonderfully helped to preach so full and precious a Christ that my heart was filled with joy and gladness, and, like Elijah, I did eat and drink, and went in the strength of that meat for many days.

Subsequently Mr. Bennett received and accepted a call to the pastorate. During his probation I was much encouraged; I was enabled to see that not only was I a sinner by original sin and actual guilt, but that Christ died to save such, for, while we were yet sinners, Christ died for us; but still the great problem I wanted solved was—Did He die for me? The Word said, "He that believeth hath everlasting life." My heart and conscience said, Yes, and "I believe that Jesus Christ is the Son of God;" but Satan, who seemed to track me everywhere, said, "Yes! and the devils believe and tremble, and you may have all this faith, all these tears, and all these fears, aye, and believe all Scripture, and yet be damned, for your heart is sinful still." That my heart was sinful I was quite convinced, but that I should perish as a believer I felt must be a lie, and I argued the devil thus. Jesus says, "None can come except the Father draw him." I come, therefore I must be drawn. "Him that cometh I will in no wise cast out." Shall I believe Him, or you? "Yes," he answered, "but your sinful thoughts, your hasty temper, your recent unbelief that God exists, all prove you wrong." And I replied, "Ah! perhaps they may; but God knows me better than you. He knows I'm a sinner; He knows I want to be saved; He knows I've done my best to be the best, and yet I find myself the worst. What else can I do but simply trust in Jesus Christ? This is all I can do now, and all I mean to try, so if I'm damned at last it shall be as a believer, for I'll simply sit at Jesu's feet, and He shall be my all in all, and take me as I am."

On the following Saturday, while musing on these important matters, and filled with doubts and fears, these words came suddenly to me: "Have I been so long a time with thee, and yet hast thou not known me?" And I stood still in the street and said, "Yes, Lord, yes, I see it all now. 'I believe; help Thou my unbelief.'" From that time peace, like a river, flowed into my soul.

The next day being Sunday, I was much blessed under the Word, and especially in the singing of that hymn—

" If I die with mercy sought,  
When I the King have tried,  
This were to die, delightful thought,  
As sinner never died."

Shortly after I applied for Church fellowship, related my experience, and was led through the ordinance of believers' baptism by brother John Bennett, the late pastor of this Church.

(To be continued.)

## THE NATURE OF A GOSPEL CHURCH.

An Address delivered at the Recognition of MR. S. T. BELCHER, at Homerton-row, June 30th, 1891.

BY R. E. SEARS.

(Continued from page 280.)

II.—WE HAVE NOW TO LOOK AT THE CHURCH IN HER VARIOUS ORGANIZED ASSEMBLIES: the Gospel, or New Testament Church.

We read of "The Church which was at Jerusalem;" not, the Church of Jerusalem, but the Church at, or in Jerusalem. "The Church of God which is at Corinth." We read of *Churches*: "Then had the Churches rest throughout all Judea" (Acts ix. 31). "Paul went through Syria confirming the Churches" (Acts xv. 41). "He that hath an ear, let him hear what the Spirit saith unto the Churches" (Rev. ii. 7). "All the Churches shall know that I am He which searcheth the reins and hearts" (Rev. ii. 23). "I Jesus have sent Mine angel to testify unto you these things in the Churches" (Rev. xxii. 16).

*The Church of Christ appears on earth in distinct assemblies*; and as the truth spreads, as the light is diffused abroad, these Churches will be multiplied a thousand-fold. We daily pray for the establishment of new Churches.

The Churches mentioned in the New Testament are *all the same in their nature and constitution*. All were formed after the original model which was given by Christ Himself. Every New Testament Church, every Gospel Church, is a manifestation of the nature of the One Church. "The Church of the living God, the pillar and ground of the truth" (1 Tim. iii. 15).

The term used in the New Testament for Church, in classical Greek denotes an assembly of the citizens summoned by the crier; the legislative assembly, in distinction from a mere concourse. Its radical signification is a called-out assembly.

A Church is therefore AN ASSEMBLY. A Christian Church is an assembly of *Christians*; it is an *organised assembly*. A Gospel Church, or a New Testament Church, is *an assembly organized according to the will of Christ as revealed in His Word*. We observe:

1. A Gospel Church is *divine in its constitution*. If there is any departure from Gospel order, the assembly, wherever, or whatever it may be, ceases to be a Gospel Church. It may be a large and influential assembly; it may assemble in an expensive and beautiful building; it may be ministered to by an eloquent and learned minister; but if it has departed from the model Church of the New Testament, it is not a Gospel Church. We must not forget that Christ is King in Zion. "And here is a striking fact"—says one—"an *enthroned Saviour* is one of the last doctrines a man cordially receives. Christ is often adored



as a risen Saviour, where He is ignored as a rightful Sovereign. Thousands subscribe to Him as an atoning Redeemer, but not as a reigning King. They admit that He has *atoned*, but not that He is *enthroned*. His censer is accepted, but His sceptre is rejected. As a *Priest*, He has their professed confidence; but as a *Prince*, He lacks their obedience. And as worldlings delight in a God who is all mercy, with no moral law, so many professors appear to glory in a Saviour who is all love with no legislative authority."

2. A Gospel Church is *spiritual in its nature*. Truthfully it has been said, "The Church is not a number of unregenerate people coming together entirely of their own notion to defend such and such dogmas. Such persons may form a club, but they cannot make a Church. There must be a coming together of renewed men, in the name of Jesus, by the power of the Holy Spirit, and these must meet for purposes which God Himself ordains, and be joined together after His own fashion. Jesus must be the uniting corner-stone, and His Spirit the indwelling power. "Ye must be born again." There *must* be a spiritual nature before there can be spiritual service. No one has any right to membership in a Christian Church, without evidence of a new life. "Now if any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9). If a man gives no evidence of belonging to Christ, he has no right to belong to a Christian Church. The only proper materials for this "*spiritual house*," this living temple of the Redeemer's residence and glory, are "*living stones*;" spiritual persons, such as are truly born of God. They are called "believers," "saints," "faithful," "holy brethren," "sons," and "heirs of God," &c. They are described as being "chosen," "called," "called to be saints," "begotten unto a lively hope," "sanctified in Christ Jesus," "a peculiar people, zealous of good works," "obedient children"—having one Lord, one faith, and one baptism. Only those who are born of God can worship God aright. Purity loves purity, and a spiritual nature discerns the spiritual One.

*Only spiritual worship is acceptable to God.* It is not the pile of splendid architecture; not the marble pillars, stained glass windows, and tessellated pavement; not gorgeously-attired priests, living specimens of the milliner's art; not the strains of music, nor the fragrance of incense rare; not the genuflections of a mere formality. There may be all these, and much more, and yet only a stench in the nostrils of the Almighty. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." It is the worship of the heart that God accepts; worship in His own appointed way. Outward show may please the carnal mind, but only inward reality will God accept.

3. A Gospel Church is "the pillar and basement of the truth;" therefore, *love for the truth of God is necessary for membership*. The Church is to contend earnestly for the faith once for all delivered to the saints. If members are admitted into the Church without agreeing with the doctrines of the Gospel, they will be a source of weakness, and a cause of strife. The entrance to the Church must be carefully guarded!

4. A Gospel Church is an assembly of *baptized* believers. Jesus made disciples; and the disciples so made were baptized. Jesus Himself was immersed in Jordan's stream. We have, not only Christ's *example*, but we have Christ's *commission*, "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). "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 15, 16).

The only mode of baptism is *immersion*; and the only subjects for baptism are *believers in Jesus*. "A lad, the son of Mr. Abraham Austin, many years ago pastor of the Baptist Church meeting in Elim Chapel, Fetter-lane, was sent to a school where the Church of England catechism was taught. Abraham (that was his name) was compelled to stand up with the other boys. It happened one day that it came to his turn to answer this question: 'Why then are infants baptized, when by reason of their tender age they cannot perform them' (that is, the conditions of repentance and faith)? Abraham looked full in his master's face, and said, 'Why, indeed, sir?' He was not asked to recite any more.

How did the apostles interpret the Saviour's command? When the promised Spirit was fresh upon them, in the plenitude of His grace, how did they act? They preached the Gospel; and those that repented of their sins, and believed in Jesus, were immersed, and added to the Church. Yes, every one of them obeyed their Lord; all were baptized.

We are Baptists because we wish to be *loyal to Christ*. We have no right to take anything from the Master's commission. If we take baptism from it, why not take away preaching? Rightly has one said: "Take away the commission of my Lord, and I have no ground to stand upon. I desire here, very lovingly, yet earnestly, to point out the inconsistency of some evangelical brethren. They do not realise it. That is the reason I now point it out. Just think—those of you who have given up baptism—how you are playing into the hands of sceptics. If you can wipe a part of the Lord's commission out at your discretion, why not all? And if the commission, why not everything in the New Testament?" All truth is precious; and all is immortal! The beautiful ordinance of believers' baptism—beautiful as an emblem of the awful baptism of Christ in suffering and woe; beautiful as an emblem of His death, burial, and resurrection; beautiful as an emblem of the believer's death to sin, and his new life of holiness—this ordinance will never die. It will live to the end of time.

5. A Gospel Church is an assembly of baptized believers, *mutually agreeing to meet together in one place for the worship of God, and the keeping of Gospel ordinances*. The headship of Christ is acknowledged, and the authority of His Word is undisputed. Gospel Churches are congregational in their order; and each one has a perfect right to manage its own affairs according to the revealed will of Christ. "It is the glory of our congregationalism," says Dr. Stock, "that it is entirely dependent upon the Holy Spirit for its vigour and efficiency. This is one of the strongest arguments in its favour. Without the Divine Comforter it is nothing. Established Churches may be propped up by the civil power, and may be preserved in a sort of dead life long after their vitality has fled. But it cannot be so with our Churches. They are dependant for their continued existence upon the truth, and zeal, and grace that are in them."

"We rear no altar—Thou hast died;  
We deck no priestly shrine;  
What need have we of creature-aid?  
The power to save is Thine.

We ask no bright shekinah-cloud  
To glorify the place;  
Give, Lord, the substance of that sign—  
A plenitude of grace.

No rushing, mighty wind we ask;  
 No tongues of flame desire;  
 Grant us the Spirit's quickening light,  
 His purifying fire.

Light up this house with glory, Lord;  
 The glory of that love  
 Which forms and saves a Church below,  
 And makes a heaven above."

6. A Gospel Church has *two ordinances to keep*:—BAPTISM and THE LORD'S SUPPER. Baptism is *the badge of discipleship*; and its place is at the door of the church. There is a spiritual kingdom, and there is a visible kingdom. Regeneration is the door of the spiritual kingdom; only those who are born again can see it. This birth is the work of the Spirit, and repentance is one of the first-fruits. But those who have *seen* the spiritual kingdom should *enter* the visible kingdom. Baptism is the door. The unbaptized believer has no right to any of the privileges of a Gospel Church. If they have not love enough to be baptized, certainly they have not grace enough to come to the Lord's Table.

The Lord's Supper is a *Church ordinance*; and therefore *only baptized believers have a scriptural right to partake of it*. There is no authority for open communion in the Word of God. All who practice it weaken their testimony against infant sprinkling! We are Strict Baptists because the Lord has required it; He has commanded us to keep the ordinances *as they were delivered*. As it regards honesty and purity, can one be too strict? And can we too strictly adhere to our Master's commands?

7. PASTORS and DEACONS are the only officers in the Church; and every Church has the right to elect them. Every pastor is a New Testament bishop; and his work is principally of a spiritual character:—"The ministry of the Word." The work of the deacons is principally to conduct the temporal affairs of the Church; but they may become great helps in spiritual matters. Deacons should be men sound in the faith, kind, benevolent, and of thorough business habits. The book-keeping of the Church should be faultless; and an account should be periodically rendered.

8. A Gospel Church should not only be *conservative*, but *aggressive*; it should not only "hold fast," but "hold forth" the word of life. A Gospel Church should be a centre of life and activity; every member seeking to help on the good work. "*He gave to every man his work.*" "What I say unto you, I say unto all, WATCH." "*Pray without ceasing.*" "*Contend earnestly for the faith* once delivered unto the saints." "*Keep the ordinances* as I delivered them unto you."

We have said that the power of a Gospel Church is *the presence of the Holy Spirit*. W. Arthur has said:—"When a lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid: were it not for this, however much might be poured into his frame, it would be carried away by the earth; but, when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof—asked to come near, and hold your hand close to his person; when you do so a spark of fire shoots out towards you. If thou, then, wouldst have thy soul surcharged with the fire of God, enter into thy closet, and shut to thy door, and there, isolated, "before the throne," await the baptism; then the fire shall fill thee, and when thou comest forth, holy power will attend thee, and thou shalt labour,

not in thine own strength, but "with demonstration of the Spirit, and with power."

Dear John Cooper, of fragrant memory, wrote:—"Thus divinely founded, organised, governed, and blessed, the Church of the New Testament is also honoured with the presence and resident glory of its Lord and King. Adorned as the spouse of Christ, with all the transcendent excellencies of His relative character, and being 'perfect through the comeliness' which He hath put upon her, she is the object of His infinite complacency and delight, while His commendations of the bride causes her 'renown to go forth among the heathen.' For 'the King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle-work; the virgins, her companions that follow her, shall be brought unto Him' (Psa. xlv. 13, 14). 'As a company of horses in Pharaoh's chariot' also (Song of Sol. i. 9), the Church is invested and adorned with regal honours, and is distinguished by the dignity of its position, the royalty of its character, the unity of its strength, and the splendour of its triumphs, going forth with the chariot of salvation among the nations of the world, while over all the earth the exulting exclamation is destined to resound, 'Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?'" (Song of Sol. vi. 10).

"Happy the Church, thou sacred place, The seat of Thy Creator's grace; Thine holy courts are His abode, Thou earthly palace of our God!	Thy walls are strength, and at thy gates A guard of heavenly warriors waits; Nor shall thy deep foundations move, Fix'd on His counsels and His love."
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"Now unto HIM that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; UNTO HIM be glory in THE CHURCH, by Christ Jesus throughout all ages, world without end. Amen" (Eph. iii. 20, 21).

## OUR DENOMINATIONAL GLORY.

BY S. GRAY, PASTOR, BRIGHTON.

### P A P E R I.

**W**E need beg no man's pardon in affirming that Baptists are not a whit behind others in their record, and that in some respects they are without compare. It may prove exhilarating to consider our positive Scripturalness, our unchallengeable antiquity, our noble army of martyrs and sufferers, and our historic dignity. In this paper we shall concern ourselves only with the first-mentioned ray of our denominational glory:—

#### POSITIVE SCRIPTURALNESS.

Baptists can give chapter and verse for their practice; but this cannot be done by those who differ from them.

*Our mode is Scriptural.* Let Menno Simon, the English Lollards, and the late Dean Stanley speak. Menno Simon, who laboured so manfully and fruitfully during the 16th century in Holland and elsewhere, maintained that "after we have searched ever so diligently, we shall find no other baptism but dipping in water, which is acceptable to God, and approved in His Word" (Arch. of Baptism, p. 264). The English

Lollards, of Henry VIII's day, published their views on baptism in a work entitled, "The Sum of the Holy Scriptures." This work shows what manner of men these Lollards were. They say, "We are dipped under as a sign that we are dead and buried, as Paul writes (Rom. vi.; Col. ii.). It is the same to God whether you are 80 years old when you are baptized, or 20." This work was reviewed by the Archbishop of Canterbury, and condemned as denying the "baptism" of his "church." But that goes for little where the enquiry is (not, "What saith the Prayer-book?" but) "What saith the Bible?" With a Prayer-book under his arm, Dean Stanley said, "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for the first four centuries, any other form was regarded as almost a monstrous case. A few drops of water are now the Western substitute for the three-fold plunge into the rushing rivers, or the wide baptisteries of the East." This witness is true. But who authorised the substitution of a few drops for the plunge?

Dipping was practised by John, who was surnamed "the dipper," by reason of his administering the ordinance. Jesus requested baptism, saying, "Suffer it to be." This request was paraphrased about 200 years afterwards by Hippolytus, thus: "Baptize Me, John, in order that no one may despise baptism." Jesus Himself made and baptized more disciples than John. The forerunner's disciples came to their master one day, saying, "Rabbi, He to whom thou bearest witness, the same baptizeth, and all men come to Him." Nothing can be clearer than that multitudes were baptized under the superintendence of Him who was greater than the greatest. He finally gave His followers their standing orders on this wise: "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In view of this royal commission of King Jesus, the advice given to their brethren by certain Baptists of Augsburg was truly excellent: "If anyone asks you why you were baptized, tell him to go and ask Jesus, the Son of God; He will tell you why He gave the command." No better advice can be given to any whom it may concern in 1891, than this which was written from prison in 1528 by Baptists whom Rhégius, the persecuting Lutheran pastor, had incarcerated.

Our SUBJECTS are *Scriptural*. Jesus has only authorised the baptism of believers. "The Noble Lenson" of the Piedmontese Waldenses (1100 A.D.), speaking of the apostles, observes: "They spoke without fear of the doctrine of Christ; they preached to Jews and Greeks, working many miracles, and those that believed they baptized in the name of Jesus Christ" (Ivemey, vol. i., p. 26). Brutæ, in 1390, agreed with these Waldenses; for Fox says of him, "He held that faith should precede baptism." Brute was right, and the Reformation Baptists were like-minded men. Baptists in Zurich told their Zwringlian persecutors, "Christ required belief before baptism." Zwringle says that the Baptists plainly called him and his holy baptizing followers, "half Papists." And no wonder, seeing that these Baptists regarded infant baptism as "*the Pope's highest and first abomination.*" When Zwringle urged that the *silence* of the New Testament permits infant baptism, noble and gracious Hubmeyer replied, "The *command* is to baptize those who believe; to baptize those who do not believe, therefore,

is forbidden. For example, Christ commanded His apostles to preach the *Gospel*; in so doing, *the doctrines of men* were forbidden." The accomplished Hubmeyer disposed of Ecolampadius in argument as easily as he had disposed of Zwingle. Here is a colloquy between them:—

*E.* "It is ridiculous to say that the Christian Church has been in the wrong so many centuries."

*H.* "That is a loose argument commonly used by the godless. You must be hard-pushed to brandish this sword of straw. If it had been sharp it would have pierced you long ago when handled by the Papists."

*E.* "It has been the custom of Mother Church to baptize infants."

*H.* "Yes, of the Papal, but not of the Christian Mother Church. Not of the Father of the Church, who is in heaven, or He would have His Son plant it."

*E.* "What need is there of separation on account of water?"

*H.* "It is not a matter of water, but of the high *command* and *baptism* of Christ. *Water is not baptism.*"

*E.* "I will prove my statement out of Exodus."

*H.* "Baptism is a ceremony of the New Testament. I demand a text, with which you support infant baptism, out of the New Testament."

(*To be continued.*)

## THE UNFAILING GOODNESS OF GOD.

*Notes of the last Sermon preached by the late MR. H. HALL, at Ebenezer, Clapham, on Sunday evening, October 19th, 1890.*

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness."—Psa. xli. 1—3.

**W**E may look at this text—first, in reference to Christ, and secondly, with regard to His people.

I. *Who are the poor?* The Word of God is full of the characteristics of His people, and this is one of them. He has said, "The poor shall not cease out of the land." The fields were not to be thoroughly cleared, some of the corn was to be left for the poor to glean; and so of the fruit of the vines and other trees. When Christ commenced His ministration on the earth, it was to the poor. He came among the poor, and was one of them. So poor that at His birth He had not the ordinary necessary attendance. He was not only poor, but persecuted and afflicted all His life long. He had not where to lay His head. Women ministered to Him. He worked in the day and prayed at night. He had no fortune for His mother when He gave her into John's care. He had no tomb, but was buried in the tomb of Joseph of Arimathea. Thus, while He made His grave with the wicked, He was with the rich in His death. He was scorned, reviled, and crucified, yet He could and did say, "It is finished," ere He gave up His Spirit. He was not left without witnesses; Joseph of Arimathea and Nicodemus were among the rich. He Himself *was* rich, yet for our sakes became poor, that we, through His poverty, might be rich. Many, yea most, of His people are among the poor of this world, yet—

“ Though the world may think it strange,  
They would not with the world exchange.”

Poor, for “ All have sinned and come short of the glory of God,” and herein is their poverty. Many deny the Scriptures, and tell us that man has something good left in him. What does the word mean? “ There is none that doeth good; no, not one.” “ The carnal mind is enmity against God.” “ When He seeth that their power is gone, and there is *none shut up or left.*” All the Lord’s people are brought to know their poverty. His people do not know their poverty till light is made to shine into them. Then they see their lost and ruined condition, and that they are under the law and are cursed.

“ That their best is stained and dyed with sin,  
Their all is nothing worth.”

It is only when the Holy Ghost speaks home the word that they realize their sins are forgiven. While we imagine we can do anything, we shall not come to Christ for *whole* help, though we may for a little. Christ will be a whole Saviour or none. The Christian is so poor that he finds he can do nothing of himself, cannot enjoy communion with heaven, cannot “ keep ” himself. His prayer is, “ Hold Thou me up and I shall be safe.” May we more and more feel our poverty, that we may realize the preciousness of the riches of divine grace.

II. *Christ is He that considereth the poor.* Blessed is he that *considereth* the poor, that meditates on them, and bears them in mind. Christ considered His poor to purpose. His was *practical* sympathy. He took them into union with Himself, and this is a union that nothing can dissolve—a love that nothing can sever from or destroy. He has taken all their blackness and their defilement. He *drank* of the brook in the way. David stepped over the brook; Christ stepped over nothing—He *removed* everything out of the way. There was no other way of saving them. He went *through* all the afflictions of His people, purged away all their sins by His precious blood-shedding. “ The chastisement of our peace was upon Him, and with His stripes we are healed.” There is no way of appearing before God but in Christ—washed in His blood and made whiter than snow, and fitted for the glory-world. For—

“ He will not dwell in glory  
And leave them behind.”

The “ head ” will not be in heaven and the “ foot ” in hell. Poor, but proud; no humility except by the grace of God. We may be poor, and as proud as Lucifer; rich, and yet humble as the apostle when he said, “ By the grace of God I am what I am.” “ My people shall be willing in the day of My power ”—willing as Rebekah was to be the wife of Isaac. He *was rich*. He never lost His righteousness nor His holiness, yet He remembered us in our low estate, and came down to be our mercy and our peace. He considers them in their poverty in circumstances, ministers to their necessities, and makes their bed in their sicknesses. He has gone to prepare—not cottages—but mansions for them. “ The Lord will deliver them in time of trouble.” The Jews could not touch Him till His hour had come. On one occasion He passed out of their midst, and then He *gave* Himself up, after they went backward and fell to the ground. His exaltation was on the ground of His sufferings. Another view: Christ was poor. Blessed are they who consider this poor

Man. Women considered Him, and ministered unto Him; the apostles considered Him; Nicodemus considered Him; Joseph of Arimathea considered Him; the women considered Him when they brought spices to embalm Him. And thus, "A cup of cold water in His name shall in no wise lose its reward." The spiritually poor consider Him and want to trust Him, and hang their all upon Him. We desire to consider Him in secret as well as in public, and speak well of His name. We would choose rather to suffer with Him than enjoy the pleasures of sin. He leads His people in ways they know not, and in paths they have not trod, that they may have fellowship with Him in His sufferings. "The Lord shall deliver him in time of trouble." What a troublous life was Jacob's! But what did he say at the last? Why, "The angel that led me and fed me, *redeemed me from all evil.*" Hezekiah, too, was delivered in time of trouble, and many others since his day. There is a spiritual trouble and anguish of mind which He will deliver His own out of. Again, "Blessed is he that considereth the poor," naturally, for He lendeth to the Lord. There is that scattereth and yet increaseth. May the Lord give the necessary grace in this respect. How many of us see the Lord Jesus Christ in His people? He says, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." Amen.

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W A L K I N G   W I T H   G O D .

BY LILY E. HARRIS.

"Enoch walked with God, and he was not; for God took him."—Gen. v. 24; see also Heb. xi. 5, 6.

He walked with God,—so near, he caught heaven's sunshine,  
 And mirrored back to earth its glorious light.  
 He, but a sinful man, a finite mortal,  
 Friend and companion of the Infinite.

He walked with God—walked with a faith unquivering  
 That lays within a Father's hand its own;  
 And gazing in that face that ne'er has mocked it,  
 Trusts Him to lead through all the path unknown.

Oh, man beloved! Thy faith so all-confiding  
 Hath pleased Him who ever faithful is.  
 Ask what thou wilt, for in thy Lord-abiding,  
 All, all thy will is sweetly blent with His.

He was not, for e'en while with God conversing.  
 His soul drank in the glorious truths made known,  
 While thrilled with wonder at the love unfathomed  
 Of Him whose life was pledged to save His own.

God took him, and his image, while reflecting  
 The Master's own, that shone with radiant light.  
 Changed to the same, from glory unto glory:  
 Faith's work is done—he walks with God by sight.

Be still, my heart: oh! why this anxious throbbing?  
 My spirit pants, yea, struggles to be free—  
 Free from the sins that from Thy side withhold me;  
 Oh, Jesus, let *me* likewise walk with Thee.

Thou knowest all; Thou *knowest* that I love Thee,  
 Though prone, so prone, to wander from Thy side,  
 Mistrusting e'en the hand that still sustains me,  
 And fearing in Thy promise to confide.



Oh, Thou long-suffering, slow-to-anger Jesus!  
 Hear once again, and when Thou hear'st—*forgive*.  
 With perfect trust I'd lean upon Thy bosom,  
 And daily, hourly, in Thy presence live.

Fain would I shine more brightly to Thy glory,  
 Great Source of light, oh! now re-kindle mine,  
 That all around may see I've walked with Jesus,  
 And own how blessed to be a child of Thine.

Then take me in Thine arms of love, oh! take me  
 To where my longing eyes Thy face shall see,  
 Where through the realms of never-ending glory.  
 Still—still my ransomed soul shall walk with Thee.

## THE BLESSED DEAD.

MR. CHARLES WILDERSPIN.

AT Woodgrange Cemetery, Romford-road, Essex, on Monday, June 29th, 1891, there stood round the open grave a large, sympathising, and sorrowful company to pay their last respect to the mortal remains of CHARLES WILDERSPIN. About 150 adults (Church members and friends) and 150 Sunday-school and Band of Hope children, was the number gathered together—the children and friends lining each side of the path as the funeral cortege entered the cemetery. The service was conducted by Mr. J. Hunt Lynn (the deceased's late pastor and friend), who delivered an earnest, solemn, and sympathetic address. Two hymns, special ones of the departed, were sung at the grave.

Our justly-esteemed brother ended his many months' suffering on Midsummer Day, June 24, 1891, aged only 32, having been born at Chatteris, Cambs., July 16, 1858. Though a short life, as considered by man, yet it was a long one judged by the labour he faithfully performed since called to the Saviour's feet for pardon. This most important change in his life was effected by the Holy Ghost before Charles reached his 20th year, and was baptized 13 years ago by the late Mr. Tucker, of London. When a child he was morally and religiously trained (his father being a country preacher for years), and was very obedient to his parents; his mother being able to look back on his never causing her an anxious thought, while he, the son, treasured up as sacred his parents' letters to him. Immediately after his regeneration, he commenced to labour in the vineyard of the Lord, and at Staines and Bagshot taught many young men and young women the truth of God, while, with another helper, he started a Sunday-school. His fellowship with the Church at Gurney-road, Stratford (J. H. Lynn the pastor) began in February, 1887; his testimony then given before the Church being a very marked one of God's dealing with his soul. Since that period our young brother has devoted his leisure and strength principally to the following institutions:—In the Church, respected, loved, "walking worthy of the vocation wherewith he was called," an "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" in the Sunday-school, a zealous teacher for four years of an important class of elder girls, who were much attached to their spiritual guide and counsellor; in the Band of Hope, as its diligent superintendent for 3½ years, conscientiously carrying out his own convictions and practice of total abstinence in his efforts for the necessary spread of such teaching amongst the young; in the Gospel Band, in its Bible studies, prayer meetings, &c., his practical, honest, burning speeches and prayers often striking home to many hearts; in the Mission Hall (as one of the committee), where his addresses were profitably heard and remembered, especially on the last occasion from the text,

"Is it well with thee?" declaring emphatically that whether he came from the hospital alive or not, "it was well with his soul." He preached Christ by his life, as well as his lips, as those amongst whom he daily worked still testify, and especially the nurses at the hospital where he laid, suffering so uncomplainingly and patiently that they said they had few there like him. He loved to preach the Gospel by his tongue, however, and embraced every opportunity for doing so. For some time he possessed strong desires to become a minister of the Gospel, if health permitted. He married only in May, 1888, leaving behind a sorrowing widow and two little ones. Very attentive to his home—affectionate and devoted to his wife—a considerate father to his family, he will be sorely missed. But those Divine arms which upheld the husband during months of pain has borne the widow up, and caused her to find in Jesus, as never before, "a Friend that sticketh closer than a brother," or husband; and in God, a Husband to her, and Father to her children.

In August, 1890, the malady which ended his life specially manifested itself, an internal abscess, gradually developing itself into a tumour, which attached itself to the liver, and inwardly spread to other parts. So obscure and perplexing was the nature of the disease that the physicians could not, till further development, operate; and when able to do so, found that if they proceeded further death would immediately ensue. He was an in-patient and out-patient at the London Hospital for five weeks and four weeks respectively, then spent three weeks at his native home, and finally entered King's College Hospital, where he breathed his last.

Since Christmas last year our suffering friend became worse, and from that time he has not had, he said, one hour's freedom from pain. Yet he persevered in his daily toil and God's work till compelled to desist. Very fond of singing, even to the last, and while in great pain, he sang loudly such hymns as "For ever with the Lord;" "God moves in a mysterious way;" "God be with you till we meet again;" this latter one being a prayer also for his wife and relatives. Not till very near his end did our friend Charles realise he was passing away. When told of the fact, he replied, "I thought I should get better. I wish to live and speak for Jesus." It was often his prayer at home that he and his wife might be spared a long time together, and be happy with their friends and children. When this seemed to be denied him, he said, "It is all right," feeling sure

"God was His own interpreter,  
And He would make it plain."

Satan was mercifully kept from tempting him, nor was he troubled in any special way at the last. He was kept in perfect peace, stayed on God, confident in Him in whom he believed. As he lived, trusting to the blood of Jesus, so he was dying in the same trust. On the Sunday before his departure his wife was led to read part of John xiv., "In My Father's house are many mansions," &c. These were the words which clung to her, while her hopes were for some promise from the Book that her husband would get better. On the day of his falling asleep in Jesus, after thanking the nurses for their kindness, he said, "Lift me up, lift me up. I am slipping away from all of you." "Hold Thou me up." The Lord heard his feebly-spoken prayer, and did hold him up. His father then kissed him and said, "You are happy, my boy. You have confidence in God." He replied, pausing between each word:—

"Each sweet Ebenezer I have in review,  
Confirms His good pleasure to help me quite through."

Later on in the day to his father and brother he said, "Good-bye." His wife tearfully said so, but the dying husband could not hear her. Thinking his spirit had fled, she held his hand, when his eyes opened once more. One last look of recognition, one last pressure of her hand, and all pain ceased, life here finished, he was God's for ever, soul and spirit, till the

raising of the body from the tomb to be all alike glorified and bear the image of the heavenly One.

The occasion of his death was improved by Mr. J. C. Hewson at Guerney-road on the following Sunday, his text being John xiv. 1, unconsciously preaching from the same words as were last read to brother Wilderspin by his Christian wife. A large congregation of adults and scholars filled the chapel, much solemnity being felt. As Elijah's spirit fell doubly on Elisha when he received the mantle from his Master, so we pray that our late brother's spirit, energy, holy life, and gifts may descend on another whom God may raise up. Our brother can now answer the question of one of his favourite hymns:—

“ We speak of the realms of the blest,  
That country so bright and so fair,  
And oft are its glories confessed,  
But what must it be to be there? ”

SAMUEL J. TAYLOR.

JANE ELIZABETH HARRIS

was born on the 26th day of December, 1818, at Wingfield, Suffolk, whose parents were members of the Church of England, but were free from that prejudice and hostility against Dissenters, and often entertained at their house the Baptist ministers from Horham, when engaged in their village preaching. Jane was brought by early convictions to fear God in her youth. Secret prayer and searching God's Holy Word was her daily exercise through all changes to her end. Her first husband's parents were members of the Independent Church at Debenham, consequently Jane was led to attend at the Baptist Chapel at Stradbroke. The Lord had begun a work of grace in the heart of her former husband, William Hill, and was feeding them both with the Bread of Life. After their marriage, about forty years since, they removed to Thordon, when they became attendants at Rishangles, but with the full decision they would never be Strict Baptists. About twenty-six years since I baptized six persons one Lord's-day morning, after which I preached from the words in Acts viii. 35. In my closing remarks I said, doubtless in Philip's preaching Jesus to the eunuch, he must have preached the ordinance of believers' baptism, or how is the language of the eunuch to be accounted for: “ See, here is water; what doth hinder me to be baptized? ” The Lord fastened these words with power upon her mind. She then expressed a desire to join us. Thus she was received, and her beloved husband and one of her loved daughters the Lord brought to walk with her; also seven other believers were all baptized by immersion on Lord's-day, July 7th, 1867, and received into the Church. After nine years her husband died in the sweet confidence of faith in Jesus in which he lived. The day on which he died I have never forgotten. At 5 o'clock in the morning he sent for me, and requested me to pray with him and his family for the last time. I bent my knees beside his bed, with all his household, and solemnly commended him and all to the care and blessing of our covenant-keeping God. When I ceased, he clasped his hands, and looking up, said, “ Lord, now lettest thou Thy servant depart in peace, for mine eyes have seen Thy salvation.” And after thanking his medical attendant for his diligent attention, he said to him, “ I go, a sinner saved by grace. Good-bye, God bless you,” and fell asleep. I married his widow nearly nine years since. She lived the Christian indeed, and was to me in my old age a true helpmeet, both temporally and spiritually. After three years of extreme suffering with heart disease, I never heard her complain. She was blessed with great patience and fortitude, and was cheerfully resigned to the will of her glorious Redeemer and Lord. I have been with her many times in the greatest difficulty of breathing. On one occasion she could not speak for nearly two hours, I holding her up on the bed, and when enabled to speak the words were:—

"Give me a calm, a thankful heart,  
From every murmur free."

I believe she felt her end was very near. Being unable to go to the Lord's house a fortnight prior to her death, she repeated to a dear friend on the Sabbath a verse of Samuel Rutherford's "Last Words":—

"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 dayspring is at hand,  
And glory, glory dwelleth, in Immanuel's land."

She passed away instantaneously without a sigh, groan, or struggle, at 11.30 a.m., on the first Lord's-day in August, at the time I was preaching in the morning service. I left her very cheerful on her bed, and her last words spoken to me were: "May the Lord strengthen you through the service."

The funeral took place on Monday, August 10th, at which our dear brother C. Hill (who had known the deceased many years), kindly officiated, assisted by brethren Debnam and Gill; and although the day was very wet, a large concourse of people were present.

On the following Lord's-day brother Hill preached to a large and attentive congregation, in his usual liberty and power, from 1 Thess. iv. 14. May the Holy Spirit make it the word with power to salvation in many precious souls is my earnest prayer. We are left to weep and mourn under our loss, but not to murmur or complain, knowing with her it is *eternal gain*. May that grace which comforted and supported her be ours in its sufficiency, ripening us for that rest that remaineth for the people of God, where there is no parting.

GEORGE HARRIS.

Rishangles, Suffolk.

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ELIHU FARROW.

It pleased the Lord to call home our dear father on Lord's-day, July 12th, after a pilgrimage of 61 years. Many of the dear saints of God, including ministers and deacons, have of late been gathered to their eternal rest, yet we little thought how soon we should be called to walk in the path of bereavement ourselves. Our dear father was overtaken by the influenza on the Wednesday (8th July), but later on serious complications set in, causing his death on 12th July, when his happy spirit passed away to be for ever with Jesus. He was unconscious most of the time, but, when opportunity offered itself, he was asked if Jesus was precious, to which he replied, "He is." He appeared to be calm in mind, and bore his sufferings most patiently, but was unable to express his feelings. In life his language was:—

"I love to meet among them now,  
And at Thy gracious feet to bow,  
Tho' vilest of them all."

In his youthful days he used to attend with his father and mother at the Baptist Chapel, Stonham, Suffolk, and was also well known by the friends at Crowfield. In the order of Providence he was led to Ipswich in 1865, and sat under the ministry of the late Mr. T. Pooch, then pastor at Bethesda Chapel, Ipswich. Many happy seasons were enjoyed, and the work of grace deepened in his heart. During the year 1877 dear father felt constrained to cast in his lot with the people of God, and accordingly informed Mr. Kern, the present pastor, of his desire. In the interval his mind was much exercised. Satan tempted him to believe that a great mistake had been made, but the Lord graciously intervened, and the words, "He that putteth his hand to the plough and looketh back is not fit for the kingdom," was applied with power to his heart, which brought joy and peace into his soul; and he was duly baptized by Mr. Kern in October, 1877. In April, 1882, he was chosen as a deacon, in which office

he served till his death. His favourite hymns (Stevens', 450, 482, and 821) were:—

"Come, humble sinner,"  
"Lord, and am I yet alive?"  
"When Thou, my righteous Judge, shall come," &c.

The sermon by Mr. R. E. Sears, of London, a few years since, upon "All hail," was made a lasting blessing to his soul. The interment took place on Thursday, July 16th, in the Ipswich Cemetery, where many friends assembled to pay their last tribute of love and respect to our dear parent, who had always been a kind and most affectionate husband and father. He is greatly missed by one and all. Our loss, however, is his eternal gain. Mr. Kern, in the evening, appropriately dilated upon "The righteous is taken from the evil to come."  
J. S.

MR. JONATHAN MARTIN.

Another of our quiet Christian brethren has calmly and peacefully passed away. I refer to our brother Jonathan Martin, of Levington, Ipswich, Suffolk. He was in connection with the friends at "Bethesda," Ipswich; and, previous to his affliction, which was long and lingering, he used to walk a distance of nearly six miles to worship there, besides making himself useful for years in his own village. "Truly the memory of the just is blessed." I shall never forget him. As a child I knew and loved him; as a young Christian I profited by his larger experience in "better things." He was decidedly a Strict Baptist, and was a staunch supporter of the principles he knew and loved. He was a *consistent* Christian man, and those who knew him took notice that he "had been with Jesus." He was of a genial temperament, a kind and devoted husband and father.

I was privileged to see him early in June, when he conversed very largely upon "good things," and spoke of the increasing preciousness of Jesus. The particulars of his last hours were given me by his dear wife. I will use her own words:—"Our dear one is not lost to us, but 'gone before' a short time. We cannot wish him back, for we know he has changed a body of sin and suffering for that glory-world where pain and grief can never enter. He was taken worse the 14th June, and fell asleep in Jesus 11th July. He was a great sufferer the last fortnight. Paralysis seized his throat, so he could take nothing but liquids; and we could only understand him by holding our ears quite close to his mouth. I said, 'I feel, dear, your time is short. Is the Lord still precious?' 'Oh yes; oh yes.' 'Then you do not fear death?' 'Oh, no; what have I to fear?' One night, when standing by him, he asked why we did not go to bed. I said, 'We do not think you quite so well, and do not like to leave you alone.' 'Alone,' he said, 'I am not alone; the Lord is here.' So we did not sit up with him till the last week. On the Wednesday before he died, when in great pain, he called out, 'Lord! Lord!' with other words we could not understand; but at the last he called our son George three times, put out his hand and said 'Good-bye,' with other words we could not hear; and then leaned his head on my breast and never spoke again, passed away without a struggle."

He was buried at Grundisburgh, according to his wish. Mr. Gill committed his remains to the dust, and made some touching remarks. May the dear Lord who has promised to be "a Father to the fatherless," "a Husband to the widow," soften this bereavement to the family; to the dear widow be very near and precious, "a shelter and refuge in time of trouble;" for He says, "Lo, I am with you always." Involuntarily the cry arises, "Let me die the death of the righteous; and let my last end be like his." "By grace are ye saved through faith, not of works, lest any man should boast."  
MYRA COOPER.

Hazely, Newbury, Berks.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### RECOGNITION SERVICES AT ZOAR, IPSWICH.

(Concluded from page 304)

#### MR. BARDENS' CALL BY GRACE.

Well, I was a boy something like boys are now. I used to go to the Church of England. My father and mother left, but my eldest sister and myself kept on going to Church. One Sunday father said, "I want you to go to chapel this morning." I did not want to go. My sister said, "Don't you go, Robert. You come to Church with me." Father said, "If you don't go this morning, I will make you go this afternoon." I went. The minister's subject was Eternity. The minister asked the people where they thought they would go to when they died, and said if they were without hope they would go to hell. That was my first impression. There was a deep conflict in my mind. I used to go with my companions to various places, to fairs, etc. I went on in that state for some years, till the Lord was pleased to break in upon my mind by dreams in the night. One verse came to my mind, "Be ye clean that bear the vessels of the Lord," and at another time God's Book appeared to be presented to me and laid on my chest. I read the first and part of the second chapters of Proverbs, and the Book was closed and taken away. The only words I remembered were, "My son, if sinners entice thee consent thou not." When I was about twenty I had been asked and pressed into the services of the little chapel where Mr. Rowland, a blind man, preached several times. I used to read for him and give out the hymns, and I used to labour hard to give to the house of God. I have travelled 16 miles to chapel, heard Mr. Foreman preach, and prayed to the Lord that He would reveal Himself unto me. I used to eat my food as quickly as I could, and then go into the cow-house and get between the bundles of straw and pray to the Lord that He would say unto my soul, "I am thy salvation." One morning, as I was praying, these words came into my mind, "Come, now, and let us reason together," etc. One minister preached two Sundays in the month, and another one, which left one blank. One Saturday night before what I expected would be a blank Sunday I was looking through the window and saw an old gentleman crossing the road, and coming in the way to our home. He appeared to me to be a minister, and so it proved, and he preached the next day. In the morning I heard him gladly. I went again in the afternoon, and gave out the hymns on that occasion. He gave out his text (see EARTHEN

VESSEL for July, 1872), but he could not see the words. He named the chapter and verse again, but could not see it, and he gave it out the third time but could not read it. He turned the leaves over, and his eyes fell upon these words, in Isa. lxi. 1, "The Spirit of the Lord God is upon me," etc. That was the word for me. I went again in the evening, and thought we must sing, "What cheering words are these." I tried to give the hymn out, but felt as if I could not stand. I read the first verse, and tried to give out the second, and down I fell; and these words came to me, "I kill and I make alive." That was two days after I was 21 years of age. At one time, being in the road, I sat down against the wall and pressed my back against it as hard as I could, so that Satan should not get behind me, and these words fell into my mind, "The wicked have no changes." I thought I could not be one of the wicked, for my soul had many changes. Then the words came to me, "They that feared the Lord spake often one to another," etc. Bless the Lord, I had thought upon His name, I had desires, I had wishes, I had longings, but I was afraid it was not of the Lord. I have sometimes walked 16 miles to Plymouth chapel. I heard Mr. Banks at Plymouth, from "Now will I arise, saith the Lord. I will set him in safety from him that puffeth at him." I used to read the EARTHEN VESSEL and *Silent Messenger* and Mr. Winslow's little books. I had a Testament a little girl gave me. I used to keep it in my pocket, and take it out and read it as I went along the road. Once I opened it, and these words caught my eye, "The kingdom of God is within you." I wanted to become a member of the Church of God. My old schoolmaster wanted to baptize me (he was a preacher) but he believed there was some merit connected with the creature, and I told him, No. Once a deacon said to me, "You will have to pray." I said, "I cannot." Another person said, "A bird that can sing must be made to sing." One Sunday I crept into the chapel, and into a pew (they were high pews), and I kept my head down all the time so that they should not see me and ask me to pray. After I came out Mr. Foot, one of the deacons, said, "Young man, if ever I have been deceived, I have this afternoon. I thought you were in the chapel, but yet I could not see you. There was going to be baptizing at Plymouth one Thursday evening in the depth of winter. They wanted me to go and be baptized, I did not know what to do. These words came to my mind, "He that loveth father or mother more than Me is not worthy of Me," and "If

ye love Me keep My commandments." On Monday or Tuesday mother asked me if I was going to Plymouth. I said, "I do not know, mother." She replied, "When will you know; on Thursday?" I said, "Perhaps not until Thursday morning." Monday, Tuesday, and Wednesday it snowed. Wednesday night I went to bed; at two o'clock the next morning mother called and asked what was the matter, and if I was going. I went downstairs and looked out, the stars were shining and I felt I must go. I went upstairs and said, "I shall go," but mother did not want me to go on account of the snow; but I said, "I must go." In the morning I started, and these words came home, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I ran part of the way and walked part of the way. I went into the water with these words, "The Lord is my strength and righteousness." I afterwards went to the table, hard and cold, two or three times; but one Sunday evening, when sitting at the table, these words fell upon my mind, "Precious blood of Christ," and "Ere since by faith I saw the stream." I had quite a happy time, and have had many sweet seasons since then. Mr. Bland made a few remarks, and gave out hymn 223, and concluded with prayer.

Mr. Bland presided at the evening service, and read several verses from 1 Cor. xii.

Mr. Ranson offered prayer.

Mr. Bland having spoken a few words, called upon Mr. Bardens to give an account of his call to the ministry.

MR. BARDENS' CALL TO THE MINISTRY.

Mr. Bardens said: I never coveted a pastor's office. Every position I have taken in the house of God I have been guided or forced into. I never could get away from the words, "Be ye clean that bear the vessels of the Lord," and I never could shake it off. After the Lord had called me by His grace, friends appeared to look upon me as being called to that work.

I left Bigbury, and went to Plymouth. Our late brother Bull spoke to me about going out to preach, but I could not. He asked me to be the superintendent of the Sunday-school, and I was there about seven years. The friends of my native village, Bigbury, wanted me to go back to preach in their little chapel. I said, "No, I cannot." Mr. A. W. Hill asked me to go out with him, but I did not like to leave the school. One Thursday evening, sitting in the pew, these words came to my mind, "Ye are not your own, ye are bought with a price." This was the means of removing the burden from my mind, and I felt then I would go,

"And tell to sinners round,  
What a dear Saviour I had found."

A little while after Mr. Hill asked me to go to Staticcomb with him. As we were going, he said, "The people are expecting you to preach." I said, "I cannot; I have never attempted it." When I got there it was a large room. I sat in the chimney corner, in a very perplexed state of mind. Mr. Hill read and prayed. I had my Bible. Looking through it my eyes fell on these words, "Jesus Christ the same yesterday, to-day, and for ever." I went into the pulpit, and that was my first attempt at preaching. A gentleman present said afterwards, "We have had a good time; you will have to come and preach on week nights." I went two or three times. Once it was a very dark time when preaching, but the people afterwards came around me, and I cried aloud. On my way home I had to cross a bridge, where I was tempted to drown myself; but a man who knew me came up at the time, and spoke to me.

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

I went again after that, and the people wanted me to go to Bigbury. I went, and the Lord blessed the word to a young person, and created life in her soul. I then went to Devonport, and there the Lord blessed the word. Being at Ashburton one Sunday, one of the supplies could not go, and they wanted me to go. I went, but there were only a few there, and they gave me 5s. I did not want to take it, but I thought if I do not take it they will think I want to go again, so I took it, but it was a burden to me. Some months afterwards one of the deacons said that the word was blessed to his son, and to an old lady, and some others, and they wanted you to go again. I went, and the Lord was pleased to bless the word. I afterwards went three Sundays a month. The late Mr. Varder preached once a month; and I baptized the father of the late Mr. Robert Ellis, who was a member of Zoar Chapel.

Afterwards the Lord led me to Hayes, where I was pastor sixteen years. There were three portions that guided me there—Numbers ix. (latter part), 1 Cor. ix. 16, and Luke ix. 62.

When I left there I had invitations from several Churches, and at last I accepted one from Cottenham, where I remained some time. When brother Ethridge first wrote for me to supply at Zoar, I sent a letter accented the invitation for a certain Sunday; but that reply never reached brother Ethridge, for the simple reason that my servant forgot to post it. When the time drew nigh for me to fulfil that engagement, I found that as brother Ethridge had not heard from me he had engaged some other supply for that date. However, he gave me another date, which I accepted, and, after supplying a few

times, I was asked by the Church to accept the pastorate. I had invitations from other Churches, and did not know which way to take. I did not wish to be influenced by what salary or stipend might be offered me. I wanted the Lord to decide by a sign, which He did, and I accepted your invitation. I believe it is the Lord's doing.

Mr. Bland asked Mr. Bardens if he still adhered to the doctrines of grace, and intended to preach them.

Mr. Bardens replied he could not preach any other.

Mr. Bland then called upon Mr. Ethridge.

Mr. Ethridge then read the following statement: "As we are here assembled on the present occasion, we thought it would not be altogether out of place to give a short history of the Church of the Lord Jesus Christ in this place. We have no record in the Church-book farther back than 1866, at which time there was no settled pastor. But Mr. S. Willis, in membership with the Church at Clare, often supplied, and was heard with much acceptance, who, after a probationary term, accepted the pastorate in Nov., 1867. No mention is made in the Church-book of his recognition service, but we remember there was one. Mr. C. Hill, Stoke Ash, Mr. Wilson, of Clare, and several other ministers took part therein. The word preached by him was blessed to many souls, who were added to the Church, but from an affliction the Lord laid upon him he was often absent, which caused the congregation to fall off, and we were unable to raise his stipulated salary, and after about three years he resigned. And again we were pastorless for about the space of two years, during which time Mr. Josiah Morling, then of Glemsford, often supplied, and being heard with acceptance, after preaching for six months took the pastorate April 30th, 1872, and laboured here under many difficulties, the Church being in a low state, and having a debt on the building, the interest of which was £17 10s. per annum. Notwithstanding the word was blest, and many were added to the Church. In the end of 1879 it pleased the Lord to remove him to another sphere of labour, leaving us in a better position than he found us. And again being without a pastor, we had to adopt the supply system, which at best is but a state of unrest. During this time we heard Mr. S. Cozens was about to leave Sutton, Cambs. We invited him for two Lord's-days in Oct., 1881, which he accepted, being heard with profit. A special Church meeting was held on Oct. 23rd. It was unanimously agreed to invite him for six months, with a view to commence with 1882, and in the following June he took the pastorate, and laboured amongst us as a faithful servant of the Lord Jesus Christ, work-

ing with a will to get rid of a long standing debt on the building, which having accomplished and seen the present gallery erected for the school, his Master said to him, "Well done, good and faithful servant. Thy work is done. Come home." He died July 1st, 1887. Being again without an under shepherd, we had to depend upon the brethren in the ministry to fill the gap that death had caused, and we desire to thank the Great Shepherd for His care over this part of His flock to the present time. We would also thank all His ministers who have thus come to the help of the needy. From time to time different brethren have come before us, and we have thought "Surely the Lord's anointed is here, but He has said, "Neither have I chosen these," for in the choice of a pastor we were divided, and until the Lord send a servant of His who should be the means of uniting us, there was but little prospect of having a pastor. Mr. W. Winters called the attention of the secretary to Mr. R. C. Bardens, who was resigning his pastorate at Ebenezer, Cottenham, and on June 18th we wrote him, giving him two Lord's-days in September to choose the one that suited him best. He at once wrote stating he accepted the 28th, but the letter was forgotten to be posted. We waited a reasonable time. Thinking he would have nothing to do with us, we filled up these two Lord's-days. In the meantime it came to our knowledge that Mr. Bardens was expecting to come. We at once informed him that the earliest date would be Oct. 19th, which he accepted and fulfilled, being heard acceptably. Another engagement was made for Dec. 28th and Jan. 11th, which were fulfilled, and he was heard well, inasmuch as a deputation waited upon the deacons to urge them to engage him. At our general Church meeting held Jan. 25th, 1891, he was invited to take the pastorate, which, after much consideration and prayer, he accepted, and began his stated labours on May 31st. May he be long spared to us, and the word of the Lord, which he so faithfully declares, be blest to many souls, that sinners may be brought to Christ, and saints be built up and edified.

Our senior deacon, Mr. Sadd, then spoke, and said he had seen the Church without a pastor five times, and that he believed the Lord had sent brother Bardens, and he hoped He would make him a great blessing amongst us.

Mr. Bland gave out hymn 728, "With heavenly power, O Lord, defend," and Mr. Cornwell, of Brixton, addressed the pastor from Ezek. i. 9 (last clause).

It had been arranged for Mr. Evans to give an address, but there was not time for him to do so. Mr. Bland gave out hymn 729, "Father of mercies, bow



Thine ear." and Mr. Bardens concluded with prayer.

The attendance at both meetings was good, and the tea-meeting quite a success. We had friends from several of the surrounding Churches. Regret was expressed at the absence of others who were invited, especially our warm-hearted friend and brother W. Winters. On the following Lord's-day, Aug. 2nd, Mr. Bardens baptized two young men. They had both been blessed under his ministry. Praise the Lord. "Not unto us, not unto us, but unto Thy name be all the praise."

**BURGH-LE-MARSH AND MONKSTHORPE.**—It has been my privilege again to visit these pleasant spots and these godly people in the name of the Lord, and it would ill become me to let the visit—so richly blessed of God—pass by unrecorded. It is due to the Churches, and it is due, also, to the whole household of faith, to testify to the power of God's grace so abundantly manifest in the lives and hallowed surroundings of these dear people. The occasion of my visit was the 221st anniversary of the Monksthorpe Church. The time-honoured sanctuary is situated in a field, and was built there at the time when the Five Miles' Act was in force. All its surroundings, as it seemed to me, are vocal with holy teaching, and, to devout souls, pregnant with inspiring thoughts. As I walked over the field—which is used as a burial ground—I could do no other than tread softly, for the very ground seemed holy. They must have been stalwart saints, methinks, in those days to erect a place for the worship of the God of all grace in the face of such terrible difficulties as then existed, and its continuance to the present is a manifest evidence that the work was, and is, of God. We may well thank God that our lot is cast in more favourable times and under gentler surroundings; but as I thought on this, I seemed almost to wish the old times over again, for truly Christians *were* Christians in those days, their very difficulties seemed, under God, to make them strong and true. I'll warrant you the heralds of God's grace did not mince matters then, but they were wont to hit straight from the shoulder of divine truth, as they proclaimed the sovereignty of the grace of God. It is very gravely to be feared that our milder surroundings to-day are sapping our spiritual strength, and it does one real good to visit a place like Monksthorpe, and mingle with those worthy sons of noble sires who are still bold enough to declare that the "old wine is better than the new," and are not led away with the unholy sophistries of these later times. The Lord stand by them and prosper them abundantly. The Church at Burgh, although not adorned with the frosts of

so many years, does yet come of the same grand old stock, and gives unmistakable evidence of the purity of its origin. Methinks the name of the town might be properly changed from Burgh-le-Marsh (*i.e.*, Borough in the Marsh) to Borough on the Hill, for it is very pleasantly situated on a rising eminence, and commands, from some points, extended views across the plains below. As I stood gazing upon the scene in the glowing sunlight, I thought, surely these people *should* be holy, for their very surroundings are suggestive of holy thoughts. I stood for a time wrapped in meditation, until, presently, these words came into my mind:—

"I stand upon the mount of God,  
With sunlight in my soul."

I do not at all remember, at the present, who is the author of the words quoted, nor do I remember the rest of the verse or verses, but to me, at that moment, they seemed peculiarly fitting, and I almost imagined myself on some holy eminence, looking across the valley of time to that more than sunlit home where they—

"Range the sweet planes on the banks of the river,

And sing of His love for ever and ever."

Descending into the rich and fertile marshes, where the cattle browse and thrive in sweet content, I was reminded of the valley of humiliation which, as some of us know full well, lies very low, and is moist with many tears, but yet very strengthening and helpful to grace-taught souls able to profit thereby. The hill-top of joy in the Lord is very cheering and helpful, but the valley is no less blessed; both are needed to fit us for the full enjoyment of the paradise above. This our dear covenant Lord knows, hence His dealings with His chosen ones. On Sunday, July 12th, I had the joy of preaching on the riches of God's love and grace, morning and evening at Burgh, and at Monksthorpe in the afternoon. On the following Tuesday we had the anniversary proper at Monksthorpe. Service afternoon and evening, with a public tea between. Throughout it was a time of rich refreshing; friends had gathered from all parts, until the number of vehicles in the field gave the appearance of a fair. The power of the Holy Ghost was present, each service seemed sweeter than the preceding one, until the flood-tide of God's blessing culminated on the Tuesday evening. It was, indeed, a hallowed season; but who, of all that gathering, was most richly blessed it would be hard to say, for all were full to overflowing. Of the financial results I cannot speak, but from remarks overheard I believe it was, in this respect also, a complete success. I was very sorry not to have the pleasure of meeting the pastor, Mr. W. Walker, who was

away at the time, but I have been given to understand, by some of his friends, that he is a young man of great promise, and is sound in the faith. The Lord abundantly bless him, and all the much-loved people under his pastoral care. So prays the writer who, through infinite grace, is privileged to be a standard-bearer in the service of the King of glory.—W. ROWTON-PARKER.

P.S.—Could not some of our friends give us the history of the Church at Monksthorpe. It would, I am sure, be very interesting, and I doubt not, in fitting hands, very inspiring too. Here is a splendid opportunity for the worthy young pastor to try his hand.

#### THE STRICT BAPTIST MISSION IN INDIA AND CEYLON.

The work of the Lord at Bangalore is progressing, and another missionary has been engaged on probation. We refer to our brother Muthesawmy. He has long been a missionary, and, although baptized some years since, he had, in deference to the opinions of those by whom he had been employed, concealed his views on the subject of baptism, until he could keep silence no longer. He has offered his services to our Mission, but our funds are so low that we dare not incur any additional expenditure; hence the recent special appeal. This is the good brother referred to by Mr. Doll, whom he is anxious should be adopted by some well-to-do brother or Church. Meanwhile, he is doing his utmost to furnish the necessary amount by means of local subscriptions. A small native Church has recently been formed by Mr. Doll at Bangalore, so that there are now two Strict Baptist Churches in that place. Thus the light of truth is spreading. "May the little one become a thousand, and the small one a strong nation."

#### AN ACCOUNT OF BROTHER MUTHESAWMY PILLAI'S CALL BY GRACE, AND CALL TO THE MINISTRY OF THE GOSPEL.

My forefathers were natives of the kingdom of Tanjore, a district in Southern India, Madras Presidency, speaking the Tamil language, and belonged to one of the higher Hindu classes in India.

My great grandfather was converted to Christianity by a well-known Romanist priest, named C. J. Beschi, a Jesuit missionary. But, although my ancestors were Christians by name, they were worse than heathens, for they knew nothing savingly of the blessed Redeemer.

My parents joined the Church of England at Palamcottah, and had for their pastor, C. K. Rhenius. Although I was born of nominal Christian parents, and brought up as a Protestant, I was in reality a devil-worshipper till the 21st

year of my age. From this it may be inferred how much my parents and relatives knew of Christ.

In 1865, while I was frittering away my time by gambling and rambling, I suddenly felt a strong inward conviction, that doing good would be better than doing evil. From this time I became a diligent reader of religious books of different religions of my country, and of the Bible too.

In 1870, I came to know who Christ was. Notwithstanding, I did not follow Him fully till 1875, when the Spirit of God made me feel my great sinfulness and consequent misery, and caused me to cry to God for mercy, and to cling to Christ only, for relief and salvation. No sooner did I realise pardon and peace, than, without any application on my part, God strangely and graciously caused George Pearce, the Baptist missionary at Ootacamund, to appoint me to preach the Word of God, which I secretly longed to do. It struck me then that I was called, not by man but by God, to the work of proclaiming the Gospel to my countrymen. While with Mr. Pearce, I learned more fully about Christ and the things concerning His kingdom. In June, 1877, my first wife and I were baptized by Mr. Pearce at Ootacamund, Nilgri Hills.

Finding my countrymen engaged in preaching the Gospel, and considering their sacred profession in a majority of cases a means by which they were to gain their livelihood, and feeling it disgraceful that I should receive remuneration for my labours from Christians in England and other countries, while engaged in working for the salvation of my countrymen, I obtained a secular appointment, and continued gratuitously to discharge the duties of my sacred calling as a servant of God.

In October, 1877, my first wife falling ill, doctors advised me to remove her from the hills to the plains, if I cared for her life. On coming down to the plains I went to Coimbatore, where I made it my duty to preach the Gospel to Christians and non-Christians. The then London Mission missionary objected to my preaching, on the ground that I was preaching about baptism. I told him that I was preaching Christ, and not baptism; for it is not baptism, but true faith in Christ, that saves people from their sins. On his hearing me preach, he not only permitted me to preach to non-Christians in his schoolrooms, but appointed me a deacon of his Church.

In 1881, my wife's health again compelling me to leave Coimbatore, I went down to Bangalore, as it was one of the sanitariums of Southern India. Here I joined the London Mission Church, and was appointed a deacon thereof. In 1889, the native pastor of the London Mission Tamil Church in Bangalore, together with his supporters, in-

sisted that I should get my children rhanitized (baptized, as they call it), if I were to continue to be a deacon of that Church. After a long struggle of seven months on the subject, I was forced to leave the Church, although the European missionaries of that society were of opinion that I should be left alone, and my religious views should not be interfered with, or I forced to act contrary to my religious convictions. While I was thus compelled to withdraw from them, I was now asked by a European missionary of the London Missionary Society to go to Bellary as a paid agent; but I did not care to accept the post.

Having heard of Mr. H. F. Doll, the Superintendent of the Strict Baptist Mission, I wrote to him and also personally saw him, and asked him to take me into his Mission. Now I am working in Bangalore among the Tamil and Canarese people, for the Strict Baptist Mission. I am supported (with my family), as I have hitherto been, by working with my own hands; and together with a small monthly allowance which is made up of contributions given by Mr. H. F. Doll and a few of our Christian friends, until such time as the Lord, who called me by His love and grace, may be pleased to give me sufficient to set me free to work for Him in connection with the Strict Baptist Mission.

P. S. D. MUTHESAWMY PILLAI.

May 20th, 1891.

#### A FEW WORDS ON THE LOVE OF GOD.

The mind of the apostle appears to have just now become, under the Holy Spirit's illumination, so fully charged with perceptions of the transcendent glory, greatness, and preciousness of the adorable Lord Jesus, that he was compelled to take refuge in such a term as "unsearchable" in speaking of His riches, and continuing to refer to His love, to say, "which passeth knowledge."

We may know, in part, the nature, use, worth, and necessity of numberless things, that we cannot fully comprehend; and understand, in part, many of which it is impossible to fully fathom; our capacities being so very limited, though they are great and wonderful.

We know something about our own marvellously-constructed persons; but very little (albeit very much). So with regard to the sun, moon, stars, the earth, the great and wide sea, &c., &c., &c., even so the love of Christ is knowable in part, and as we may look and meditate on the former, to the praise and glory of God, we may also on the latter, and wonder again and again that such as we should be objects of the untellable love of Christ.

It may be easily conceived that God loves an object of His creation while pure as He made it, but it is only by the Gospel of Christ we can understand how He can (in the superlative sense of His great love) love any of mankind, so defiled, degraded, and polluted by sin.

While vast numbers of God's people have been called by grace in very early life, and surrounded by circumstances from their birth of the most favourable kind, and never ran to the excess of riot as others, still they are sinners, even if in any case bearing the high character the Lord gave Job. But it must be acknowledged that very many of them, previous to their new birth, had been among not only the baser but the basest sort, and wallowed in the very dregs of wickedness to the uttermost, any details of which is revolting to hear or read of, and even since conversion some are conscious of blots on the page of their history, which they shudder at the remembrance of, their conviction to this day being well expressed in this wise:—

"Since I can hardly bear  
What in myself I see,  
How black and vile must I appear,  
Most holy God, to Thee."

Nevertheless, 1 Cor. vi. 11 is true; even of such also is Eph. v. 25—27, Heb. vii. 25, Isa. lv. 6 and 7.

The due consideration of these facts may aid our endeavours to know experimentally, by the Holy Spirit's help, "The love of Christ which passeth knowledge." And in addition to the objects of the adorable Redeemer's love, the outcome thereof will be exceedingly useful to reflect upon, viewing the same in reference to the past, the present, and the future.

The fundamental cause of the salvation of sinners being the great love of God (Eph. ii. 4, &c.). As love is practically heightened by the greatness and resources of the person that loves, and love controls the possessions of the lover to the benefit of the loved, it must be a very great matter indeed to be an object of God's great love, without whose notice not a sparrow falleth. All comparison of love fails when we read 1 John iii. 1 and 2, where the exhaustion of our language to express some facts, again appears with the preface of "Behold."

No nails could possibly have fastened the Christ to the cross but love; neither is any other moving cause conceivable for His incarnation which was the outcome of prior engagements as the Head of His body the Church, "which He purchased with His own blood." We may, and very properly and profitably too, think, speak, read, or write, of the mystery of Christ's sufferings, the perfection of His obedience, the efficiency of His atonement, of his finished work and infinite merits, also of the relative

names He bears, and the representative characters He sustains on behalf of His redeemed: and moreover it is submitted that the reiteration of such truths in the ministry of the Word is incumbent, in due proportion with all other Scripture truths. Yet, on account of the paucity of human language, after the deeply-studied and concentration of the vocabulary of all Doctors of Divinity past or present has been exhausted, the fringe of the subject has been but touched, and the surface only just skimmed, comparatively, because "the height, length, depth, and breadth of the love of Christ passeth knowledge."

It is ancient, free, and unchangeable; its final results, of course, bear the same inscription, and will in all eternity. If these premisses be scripturally correct, what grave deficiencies must the yea and nay teachings of the human creed-bound, so extensively popular, exhibit to the matured judgment of Bible students, all due appreciation of well-intentioned and zealous Christian people's efforts notwithstanding.

H. C.

Buckhurst Hill, Essex.

**WALTHAM ABBEY.—EBENEZER.**—Harvest thanksgiving services were held on Thursday, Sept. 17th. In the afternoon our beloved brother O. S. Dolbey, of the Surrey Tabernacle, preached a sound and savoury sermon from Gen. xlix 10, "Unto Him shall the gathering of the people be." Our brother dwelt on the following heads in a clear and interesting manner—I. The person here spoken of, Shiloh; II. The people that shall be gathered; III. The certainty of their being gathered. Shiloh had a variety of interpretations, such as peace, abundance, happiness, rest, sent, &c. All these meanings were treated in a very able manner. Then the people spoken of were beloved of God, a special people, a chosen and blessed people. The gathering implied a previous scattering, by the Fall, by Satan, and the world. It implied also a gatherer. God gathers, Christ gathers, also His ministers instrumentally by the Gospel. After this excellent spiritual feast, the friends sat down to a good tea in the adjoining schoolroom. In the evening our beloved brother G. J. Baldwin occupied the chair once more, and opened the service by announcing the hymn—

"Awake, my soul, in joyful lays,

And sing thy great Redeemer's praise,"

which was followed by the reading of Psa. lxxv. Our ever kind and beloved brother J. W. Banks fervently addressed God at the throne of grace. Brother Baldwin then spoke in his usual easy and feeling style on the brevity of time as indicated by such meetings, and dilated in a most instructive manner on Psa. cxlv. 16, the opening of the hand of God. Brother F. C. Holden spoke

most blessedly on the happiness of God's people in the case and condition expressed in Psa. cxliv. 15. Brother Yondan announced hymn No. 2. Our brother G. Turner, in a sweet and telling manner, dwelt on the blotting out as a thick cloud the sins of God's people, as declared in Isa. xlv. 22. Brother Howard gave out three verses of the same hymn (No. 2). Brother R. Bowles, who kindly took our beloved brother W. Kempton's place, spoke a few pleasing words on the goodness of God in harmony with the words quoted.

"If such the sweetness of the streams,  
What must the fountain be," &c.

Brother R. Alfrey read hymn 3, and brother G. Lovelock gave a warm and spiritual exposition of Psa. lxxxix. 19. Brother Walters followed by announcing hymn 4, and brother W. Lowrie expounded, in an earnest manner, the nature of the two covenants stated in Heb. viii. The pastor, W. Winters, then thanked the beloved chairman, pastor, deacons, and members of Elim, Limehouse, who had come once more to encourage the friends at Waltham Abbey. Truly the occasion was a very successful one in every way, and all the friends at Ebenezer expressed humble signs of gratitude to God and the dear pastor and friends of Elim. Regret was expressed at the inability of brother W. Kempston to attend, but who afterwards kindly sent a donation; also of the death of our brother C. L. Kemp, who for years had been accustomed to visit Waltham on similar occasions. Brother G. J. Baldwin (chairman) closed one of the best meetings ever held in Ebenezer by announcing the doxology and the benediction. "Praise God from whom all blessings flow." So says ONE WHO WAS THERE.—P.S. The special *hymn-sheets* used were Nos. 3 and 4, supplied by Messrs. R. Banks and Son, Racquet-court, Fleet-street. They are sold at the low price of 1s. per 100.

**GREAT YARMOUTH (YORK-ROAD BAPTIST CHAPEL).**—The seventeenth anniversary of the above place was held on Lord's-day, Aug. 16, 1891. The chapel was full both morning and evening. Our beloved brother F. C. Holden was the preacher, and as he held forth the word of life our hearts were rejoiced under the everlasting gospel of the grace of God. Doctrine, experience, and practice each have their proper place, and one could only pray as the words fell from the lips of the preacher that God the Holy Ghost would seal them home with power to the hearts of the hearers; for blessed are all they who find such truths their trust, and live on such provision. The morning subject was from Matt. xi. 27, "No man knoweth the Son but the Father," &c.; on which words the speaker dwelt on (1) The

perfect knowledge and agreement between the Father and the Son, and (2) That by divine revelation alone either could be known unto men. This knowledge is beyond the level of nature at its highest degree, and no merely natural man could either attain or acquire it. At best, the believer's knowledge is imperfect. The Father understands the mystery of the Sonship, and the very disagreement and differences of good and godly men prove the truth of the text. The Father knoweth the Son in His nature, work, and all that is in His heart toward His redeemed people, and the Son knew all the Father required of Him, and delighted to do all His righteous will. To know the Father is by a knowledge of the Son, and to know the Son is to know the Father also. The *revelation* is a divine act. He has revealed Himself in creation, nature and providence, but especially in "the Word." His justice in the law, His grace and justice too in the Gospel. All that men are experimentally acquainted with here, God teaches them to-day, as He did Noah, Abraham, Jacob, Moses, Isaiah, &c. In the evening our dear brother was graciously helped, and a savoury discourse was preached from Eph. ii. 13, "But now in Christ Jesus," &c., dividing the subject into (1) The position indicated, "in Christ Jesus"; (2) The great change effected, "afar off," now "nigh"; (3) the means by which it is accomplished, "the precious blood of Christ." The speaker observed, "Position here is everything, for all men are either in or out of Christ Jesus. Many are in Him secretly, and know it not; many enquiringly, and are seeking to know their standing. Others know and rejoice in it. We are in Him as our acceptance, redemption, forgiveness, inheritance, sanctification, and freedom from condemnation. The change effected is the result of this standing. All are afar off by nature and wicked works, and are only made nigh in and through Christ Jesus. The company chosen declares the condition of the character. The means by which accomplished, the precious blood of Christ, the blood of the everlasting covenant, the voice of which is ever heard before the throne of God." As the above leading ideas were opened up, pointedly illustrated, and evidently told out of a heart that grew warm with the glory of the subject, we could say, "Master, it is good for us to be here." On the following day tea was provided, followed by a public meeting ably presided over by our esteemed brother M. Cannings, one of the deacons of Gurney-road. After reading Psa. cxlv., with part of 1 Sam. vii., the chairman gave a good keynote for the meeting in a spiritual address, dwelling sweetly on the Ebenezer stone of help. The meeting was then addressed by brethren Holden, Sapey, and Bedingfield, when again

the truths of the glorious Gospel of the blessed God were told forth by each speaker to the glory of Him whose they are and whom they ever glorify, while the attentive listeners evidenced their appreciation of "the old theology," salvation is of the Lord. The free-will offerings of each day were for the pastor, and, with £1 sent from our brother Kempston, £1 from brother G. Sawyer, and 10s. from a dear friend at Wellingborough, with several other kind contributions, amounted to £11. The speech of brother Muskett, the esteemed pastor, as he acknowledged the gift was brimful of love to his flock, and deep gratitude to the God of all grace for all those mercies by which they had been sustained through another year. After a few remarks from Mr. Marsh on the chairman's keynote "Ebenezer," a most profitable and enjoyable meeting was brought to a close. Not the least profitable feature in these anniversary meetings was the soul-cheering meeting for prayer and praise held on the following Tuesday evening, at which brother Holden presided. It is no small mercy, when seeking restoration of health at the seaside, to have the privilege of a cause of truth like that at Yarmouth. The Lord ever bless both pastor and people, prays A VISITOR.

**BOW (MOUNT ZION, BOTOLPHE'S ROAD).**—The thirteenth anniversary of the laying of the foundation-stone was held on July 26 and 28. On Lord's-day, July 26, the pastor, W. H. Lee, preached morning and evening. On the Tuesday Mr. Dolbey preached from Psa. xxiii. 3, with much power. The evening meeting was opened by praise, Mr. Flory reading Psa. cxxii., a brother engaging in prayer. The pastor presiding, made some remarks on the origin of the cause, there not being a Strict Baptist Church at Bow when he himself and friends took a hall for the preaching of the Gospel, some twenty-three years since; and in calling attention to the unspeakable mercy of having houses built for the preaching of the Gospel and maintenance of real free grace truths for the glory of God. Mr. G. J. Baldwin spoke, founding his cogent address upon the Scripture caution, "Remove not the ancient landmark" (Proverbs xxii. 28), referring to the setting aside if not traducing the fundamental truths of revelation by the professing Church. Mr. Belcher encouragingly dwelt upon "I have seen the affliction of My people," &c. Mr. Holden followed, with experimental utterances based upon the Scripture, "Nevertheless the foundation of God standeth sure," &c. (2 Tim. ii. 19), testifying that the truths of God in doctrine, experience, and practice had a vital place in the souls of God's people, and would be maintained to the last by the living family of God. Mr. Burbridge,

with living fire and unction, spoke upon John xix. 5, "Behold the Man." With hymn 459 (Denham's), given out by an Artillery-street deacon, and a vote of thanks to the ladies, &c., moved by Mr. James Lee, one of the best of services closed with praise to God.—J. FLORY.

**HERTFORD**—The anniversary of Ebenezer was celebrated on Thursday, Sept. 10, when two excellent sermons were preached by Mr. T. Bradbury, of Camberwell. Several ministerial brethren and friends from a distant cause favoured us with their presence and help. Collections were about as usual. Most and best of all, the Lord was in our midst.—ALPHA.

**LESSNESS HEATH, KENT.**—The anniversary of the Sunday-school was celebrated on Sunday, Aug. 30th, two sermons being preached by Mr. R. Bowles, of Hertford. In the afternoon the scholars recited portions of the Word and hymns in a very creditable manner. The superintendent, Mr. W. Coles, and other friends gave suitable addresses. The weather was all that could be wished for, and the attention of the children and friends was riveted. The collections were liberal, and altogether we had a good day.—BETA.

**BISHOPSGATE (ARTILLERY STREET).**—On Monday, September 8th, 1862, the *first anniversary* of the formation of this Church was celebrated. Messrs. Crowther, Moyle, W. Palmer, Webster, and Milner, who took part, have long since crossed the river of death. The Church then consisted of eighty members. It appears there was no collection on that occasion, and this circumstance called forth an editorial remark regretting the fact as, "if not needed by them, it might have been well applied to those who required aid." This was quite characteristic of the late C. W. Banks. On Tuesday, September 8th, 1891, the thirtieth anniversary was held, and although not under circumstances quite so favourable as the first, yet a good meeting was experienced—the Master's presence was realised, while pastor E. Mitchell, of Chadwell-street, preached in the afternoon of the joy imparted to those who are saved by the free and sovereign grace of God. In the evening of the day Mr. J. Barmore, of Homerton-row, presided, and read and very sweetly expounded some of the precious things contained in the 40th Psalm and the first ten verses of Rom. x. The subject for the evening was "Righteousness," and many who came up hungering and thirsting after righteousness realised the fulfilment of the promise made to such. The speakers were brethren Myerson, Sears, J. R. Debnam, Mitchell, Cornwell, and W. H. Lee—all good men and true, who gave

forth words of truth and soberness. The deacons—brethren James Applegate and Mills—were much encouraged by the spiritual tone of the meeting and the large number of friends gathered. Among others present we noticed brethren F. Green and Battson, and F. Applegate and W. Hunt from Chadwell-street.—J. W. B.

**WINCHESTER (SILVER-HILL).** Special services were held on August 3rd, when very fair congregations assembled to hear Mr. W. Webb, of Southampton, preach two sermons, and it can be added that it was a very profitable season to all present. The presence of the Lord was felt; saints were comforted, sinners warned, and to the Lord we ascribe all the glory. The text in the afternoon was 1 Pet. i. 6, 7; after which a public tea meeting was held, of which a goodly number partook. The text in the evening was Heb. ix. 24. The priesthood and intercession of Christ were sweetly set forth. We are still praying for a blessing to rest upon this little hill of Zion, and we are watching for the Lord to open the windows of heaven, and to pour us out a blessing. We take this opportunity to thank those friends which came from a distance to cheer us, and to help make our meetings a success. May God bless all His servants, and keep them in the purity of the truth, even as brother Webb declares it.—FRANK FIELDS.

**BERKHAMSTED.**—The anniversary services on August 25th were encouraging. Many were, however, disappointed in not being able to attend on account of the unfavourable weather. Brother J. H. Lynn preached on the occasion, and was heard with great profit and pleasure. Thanks to Mr. G. E. Clark, Cromer, Norfolk, for sending 5s. on behalf of the chapel debt. Any further help would be gratefully received by J. R. Shipton, High-street, Berkhamsted, Herts.

**SANDHILL, WILLEY.**—Dear Mr. Winters,—Anniversary services were held on September 2nd. Mr. Bonney preached an excellent sermon, and we felt it to be a God-sent word to our souls. Tea was provided by Mrs. Ayling and lady-helpers, to which a good number sat down. In the evening a public meeting was held. Mr. Billing, of Guildford, presided, and prayer was offered by Mr. Wonford, and addresses were given by Messrs. J. Ayling, of Chiddingfold; Standbrick, of Mayford; Mills, of Haslemere, and Bonney. Mr. Billing closed the happy meeting with prayer. We had friends from London, Mayford, Guildford, Haslemere, and Chiddingfold. Thanks to all the friends for their visit and help.—JAMES AYLING, Chiddingfold.

### A BRAND PLUCKED OUT OF THE FIRE.

DEAR SIR,—My lady friend, Mrs. Pellatt, has kindly consented to send you a few lines for me. Some time ago I looked in the E. V. & G. H. from curiosity, and there my conscience was arrested by reading your solemn address upon the word "eternity." I became truly wretched, and went about day after day and night after night with the prayer of the publican in my heart and on my lips. I had no sleep for several nights; I felt that if I died I should sink to hell. My dear mother is a praying woman, and she tried to comfort me; also my esteemed friend Mrs. Pellatt, but not a gleam of hope irradiated my soul, and not a ray of light seemed to shed an influence over my darkened mind. All seemed to me "the blackness of darkness for ever." Mrs. Pellatt sent me a few lines upon the word "eternity," which she has allowed me to quote here:—

"Lo, on a wave-washed speck we stand,  
Amidst a shoreless sea,  
And sing with solemn, trembling notes  
The word 'Eternity.'

'Eternity!' and must we all,  
E'er long from bodies free,  
Launch in a sea of bliss, or woe,  
Launch in 'Eternity!'

Lord, make us wise, our needs to know,  
And to the Saviour flee;  
And hang upon His blood alone,  
For vast 'Eternity.'

Oh, how that word "Eternity" rang in my ears, and sent a knell of doleful woe into my already stricken heart. God seemed dead against me; election was like an iron barrier between my soul and God. Oh, how I wished that I had never been born; my distress can never be described by tongue or pen. I thought I should lose my senses.

I longed for the September number of the E. V. & G. H., and tried to hope that as I was sorely wounded I might have some balm through that medium. On Saturday last, September 5th, I went to see if I could do anything for dear Mrs. Pellatt, as she was so ill, and while I was there the E. V. & G. H. came. I went upstairs and asked Mrs. Pellatt's permission to open it, and as I read the opening paragraph I was conscious of the Divine presence, and I clearly saw the doctrine of predestination as I had never before seen it. I went on to read dear Mr. Winters' experience, and as I came to these words, "Come now, and let us reason together," &c., &c., I felt the seal of the precious blood of Jesus stamped on my guilty conscience, and I sank upon the floor bathed in tears. Oh, the holy joy I felt I can never fully relate; indeed I could sing:—

"Love and grief my heart dividing,  
With my tears His feet I'll bathe;

Love I much—I've much forgiven,  
(Oh, so much, so much, so much),  
I'm a miracle of grace."

Oh, dear sir, pardon me for saying I do esteem you very much for Jesu's sake. I was a Magdalene breaking my dear mother's heart with my sins. Now I hope I am another Mary sitting at the feet of Jesus. If I could shed an ocean of tears, I would let them fall one by one on His sacred feet, and kiss them dry again.

"Now, freed from sin, I'll walk at large,  
My Saviour's blood my full discharge;  
At His dear feet content I lay,  
A sinner saved, and homage pay."

Shall I have five years of heaven like this, as you did? Oh, I hope so.

Yours obediently,

LIZZIE

(Per M. L. P., Brookholme Villa).

[We are greatly delighted, and yet much humbled in soul, at the Spirit and grace of God exemplified in the conversion and spiritual liberty of our young friend, whom we have never personally seen. Our earnest wish is that she may long be privileged to dwell beneath the sweet smiles of her precious Lord, and in every trial prove Him to be near to protect and bless, agreeably to His promise (Isa. xliiii. 1, 2; liv. 7—13; Zeph. iii. 17). Sincere thanks to our kind friend, Mrs. M. L. Pellatt, for sending us the above testimony of good realised through our magazine. We withhold publishing the name in full of our young friend on this occasion.—ED.]

### In Memoriam.

In loving memory of MRS. FERRIS, Leigh House, Acton, whose health has been failing for some time. Peacefully fell asleep in Jesus on Lord's-day, May 3rd, 1891, in the 61st year of her age. She expressed a wish that she might enter her eternal rest on the Sabbath, and the Lord graciously granted her desire. She, with her beloved husband, opened their house for the preaching of the Gospel, where a Church was formed. Our sister was one of the first members, and was most devoted to the service of God's cause. It was her great delight to seek the welfare of the Tabernacle. She was truly a mother in Israel. "The memory of the just is blessed." Her remains were interred in Acton Cemetery, May 9th, and a funeral sermon was preached on Lord's-day evening, May 10th. Text, Psa. xvi. 11: "In Thy presence is fulness of joy: at Thy right hand there are pleasures for evermore."—WILLIAM ARCHER, pastor.



MR. W. E. PALMER, PASTOR (SUCCOTH), RUSHDEN,  
NORTHAMPTONSHIRE.

(See page 340.)

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### Samson's Riddle.

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WHATEVER may have been the motive of Samson in displaying his ingenuity by way of a riddle is difficult to understand. The literal fact is, that he had obtained honey from the carcase of a lion, and which he partook of himself, and his parents. Had he told his parents where he got it from, they probably would not have eaten of it, as it was from an unclean animal, and of course polluting.

The riddle was given, perhaps, to amuse the company then gathered, and to pass away the time. It signified in its natural import no more than that Samson had found honey for food and pleasure from the lion, which, when alive, was prepared to kill and devour him. Yet this strange circumstance appears very suggestive if spiritually and sym-



bolically considered. It undoubtedly shadows forth the grand victory which Christ achieved over Satan by His sufferings, death, and after exaltation, and the blessed advantages derived therefrom by His elect people.

The disciples hardly seemed to realize their position at the death of Christ; Satan appeared to triumph in "his hour," and everything looked dark in the eyes of the followers of the Lord. Peter and others went to their old calling for the bread that perisheth, as though they had given up all hope of the fulfilment of what Christ had previously promised; and it was indeed difficult for them to suppose that out of such a gloomy circumstance good could possibly come.

Satan may be looked upon as a great "eater" with a voracious appetite. He has devoured or destroyed all that was good in man, and utterly ruined him; but Christ by His death has crushed the monster's head, swallowed up death in victory, and brought life and immortality to light through the Gospel. When these great facts are, by the Spirit, brought to the mind of the believer with power, he is enabled by faith to draw from them sweetness and strength. Thus out of that which intended the destruction of the Church of God came, through the power of our spiritual Samson, both sweetness and strength.

If we take the slain lion in the riddle to represent the death of the lion of the tribe of Judah, the emblem is rich in its bearings and full of spiritual comfort, although Christ is not usually set forth and understood as the *slain lion*, but the *slain Lamb*. What is more blessed than the fruit resulting from the death of Christ. The lion is king of the forest, and a beautiful symbol of strength and majesty. So Christ is King of kings and Lord of lords; and as the Redeemer of His people, He is strong to save; His flesh is meat indeed, and His blood drink indeed. Naturalists inform us that there is a great curative quality in the blood of the lion that will heal the worst of wounds; we are sure there is spiritual cure in the blood of Judah's lion.

The introduction of sin into the world, and the entire fall of man through the malice of Satan, will issue in his deeper misery, in the greater glory of God, and in the increased enjoyment of the saved for ever and ever. We do not, of course, mention sin and the fall with pleasure, but had man never sinned he had never known a Saviour. His "recompense of reward," therefore, had been of *works*; but now it is of *grace!* The fall of man opened a way for the exhibition of mercy, through the redemptive work of Jesus Christ.

The persecutions of the Church of God have invariably tended to promote its success; and instead of crushing it they have been the means of reviving it, and causing the light within it to shine forth with greater lustre and beauty. The martyrdoms of the past were the cradlings of Protestantism. "The blood of the martyrs was the seed of the Church." "Out of the eater came forth meat."

Personal and relative afflictions have in many cases proved to be great "eaters" and "strong" trials; they have wasted the bodies of men and dried up pecuniary resources; but where they have been sanctified they have turned out to be blessings in disguise. Joseph, referring to the ill-treatment he received from his brethren, said, "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive (Gen. 1. 20). David proved sanctified affliction to be good when he said, "Before I was afflicted I went astray." Again,

"It is good for me that I have been afflicted; that I might learn Thy statutes" (Psa. cxix. 67—71). By affliction God weans His people from the world, and brings them to see the emptiness of earth's best things and the vanity of human wishes. Affliction has often been the means of purifying souls as fire refines gold; the effects of it are blessed indeed, when God superintends its operation.

"The workers of iniquity," says the Lord, "eat up My people as they eat bread" (Psa. xiv. 4). Herod, like the "great red dragon," mentioned in Rev. xii. 3, 4, endeavoured to devour the child Jesus as soon as He was born, but he was not allowed to do so. The effect of Herod's malice brought about the fulfilment of the promise as recorded in Hosea xi. 1, and Matt. ii. 15. The persecution of John, and his banishment to the desolate isle of Patmos, produced good fruit—namely, the book of *Revelation!* Had not Bunyan suffered twelve years in Bedford jail, we should probably never have had his "Pilgrim's Progress." The imprisonment of Paul and Silas was in a great measure the means of establishing a Church at Philippi.

"Death, too, is a great "eater" and is exceedingly "strong." Death is a plague, the king of terrors, and a foe that remains to be destroyed. He is most despotic, and pays no more regard to princes and nobles than to beggars. Millions upon millions of persons have been devoured by him during the past 6,000 years. But he is a messenger of mercy to millions whose precious souls he ushers into glory. "If it is a blessed thing for a being pent up amid the closeness of a dungeon to exchange its pestilential air for the fragrant breath of paradise, then death has been turned into a blessing, since it dissociates the children of the covenant from the pollution of this world, and exalts them to the regions beyond the grave, where the Lamb shall feed them, &c. They go from a land of darkness to the land of light—from a desert of sin and sorrow to the Canaan of purity and joy."

"Thy ways, O Lord, with wise design,  
Are framed upon Thy throne above;  
And every dark and bending line  
Meets in the centre of Thy love."

We have read of a good man who wished to visit the Continent; but on his way to the ship he broke his leg, by which he was disappointed of his voyage. The ship, however, was wrecked soon after starting and all on board perished. On hearing these facts he was thankful for his broken leg, and saw that what was a disappointment at the time was sent by the God of love to preserve his life. Little trials, as in this case, are often *sent* to prevent greater ones. "Verily Thou art a God that hidest Thyself, O God of Israel the Saviour."

"As through a glass we dimly see the wonders of Thy love,  
How little do we know of Thee, or of the joys above."

When the warning voice of the Lord shall call us from time to eternity may we be found ready and willing to depart.

Dear reader, are you concerned about your soul's salvation? Have you ever realized *strength* and *sweetness* from the sufferings and death of Christ? If you are a stranger to divine grace, and have never cried to God for mercy through stark necessity, may He wring a cry from your heart, and save your poor soul for Jesus Christ's sake. Amen.

W. WINTERS, *Editor.*

## OUR PORTRAIT GALLERY—No. XI.

MR. W. E. PALMER, PASTOR (SUCCOTH), RUSHDEN, NORTHAMPTONSHIRE.

DEAR BROTHER WINTERS,—At your request I give a brief outline of my strange pathway. I was born in London, May 9th, 1834. My parents were professedly of the Established Church, and so I was brought up to that Church. My father died suddenly, when I was about five years old, and, as a consequence, as soon as able, I had to leave school and go to work. But from my earliest recollection I had a fear of God, and trembled at the thought of death. I often, to calm this fear, vowed and resolved to be a Christian. But alas! when I entered into life's labour I sought to drown this feeling by entering into all manner of sin and wickedness.

Having been taken by a neighbour to learn the trade of a plasterer, after about two years he died, and thus being free, and knowing a good part of the trade, I was able to earn good wages, and spent them as fast as I got them in sinful pleasures; and but for free and sovereign grace I know not what the end would have been. About this time my mother went to London (we were then living in Kent); she saw a gentleman that wanted an apprentice in the flint-glass cutting trade, and she thought if she could get me in his employ it would take me from my companions in sin; and when she came home, although late, she could not go to bed till she came into my bedroom and awoke me and got my consent to go to London. I knew the life I was leading was wrong, but too proud to confess it. I secretly resolved to make no companions in London, but join some Sunday-school, and be, as I thought, a Christian.

I became a teacher, and tried hard to be a Christian, and was thought to be one by others. About twelve months after, one of the deacons of Spa-field's Chapel (Lady Huntingdon's) spoke to me about becoming a member of the Church. I told him that I earnestly desired that, but did not think I was quite fit. He gave me a paper with some questions on it, told me to take it home, and answer those questions as best I could. Having answered them to the satisfaction of the Church, I received a note informing me that the pastor, Mr. T. E. Thorsby, would receive me into fellowship next Ordinance Sunday. Then I thought I was indeed a Christian. I had been a member about two years, and a Mr. Lewis, of Rochdale, came to preach sermons to young people. His text was Psa. cxliv. 15. He showed so clearly what God's people were, that all my Christianity was gone. He left me a worthless, hell-deserving sinner, without the shadow of a hope, and not till then (with all my profession) did I know what it was to be a lost sinner. What I went through no tongue can tell, or pen write; only those who have travelled a similar pathway can understand. But blessed be God, light and liberty came at last; and through free grace, even this poor one was enabled to rejoice and sing, "Hallelujah! Jesus is my Saviour!"

From this time the desire to tell to others this glorious Gospel of the grace of God burned within me, and for some years I used to go with others, and preach in the courts and alleys of Clerkenwell, and other places.

Sometime after, the subject of baptism, its mode, and its subjects,

was discussed in our young men's Bible-class, and I was led to see immersion was right, and believers the proper subjects; but not till the year 1863 was the way made clear, when I was baptized and joined a Baptist Church at King's Cross. The desire to speak the glories of the Cross, now seemed more intense, and being in a good position, and earning good wages, the devil often told me I had better remain as I was; but the Lord directed otherwise. I had no rest, a voice was continuously heard, "Go and tell of free and sovereign grace and everlasting salvation." Having received a fair education, but sorely feeling my need of more, I sought an entrance into the Metropolitan College; but not having a friend at court, after waiting some months I received a note from Mr. Spurgeon, stating he thought I was too old to go through a college course, and I had better remain where I was. I need not tell you what I felt. My God knows it all, and in His own time made it plain. He opened a door for me. I was asked to take a shut-up meeting place close to Caledonian-road, King's Cross; and in that place the Lord blest the word. About twelve months after I received and accepted an invite to Red Lion-street Chapel, and there preached with many tokens of the Father's blessing, till removing from London, I was compelled to resign. In 1871 I joined in fellowship at Ebenezer, Hornsey-rise (W. S. Waterer, pastor). Mr. Waterer, knowing I had been preaching, asked if I would preach for him one Sunday, which the Lord helped me to do. I was then introduced by Mr. Waterer and Mr. Herring to the Strict Baptist Itinerant Society, and from that time I have been fully engaged.

The educational help I had sought years before, and had been refused, was now opened to me. I heard of the Strict Baptist Student's Class, held at Meard's-court Chapel. I sought, and gained admission, and have reason to be thankful for the help received. There I had the pleasure of taking a prize for an essay on the Atonement.

In 1878 I was called to preach, and received and accepted an invite to the pastorate at Offord-hill, Norwich; there the blessing of heaven was signally given. In 1883 I was removed to Zion, High Wycombe, Bucks, and there our covenant God gave many tokens of His love, to which I know many can bear witness. In May, 1889, I received a call to my present pastorate at Succoth, Rushden, Northamptonshire, and here I wait, as in times past, watching God's hand, looking for the showers to fall, and waiting His direction in all my ways. If this brief account should be helpful to anyone travelling in a strange pathway to Zion above, to our Three-One covenant God be all the praise and glory.

Yours in Gospel bonds,

W. E. PALMER.

ONENESS.—There is a difference in appearance between the seed in the earth and the little green blade that springs out of the earth; there is a difference between the ear and the full corn in the ear; nevertheless, there is an unbroken union and oneness of nature in the whole. There is a difference between a poor, quickened soul, under the guilt of sin, fearing hell, and the happy saint, rejoicing in the prospect of heaven; but it is all the same grace, the same spirit, the same life.—*Late C. W. Banks.*

## EVER THE SAME LORD JESUS.

BY SAMUEL BANKS.

"Jesus Christ is the same yesterday and to-day, *yea*, and for ever."—Heb. xiii. 8.

**R**OCK of Ages ! Impregnable, changeless, eternal ! My anchor-hope would glide o'er the shifting sands of modern conceits and worldly expedients, to find her abiding-place in Thee !

Taking the seventh verse in connection with the above, according to their (R.V.) rendering, we have the exhortation, "Remember them that had the rule over you, which spake unto you the Word of God ; and considering the issue of their life (or manner of life) imitate their faith. Jesus Christ is the same yesterday and to-day, *yea*, and for ever." Undoubtedly we are enjoined to be mindful of our spiritual guides, both as regards their teaching and their life, walking steadfastly in the faith once delivered to the saints, holding fast to the truth as it is in Jesus—the same yesterday, to-day, and for ever. Taking the Authorised Version of the Scriptures, we read, "Remember them which have the rule over you (or, are the guides), who have spoken unto you the Word of God : whose faith follow, considering the end (aim, goal, subject-matter) of their conversation. Jesus Christ the same yesterday, and to-day, and for ever." Thus have we an expression of the object and subject of the life and teaching of those who have had the oversight of Churches, and who have ministered to us in spiritual things—Jesus Christ, the same yesterday, to-day, and for ever.

Consider the text in relation to our departed ministers—such as John Foreman, James Wells, John Hazelton, William Hazelton, "the Village Preacher," &c. As I recall the many crowded chapels, the earnest spirit of hearing, the zeal and deep spirituality of past days, I sigh, with others, "Alas ! they are gone." Yet there is this comfort, if the servants are absent the Master is present. Many of us it may be have read the story of the little girl who, when her father died, saw her mother weeping immoderately ; and putting her hand inside her mother's, looked up in her face and said, "Mamma, is God dead ? Is God dead, mamma ?" And the little one's widowed mother thought, "Surely, no." The child's question came into her soul as a heavenly messenger, saying, "Thy Maker is Thy husband ; the Lord of hosts is His name. Dry up your tears. Thy daughter hath a Father in heaven, and you have a husband still." So we must admit, as regards the fathers, they are gone to be with Christ, which is far better ; but Jesus Christ gives us still to rejoice in the continuity of His promise, "Where two or three are gathered together in My name, there am I in the midst of them." As preachers of the Gospel, what did they seek ? They sought to exalt Christ, to ingather the other sheep, to feed those already folded, to be faithful stewards. It is even so now ; there is no change in all that ; the Holy Spirit is with us still ; the voices of our fathers are silent *here*, but through other voices the same Spirit speaks, the Gospel is lovingly preached and the truth faithfully expounded, and present lives are now, by Divine grace, witnessing a Christly profession in the midst of an impenitent and unbelieving world. The object, the end, and purport of our ministry to-day is the same ; it is still the love of Christ which constraineth, and the Holy Ghost who indwells, and inspires, and instructs.

May we not, too, regard the text as the sum of the entire epistle, which is a powerful appeal to be on our guard against the unbelief that comes short, that lets slip and turns aside—a solemn admonition to hold fast to the faith, to persevere in the Christian course, clinging to the anchorage of a steadfast hope, as those who are in possession of a kingdom which cannot be shaken; everything necessary for the accomplishment of these gracious purposes being found in Jesus Christ, and nowhere else but there. Precious Jesus, brightness of the Father's glory, express image of His person—the same yesterday, and to-day, and for ever. The same yesterday; not the last twenty-four hours (as with us the symbol of brevity, “yesterday when it is passed”) but something beyond all human thought, the ages without beginning. The same to-day, in the actual present; especially as relating to His followers, in all the interests and issues of to-day Jesus Christ is vitally interested, and actively ruling and overruling all in the furtherance of His loving designs. “*For ever*”—blissful, awful word; full of blessing for those who are in Christ; full of despair for the disinterested. The same! We are told that in the Greek our text might be read with equal correctness, “Jesus Christ *Himself* yesterday, and to-day, and for ever.” We have all to claim relationship with the “prodigal son,” who went beside himself, who lost himself, and in his wanderings and guiltiness certainly was not himself. But there was a time “when he came to himself.”

Now, blessed be our adorable Lord and Master, He was never other than Himself. Though tempted, He overcame and conquered; though tried, He endured with patience and without murmuring; though He suffered, yet was He faithful even unto death, being now crowned with everlasting glory, bearing that name which is above every name, at mention of which every knee shall bow—yet in all this “Jesus Christ is Himself yesterday, and to-day, and for ever.” Through all the changes in our Lord's human life He was ever the same Jesus. In the Infant, the Holy Child, the thoughtful, obedient Boy, the comely Youth growing in wisdom and in stature and in favour with God and man; in the manly carpenter at His daily work, in the Holy Prophet starting out on His public ministry—ever the same Jesus! How vast the changes in His wondrous official career! At Jordan, in His baptism, with the presence of the Holy Ghost and the approving voice of His Father from heaven; hungry and tempted in the wilderness; alone at night in prayer; preaching to the multitude; feasting with the rich; asking a drink of water from the woman at the well; eating the Passover with His loving friends; riding in triumph amid the palm-branches, shouts of acclaim from the people and loud hosannas of the children; in the garden of agony, seized, bound, scourged, bleeding, fainting under His cross; derided, crucified, dead, buried, risen, ascended, exalted, glorified—“God hath made **THIS SAME JESUS** . . . to be both Lord and Christ.” “**THIS SAME JESUS** shall so come in like manner as ye have seen Him taken up into heaven,” was the comforting message received by His astonished disciples, as, gazing upward, the cloud received Him out of their sight.

Contrast, too, the immutability of Jesus with the fickleness of mankind and the fleeting circumstances of our present environment. Even the wisest and the kindest are uncertain. How grateful, then, should we be that we have such a sure foundation as this to build our hopes

upon. "I, the Lord, change not." "Having loved His own which were in the world, He loved them to the end." What a gracious promise is this, "I will never leave thee, I will never forsake thee."

"Change and decay in all around I see,  
O Thou who changest not, abide with me."

Then, again, set the faithfulness of Jesus over against the inconstancy of His disciples. Jesus Christ the same to-day and for ever, as He has been e'er since, in our soul's experience of His grace, we learned to trust and love and follow Him who first loved us and gave Himself for us.

"Did Jesus once upon me shine?  
Then Jesus is for ever mine."

Nevertheless, the experience of the children of God is mostly intermittent; sometimes on the mount, again in the lowlands, hills and valleys. cloud and sunshine, tears and smiles, groans and songs. The least thing sometimes seems to change the entire aspect, and, in a moment, a trifling loss or gain, a look, a word, changes the hopeful into the downcast, or the sorrowful into the rejoicing. Further, would to God there was no ground for the cry:—

"Prone to wander, Lord, I feel it,  
Prone to leave the God I love."

Yet that such is the case most Christians feel and confess and deplore.

"Often I feel this treacherous heart  
Prone from my Saviour to depart;  
But though I have Him oft forgot,  
His lovingkindness changes not."

To conclude, may we ever remember with gratitude those whom we have known and loved, and who have sought to be instrumental in promoting our highest and truest well-being, whether as pastor, deacon, friend, Sunday-school teacher, mother or father; and may we have grace to persevere loyally and trustfully in the footsteps of Jesus Christ, who is the same yesterday, and to-day, and for ever.

## A WORD OF CONSOLATION FOR ZION'S FAVOURITES.

BY W. OSMOND, PASTOR, ELTHORNE ROAD, HOLLOWAY.

"In His favour is life."—Psa. xxx. 5.

THE pilgrims of Zion often need help on their way, seeing it is all uphill, and they are the subjects of much weakness; and were it not for the perpetual fulfilment of the promise of a covenant making and performing God, they would soon fail, droop, and die. But "Thy shoes shall be iron and brass;" "And as thy days thy strength shall be." This and other promises are renewed day by day to the end of their journey. What a variety of experiences are expressed in this Psalm! how sudden the transition from one stage to another! When the Psalmist begins he seems to be filled with holy joy of soul; but these minutes soon pass away, and anon he is in sickness, sadness, and sorrow. And is this so with all God's people? They must pass through this vale of tears; it is God's appointed way, and it leads to the city of rest.

And, besides, this is the way our glorious Leader went, and we must follow.

"In His favour is life" can only be understood experimentally by the people of God—by those who are born of God, and are led by the Spirit of God. We pray that He who writes and they who read may enjoy "His favour" now, and it shall be an earnest of the full glory to which we are bound.

"*What is God's favour?*" In its ordinary or universal sense, the Psalmist says (Psa. cxlv. 9), "The Lord is good to all, and His tender mercies are over all His works." God is favourable to all; God's goodness, longsuffering, lenity, displayed in all the common blessings of creation, in this natural life to all mankind, no life apart from His favour, not even natural, this time-state with all His temporal blessings. Is it not a favourable providence to be born in a land of Bibles, to hear the sound of the Gospel and the eternal truth of God proclaimed from day to day? These are God's general favours. But there is *special favour* manifested unto His own dear children as a Parent. He is the origin of their existence. They are born and re-born according to His will, taught of His Spirit, and led to see their interest in the covenant love of God, in the redeeming blood of Jesus Christ, and in the power and divine comfort of the Holy Ghost. "In this special favour of God is life" to the believer.

In all the blessed relations and characters He takes, are so many revelations of His divine favour to the chosen race. In God's Book of Scripture many are the titles and appellations suitable to each and all, in all their varied states, condition, and circumstances, such as husband, brother, shepherd, comforter, intercessor, advocate, mediator, &c., &c. And so it is, because He had a favour unto us, we are what we are, experience what we do, and hope to attain unto the resurrection.

How is this favour said to be LIFE?

I.—*His favour is the cause of life*, the springhead and fountain, even natural, more especially that life which is spiritual, eternal, and divine. This is the outcome of God's eternal favour, love, goodness, grace, mercy in Christ Jesus. The cause is in Himself. The new nature of Jesus Christ is bestowed by the Holy Spirit's grace, power, and revelation: hence Jesus says, "He shall take of Mine and shall show it unto you," and "Because I live ye shall live also."

II.—*In His favour is the object of life*. His favour is the whole of our spiritual employment; all our gracious desire is towards that. He is the Magnet that draws our spiritual affections towards Himself alone, to dwell under His smile, to rest in His embrace, and, by precious living faith, abiding near unto His heart of love; all our powers engaged, to realize, to enjoy His favour.

*Then His favour is the rule of the believer's life*. A gracious soul lives by faith on the Son of God—His precepts, injunctions, commands, exhortations, and invitations. His word and holy obedience thereunto are the rule, the order of our walk, conduct, conversation, and character, so that we are known of men as we are ruled by the favour of God.

*The favour of God is the end or consummation of the believer's life*. One aim, one desire, one motive. His favour—to dwell for ever in His favour—in the meridian sunshine of His glory; no darkness, no cloud, but peace, happiness, and bliss for ever and ever. Unto whom it may



be said experimentally, "In His favour is life." To the babe in grace—seeking soul. To the returning backslider—home favour. To the afflicted saint—Father's hand. To the tempted believer—faith's favour. To the dying Christian—arms of mercy. To the ransomed soul—eternal felicity.

But to the wicked, and ungodly, and unregenerate, you have as yet never experienced this special favour of God. If this paper should be brought under your notice, and you are seeking to find peace and happiness in the world, let me tell you the favour of the world is deceitful, vain, treacherous; it tends to sorrow and eternal torment. I pray that the Lord may reveal His special favour unto any that may read, "In His favour is life;" and that, finding the emptiness of all things else beside, you may be led into the fulness of the blessing of His divine favour, even the salvation of God. The sovereign favour of Father, Son, and Holy Ghost secured eternally unto all the poor and needy, infirm, weary pilgrims to Zion.

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## OUR DENOMINATIONAL GLORY.

BY S. GRAY, PASTOR, BRIGHTON.

P A P E R I.

(Concluded from page 319.)

UPWARDS of 100 years after this, in 1664, young Benjamin Keach, Baptist pastor of Winslow, Buckinghamshire, was being persecuted for publishing a little work entitled, "The Child's Instructor; or, A New and Easy Primer." The book was written by way of question and answer. Here is a snatch of it:—

*Q.* Who are the right subjects for baptism?

*A.* Believers, godly men and women, who make profession of their faith and repentance.

*Q.* Do they, then, that bring in infants in a lineal way by generation, err from the way of truth?

*A.* Yes, they do; for they make not God's Holy Word their rule, but do presume to open a door that Christ hath shut, and none ought to open.

*Q.* What is the case of infants?

*A.* Infants that die are members of the kingdom of glory, though they be not members of the visible Church.

Other such questions and answers fill the pages of the primer. When Keach was on his trial for publishing his sentiments, the judge called for a prayer-book, and proceeded to show to the jury that this "jewel" (as Dr. Pusey pronounced it) teaches baby baptism, baby church-membership, and baby damnation. And thus he "proved" that Keach was wrong. But when the young preacher was afterwards in the pillory, and managed to slip one hand out, he held up his Bible, saying, "Take notice that the things which I have written and published, and for which I stand here a spectacle to angels and men, are all contained in this Book, as I could prove out of the same if I had opportunity."

It is to be much regretted that the Reformers receded from the unassailable Reformation position that plain Scripture testimony should

decide everything. But they did. Luther kept Zwingle company by making the silence of Scripture his rule in regard to baptism. The Baptists maintained that Christ *meant* what He *said*. Luther urged that He *meant* what He *did not say*. Now He *said* plainly, "He that *believeth* and is baptized." But He *did not say*, "He that is a *baby* and is baptized." Luther was obviously wrong. The "Encyclopædia Britannica" well says of believer's baptism, that it "may be defined as the Reformation doctrine *carried to its utmost limit*." The Baptists could not endure Luther's halfness. It is not surprising that when Gesenius, the great German Hebraist, first learned what the Baptist Churches of his day were, he exclaimed, "How exactly like the Primitive Church!"

As Christianity degenerated, superstitious notions grew apace. With these corruptions of the true and pure, baby-baptism came in. It was introduced in the middle of the third century in North Africa. But it made little or no headway until the appearance of Augustine. This champion of ecclesiasticism, sacerdotalism, and sacramentarianism, urged that without baptism no one can come "either to salvation or eternal life" (Arch. of Baptism). He taught the horrible and fiendish dogma that unbaptized babes were damned for ever! Magistrates joined hands with preachers to push on the practice of baby-baptism, and to establish the dogmas of its advocates. And so the thing proceeded. Yet the innovation found honest and strenuous opponents. The *Penny Cyclopædia* says that there were fifth-century fathers who did not "scruple, in spite of edicts and decrees, to condemn the practice of baptizing infants, as a deviation from Scripture, and the early custom of the Church." Nor were such opposers lacking in the centuries that followed. At length we find them in Zurich with zeal and cogency urging that baby-baptism was a useless thing. A Baptist pastor urged in 1523, that, "one might as well baptize a cow or a calf." And he was right: If it be justifiable to baptize a babe in the name of the Trinity, without a Divine command, it cannot be wrong to baptize a calf.

The advocates of believer's baptism were firm. Jeronimus Segerson was burnt at Antwerp in 1551 for his principles. His letters, written during imprisonment, show him to be a man indeed, and a man of God indeed! Said he, "I had rather be tortured ten times every day, and then finally be roasted on a gridiron than renounce the faith I have confessed." This grand man, had an equally grand wife. She said to her judges, "I acknowledge but one baptism, even that which was used by Christ and His disciples, and left to us. Infant baptism is nothing but a mere infant's baptism, and a human institution." She was sentenced to death. How strikingly the pure, Scriptural, tenets of Baptists contrast with pedo-baptist sentiments! Melancthon maintained that baptism is "operative to salvation." Ridley indulges in superstitious drivel of this kind: "The bread, indeed, sacramentally, is *CHANGED* into the body of Christ, as the water in baptism is sacramentally *changed into the fountain of regeneration*, and yet the material substance thereof remaineth all one, as was before." (Declaration on the Lord's Supper). In 1523 he ordered that all infants in his diocese "be christened by the priest." What transpired at a christening we know. By the first Prayer-book of Edward VI., it was ordered that, after the child had been baptized, the minister should array it in a white vestment, saying, "Take this

white vesture as a token of the innocency which, by God's grace, in this holy sacrament of baptism, is given unto thee." He then anointed the baby's head with oil, saying, "Almighty God, the Father of our Lord Jesus Christ, *who hath regenerated thee by water, and the Holy Ghost, and hath given unto thee remission of all thy sins, &c.*" Is it surprising that these miserable practices and sentiments should be opposed by Baptists? Bishop Burnet tells us that at this time our brethren were numerous in several parts of England. He says, "They observed that our Saviour commanding the apostles to baptize, did join teaching with it: and they said, the great decay of Christianity flowed from *this way of making children Christians* before they understood what they did." Baby-baptism absurdities were naturally ridiculed by lovers of Bible teaching and practice, just as we ridicule the practice of kissing the Pope's toe! Dr. Wall catalogues some of the "profane" sayings of these old-time Baptists. One was, "That the hallowed oil is no better than the Bishop of Rome's grease or butter." Another "profane saying" was, "That the holy water is more savoury to make sauce with than other water, because it is mixed with salt; which is also a very good medicine for a horse with a galled back: yea, if there be put an onion thereto, it is a good sauce for a gibel of mutton."

To conclude, if baby baptism was from heaven, Christ was baptized at the wrong time. Was He? I have often offered friends a reward of a five-pound note if they would show me a text of Scripture which says that a *BABY is to be* baptized, or that a *BABY was* baptized. Will some one promise me a five-pound note if I show them, in Scripture, texts which teach plainly that *BELIEVERS are* to be baptized, and that believers *were* baptized?

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### "KEPT."

*A Paper by G. W. THOMAS, Pastor, Akeman-street, Tring, Herts.*

"He will keep the feet of His saints."—1 Sam. ii. 9.

**S**WEET words from the heart of a rejoicing woman, expressive of strong faith in our Lord; and can we not say the same of Him? Has He not given us "the Holy Child Jesus?" Have we held Him in the arms of our faith, and praised God for "His unspeakable gifts?" In these words there is great comfort for every tried saint. What shall harm us, if God is our Keeper. God *will* keep the feet of those who walk in His paths. They are saints, the Holy Spirit dwells in them; they are born of God, they walk by faith, hate the very thought of a natural holiness, and hunger and thirst after righteousness. Their feet *He will* keep. He will not keep the feet of those who simply seek to be kept from eternal woe; but of those who wish to be kept from all that does not accord with the will of their heavenly Father. Such commit the keeping of soul and body to God who is willing and able to keep, and who say from the heart, "I delight to do Thy will, O my God; yea, Thy law is within my heart."

*What will He keep them from?* From frequenting the society of the ungodly, from approaching the precipice of temptation, from prosperity which bringeth a snare, from circumstances that are likely to be adverse to their spiritual life and usefulness, from erroneous doctrines, from

vain speculations, from misinterpretation of His providence, from fear of death.

*What He will not keep them from.* He will not keep them from trials, privations, bereavements, worldly losses, perplexing conflicts, the tongue of slander, and the misjudgment of friends. But He will keep them in these, "*I am with thee,*" and when the trying dispensation has worked His will, and we have learned our lessons, we shall come off "more than conquerors." He will keep us by the promises, by the example of Christ Jesus, by the preaching of the Gospel, by gathering together in meetings for prayer, by giving us the love of private prayer, by leading us out to self-examination. Thus He instructs us, and we feel we are "kept by the power of God."

Sometimes, when a broad sea stretches before us, we are ready to say, "We are safer where we are." But the enemy presses on, and we have to go forward. Then a path is opened before us through the depths of the sea, and our feet are kept; and then our hearts may fear there is a waste howling wilderness beyond, and it may be that the devil shows us a side path, and says, "Here is ease, wealth, honour;" but this promise is only valid when in the path of God's choosing, and so upheld and kept, we follow the path our Lord opens up; and, in His own good time, we shall stand upon the eternal shore of the upper world, and, looking toward the throne, say, "He has kept my feet and brought me safely home." Then shall we join the ransomed in the song of Moses, the servant of God, and the song of the Lamb. Amen.

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### UNMERITED LOVE.

*Brief Notes of a Sermon preached by MR. W. GILL, on June 3rd, at the Annual Meeting of the Suffolk and Norfolk Association.*

Text:—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16.

YOU remember that interesting narrative recorded in the early part of this chapter between Nicodemus and Jesus. Nicodemus lacked one great essential, yet in His heart was a desire to know something about the things of God. Some have said, "he sneaked to Jesus by night, because He was ashamed to go to Him in the day." Better go to Him in the night than not go to Him at all. "Except a man be born again, he cannot see the kingdom of God," for blind people cannot see.

*First of all, this text suggests to us God's love.* We cannot see completely, or understand fully, *God's love.* We are not to understand by the word *world* in this verse, everybody in the world. God has two kinds of love—common and peculiar. Common, covers all; peculiar, is the property of all who love God's Christ. The common love of God as seen in these things only tend to the mental or physical gratification of the man. Let us ask you to consider what the love of God in the text refers to. "The devil taketh Jesus up into an high mountain, and showed Him the kingdoms of the world, and glory of them, promising them all to Him if He would worship him." Jesus meant His love should extend throughout the length of the world, resting upon the

objects of His love. In Luke's Gospel we read, "The whole world went up to be taxed." It could not mean the *entire world*; it is spoken in a limited sense. Also here, God's love, we would say, is *sovereign and unmerited*. Herein is love; not that we loved God, but that He loved us. Poor sinner, sitting yonder, did you ever do anything to merit the love of God? Nothing! Your language must be:

"Black I to the fountain fly,  
Wash me, Saviour, or I die."

You will find His love unmerited. In Hosea xiv. we read that He loves us freely. Not only is His love free, but eternal and unchanging. Can you go back and tell us when God first loved us? "A woman may forget her sucking child," but no child was ever brought into God's fellowship that He forgot. It is transcendent love. We feel thankful that we have One in whom we may trust. We talk about the love of a wife or mother, but when we think of the love of God, it is beyond our comprehension—it is inexpressible and inconceivable love. It is the one theme that will occupy our thoughts in heaven.

"Millions of years my wondering eyes  
Shall o'er Thy beauties rove;  
And endless ages I'll adore  
The glories of Thy love."

Let us now turn for a few moments to the *manifestation of this love*. God makes no promise that He does not perform. God promised that the seed of the woman should bruise the serpent's head. That promise holds good, as long as there is a vessel of mercy in the world. You see He was not authorised to make this sacrifice by any higher than Himself. "Lo, I come in the volume of the Book it is written of Me, to do Thy will, O God."

It was an *illustrious gift*—not silver or gold, and not an archangel to annihilate sin. He gave His Son. It was God's greatest gift. It was the greatest manifestation of God's love, His greatest gift. Yea, it was all God could give. When He gave Christ He gave all things with Him. It was an *unconditional gift*, efficient and sufficient to meet the claims of a broken law. You may think you are hopeless and lost, but in the gift of the Lord Jesus is seen one who takes your place, trembling sinner. Do you feel as if God had tied your sins up in a bundle, and put them upon your back? It is a heavy load. May the Spirit give you to feel there is One who has met the claims of the law for you. God's Son becomes man, and is given over to Incarnation. No trumpets announced His birth, but angels did. He must become man, because He had to take man's place. He was given over to humiliation and crucifixion. He knew what it was to be poor and to be set at nought. Try and imagine Calvary's scenes. No sorrow like His. Are we not sometimes struck with the fact of what He bore? He was death's *master*, and we rejoice in this great manifestation of God's love. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Perish! that word comprehends all sorrow. Perish! perish! how many go without thinking about it. Perish! how dreadful it must have been to see Jerusalem perish before the Roman soldiers; but oh, who can tell how awful it must be for a soul to perish? May the Holy Ghost impress upon your mind that word *perish*. Let me

turn away from 'this dark scene. He gave His Son that we might *not perish*, but have everlasting life. It implies heaven, and a robe of purity, snatched from the brink of hell, and placed among the spirits of the just made perfect. My aim is, as far as possible, to point to Christ and to that theme of love which angels cannot understand. May He bless you for His name's sake. Amen.

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MR. S. T. BELCHER, PASTOR, HOMERTON ROW,  
LONDON.

(Concluded from page 313.)

MY CALL TO THE MINISTRY.

**B**EFORE my conversion, I was totally ignorant of the way God saved sinners, though from my earliest days I had a dread of God, and often thought I saw Him in the clouds in shape like unto a man. I was a dreadful coward whenever I thought of death, and feared to sleep in a railway train lest an accident should cast me suddenly into God's presence with—as the poet said—

“No reckoning made, but with all  
My imperfections on my head,”

and with no time to prepare myself. But now that the Holy Spirit had taught me that the work of preparation was His, and that that preparation was on the grounds of the blood and righteousness of Jesus Christ, it all seemed so beautiful that I desired to know the way of God more perfectly, and to this purpose began to commit to memory many portions of the sacred Word.

I had but few books, little time for reading, and little inclination to read anything but the Bible, from whence I can truly say that I learned the truths I hold and preach this day, though I received much assistance from my wife. But I had a fellow-servant whom I valued and esteemed as much as any man on earth; he belonged to the Bible Christian community, and was an out-and-out Arminian, who rejoiced in my conversion, but grieved over my doctrines. Nothing pleased me better than when holding controversy with him on the doctrines of grace. These controversies naturally caused me to study the Word more closely, and frequently inspired within me a desire to preach the truths I held so dear.

One day our brother Barradell had come to see me, and we were discussing somewhat warmly as to the merits of two preachers; he preferring the one and I the other; and finding that I was very stubborn in my own opinion, he told me that I ought really to know better than I did, seeing that I was half a preacher myself. This remark touched a chord that has never ceased to vibrate. I—half a preacher, and brother Barradell to think so! Then, why not a whole preacher? The Lord had used men quite as sinful as I, and why not me? And so I sought by prayer to know His will in the matter. I could not attend the evening services on account of my long hours of business, and I felt this to be a great deprivation. But a City missionary, who held his services later, pressed me to attend his meetings, and on one occasion I did so, when, to my surprise, he called upon me to address the meeting.

I shall never forget it—the preaching fever left me in an instant, and in its place a palpitating heart, a sheepish confusion, and a knee fever ensued.

I had had during the day some sweet meditations on Isa. liii. 6, and though I trembled very much I spoke for about twenty minutes. The next Lord's-day found me preaching by the old pump on Chelsea Broadway, from whence I was quickly hustled by another City missionary, who said I was trespassing on his territory, and I went away cast down, but not destroyed.

The late pastor, Mr. H. Wise, was once making some observations on the leadings of God, during which he said that a friend of his, a brother in the Lord, was working in the City Mission, waiting for a call to the ministry. This remark often came upon me with much force, and I thought if that was the way for one brother it might also be for me. Thus influenced I made application to the society, passed the necessary examinations, was accepted, and sent to a district at ——. But the reverend gentleman who was to be my superintendent refused to allow me to work in his parish (which, marvellous to say, was at Homerton) because I was a *Strict Baptist*, saying "there were already too many Dissenters around him!"

The reminiscences of 6½ years of work as a city missionary might be interesting, but not convenient to-day. Suffice it to say that the whole time was one long chronicle of domestic affliction, my dear wife bearing the brunt of the suffering. But while it was evident the Lord had called me to "kiss the rod," yet gave He grace to learn such lessons as will never be forgotten—lessons of sin, of self, of the corruptions of Christendom, of the grace of God, and the power of the Holy Ghost; lessons which could never have been learned in a *pastor's college*, some from books, but many more from human depravity, some which I never wish repeated, but which, having learned, I have never regretted learning.

The Lord was pleased to give me many souls for my hire, but clerical intolerance was the bugbear of my life, till I got so disgusted with the whole thing that I resolved, come what would, to seek again for secular employment and renounce all ideas of missionary or ministerial work. I then accepted a re-engagement with my old employer, at no small sacrifice, and left the mission. The secretary, desiring to retain my services, offered me the choice of three other districts; but having once decided nothing would move me, and thus I left, honourably and respected. This was in March, 1881. Six months after I had removed to Millwall, I with my wife and family were walking across the island. We inadvertently entered into a mission-hall, and took our seats near the door. It was on a Sunday evening. The good brother in charge came and spoke to us, and we soon got into a lively chat about the good things, during which he said he had been very ill and felt very unfit for the evening service, and as he believed the Lord had sent me there, he would be very glad if I would preach for him. After some hesitation and sundry nudges of disapproval from my wife, I consented. I had a good time. Thus the old chords began again to vibrate with earnest desires to preach the Gospel of Christ.

Shortly after I joined the Strict Baptist Ministers' Association, and our brother Archer sent me to preach at Grays, on the Christmas-

day, 1881, being on a Sunday. I next went to the room at Acton, where I preached to a congregation of three. From there to Courland-grove, which was the first pulpit I had entered, and I have recently heard that the savour of that day remains till this day. Within a few months I became fully engaged; our brother Noyes and my pastor, the late J. S. Anderson, taking no little interest in my goings out and comings in. I had several calls to supply with a view. Two I accepted and served, Bexley-heath for nine months, and Rushden for six months, and though the calls were unanimous at either place I declined.

In May, 1885, I went to Watford, where I received a call, which I accepted, and remained until the end of last year. Soon after my settlement the little chapel was thought to be too straight, and it was decided to enlarge our courts, and so marvellously conspicuous were the providences which opened the way that ground was bought and a chapel erected at a total cost of about £2,600, £400 only of which was owing when I left.

At the end of 1889 and beginning of 1890 I had pressing requests to settle at Watford, but as I received no indications from the Lord that I should do so, I thought in all honesty to the Church I would resign my pastorate and make way for one who would go. In February I tendered my first resignation, which was refused; but shortly after, my business weighing heavily and my health giving signs of failure, and having since February lost all confidence in the pulpit, and feeling that my work was done, I resigned and left. But I visited all my sick, buried all my dead (save one), wrote several essays, compiled my "Order of the Faith," conducted all services except Mondays, managed a manufacturing business, preaching and speaking at various places in town and country, without so much as a fortnight's holiday.

In conclusion, I may say the presence of so many of the friends to-day encourages me to hope that my labours were not in vain, and that I still have a place in the affections of the people.

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

*The Pulpit and the School.* By R. E. Sears, pastor, Little Alie-street, White-chapel. This address, delivered at Keppel-street, London, at a Conference of Sunday-school workers on May 8th, 1891, will be found most interesting and instructive. It is brimful of sound gospel and good common-sense, and ought to be circulated broadcast every where.

*The Spirits in Prison.* By E. W. Bullinger, D.D. Price 6d. London: Published by the Author, 7, St. Paul's-churchyard, E.C. Very ably written, and worthy of close examination.

*The Ludgate Monthly.* Published at Ludgate-square, London, E.C. Price 3d. A superior magazine, beautifully printed and full of illustrations.

*Joseph, Prime Minister of Egypt.* By C. Rumfitt, B.A. London: R. Banks and Son, Raquet-court, Fleet-street. Price 3d. A lovely piece of sacred

biography, which cannot fail to interest and profit young and old who may prayerfully and carefully read it.

*Irish Baptist Home Mission Report, 1890.* The work done by this mission is very gratifying. Cash balances in hand at December 31st, 1890, £16 14s. 4d.

*Thoughts upon the Jews as a Type of the Elect Church of God.* By John Franklin. London: R. Banks and Son, Raquet-court, Fleet-street. Price 1s. 6d. There are many deep and precious truths couched in this unique work which we hesitate not to say will interest the reader. Our author says in the preface of his work: "I am no prophet, neither am I a prophet's son; but a butcher, of Chiswick, Middlesex, and one who was quite happy, and hoped to remain connected with my trade to the end of life. I was an enthusiast in the sphere my God placed me in, and can truthfully say



I envied no man his calling, trade, or profession. Twelve years ago the Holy Spirit made known to me that He would qualify me to preach and declare the words He spake to me, and since that time He alone has been my Schoolmaster." Few men are favoured with ministerial credentials equal to the above. We hope our author will be rewarded for the labour he has bestowed in the production of the little work before us. It is bound in cloth and well printed on good paper.

*Behold the Bridegroom Cometh!* By W. Parsons, "A British Sailor." Price 2d. London: R. Banks and Son, Racket-court, Fleet-street, E.C. Well stored with plain gospel truth, put forth

in a homely, but telling manner, and likely to be productive of good if carefully and prayerfully read. We hope it will realise the circulation it deserves.

SERMONS. — *The Calvinistic Pulpit* contains free grace sermons by very able ministers of long standing, not all Strict Baptists, we wish they were. *A Word of Warning.* By C. Cornwell. Heads of families, and all those in charge of children should read this sermon. *Satan! His Devices,* by the late W. Parks, of blessed memory. (50 copies for 7d.). To be had of D. Fisk, 6, Brighton-place, Brighton. We very highly commend Mr. Fisk for his labour of love in republishing such precious portions of Gospel literature as the above.

## THE BLESSED DEAD.

MR. S. F. GROVER.

OUR brother was born in Chichester, and fell asleep in Brighton in the 49th year of his age. He left his birthplace for his deathplace when 17 years of age. The year following his arrival in Brighton he set out for London to see a brother who was lying ill in a hospital. On his way he was overtaken in the Clayton Tunnel accident. Mercy spared him, and grace seized him. He prayed his first real prayer then, "Lord, make me like my brother." Soon after this he heard Mr. Isaacs preach from the text, "Will ye also be His disciples?" On retiring from the chapel an elderly Christian friend placed her hand affectionately upon his shoulders, saying to him, "Well, my boy, will you also be His disciple?" He was very much affected by this kindly appeal. Some time thereafter he found heart-cheer in the words, "I was brought low and He helped me." One Sunday afternoon he led the singing at the Town Hall, when the Lord's Supper was being administered. While singing the third verse he broke down, his heart being fairly overcome with the sentiment which was so much his own:—

"Black I to the fountain fly,  
Wash me, Saviour, or I die."

He was forthwith baptized August 2nd, 1864. About 16 years ago he first came to Richmond-street. Strange to say, Mr. Atkinson announced as the first hymn of the morning, "Rock of Ages," &c. For about 15 years he was in office in our Sunday-school, and he served that institution well. For 7½ years he was deacon of our Church, and he used the office well. It was a great grief to him to be unable to fill his seat in chapel, as it was also a great grief to find himself unable to bear the strain of family worship. When a sore, circumstantial trial came upon him in December last, his mind had been so prepared for it as that he could calmly say:—

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

He gradually grew feebler and feebler, until he took his departure for Paradise on Friday, July 10th. The Tuesday before he died, with his arms encircling his young daughter, he prayed, "Oh Lord, take care of my loved ones." On the evening of that day he spoke of Christ, saying, "He's near me! He's near me!" He likewise prayed in the writer's hearing, "Dear Jesus, do help me to be patient; do help me to bear this great pain." I reminded him of the Saviour's words, "As the Father

hath loved Me, so have I loved you," whereupon, with subdued emphasis, he said, "Everlasting love." I quoted the lines:—

"Jesus sought me when a stranger."

"Ah!" said he, "I sang that years ago," intimating that it was not something new to him. After this he said, "I wish I could speak more of the Lord's goodness, but I am so exhausted, my pains are so very great." At length he supposed himself to be sinking, and said, "Faint! faint! faint! I'm going! I'm going! I'm going!" Then, clasping his hands, with his head bowed, he addressed the Lord, "Precious Jesus, into Thy hands I commit myself; for Thou hast redeemed me, O Lord God of truth." Next day, Wednesday, he repeated the hymns, "Sun of my soul" &c., and "For ever with the Lord." In the evening when I visited him, he said, "I'm so empty; but the fulness of Christ—that is what I have to think about." So, too, these golden words fell from his lips, "Dear Jesus! He is my strength and my song! Oh, that I could praise Him more!"

On the Thursday, his dear wife sympathetically mentioned his faintness, and giving a spiritual tone to his reply, as he gave a spiritual turn to his emptiness on the previous day, he responded, "Yes, faint, yet pursuing." Early on Friday morning (the morning of his decease) he asked his wife to press his arm tightly that the pain might be slightly abated. She did as he wished, supporting him in bed the meanwhile. "There are other arms than mine about you, dear," she reminded him. "Yes," said he, "everlasting arms." Just a little before he passed away he prayed, "Dear Lord Jesus, give me rest." And the Lord of glory has rested him for ever.

For 24 years he moved heavenward with his sorrowing widow, who is, happily, predestinated to live with him for ever and ever. For 11 years his pastor had a place in his heart. In the Christian, and in the deacon, I have lost a friend—a choice friend. His memory will be without a drawback. "I am distressed for thee, my brother; very pleasant hast thou been to me."

S. GRAY.

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MRS. MARY ANN BARRELL.

It has been said that one of the sweetest words in our English language is "mother." What a blank in the home and heart when the mother is gone—

"How we long for the touch once again  
Of that dear vanished hand,  
And the sound of that voice that is still."

Such has of late been the writer's experience. Our dear mother was born on the 8th of January, 1821. Her parents were hard-working, industrious people, both honourable members of the Church at Stoke Ash. Mother was early in life impressed with the reality of divine things, not living altogether a stranger to God, yet wandered about having no home among the Lord's people, until after some of her children had been brought to a personal acquaintance with Christ, and had been constrained to follow Him through the ordinance of believers' baptism. Having told her tale and being accepted by the Church at Stoke Ash, she was, by Mr. S. K. Bland, baptized on Lord's-day, July 8th, 1880.

The last few years of her life her health was very indifferent; she suffered from disease of the liver and other maladies. She was taken worse last April, but revived again and lingered on until Wednesday, August 19th, when she was much worse, apparently taken with death; and after one week of acute bodily anguish, she was ushered into the many mansioned home. It was the writer's privilege and pleasure to nurse her in her dying hours. For the benefit of some of God's timid ones, we would add that she was a woman all her life subject to bondage through fear of death, but the last week all her fears were gone; although in great

bodily anguish her hopes of heaven were bright and clear. Once, when someone spoke about the solemnity of going down the dark valley, she replied, "It is beautiful." She knew she was dying, and longed for the messenger to come and set her free. Her home, her children, and her flowers were all intensely dear to her, but nothing seemed to trouble her. Again and again she repeated, "I long to go home," "I want to go home." On the Wednesday morn, with muffled voice, she bequeathed to her youngest child a volume of "Spurgeon's Interpreter." She had spent many happy hours over it, and derived great comfort from it (the book was the gift of J. T. Morton, Esq.). Often while perusing its pages last winter, she would say how she wished the kind donor knew the comfort it yielded her.

Later on in the day I repeated, "The last enemy that shall be destroyed is death." Mother replied, "Yes, yes, yes!" She lingered on until about 7 a.m. on Thursday, August 27th, conscious to within about fifteen minutes before the exit took place. Thus, though in life a woman of many fears, at eventide it was truly "*Light*." Words fail to express how much we miss her, but the Lord gave and the Lord hath taken away. May we be helped to add, "Blessed be the name of the Lord." All that remained of our dear mother was laid to rest in the burial ground at Stoke Ash on Tuesday, September 1st. Her six children and other friends followed the body to the grave. Mr. C. Hill officiated.

"Let me live a life of faith,  
Let me die Thy people's death."

So prays, P. BARRELL.

We have to record the death of a much-loved member of the Church at Little Stonham—our brother WILLIAM FARROW, who fell asleep in Jesus on the 2nd of July, aged 80 years. Seldom do we witness such a blessed calmness and resignation in death as our brother manifested. We were permitted to pay him several visits, and always found him resting on the Rock, Christ Jesus. He said he should like his pastor, Mr. Grimwood, to speak a little to the living after his death, not to exalt him, but his living Lord; choosing for his funeral sermon text, 1 Cor. ii. 19: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him." We miss our friend and brother much, who was uncle to our minister. May the Lord bless his sorrowing widow with grace to bow in submission to the will of God, who cannot do but what is right.

"Eye hath not seen, nor ear heard,  
Nor can the heart conceive,  
What blessing are for them prepared  
Who in the Lord believe."

S. GRIMWOOD.

In loving remembrance of JOHN WILD, of Hayes, Middlesex, who sweetly fell asleep in Jesus on the 23rd August, 1891, aged 60 years. "Blessed are the dead which die in the Lord."

"In hope of life eternal given,  
Behold a pardoned sinner dies:  
A legal blood-bought heir of heaven,  
Called to his mansion in the skies."

Interred in Harmondsworth Churchyard, 26th August, 1891.

Years ago, when health permitted, our departed brother's steady form and cheerful face was often seen in the Metropolis, mingling with God's people in the various churches of truth, and very frequently was he found presiding at meetings contending for the distinguishing doctrines of grace. He will be missed, not only at Hayes Tabernacle, but by many of God's poor tried ones.—J. W. B.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE OPENING OF A NEW PLACE OF WORSHIP AT PONDER'S END.

Special services to celebrate the opening of the School Chapel, Nag's Head-road, Ponder's-end, were held on Wednesday, October 7th. In the afternoon Mr. Winters, who, through the mercy and faithfulness of a prayer-hearing and answering God is so far restored to his usual health, and whom the friends of Ponder's-end and others gathered together on Wednesday were delighted to see among them, preached an earnest and appropriate discourse from Isa. lx. 13, "I will make the place of My feet glorious." The preacher first observed "the spots or localities made glorious by the footsteps of Christ," such as the holy places sanctified by His presence of old—the ground where He met with His servants, the prophets, patriarchs, and holy men of old. The temple and courts thereof, the streets of Jerusalem, the roads and villages of Palestine: these places were glorified by His example, His preachings and miracles of healing. Zion, His redeemed Church; the souls and services of believers are each and all made blessed by His abiding presence. Secondly, the preacher was led to dilate upon the "infallible purpose and promise of the Saviour to glorify the place of His feet." The potent "I will" confirms the truth of the declaration, the I wills of Scripture being very encouraging and strengthening unto the children of God. Lastly, allusion was made in most suitable terms to "the manner or respect in which the Redeemer glorifies the place of His feet." This was said to be performed by His manifested and experienced presence enjoyed by His Church and people; also by the faithful ministry of truth wherein the grand and distinguishing doctrines of grace are fearlessly proclaimed by holy and unblemished lives; also of ministers and people; in addition, by the conversion of precious souls, and also by the edification and comforting of the tried children of God. Thus the preacher expatiated upon these opportune and delightful themes to the joy and profit of a goodly and attentive audience.

A public tea was afterwards partaken of by about seventy friends.

In the evening our dear brother W. Kempston occupied the chair. Brother W. Pallett, jun., announced the opening hymn, beginning—

"O God of Bethel, by whose hand  
Thy people still are fed."

The chairman, after reading part of 1 Kings viii., and earnest prayer by brother James Lee, gave a very suitable address, urging the friends to stand

firmly to the doctrines, precepts, and ordinances as set forth in the New Testament. The chairman in touching terms referred to his connection with the opening of a Strict Baptist cause in Ponder's-end some years ago, but which had since passed out of the denomination. His exhortation to abide by the truth in faith and order was therefore the more timely and appropriate. He spoke highly of Mr. Hewitt as a worthy man of God and a faithful preacher, and one who had laboured hard to establish a cause of truth at Ponder's-end. Mr. Hewitt, at the request of the chairman, gave the following brief sketch of the origin of the Strict Baptist cause, Nag's Head-road, Ponder's-end:—

This cause was commenced chiefly by three friends, namely, Mrs. B. Almond and Mr. and Mrs. Hewitt. For a period of twenty-two years Mr. Hewitt had been a stated minister in the open communion section of the Baptist denomination; but, in consequence of the prevalence of error and the countenance given to worldly amusements by that body, and because he had encountered so much opposition for preaching the distinguishing doctrines of grace, he resigned his connection with that system, and in the month of October, 1887, he and his wife, with her sister, Mrs. Almond, became united in Church fellowship with the Strict Church (Ebenezer, Waltham Abbey) under the pastoral care of Mr. W. Winters. The distance of four miles separating us from Waltham proved inconvenient for us regularly to attend, and we began to wish that the Lord might so ordain that a place of meeting might be provided at Ponder's-end. At length, in the year 1890, two male members of the Open Church at Ponder's-end withdrew from that Church, and one of them, Mr. W. Ellum, becoming acquainted with our desire to engage a room, proffered us one in his cottage, which offer we gladly accepted. On Wednesday evening, August 6th, 1890, we met for worship for the first time. Denham's hymns were sung, and Mr. C. Hewitt led the devotions and preached from that precious portion in Exod. xxxiii. 14, "My presence shall go with thee." The friends appeared to find it good and pleasant to wait thus upon the Lord. The desire was expressed that Sabbath services should also be conducted, and to this end a notice was inserted in the EARTHEN VESSEL AND GOSPEL HERALD that a room had been procured, and that the help of ministerial brethren would be acceptable. Immediately several brethren responded by offering their

services gratis out of sympathy to the infant cause; this greatly cheered the hearts of the few friends. At first the attendance was very small, but afterwards the congregations rapidly increased. Other few came to settle at Ponder's-end, and joyfully cast in their lot with us. Then arose the desire to secure a larger room, but, not being able to find one in the locality, we began to entertain the thought of erecting a place ourselves. Plots of land were for sale at £35 per plot. A building fund was started, but the undertaking appeared stupendous and impossible. However, we still hoped in God and went forward. Mr. Hewitt commenced soliciting assistance in the month of February, 1891. Meeting with encouragement, he collected sufficient to pay a deposit of £7 on two plots of land, costing £70. A committee of five was formed to carry out the building scheme, namely, C. Hewitt, B. Almond, W. Bates, W. Ellum, and W. Allen. Money was speedily collected to pay for the fencing of the land, namely, £10. The whole of the balance due on the land was raised by August 6th, 1891, when the stone of the new building was laid by Mr. C. Wilson, of Hill-street, Dorset-square. On that occasion the day's proceedings, including £5 from Mr. Wilson, realised £19 4s. 8d. Thus the £63 balance was cleared off with interest, freeing the land of all liability. The new School Chapel, built by Messrs. Almond, of Ponder's-end, including furniture fittings, will cost £225. Towards this worthy undertaking the following friends kindly contributed five pounds each:—Mr. Butcher, Chesham; Mr. Whitehead, Potter's Bar; Mr. Cooler, Ponder's-end, and Mr. Brading, of Tottenham. Many thanks are due to all friends far and near, with the young friends connected with the cause who have contributed so lovingly of their substance, also to Mr. Hunt, who has secured several penny-a-week subscribers.

Short and appropriate addresses were given by brethren W. Winters, F. C. Holden, J. W. Banks, J. Copeland, J. J. Cooler, and others.

Brother C. Hewitt thanked the friends for their kind help and presence, and brother R. Alfrey closed the happy meeting with prayer. In addition to the brethren who addressed the meeting, there were present brethren Brown, Buttery, Holton, friends from Homerton-row, Winchmore-hill, Waltham Abbey, and the vicinity adjacent to Ponder's-end. Special hymn sheets were used during the day, supplied by Messrs. R. Banks and Son. Collections on the day of opening amounted to £10 3s. 4d.; balance in hand, 16s. 2½d.; total, £10 19s. 7d. The new School Chapel is a most substantial and comfortable building, and is pleasantly

situated in a new and increasing neighbourhood. May divine success attend it. So prays

ONE WHO WAS THERE.

#### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES— HALF-YEARLY MEETING.

The October meeting of this Association was held this year at Mount Zion, Chadwell-street, on Tuesday, Oct. 13th. The afternoon was devoted to the necessary business of the Association, which was announced to commence at 2.30, but long before that time ministers and delegates began to assemble. It was, we believe, the largest meeting of delegates ever held; this is not surprising, for as the Association grows in years, so it increases in numbers and strength. Two more Churches were added to the roll—viz., Zion, Walthamow, and Derby-road, Croydon—bringing the number of Churches in Association up to 61. This is most gratifying, as it affords a very agreeable illustration of the fact that "unity is strength," especially is this the case when brethren are cemented together by the sweet and sacred bond of Christian love. This glorious truth was fully demonstrated when the large body of brethren with strong voice and warm and vigorous heart rose and sang—

"Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above."

And as the hymn proceeded, verse by verse, led by our brother E. Mote to a suitable tune, so the harmony increased, and manifested a sweet blending of heart and voice, which struck a chord in the soul of many that time will never erase, but will, to a more intense degree, be continued in still sweeter strains, when

"From sorrow, toil and pain,  
And sin we shall be free;  
And PERFECT love and friendship reign  
Through all eternity."

There was so much genuine sublimity in this little passage intersecting the not ungenial business of the Association and which gave an impetus to the already enlivening and cheerful attitude of the meeting.

Business must be attended to, and we are enjoined by the Word to be "diligent in business, fervent in spirit, serving the Lord." Although not one in the assembly would lay the slightest claim to merit, yet we venture to assert that the apostolic injunction just quoted was, under the Spirit's influence (making full deductions for our many natural and diversified shortcomings) prayerfully carried out. What a glorious thing, *all* were of one mind in the desire to attribute (in these pro-

ceedings) all the glory to the God of all our gracious and providential mercies.

The president (Mr. W. K. Squirrel) conducted the proceedings in a most genial way, and made use of every available minute for spiritual exercise. During the afternoon brethren F. C. Holden, C. Wilson, J. H. Lynn, and others spent a few moments in prayer, the last brother specially pleading with the Lord for the perfect restoration to health of our brother William Winters, the editor.

Two special features marked the afternoon's proceedings with prominence. The first was in reference to the translation of our brother Whatmough to glory. The matter was introduced in sympathetic terms by brother Abrahams, deacon of "Enon" Woolwich, who had frequently visited our departed brother during the last days of his life. Brethren Belcher, White, Lynn, the president, and others testified to the honesty, integrity, and uprightness of brother Whatmough as a minister of the Gospel, a Christian, a citizen, a husband, and a father. Our departed brother held a position in Woolwich Dockyard of a humble character, which, with the concurrent expenses of a large family, quite precluded making provision for the widow and seven or eight children left to mourn the loss of their kind protector and provider. This fact being apparent, a practical expression of love was demonstrated by the delegates subscribing very readily to the immediate needs of the bereaved, which amounted to the handsome sum of ten guineas; more will be required, and, we have no doubt, more will be forthcoming. Our brother Whatmough was an acceptable preacher; he travelled many miles to carry the message of salvation and comfort to God's people, and now having fought a good fight, kept the faith, and finished his course, the Lord has given him his promised crown of righteousness. The legacy our brother has left is a needy widow and family, and for the sake of the memory of "a brother beloved," we must do what we can to smooth the rugged pathway before them. Mr. W. Abrahams, 58, Raglan-road, Plumstead, Kent, S.E., will gladly receive any contribution our readers may be able to send.

The next circumstance which elicited the brotherly and sympathetic attention of the ministers and delegates was the absence, through affliction, of the devoted and beloved editor of the E. V. & G. H. This was brought forward by brother E. E. Sears, who spoke in kind and affectionate terms of "our brother Winters," and proposed that a telegram should at once be forwarded to him. This was supported by several delegates and unanimously adopted. The terms of the proposition were as follows: "To W. Winters, Churchyard, Waltham

Abbey. We miss you very much; you have our loving sympathy. We are praying for your speedy and perfect recovery. W. K. Squirrel, president of the Association at Chadwell-street."

Kind and loving reference was made to our aged brother Meeres, the father of the demomination, by the president, brother Taylor, and others.

Our readers will rejoice to know that our brother Holden, of Elim, Limehouse, was chosen, by a very large majority, to the president's chair for the year 1892-3. Brother Edward Mitchell was chosen vice-president. The proceedings closed by singing and prayer.

The meeting was then made special for the purpose of electing a trustee of the loan fund in the room of brother Franklin, resigned. Brother Walter Abbott, deacon of Chadwell-street, was unanimously chosen to the trusteeship. Truly we could say with the poet—

"Our souls, by love together knit,

Cemented, mix in one;

One hope, one heart, one mind, one voice,

'Tis heaven on earth begun!

Our hearts have burned while Jesus spake,

And glowed with sacred fire;

He stopped, and talked, and fed, and blest,

And filled the enlarged desire."

The evening meeting was devoted to prayer and praise, and a sermon by our brother Mitchell. Brethren Bush, Parnell, and Box, briefly addressed the throne of grace, and Mr. Mitchell delivered a suitable and profitable discourse from the words, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (2 Pet. i. 13).

The usual vote of thanks was given for the use of the chapel and for the excellent tea provided. Brother E. Mote acknowledged the same, expressing the pleasure it afforded the Church in entertaining the Association as well as their limited accommodation allowed. "All hail the power of Jesu's name" brought to a close the half-yearly meeting of this excellent Association.—JOHN W. BANKS.

[We are quite unable to express fully our deep sense of gratitude to the dear brethren who kindly wired us words of loving sympathy on the day of the Association meeting. May the Lord richly reward them, and greatly bless the associated Churches.—Ed.]

HOLLOWAY (ZOAR, TOLLINGTON-PARK).—The fourteenth anniversary services of the above place of worship were held on Lord's-day, September 27th, when two discriminating and practical discourses were delivered by Mr. G. Wyard, which were profitably heard by the congregation. On the following Tuesday, our esteemed brother F. C. Holden preached a thorough Gospel sermon from 1 Cor. xv. 57, after which tea was partaken of by a goodly

number of the friends. In the evening a public meeting was presided over by Mr. W. Kempston. Hymn 478 was sung. The chairman then read Psa. xl. Brother Jones supplicated the Lord's presence and blessing. A brief report was given of the work and progress made during the past year. Suitable addresses were then given by brethren Webb, Osmond, Copeland, Hewitt, and Holden. The meeting throughout was truly an edifying and spiritual one. Collections were encouraging. A vote of thanks and Doxology brought the meeting to a close.—H. D. SANDELL.

SNODLAND (INSTITUTE).—Harvest thanksgiving services were held on Wednesday, October 7th, when two sermons were preached by brother J. Crook—afternoon, Mic. iv. 13; evening, Isa. l. 4. This is the first time our brother was at Snodland. We thank the Lord for the soul-establishing truths he was enabled to deliver, which were received with profit, joy, and comfort by many who were present. A goodly company sat down to tea. We shall be thankful to hear our good brother again. The Lord bless his testimony to the souls of many.—J. C.

SIDCUP, KENT.—The first anniversary services were held at Rock Villa Meeting-room on October 14th. In the afternoon, at 3.30, brother J. Crook, of Lewisham, was helped to preach from Psa. xlvi. 4. The preacher spoke well of the (1) Church of God, (2) the glory of it, and (3) the evidences of the inhabitants thereof. A bountiful tea was served by Mrs. Hodder, and greatly enjoyed by all. In the evening brother H. Hodder presided. After reading Psa. cxlv., brother Cox was greatly blessed with the Spirit of prayer. The chairman in a warm-hearted speech reviewed the year's services, which have been very encouraging, and some happy seasons. The writer said a little upon the goodness of God. Brother E. Fletcher gave us an excellent address upon "He hath built us a synagogue," which was highly appreciated. Brother Crook spoke sweetly upon "Kindred in Christ," and thus brought to a close the best meetings held in the room. Friends from Eltham and Lewisham cheered us with their presence.—A. H. BROOKS.

CHATHAM (ENON).—Thanksgiving services were held (to praise our faithful God for a bountiful harvest) on September 27th and 28th. Our dear brother Kempston, whom we had not seen for many years, preached on the Sabbath from Heb. ix. 24 (last clause), and John vi. 69—two very profitable discourses, to a goodly number of friends, the weather being very favourable. On Monday (28th) our beloved brethren R. E. Sears and J. Box paid us

a visit, the former preaching in the afternoon from Psa. cxxvi. 6 and 6, the latter basing his discourse on Joel iii. 13, "The harvest is ripe." The brethren were much helped in speaking of the various aspects of sowing and reaping, and of the faithfulness of our covenant-keeping God. The subjects were felt to be very appropriate and encouraging. May the Lord own and bless His Word to the dear friends who listened, many coming from surrounding causes to help and cheer us. It was originally arranged that the beloved Editor of the E. V. and G. H. should be with us; but, owing to his serious affliction, this was impossible. We pray he may be speedily restored to health and strength. Both financially and spiritually we had good seasons, for which we bless our God and take courage.

#### OTLEY, SUFFOLK.

JUBILEE AND RESIGNATION OF THE PASTOR, MR. P. B. WOODGATE.

On Wednesday, Sept. 30th, the Baptist Chapel at Otley was the scene of a gathering alike impressive and interesting. Three months since, concurrently with the completion of the jubilee of his faithful ministrations as a pastor of the Strict Baptist community, Mr. P. B. Woodgate, announced his intention to resign the pastorate. The duties of that office he has fulfilled with eminent benefit to the parish for thirty years. Few village pastors have gathered together so cordially united a body of fellow worshippers, or retained so strong a hold on the regard of those with whom he has been associated. That he has been like a father to the young men of the parish is the eloquent and truthful testimony of one of the members of his Church—a testimony which found its confirmation in the faces of those who assembled to bid him farewell. Mr. Woodgate has of late felt age beginning to tell upon him. The exhaustion of a Sunday's ministrations has of late produced effects which indicate that he has reached a period of life at which labour should cease. Hence his resolution to resign the pastorate of Otley Strict Baptist Church. During his residence in that village the cause has been maintained under divine favour in the healthiest condition. The present chapel, one of the prettiest and best constructed places of worship in the county, was built about the middle of that period, and with it a minister's house and stables, and now, to crown all, Mr. Woodgate was enabled to announce before leaving that the members had a graveyard of their own. Adding to these material works the spiritual work Mr. Woodgate has been enabled to accomplish, it will be seen that his memory is not unworthy of the honour which for years to come will undoubtedly be paid to it.

In the afternoon a service was held, and Mr. L. H. Colls, of Beccles, preached to a good congregation a moving and apposite sermon from "Well done, good and faithful servant" (Matt. xxv. 21). Hymns appropriate to the occasion were sung, being led by Mr. S. Barker. Tea was afterwards served to a good company of friends.

At the evening meeting there was a very large assembly. Mr. S. K. Bland, of Ipswich, presided, and was supported on the platform by Mr. Woodgate and Mr. Colls. Other ministers present included Mr. A. Rollason, Mr. J. A. Jones, Mr. W. Gill, and Mr. Titus Field. Amongst the congregation were Mr. J. Needham, Mr. S. Ling, Mr. P. A. Damant, Mr. T. Ridley, together with the deacons, Mr. Wilson, Mr. W. Dunnett, and Mr. W. Dunnett, jun., and many others, gathered together from a long distance around. The proceedings opened with singing, reading from Scripture, and prayer. The chairman said he was both glad and grieved at being present with them on this occasion—glad to bear testimony to the long, honourable, and faithful ministrations of their pastor, but grieved in thinking of the object of this meeting. He did not like saying farewell, and to those friends who were now engaged with him in saying farewell, he commended the thought of that future life in which parting should be no more. He had known brother Woodgate not so much in his association with this Church as by report in journeying up and down the county, but during all the time he had known him and heard of him he had never heard a harsh or hard or even a doubtful word of him. Brother Woodgate had not made a great noise in the world. He had not pushed himself forward, but working in that Church quietly and in firm adherence to the truth he had received in his youth, working with an earnest conscientiousness far greater than dogmatic adhesion, he had laboured faithfully for that truth. He was one of the brethren who was deputed to convey to brother Woodgate the sense of hearty goodwill and reverent affection that was borne to him; their thankfulness to God for the care that their brother has bestowed upon them in his ministry. They did not forget that the glory belonged to God, but God worked by human means; just as, when Christ fed the multitude, the bread was distributed through the agency of His disciples. He would remind them that brother Woodgate in parting from his charge did not part from the God who appointed him to that charge. Nor had God forgotten the object with which He sent their brother amongst them. That could never be forgotten. The chairman concluded by saying to brother Woodgate they all joined in one wish to him, "May the Lord bless you and keep you

and lift up the light of His countenance upon you, and give you peace, for His name and glory's sake. Amen."

Mr. P. B. Woodgate then addressed a few words to the friends present. He said he had always thought the proper place for a pastor was home, and for that reason he had never wandered far away in this county or in other counties. He had always been blessed by God with a good memory, but of late his memory had failed, and he had thought it well to commit to paper all that he had to say to them. Mr. Woodgate accordingly read an address to the brethren assembled. A ministry of fifty years was necessarily, he said, associated with many changes. It had its sorrows and joys, lamentations at weakness and want of success, rejoicings at divine help and blessings, sometimes the want of texts to preach from, and lack of words to express one's thoughts, at other times more texts than were needed and much fluency. At one time the ministry was pleasing and encouraging, at another displeasing and giving much offence to disaffected minds. Other manifold experiences having been described, Mr. Woodgate proceeded to give an account of his long ministerial career, which (D.V.) shall appear next month. The chairman thanked brother Woodgate for his touching and profitable record of God's mercies. He had felt that brother Wilson, as senior deacon, should have taken upon him the duty of presenting to their pastor a token of the love and esteem borne him by the congregation, but brother Wilson said his feeling towards their pastor was so strong that he did not feel equal to the task. He had now great pleasure in presenting to brother Woodgate a small token of the esteem of his brethren. It was a small token, but there was one feature about it that it would make it all the more acceptable to brother Woodgate. The purse which he was presenting contained £25, and most of it had been contributed in small sums. The chairman then made the presentation. Brother Woodgate, in responding, said he had no words to express his gratitude to them. He did not want money to be given him to express their love to him, though he thanked them for that, as it would be a great help to him. But of their love towards him he was already assured. He knew they loved him, and they knew he loved them. With regard to the future, the Benevolent Society had very kindly, very liberally, and very sympathetically made him some allowance, and with the help of friends he hoped to get on very comfortably in his old age. He trusted that God would raise up for them an earnest, godly man. He was glad to leave the Church complete. They had built a new chapel and minister's house, and they had been entirely freed from



debt. Now he was glad to say, by the kindness of their friend Mr. Butcher, all had been made complete by the grunting to them of a burial ground.

Brother Wilson, the senior deacon, with tears in his eyes, stated he felt quite unable to address the meeting. The thoughts of their beloved pastor who was about to leave them was too much for him to think about, as during a period of thirty years there had never been an unkind word that has passed between them, and he wished him the blessings of his covenant God to the end of his earthly career.

At the close of the presentation the Doxology was sung. Mr. L. H. Colls then delivered an address, and after him Mr. W. Gill and Mr. Titus Field, as neighbouring pastors, added their testimony to Mr. Woodgate's efficient ministrations.

[A portrait of Mr. Woodgate shall (D.V.) appear in our next issue.—Ed.]

**CROWLE, DONCASTER.** — Most successful and spiritually - helpful harvest thanksgiving services were held on Oct. 11th and 12th, in connection with the Baptist Church at Crowle. Special sermons, bearing upon the harvest, but full of Gospel teaching, on the lines of sovereign grace, were preached by the pastor, Mr. W. Rowton-Parker. The morning discourse was from the text found in the former part of the 14th verse of Psa. civ., and the evening from 2 Sam. xiv. 29—31. The congregations were good, but in the evening especially the place was crowded. The singing was good, under the leadership of Mr. Batty, the choirmaster, and the pastor's daughter, but no attempt was made at display; on the contrary, the whole of the services were deeply spiritual, and the power of the Holy Ghost was manifestly present. On Monday, the 12th, a public tea was held in the schoolroom, and a very full company gathered from far and near. In the evening, at 7 o'clock, a public meeting was held in the chapel, which was again very full. Mr. Alderman Horobin presided, and in his opening speech dwelt first upon thankfulness for God's bounty, and then upon sanctuary privileges. Mr. J. F. Porteous and Mr. S. Skingle, neighbouring ministers, then spoke, the former upon providence and grace, and the other brought out some very sweet lessons from the productions of nature, showing how everything is beautiful in its place and season, and how all declare the faithfulness and goodness of God. The pastor then followed, and taking up, in some sort, what the others had said, showed how all these manifested the God of grace, and grace of God, and then closed with "My cup runneth over," and truly it was a sweet season, and our cups ran over.

## AGED PILGRIMS' FRIEND SOCIETY.

The Lord Mayor presided at a largely-attended meeting of friends interested in the work of this society, at the Mansion House, on Friday, October 9th. Those present included Sir H. W. Peek, Bart., Mr. F. A. Bevan, Mr. W. J. Parks (treasurers), Drs. Macaulay, White, and Stuart, Messrs. W. H. Collingridge, E. Rawlings, S. Gurney Sheppard, A. Marshall, S. Sharp, H. S. Perrin, C. Billett, C. F. Gray, J. W. Hose, R. P. Whellock, Franklin, George Doudney, E. Mote, and W. Abbott.

After prayer, the secretary read a brief statement of the society's history and operations. The noble records, it stated, of the City of London, so intimately connected with the national history, presented no brighter feature than the generous support accorded to those philanthropic institutions and movements which were especially the growth of the nineteenth century. During the eighty-four years of its history, the society had had many interesting associations with the City. The late Mr. Alderman Kelly was president of the institution during his mayoralty, and continued as treasurer until his death; the late Mr. Alderman Wire filled the same office for five years, being succeeded by the late Mr. James Abbiss, then alderman. The foundation-stone of their Camberwell Asylum was laid by the late Mr. Alderman Challis, and until the close of his life he took a warm interest in the society. At the present time nine of the livery companies contributed to the funds. The committee were thankful for this aid, and confidently anticipated that this meeting, by making the society better known, would result in a still increasing measure of support. At the present time 1,237 pensioners, living in all parts of the country, were on the books. The amount expended in pensions alone was upwards of £7,800 per annum, and to meet this sum the ordinary income was inadequate. The second branch of the work of the institution was the providing of homes for a portion of the recipients. Four of these asylums were now in existence, situated respectively at Camberwell, Hornsey-rise, Stamford-hill, and Brighton, and the total number of pensioners who found peaceful dwelling-places within their walls was 180. A yearly sum of at least £1,500 was required to maintain these buildings in a state of efficiency and sustain the various funds connected with them. Attached to each home was a benevolent fund and a coal fund, the former being for the purpose of providing medical attendance, nurses, and other comforts for the sick. The aim of the committee was to obtain a large increase in the number of annual subscriptions, and so

remove the disproportion between the regular income and expenditure. It was earnestly hoped that one of the results of the meeting would be a large accession of annual subscribers and donors.

The Lord Mayor said the most interesting and instructive report which had just been read amply illustrated the excellent work that the society was doing at the present time. The society might, indeed, be called "aged," because it had existed for no less than eighty-four years. But although it had existed for a long period, it was still youthful in its activity, in its usefulness, and in its desire to extend its operations. In addition to providing 1,234 people with small pensions it possessed four homes, in which it received those who had no home of their own where they could find refuge. The only conditions which it insisted upon were poverty, old age, and Christianity. Many societies existed in the present day for the help of those who were not, perhaps, Christians, and, indeed, for the help of those who had gone astray. We had societies whose object was to seek and to save those who were lost. But he thought it should be an especial pleasure to them to help those who were Christians—those who they felt confident belonged to that household of faith in which they themselves desired to belong. And on that account he commended this society especially to them, because it was a society which helped those who were Christians. People could not possibly avoid growing old, we all changed day by day, and they could not always avoid poverty; and surely it was incumbent upon them specially to extend a helping hand to those who, in old age and adverse circumstances, had throughout a long life exhibited to those around them a bright example. The society was in need of further help at the present time, and specially in need of additional annual subscriptions. He had felt it a special pleasure and privilege to accord the use of the Mansion House for the annual meeting this year, which he was delighted to see was so well attended. He hoped that their attendance would be productive of still further advantage to the society in increased annual subscriptions this year and in years to come.

Mr. W. H. Collingridge said that having known the working of the society, and many of those good men and women who had been interested in it, and had worked and prayed for it during the past forty years, and having also some knowledge of the societies of London, he desired to say that of all the societies, he knew of none conducted more conscientiously, more economically, and with greater real success than this.

A vote of thanks to the Lord Mayor for presiding was then adopted.

The Lord Mayor, in acknowledging the compliment, said a Lord Mayor had many arduous duties to perform, but he had also certain privileges, and he took it that one of the great privileges of his office was to have the opportunity of holding such meetings as this. He hoped that the gathering would not only be refreshing, but also greatly beneficial to the society, and he was delighted to inform them that already the secretary had received donations amounting to £100.

Sir Henry Peek, Drs. White, Stuart, and Macaulay, and Messrs. Bevan, Rawlings, and others took part. The *City Press*, of October 10th, gave a lengthy report.

#### ANNIVERSARY SERVICES AT THE SURREY TABERNACLE.

Wednesday, October 21, will be a day not easily forgotten by many who attended the 61st anniversary of the formation of the Church worshipping in the above place. "Chill October" was not to be seen or felt, but a bright, genial afternoon and an almost fine evening doubtless greatly conduced to bring together, as Mr. Mitchell termed it, the "splendid congregation." The chapel was full, not crowded, but well filled with an audience as attentive and earnest as anyone might desire. In the afternoon the pastor, Mr. O. S. Dolbey, preached an excellent Gospel discourse; and not a few can testify that the service was a time of refreshing and a season well spent in the courts of the Lord's house. One can always feel sure, as was remarked at the evening meeting, that "the truth, the whole truth, and nothing but the truth" is uttered by the minister of the Surrey Tabernacle, and those who are invited to stand on its platform. Between 400 and 500 sat down to tea, which was well served up by many willing hands. At 6.15 the evening meeting was commenced by the pastor occupying the chair, surrounded by several ministerial brethren and his beloved deacons, the latter of whom took an active part by "giving out the hymns. Mr. Dolbey read a portion of God's Word, and called upon one of the brethren to seek God's blessing on the meeting. The chairman then made some excellent remarks of a very encouraging nature. Fathers and mothers, said the pastor, had been called home one by one, but God had been faithful to His promise, and instead of the fathers, the children had risen up, and thus a generation still existed to call God's name blessed. Mr. Bush congratulated the pastor and people, and said he was thankful to be a member with them, and then dwelt for a short time upon waiting upon God. He was

followed by Mr. Holden, who made some very savoury remarks. Mr. Box said that the first three verses of the 135th Psalm were full of praise, and as there must be a foundation for praise, so the name of God was a worthy subject for the highest that could be given. Mr. Mitchell spoke from the words of Psa. xlv. 2. the beauty and loveliness of God, as well as the excellency of His speech. Mr. Mitchell has the aptitude for giving a little pithy illustration in his addresses, which is generally very pointed and always to the purpose. A few words in prayer by the pastor brought a most excellent meeting to a close, many testifying that it had been one of the many good ones that have been held within the walls of the noble building in Wansey-street. — ROBERT STOCKWELL.

**SUFFOLK AND NORFOLK HOME MISSION.**—The 60th anniversary meeting was held at Somersham on October 14th. In the afternoon brother Colls, of Beccles, preached from 2 Chron. xiv. 11, a very appropriate sermon. The treasurer (brother S. K. Bland) presided at the evening meeting, which was a very hearty one, being addressed by several neighbouring ministers. The report showed that £170 had been contributed during the year, more than half of which was by the Churches in London and the provinces. Grants had been made to the amount of £160 for sustaining the preaching of the Word in the villages and outlying districts in the county of Suffolk, about 50 mission stations having thus been aided. Some very interesting tokens of blessing were given in connection with these labours. We hope to publish further particulars next month.

**SHELFANGER, NORFOLK.**—The Strict Baptist Church in this village, about three miles from the market town of Diss, is one of the mother churches of the district, it having a history dating back over a century and a-half. Mr. G. Dearle, a personal friend of our honoured and now venerable brother Bland, is the present pastor. The chapel is a square, solidly built, and superior-looking red brick edifice, with galleries, seating accommodation for 300 people, and a most comfortable platform. Harvest thanksgiving services were held on Tuesday, September 29th. The day was bright and favourable. An excellent tea was served, and partaken of by over 100 friends. The evening service was presided over by the pastor, Mr. Dearle. After singing the hymn, "To praise the ever-bounteous Lord," the reading of an appropriate psalm and prayer, the chairman called upon Mr. J. Easter to address the meeting, who spoke well and wisely from "Behold, a sower went forth to sow." Mr. Saunders, of Ken-

ninghall, was the next speaker, who warmed our hearts by some suitable remarks on reaping and rejoicing. The next address was given by Mr. G. Ruffell, of Forest-hill; from Psa. xxiv. 1, "The earth is the Lord's, and the fulness thereof." The text was considered as enhancing—1, The power; 2, The mercy; 3, The foreknowledge; and 4, The self-sufficiency of our God in covenant. Mr. Sapey, who was introduced to us a rising young minister from Norwich, but preaching just now at Stowmarket, gave a thoughtful address; and last, but not least, Mr. Elsey, a deacon of the Church, delivered some solid matter, especially to the young, of whom a goodly number were present. A liberal collection and doxology brought the glad meeting to an end, and many felt it good to be there.—RUFUS.

**CRANSFORD, SUFFOLK.**—Jubilee services of the Church here were celebrated on Oct. 6th, 1891. In the afternoon brother R. A. Huxham read a portion of God's Word and offered prayer, and brother W. Glasgow preached a good gospel sermon, which was much appreciated. A goodly number sat down to tea. In the evening brother Huxham presided, and brother Meadows prayed; after which excellent addresses were delivered by brethren Leggett, Field, Glasgow, and the chairman. An interesting account of the cause was read by brother W. Leggett, of Ipswich, and formerly pastor of Cransford. From the account given, we gather that the formation of the Church took place on June 3rd, 1838. Mr. Spratt, who lived at Hatcheston previously, commenced preaching the gospel in a cottage, and gathered many together to hear him, but on his removal to Fressingfield, the Suffolk Home Missionary Society engaged Mr. Slackford, who preached in the village, and which he continued to do for about a year and six months. Being deprived at that time of a place to meet in, Mr. Row fitted up his barn for the use of the friends. Mr. Slackford was afterwards invited by Mr. Row to Cransford to preach (a village nearly three miles from Hatcheston). Near the village of Cransford the gospel had been previously preached for years in Mr. Row's house by brethren Harvey, Gowing, and others, which partly led to the formation of Cransford cause. On the day above named, eleven persons gave themselves up to each other and the Lord, as a Church. The ministers engaged in the service conducted in Mr. Row's meadow, in the presence of a large number of persons, were Messrs. Harvey, Gowing, Totman, and Collins. Brother Totman stated the nature of a Gospel Church, and brother Collins read the articles of faith and helped to form the Church. Sermons were afterwards preached by Mr. Harvey and Mr. Gowing.

On July 15th, 1838, J. Row and B. Williams were chosen deacons. Ministers who served the cause.—D. Wilson (Aug. 26, 1838), after preaching for several months, declined to accept the pastorate April 12, 1840. On April 27, 1839, J. Row offered the friends a piece of land to erect a chapel upon. Dec. 29, 1839, J. Tillet began to preach by wish of the Church. Mr. Norris was chosen pastor on the opening of the new chapel, Sept. 28th, 1841, and resigned March 23rd, 1842. Mr. Hill supplied the pulpit for a month ending May 4th, 1844. He afterwards received a call for 12 months, which he accepted. On Feb. 8th, 1846, the Church invited Mr. Hill to the pastorate, and on May 31st, 1846, he accepted the call. Mr. Hill afterwards removed to a Church in Cambridgeshire, and received his dismission from Cransford to that church March 26th, 1848. Mr. Coats and Mr. Saxby occasionally preached till Aug. 25th, 1850, when Mr. J. Baldwin was invited to the pastorate, and after serving them twelve months he accepted the call, which he successfully held for eleven years, closing his ministry the first Lord's-day in October, 1861. Mr. Root supplied the pulpit for some time; and on June 27th, 1862, Mr. W. Leggett was invited to preach; his ministry being acceptable, he received an invitation to the pastorate, which he held with acceptance till July 8th, 1875, when he was obliged to resign because of affliction. In 1876 Mr. Rumsey received a call, and after serving for some months, he accepted the pastorate, which he held till Feb. 25th, 1883. Since that time several good brethren have supplied the pulpit. The eyes of the deacons and people are up to the Lord for help to direct and bless the cause. Deacons, Messrs. J. J. Cook, H. Chambers, G. Capon, G. Skeet. The ministers who took part in opening of the chapel fifty years ago were brethren Harvey (of Horham), Wright (of Beccles), Collins (of Grundisburgh), Cooper (of Wattisham), Totman (of Laxfield), Aldiss, Crampin, and many others. The chapel cost about £500. The money collected by friends, and that taken on the opening day, amounted to £279 6s. 7d. May the Lord send faithful men who shall build up by the ministry of His Word Cransford Strict Baptist cause, for Jesus Christ's sake. Amen.

**WOOLWICH.**—**ENON.**—The 134th anniversary of this Church was held on Tuesday, Sept. 29th, when a goodly number of friends assembled to commemorate this event. In the afternoon Mr. E. Mitchell preached an excellent sermon from Isa. lxiii. 7, reviewing with gratitude the gracious dealings of the Lord, both to His people individually and the Church collectively. Our brother's services were greatly appreciated. After tea in the schoolroom (at

which we were pleased to welcome several friends from a distance) a public meeting was held in the chapel, Mr. Norman, of New Cross, in the chair, whom we were pleased to see so far recovered from his late illness as to occupy that position. He read with much feeling a short psalm, and then called upon Mr. Tooke, jun., to pray, which he did in a very earnest manner. The chairman then gave a brief review of the chequered history of this cause during the lapse of more than a century, and expressed an earnest desire that the ministry of the present pastor might be owned greatly of the Lord. He then called upon Mr. Cornwell, who gave a very thoughtful address based upon John xiv. 15, which claimed the attention of the people from its instructive character. Mr. Sears then spoke in his usual vigorous style, more especially to the younger members of the congregation; his warm-hearted address was well received and appreciated by old and young. Next came Mr. Mitchell, who gave us a good, solid, weighty speech in his kind manner; also we had a few hearty words of encouragement from Mr. West, of Erith. Then our brother, John H. Lynn, of New Cross, urged upon the people the necessity of seeking to maintain spiritual union as the secret of true success. After a few words from the pastor, E. White, Mr. Abrahams, sen., one of the deacons, and a member of the Church for more than fifty-three years, spoke with much feeling of the Lord's goodness toward himself and the Church. The chairman then closed a very interesting and happy meeting. The collections, which were for the ground rent of the chapel, amounted to upwards of £16. There was an exchange of pulpits the previous Sunday with Mr. Box, of Soho, and the pastor.

**HORNSEY RISE.**—**ELTHORNE-ROAD.**—Special services in commemoration of founding of this cause twenty-six years ago by Mr. W. S. Waterer, were held on Sunday, October 4th, and Tuesday following. The present pastor, Mr. W. Osmond, preached two sermons on the Sunday from Isa. xiv. 32; and on the Tuesday afternoon Mr. E. Mitchell preached from Rom. viii. 1, which many said they heard to profit. After the usual social tea, a public meeting was held, and as on many previous occasions, Mr. W. Heathfield very kindly took the chair, and, after the opening hymn, and prayer by brother Marriot, read a part of Psa. lxxi. Brother J. C. Burrows was greatly helped in enlarging upon a verse in Psa. cvii., "Oh that men would praise the Lord for His goodness." &c., testifying of the wonderful works of the Lord in creation, providence, and grace. Mr. T. House spoke next from "At evening time it shall be light," the

certainly of it though not realised till the time appointed. Mr. Burbridge followed in his usual spirited manner upon 1 Thess. iii. 11, 12, the Trinity implied, &c.; and Mr. W. Osmond from Eph. iii. 17. "That Christ may dwell in your hearts by faith," &c. The collections for the benefit of Mr. Waterer amounted to nearly £15, which, in the feebleness of advanced age of fourscore, will be very acceptable to him. We desire to thank the Lord and all the kind friends on behalf of His aged servant.—H. G.

**BERKHAMSTED.—BEULAH.**—On Monday, October 12th, the anniversary services of the Sunday-school were held, when two sermons were preached by Mr. Mitchell: that in the afternoon from Rev. xxii. 4, "And they shall see His face, and His name shall be in their foreheads." The evening text was from John xix. 30, "It is finished." They were most blessed discourses. God grant that those present may realise the finished work of a precious Christ to the joy of their never-dying souls, and His name shall have all the praise.

**RUSHDEN.—SUCCOTH BAPTIST CHAPEL.**—In connection with this chapel special services were held on Sunday last, this being the 91st anniversary. Sermons were preached by the pastor, Mr. W. E. Palmer. On Tuesday, the harvest thanksgiving services were held in the chapel, by Mr. J. B. Northfield, of March, the pastor of the Wellingborough Tabernacle; Mr. Marsh also taking part. Tea was provided in the interval between the services, this, in addition to the services, being well attended. Collections were taken on behalf of the chapel funds.

**SHAFTESBURY AVENUE.—SOHO CHAPEL.**—At our Church anniversary held last February, many kind friends generously came forward to support us in our efforts to reduce our building debt by promising donations on or before Michaelmas. Nine-tenths of the total amount has been received. The secretary, Mr. J. Falkner, of 38, St. John's-park, Blackheath, S.E., will be very glad to receive the few outstanding amounts. £200 has been paid off the debt since the anniversary, thanks to the kind liberality of our friends. The Lord reward them all.

**IPSWICH.—ZOAR CHAPEL.**—Harvest thanksgiving services were held on Wednesday, September 23rd. Our pastor, Mr. R. C. Bardens, preached in the afternoon from the words, "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." This was followed with a tea. In the evening a public meeting was held. Mr. Bardens presided, and opened the meeting with hymn, "Kindred in Christ," and read a

part of Matt. xiii. Mr. Welton prayed solemnly. The chairman gave out another hymn, and Mr. Ward, of Glemsford, spoke very blessedly of God's goodness in regard to the harvest. Mr. Bland gave out part of the hymn beginning, "Come, ye thankful people, come." Mr. Evans said that these meetings should consist of praise and prayer, and spoke well on the promise in Gen. viii. 22. Mr. Bardens then gave out part of another hymn. Mr. Gill spoke on the joy of harvest, and said the last time he gripped brother Bardens' hand was at Colnbrook. He hoped that God would give him a long, happy, and successful career. Mr. Shinn, of Broseley, gave out a few verses of a hymn. Mr. Andrews gave a short address, taking up the thread of the previous speech. Mr. Bland was asked to speak, but replied that he had come to glean. Mr. Shinn spoke of death as a way to life. Another hymn was sung, and Mr. Bardens concluded with prayer one of the best meetings the writer ever attended at Zoar. "Praise the Lord." **JABEZ WRIGHT.**

**HASLEMERE, SURREY.**—Dear Bro. Winters,—On Wednesday, Sept. 30th, I had the pleasure of accompanying Mr. E. Mitchell to the above place for the purpose of holding harvest thanksgiving services. Haslemere is one of the most pretty and romantic places in the county of Surrey, and being situate about 600 feet above the sea level, the air is beautifully light and pure, giving one the pleasant sensation of being able to breathe freely, which accounts, perhaps, for the hearty way in which the friends sing there. Brother Mitchell spoke in the afternoon from Psa. c. 4, 5, and the sermon was much appreciated, the goodness and mercy of the Lord, both in providence and grace, being dwelt upon, as also the spiritual effect it has upon regenerated souls. We then had a bountiful tea, the chapel being full; fruit being provided after. The evening sermon was preached from Psa. li. 12 (first clause), and here the preacher was thoroughly at home. During the discourse you could plainly see the effect of the simple yet eloquent manner in which our dear brother went into his subject by the hand which now and again would be raised to wipe the tear that flowed from the sympathetic eyes of those whose hearts were being touched by the love and mercy of a loving and sympathizing Redeemer, and by a merciful God who pardons our transgressions and sins, and receives us graciously. We all felt it good to be there, the Spirit of the Lord evidently filling the place. Being in the happy position of not wanting money themselves, the friends gave the proceeds of the thanksgiving offerings to the Surrey County Hospital. Thus ended a very profitable afternoon and evening; friends being present from

Dorking, Guildford, Mayford, Alder-shot, &c., and in which the writer was favoured to share, though only

A PILGRIM.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.—The sixth annual meeting of this excellent association was held on Thursday, September 24th, in Little Alie-street Chapel. Mr. Philip Reynolds delivered an intelligent and Scriptural discourse in the afternoon from the words, "We preach Christ." At the evening gathering Mr. R. E. Sears, the president, commenced by announcing Newton's ever-fragrant hymn beginning, "How sweet the name of Jesus sounds." Part of Acts ii. was read, and the Lord's blessing on the association and meetings sought by the writer. The chairman having spoken of the objects of the association, briefly referred to the excellent discourse in the afternoon, and said—If we preach anything but Christ, the sooner we have our mouths closed the better. We can talk about Christ every day. As regards the society, God has blessed it, and those who go forth hither and thither with the message of salvation by grace. These are the servants of the Most High God, most of whom have to labour hard all the week, and on Sunday lift up the Master, Christ. Mr. J. J. Cooler, the secretary, in giving the report, referred to some few difficulties connected with the supply system; some called them defects; and ventured the idea that two of the brethren might well settle at one Church, if not altogether, for six or twelve months. As an association they were at peace, and united in the bonds of brotherly love and affection. We meet on the first Tuesday in the month. These meetings are sometimes devotional and sometimes experimental. We have started a sick fund, by which means we hope to help our brethren when laid by, to save making a special appeal. Mr. Cooler then made a touching reference to the recent illness of brethren Whatmough and Mayhew. Mr. Archer gave a financial statement, showing receipt and disbursement of £17 10s. 6d. Addresses were delivered by brethren Belcher, S. Banks, Flegg, Mobbs, and Vincent. Brethren Wileman, Cullingford, Markham, Ince, and others took part. The *City Press* of October 26th gives a most favourable notice of the meeting.—J. W. B.

BETHNAL-GREEN.—HOPE BAPTIST CHAPEL, NORTON-STREET.—Services were held in connection with the 37th anniversary of this sanctuary on Tuesday, Sept. 22. Mr. E. Mitohell preached a gospel sermon in the afternoon to an appreciative audience from the words, "And he answered him never a word" (Matt. xxvii. 14). Our kind and beloved brother, Mr. Kempston,

presided at a public meeting held in the evening. The opening prayer was offered by Mr. Stockdale, the senior deacon. The blessing sought was fully realised. The chairman having expressed his sympathy with this cause, and pleasure at being present, called upon Mr. Beecher to address the meeting. Our dear brother gave us a solid, experimental address from the words, "He led them forth by a right way." After singing a hymn announced by brother Turner, Mr. Squirrel gave an evangelical address from 2 Cor. i. 9. The speaker said he believed he had a message from the Lord to the people. Brother Mobbs announced a hymn, and brother Sears poured out some of the wine the Good Samaritan had poured into his wounded soul. He spoke from Matt. xi. 28. Brother White followed with an excellent address on Zeal. His remarks were founded on Gal. iv. 18. He said he could never understand why, of necessity, as some think, advanced Christians should decrease in zeal. Brother Turner closed with suitable prayer. We sang heartily the Doxology, and went home the better for being there.

RECOGNITION OF MR. E. WHITE AS PASTOR OF ENON CHAPEL, WOOLWICH, KENT.

(See page 298.)

When the report of our brother White's recognition (incorporating the history of the Church at Enon) came to hand, our intention was to publish the whole, but space in our September issue being so limited, we were obliged to omit that part of it containing the *articles of faith* held and preached by our brother White. We think, however, that at this late date brother White will consider it hardly necessary to publish his religious tenets, as stated publicly by him at his meeting in April last. We assure our friends that they are sound, and in perfect harmony with the New Testament and this Magazine. All who are acquainted with brother White as a minister know him to be a sterling champion of divine truth, and one whose faith and practice will bear the most strict investigation. We wish him health and much spiritual prosperity.

EDITOR.

HADLEIGH.—Dear Mr. Editor.—On Lord's-day, September 20th, the chapel anniversary services were held. Brother W. Winters being unable to fulfil his engagement through his prolonged affliction, the pulpit was occupied by brother J. H. Lynn, who very readily came to our help. There were good congregations all day long to listen to the three very able sermons our brother was graciously helped to preach; many were profited and cheered. On the Wednesday following harvest thanks-

giving services were held. Brother Lynn again preached in the afternoon to the joy of those who listened to his voice. It may truly be said, "The people heard him gladly." Tea followed the sermon, after which a public meeting was held, the pastor presiding, and in his opening remarks gave the ministers a very hearty welcome. Spiritual addresses were then given by brethren Kern, Ranson, Oldham, and Lynn. This is the first time brother Lynn has paid a visit to Hadleigh, but we hope to see his face amongst us again on some future occasion. The Lord bless the cause at Hadleigh with a mighty increase of precious souls, and of spirituality. prays ONE WHO WAS THERE.

STOKE ASH, SUFFOLK.—Lord's-day, Sept. 13, was the anniversary of the above-named place of worship. Mr. Ward, of Glemsford, visited us for the first time, and preached to us three Christ-exalting sermons. Congregations, owing to harvest operations not being finished, were thinner than usual; but many who were present were constrained to thank God for what the preacher said about the Lord they love. May the Lord add His blessing, and His name shall have all the praise.—P. BARRELL.

CHATHAM.—ENON.—We are thankful to say that Mr. B. T. Dale, who has very frequently supplied at Enon, has complied with the unanimous request of the friends to preach the first six months of 1892, with a view to the pastorate. May it prove to be of the Lord. We trust that good days are in store for us. This is the first public intimation we have given of the same. You will be glad with us.—E. CASSE.

BLAKENHAM, SUFFOLK.—Harvest thanksgiving services were held on Wednesday, Oct. 7th. Mr. R. E. Sears, of London, preached afternoon and evening. The congregations were good, and the solemn and earnest words of the preacher were listened to with rapt attention. May God command His blessing. We were pleased to see friends from other Churches, a goodly number coming from Ipswich, amongst them being the widow of the late pastor, W. Houghton, of fragrant memory. The present pastor, Mr. E. Haddock, is encouraged in his work, and we pray that his ministry may be made a blessing unto many.

PECKHAM-ROAD (MIZPAH).—On Sunday, Sept. 20th, interesting services were held in this place of worship. In the morning and evening sermons were preached by our old friend and brother Mr. Woodrow, and in the afternoon Bro. Crook, of Lewisham, preached a special sermon bearing upon the nature of a Gospel Church, showing, from Jer.

xxxii. 38, that God has ever had a Church in the world, which He is pleased to call His people. Coming to New Testament times, he took a four-fold view of the Church of Christ—First, their origin; secondly, their character; thirdly, their mission in the world; and fourthly, their order. After the sermon the Lord's supper was administered to sixteen persons, uniting the hands of brother Boyes, a deacon, with one of the male members, and giving suitable words to each. It was felt to be a very solemn and precious season by those present. May the covenant God of Israel continue to bless and keep the little ones so gathered, and prosper and bless all the Churches of Christ.

## In Memoriam.

### DEATH OF MR. DANIEL ALLEN.

AUSTRALIA.—We deeply grieve to state on going to press that our beloved brother Daniel Allen, pastor, Castle-reagh-street, Sidney, passed to his eternal rest on Monday, September 14th, 1891. Brother F. Beedle's brief letter shall appear in our next issue. May the Lord graciously sustain the relatives and friends under their heavy bereavement.—ED.

The Lord has taken to Himself another of His aged pilgrims, Mrs. MARTIN, aged 72 years (mother of Mrs. Hollands, of Halling). She died September 26th, 1891. Brother E. Wood improved her death last Lord's-day evening from 2 Tim. i. 12. May others be raised up to fill the vacancy thus made.—J. CASSE, SEN.

Our beloved brother Marsh, of Wel-lingboro', informs us that dear Mrs. VERDON, of Laxfield, Suffolk, fell asleep in Jesus on Wednesday, October 14th, 1891. Our brother saw her on October 9th, and found her longing for home. Her end was peace.

DEAR MR. EDITOR.—My dear father (J. WHATMOUGH, Baptist minister) passed peacefully into glory-land on Sunday night, October 11th. He said to me several times, "I never knew there was so much soul-comfort in THE VESSEL before. It seemed to be a joy to read it."—ANNIE WHATMOUGH.

THOMAS BARNARD, pastor of Particular Baptist Chapel, Bournemouth, October 19th, in 74th year of his age.

## Marriage.

BAWDEN — WALTER. — October 8th, 1891, by Mr. O. S. Dolbey, at the Surrey Tabernacle, Richard Bawden, of 63, Sandmere-road, S.W., a member of Nun-head-green, to Mary Ann Walter, of 379, Wandsworth-road, S.W., a member of the Surrey Tabernacle.



MR. P. B. WOODGATE, LATE OF OTLEY, SUFFOLK.

(See page 371.)

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### Not Barabbas, but Jesus.

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THE following beautiful lines by Dr. Horatius Bonar forcibly arrested our attention a short time since as being in sweet and solemn harmony with the declaration in John xviii. 40, "Not this Man, but Barabbas" (we have *reversed* the text in our heading):—

"I see the crowd in Pilate's hall,  
I mark their wrathful mien;  
Their shouts of 'crucify' appal,  
Without blasphemy between."

The world's estimate of Jesus Christ to-day is exactly the same as it was in the days of His flesh. The general clamour is the same now as then, though perhaps not quite so coarsely rendered, and the bitter meaning is identical—"Not this Man, but Barabbas." The progress of civilisation has made no real change in man, as regards bringing him nearer to God, and giving him a taste for true godliness. Man, in his



natural state, may conform to religious worship, and appear to like that which is morally upright, but the heart, untouched by the Spirit of God, remains under the control of Satan, and "is enmity against God." In sentiment his cry is like that of the rabble of old, "Not this Man, but Barabbas."

No outside reformation can supply the place of regeneration or conform a sinner to Jesus Christ. There were "disciples" of old (John vi. 66) who followed Christ from low, self-interested motives; who, when He declared in their hearing the sovereignty of the Father in salvation, *apostatized*, and though called "disciples" by Him, they were really on a par with Judas, who sold his Master for that which he loved most. They "went back," no more to return, and said, in deeds if not in words, "Not this Man, but Barabbas." Persons may *apostatize* from a *form* of religion, but never finally from the *possession* of true godliness.

"Not this Man, but Barabbas," was our cry when in a state of nature, and not a whit better were we than the mocking multitude in Pilate's hall; and when brought to see and feel our position, we knew the truth of the annexed verse of Dr. Bonar's touching poem, "'Twas I that did it":—

"And of that shouting multitude  
I feel that I am one;  
And in that din of voices rude  
I recognise my own."

Luke informs us that Barabbas was guilty of sedition (or treason) and murder; John says he was a robber. Evidently he was a notoriously bad man; yet, strange to say, many *religious professors* in his day preferred his release to that of the innocent Man, Christ Jesus; and "such," says Paul, "were some of you; but ye are washed." "Ah," says the sorrow-stricken child of God—

"I see the scourges tear His back,  
I see the piercing crown,  
And of that crowd who smite and mock,  
I feel that I am one."

Where is the saved sinner to-day who has not often mourned over his past conduct, when no better in word and deed than those who cried, "Crucify Him?" Does he not say, weeping:—

"Around you cross the throng I see,  
Mocking the Sufferer's groan,  
Yet still my voice it seems to be  
As if I mocked alone?"

Thousands there are at the present moment who care not for "this Man," but spurn His teaching, vilify His character, dispute His holy mission, despise His words, and hate His cause; yet He feeds and clothes them, and often prospers them temporarily in a greater degree than He does His own elect people. Alas! how infinitely far has man fallen from the glorious image in which he was created!

Dear reader, can you reverse the words recorded by John, and say, as Tremellius, a dying saint, once said, "Not Barabbas, but Jesus?" If such is your case, grace has made a grand change in you. You may, beloved, regret the rising of sin within you, and your proneness to heart-wandering from Christ, and say:—

"'Twas I that shed the sacred blood,  
I nailed Him to the tree,  
I crucified the Christ of God,  
I joined the mockery."

Yet you will live to prove the truth of Paul's comforting words to the Church at Philippi, "He which hath begun a good work in you will perform it until the day of Jesus Christ." God grant you may realise all that is contained in the above quotation, as also in the last verse of Dr. Bonar's delightful poem:—

"Yet not the less that blood avails  
To cleanse away my sins,  
And not the less that cross prevails  
To give me peace within."

God grant all our true friends a bright and happy New Year.

W. WINTERS, *Editor.*

Waltham Abbey, Essex.

## OUR PORTRAIT GALLERY—No. XII.

MR. P. B. WOODGATE, LATE OF OTLEY, SUFFOLK.

OUR brother Woodgate was born in the city of Norwich, and was blessed with a praying mother, who was a member at Princes-street Chapel and under the ministry of Mr. John Alexander. At the age of seven years he was led to feel his lost and ruined state by sin, and for seven years lived a rigid pharisee. He was, however, saved from its poisoning influence in a Baptist Chapel, in Kenninghall, Norfolk, where he was baptized and added to the Church. Afterward he removed to Deptford, Kent, and sat under the ministry of an aged servant of God, who preached in a chapel in Greenwich, formerly occupied by a company of French refugees. Our brother soon became established in the doctrines of grace and the sweet influences of the Eternal Spirit, which formed a delightful theme in his after ministry. Scarcely two years had passed away ere he was obliged to leave a business he so much loved and return to his father's house in Norfolk. Again he entered into business in Lowestoft, where, by the grace of God, he was called to preach the glorious Gospel of Christ.

The following interesting account of the ministerial career of our brother Woodgate was given at Otley, on the occasion of his jubilee and resignation, as reported in our last issue. Brother Woodgate said:—

"The one who has passed through all this commenced his ministry at Lowestoft the latter part of 1841, under rather unfavourable circumstances. The people were somewhat divided respecting my predecessor; but feeling determined in the spring of the year to return to a business life in London, I thought it was a matter of small importance to struggle on through the winter; but practice increased strength, and love for the ministry, which, amidst many painful circumstances and much personal anxiety, continued for six years. During this period the distress of mind was great, arising from the fear that I had entered upon the ministry and God had never called me to the work. This burden became too heavy for me. I, therefore, resolved to give it up, and, thank God, with the help of a very good wife, we needed nothing of a worldly character. Thus I became free; all the fears and anxieties of the ministry were gone, but, alas! for only one Lord's-day. The following week I was invited to speak in a neighbouring village and could not refuse. A short time after this an aged minister, J.

Gowing, from Norwich, found me up and begged of me to go and preach in Southwold Chapel, to save it from being sold away from the people. I agreed to go. The first service evidently laid hold of the people, who would not be satisfied with an occasional service. They promised to renovate and clean up the chapel if I would but go. In this event I clearly saw the hand of God, and during a period of five years travelled twenty-six miles almost every Lord's-day—often preaching three times. During this period the Holy Spirit very much blessed the word. It was during this time the Lord blessed me with a conviction I have never lost that He had revealed His Son in me and sent me forth to preach His Gospel. Afflictions of a serious nature entered our peaceful and happy home. My dear wife was brought near to death's door from typhus fever; then my eldest and second daughter. This event changed all our affairs at Lowestoft. In 1851 I received an invitation to preach at Carleton Rode, Norfolk, and here my first pastorate began. Being rather of an independent turn of mind, I had hitherto felt unwilling to undertake such an important step without being wholly supported by a people, so that my time might be given up to them. I had no objection to minister to poorer Churches and work at the same time with my own hands, but to fulfil the pastoral office according to apostolic exhortation seemed to me impossible. My ordination took place in 1852. Mr. George Wright, of Beccles, gave a very clear and definite description of a Gospel Church and the solid grounds of Nonconformist principles. This, with the questions to be answered, occupied the morning service. We had to be well drilled into the pastoral office in those times. In the afternoon the charge was given to the pastor, which has not been forgotten. Mr. Howell, of Kenninghall, occupied the evening service in giving some wholesome advice to the Church. After this I went to work, preaching three times on the Lord's-day; twice during the week, walking many miles, and visiting the people. The Lord gave many seals to my ministry. Between 60 and 70 souls were added to the Church; many remarkable cases of conversion took place; some are living now to praise God for my labours among them, while many are among the glorified spirits in heaven. Here I laboured for nearly nine years, and considered my work done. Afterwards I thought I took a false step in going, where I was strongly recommended, to Mildenhall. It was here I suffered much persecution from men of corrupt minds, and passed through fiery trials.

“ In December, 1860, I had an occasion to come to Bury Station to meet my second daughter coming from Braintree, and being one hour too soon, I called upon my long-trying friend, Mr. Elven. He came to the door, shook hands with me, and said, ‘You are just the man for Otley,’ a place I had never heard of. He referred to the sudden death of my predecessor, and my reply was, ‘This is all premature; it will require consideration.’ I did not mean to jump to Otley as I did to West Row. I would have a better understanding. Shortly after I had a note from Mr. Webb, of Ipswich, telling me, if I was invited to supply at Otley, to go as it would be a change for me to visit the people. Then came the letter of authority from one of the deacons (brother Wilson) to preach three times on the last Lord's-day in January and the first in February, and twice during the week. I accordingly obeyed, and felt such an amount of spiritual, gloomy depression on the first Lord's-day

of my visit, that I wrote to my wife on Monday, stating I felt quite decided to accept of some business position, still lingering to help the poorer Churches and work with my own hands during the week. On the Tuesday evening I preached in the very room where Mr. Thompson, of Culpho, first brought the Gospel into this neighbourhood 91 years since. Here I felt more at home, and here I had the first seal to my ministry. The next Lord's-day I felt somewhat better, but left on the Monday for home not very much elated. The people began to pray for me, and in March I came again, and thought the people looked brighter, and promised, if there was not a dissenting voice, I would accept of an invitation for twelve months, during which period we should know more about each other, and on April 6th, 1861 (my birthday), I commenced my ministry, and very soon began to observe the Lord had sent me here—very many pleasing proofs of the Word being blessed by those who came forward to declare what God had done for their souls. Then came the desire for me to be settled as their pastor. At the end of eight months I wanted to work on until the twelve months, but on a Monday evening, never to be forgotten—200 men present, and eight brethren prayed—so that I was literally prayed into Otley—they were praying times. 17 men were added to the Church by baptism and letter in the first year, 14 in the second year, 12 in the third year, 12 in the fourth year, and scarcely a year has elapsed during the 30 years without additions either by baptism or dismissal from other churches.

There is, however, another side to this history. Many old members began to pass away by the hand of death; the warm and hearty touch of the hand was to be felt no more—their earnest, fervent prayers to be heard no more: such men as Samuel Ramsey, Benjamin Seamen, George Wightman, Elisha Staff, William Catermole, Caleb Oxborrow, Thomas Manning, George Gray, Joseph Dunnet, and others. These were strong-minded men, who never thought of turning aside from the good old paths of Gospel truth and Gospel ordinances; and, thank God, since their days nothing of the changes which have taken place in other Churches have troubled us. It has been 30 years of much spiritual union and communion, and often have we felt when around the table of the Lord the presence of the Divine Master, who has drawn our souls heavenward; but this state of things has not exempted us from many fiery trials, much conflict, and bitter temptations. Church discipline, at times, had to be brought into exercise, convincing us, with all our pleasures, we were no perfect Church.

“These events worked for good, and we are here to-day, not to mourn, but to thank our covenant God and to commemorate His goodness for the abundant blessings He has granted to us during these many years. And now, as my pastorate closes, a solemn feeling comes over one's mind. What an amount of regret, what confessions of imperfections, fearfulness of being at all times faithful to the trust, nevertheless gratitude for help, and never confounded before the people. What a pleasure and joy to know that a number of souls have been brought to Christ by the Holy Spirit through my ministry. It is, however, all of grace, and when I die I shall be like that redeemed soul who has never opened his mouth in the ministry—a sinner saved by grace. Like the traveller, I have reached the end of my pastoral journey. Like the mariner, I have encountered many a storm, crossing its seas, and am

about to enter the harbour. Like the soldier, I have fought the good fight, and am about to lay down my weapons at the feet of my great Sovereign and Commander, King Jesus. And I wish for you the blessings of our covenant God: may He send you a more successful minister. Brethren and sisters in Christ, be of one mind, live in peace, and the God of love and peace be with you."

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" B U L W A R K S . "

(Isaiah xxvi. 1.)

BY CHARLES MASTERSON.

**I**N our recent perambulations we have noticed some of England's defences, her fortifications and bulwarks. This interesting survey has led us to contemplate the safety and happiness of God's people, and the words of the prophet Isaiah occurred to the mind, affording some sweetness: "In that day shall this song be sung in the land of Judah." We have a strong city; salvation will God appoint for walls and bulwarks. Leaving for the present the period referred to, let us prayerfully study the origin, privileges, history, and security and glory of the Church which is here compared to a city. The enemy was never more busy than now in attacking the citadel of truth, but we need not, however, be alarmed, for God has provided for the safety of His Church and people. In what does this consist? Salvation! What comprehensiveness we have here; does it not take in *the purposes and perfections of Jehovah?* And what a bulwark of strength and security do these afford! In a season of great trepidation the prophet, being asked "What shall we answer the messengers of the nations who come to apprise us of the approach of the Philistine armies?" his heroic reply was, "Tell them that the Lord hath founded Zion, and that the poor of His people shall trust in it." Coupled with this we have Paul's consolatory testimony to his son Timothy in the faith, "The foundation of the Lord standeth sure; having this seal, the Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity." Taught with the greatest possible perspicuity that God from all eternity had determined He would have a Church in the world—that is, a people whom He had loved with an everlasting love, a people whom He had chosen in Christ Jesus, and in Him, blessed with all spiritual blessings.

The way in which some men deal with the eternal verities of the Gospel, frequently raises a serious doubt in our mind as to whether they possess heartfelt religion, vital godliness, or no. But to proceed. This was God's grand purpose; hence it was that neither Pharaoh in Egypt could prevent, nor all the nations of Canaan could obstruct, the establishment of Mount Zion, for God's counsel must stand, and He will do all His pleasure. His purposes are like the mountains round about Jerusalem—immovable and impregnable. Hence the impossibility of any of the real citizens of Zion being lost.

Bulwark! How cheering to the oft tempest-tossed believer to know for his preservation all the perfections of Deity are pledged. Whilst His wisdom is engaged to disconcert, and His power to defeat, all the Church's enemies, His truth and faithfulness form a barrier that cannot be broken through; and to show the reality of this, He says, "I will be a wall of

fire round about them, and the glory in the midst of them." As if the Lord had said, "Every attribute of Mine shall be as a chamber in which they may lie down in perfect peace and safety."

"Salvation will God appoint for walls and bulwarks." In this salvation do we not clearly see *the designation and constitution of Jesus Christ as King in Zion*. His Kingly office is the great bulwark of Zion. This is the fort royal that never fails. Turn to Psa. ii., and learn how, in spite of all the tumults, conspiracy, and rage of her foes, Zion must stand, for her King reigneth and must reign till all His enemies be made His footstool. And remember, He who has the power to preserve the Church in all places, and under the most adverse circumstances, says, "I give unto them eternal life," &c.

Moreover, *the work Christ undertook to accomplish*. What a bulwark of defence, a tower of strength and security! He went on in His mediatorial work until He could say, "*It is finished*." Precious truth, how we delight to proclaim it—the finished work of Christ—and tell the poor, trembling sinner there, and there only, can pardon, peace, and eternal life be found!

In the person and work of Christ we find Zion's bulwarks of salvation, and closely connected we have *the work of the Holy Spirit*—which branch of Zion's strength and security is sadly overlooked, if not ignored, in the present day, judging from what we sometimes hear and read. So absolutely necessary is the work of the Holy Spirit that in vain would Christ have died for His Church and people, if the Holy Spirit had not undertaken to apply to their souls the redemption which He has wrought out for them. Blessed truth! He does perform His work according to covenant engagements. He finds men dead indeed, but He quickens them to a new and heavenly life. He gives them eyes to see and ears to hear, and hearts to feel the truths which He has revealed to them; and where He has begun a work of grace He fails not to carry it on, and to perfect it until the day of Christ. It is the Spirit's work to discover our malady by sin, and our remedy by Christ, whose active and passive obedience form the basis of our acceptance and eternal life. He glorifies Christ by taking the things which are Christ's, and showing them unto us. No man can know Christ savingly but by the Holy Ghost. This is one of Zion's impregnable fortresses, against which the gates of hell shall never prevail. Ye that make mention of the name of the Lord, make much of the personality and work of the Holy Spirit!

May we not also include *the promises of God*, which are exceeding great and precious as among the bulwarks of Zion—great and precious in number, in blessing, in variety; suited to all the cares and circumstances of God's people; precious, because in Him are Yea and in Him are Amen unto the glory of God by us. What a bulwark of defence and delight the promises have been when our faith and confidence have been sorely shaken by the conduct of fickle friends, designing men, and false brethren. Some sweet promise has been applied, such as "Fear not, I am with thee," &c., "Lo, I am with you alway," and the perturbation of the mind has been hushed to rest, like the Galilean lake of old at the almighty behest of Him who said, "Peace be still."

Surely it should be mentioned as another of Zion's bulwarks, "God's watchful providence over the Church." His eye of special regard is upon it, as His eye was upon the land of Canaan from the beginning of

the year even unto the end of it. "I, the Lord, do keep it—His vineyard the Church—and will water it every moment, lest any hurt it; I will keep it night and day." His watchful providence guards, keeps, rules, and upholds His Church, turning all the devices of her enemies, and rendering abortive their efforts to hurt her. Have not we witnessed with adoring, grateful hearts how that God's providence has marvellously fulfilled His promise. Some twenty-eight years ago the writer well remembers going to the village of Pakefield, near Lowestoft, to speak for the first time in the name of the Lord. His text was, "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Blessed be His holy name, His Word has not failed, but truly verified in a conspicuous manner. Oh, for grace to be His always in holy, active service. "Take me and let me be *wholly* Thine."

Did space permit, we wanted to have pointed out at least two other bulwarks—viz.: *The special presence of God*, and that which seems to comprehend every blessing—*His covenant*. "For this God is our God for ever and ever; He will be our Guide even unto death."

Brighton.

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## CLOSER THAN A BROTHER.

BY E. MARSH, WELLINGBOROUGH.

WHAT a touching picture of brotherly love met the gaze of a search party in the fearful gale of Tuesday, Oct. 13th. Two brothers are out on Stainmore Fells gathering sheep. Darkness overtakes them, the storm is raging in its fury, they lose their way. Wandering on they are quite exhausted as they come to a hollow, where they shelter. It is bitterly cold, and in that dark and stormy night no human ear is nigh to catch the cry for help, no friendly hand is extended for the rescue. See, one brother falls, unable to go another step, while the other crouches over him to try and keep him warm. At last the search party find them, the one stiff and cold in death crouching over the body of his still living brother. The newspaper report says, "The survivor, who was only just alive, no doubt owes it to his brother that he too did not perish. How will that survivor, if spared, tell in years to come how he was spared at the sacrifice of his brother's life? What would he not give to clasp that loving brother to his heart, and weep his gratitude out on his breast for the loving act in that stormy night? Who does not pray, as they read the account, that that life spared may be a living monument of praise to God for the gift of such a brother, and above all a life of usefulness in the service of Him whose love is that beyond a brother's? Let us think of HIM, for a moment, and His love that rescued us from a far worse storm than that of last Tuesday's.

Oh, how much is in that sentence, "The survivor, no doubt, owes it to his brother that he did not perish." Jesus, our Brother, came on purpose to seek His lost brethren. Their destruction is certain unless He save them, for who can outlive the storms of wrath due to sin, and the righteous anger of a holy God against transgression! Oh, what love was that which filled His heart, as He bursts through all the glories of heavenly bliss, and leaves the bosom of His Father to be "made a curse for us" and "bear that we might never bear His Father's righteous ire;" "dies the Just for the unjust that He might bring us to God;"

that we "who were afar off" might be "made nigh by His blood." Yes, "He must needs suffer," for "without the shedding of blood there is no remission of sins." Each survivor owes it to his Brother that he did not perish.

"Lest the shadow of a spot  
Should on my soul be found,  
He takes the robe the Saviour wrought,  
And casts it all around."

Love unto death saved that brother on Stainmore Fells. Of Jesus it is written, "Having loved His own which were in the world, He loved them unto the end."

"This were compassion like a God,  
That when the Saviour knew  
The price of pardon was His blood  
His pity ne'er withdrew."

"He steadfastly set His face to go to Jerusalem," for in "the dark and cloudy day" there shall arise "a Saviour, and a great one." Behold the death of Christ, our Elder Brother, and in the sublime grandeur of that sacred head bowed still in death see underneath it all "a multitude that no man can number" saved from eternal wrath, rescued from destruction by the death of their Brother. "Yet it is written "we are saved by *His life*."

"He lives ! the great Redeemer lives !  
What joy the blest assurance gives ;  
And now before His Father God  
Pleads the full merit of His blood."

The tomb is empty, and the throne filled; the penalty borne, and paradise opened; sin put away, and salvation secured. Ah, dear reader, has that survivor of the "Fells" a portrait of his brother at home? Fast falls his tears as he gazes on it and says, "Oh, that those lips had language! would that you were near me now, if only for a moment, for you it was who saved my life!" But no brother can he thank, or tell the joys of a saved life to. Not so the sinner saved:—

"We to our living Brother go,  
And to His feet our praises bring ;  
He died, but all the world shall know  
Our Brother, Saviour, lives again."

Oh, what blessed moments, dear reader, have they been when faith's tiniest arms have embraced no less than the Lord of lords and King of kings and cried with rapturous joy, "He loved me and gave Himself for me." Yes! yes! There is not the shadow of a doubt but that our salvation is all owing to "Jesus only." Under the law is to suffer the eternal vengeance of that storm which never abates, and which we have justly deserved to endure; but "under His skirt" "they shall never perish," for "He shall see of the travail of His soul and shall be satisfied."

"Then, blest Redeemer, touch this cold, cold heart of mine,  
That this saved life be solely and for ever Thine ;  
Let faith embrace the mystery no angel heart can know.  
I owe my life to Jesu's death, and risen glory too."

"MAY the opportunities given us to speak and love the truth be embraced most thankfully and performed most faithfully by us as the servants of the living God: ourselves mercifully snatched from the world, and preserved from the sins that are in us, and instructed and maintained in the truth that is in Jesus."—J. W. B. to his brother C. W. B.



## REALITY AND SEMBLANCE.

*A Paper read by J. T. BOOTLE, at the Pastor's Conference, Little Alie-street, on Gal. i. 6, 7.*

DEAR BRETHREN,—The subject which I desire to place before you for consideration is the apostle Paul's contrast of the Gospel which he preached with a counterfeit. All Scripture is given by inspiration of God, and is profitable for instruction in righteousness, and, as every part of God's Word is intended for a certain purpose, the scope of the Epistle to the Galatians is one worthy of the deepest prayerful study. The principal involved in the apostle's contention is a vital one, inasmuch as the attempt which he is coping with is of the most refined, subtle nature, pernicious in the highest degree in its effects, and its dangerous character lies in its bewitching appearance. In this case it is not one of a contradictory nature—that is to say, openly so, as for example idolatry or infidelity *versus* Christianity, but a covert attempt under the guise of a *superior piety* to undermine and supplant the Gospel of the grace of God.

The vital point in question is the doctrine of justification, and, as there is only *one way* of being just with God, and that is God's way, and the apostle had the clearest evidence that the views he held and the doctrines he preached were not of men, but of God, he was perfectly justified in defending his own order, and protesting against that perversion and innovation so skilfully arranged, but which he *intuitively* detected and so skilfully exposed in all its windings and encroachments. The *importance* of the apostle's contention is seen in the light of the various points at issue. Take the foundation of salvation—here is diametrical opposition—spirit *versus* flesh, grace *versus* works. Contrast the methods employed by which the end is to be obtained. On the one hand, the power of the Lord God omnipotent is displayed on the platform of human weakness and infirmity; on the other hand, the attempt is made to replace the spiritual by the ritual; thus, by casting a glamour over the vital point, divert the eye and the mind from the proper object of attention and attraction.

Notice the *principles actuating* the contending parties. On the one hand, we see the apostle, from a feeling of love and indebtedness, striving to set forth Jesus crucified—jealous of himself, and also of his Master's honour, only desirous *that the cross be seen*, studiously and prayerfully careful to keep unsullied the glorious trust committed to him, leaving the results in the hands of Him “who giveth the increase.” On the other hand, we perceive those who to attain their object did not object to build on another man's foundation, to profess to show a more excellent way of salvation than the apostle's preaching did; and, in order to succeed, did not hesitate to elevate themselves in the affections of and influence over the Galatians at the expense of the apostle's character and the nature of his preaching. Thus we see that although the professed aim of both the apostle Paul and the false apostles was one; yet there is in the methods, principles, and doctrines involved distinct and flat opposition.

In bringing the two systems together in order to examine the relation they bear to each other, with a view to ascertain their agreement or disagreement, it must be borne in mind clearly that one system must be

right and the other wrong. This the apostle Paul asserts most clearly, and also the false apostles concede the same by their insidious attempt to oust him from his rightful position. It will therefore be necessary to compare the two systems, and then endeavour to draw some conclusions from the whole for the purpose of improving the subject. The *key-note* of the epistle is justification. This both parties agree upon, but essentially differ as to the way. There is a connection between the beginning and the end of things, and the apostle emphasises this when he says, "Having begun in Spirit, are ye now made perfect by the flesh?"

Let us look first at the apostle's gospel. It was not after man-*Divine in its origin and relation*, this statement, which is simplicity itself, yet pregnant with the deepest meaning and import, immediately lifts the whole matter out of an earthly construction and application. Being divine, it is perfect. To paint one of God's lilies for the purpose of improvement would be worse than useless, it would be a failure; so, to take the Gospel of the grace of God, and subject it to an improving process, must pervert and foul the limpid water of the river of life. Its doctrines, statements, and requirements are distinctly opposed to all that exists in fallen, sinful nature, thus constituting by its opposite tendency "the offence of the cross." The Divine Author of it has not made any provision in the scheme at all to favour its reception in congenial soil, in fallen sinful nature; so that it has not to depend in any degree upon the natural will or desire for a favourable reception. Neither in the preaching of it has it to depend upon the naturally favourable appearance of the preacher, or the eloquence of his language: for, in preaching to the Galatians, they did not despise his temptation, nor did they turn from him because of his infirmity in the flesh, but received him as an angel of God, even as Christ Jesus. His success did not depend upon favourable personal effect and eloquent utterance, for his bodily presence was weak and his speech contemptible. It embodies the wisdom of the only and the all-wise God. When the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. To preach "the Gospel" is really and simply to make manifest the Word of God; and, as a word manifests what is passing, or has dwelt in the mind of the speaker, so Jesus Christ as "the Word" is the glorious expression of God's mind, will, and purpose, and the apostle sums it up thus: "Before whose eyes Jesus Christ hath been evidently set forth crucified among you." Thus the whole question is resolved to one thing—the cross. O glorious cross! delightful theme! Well might Paul say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." By the cross I take it that the apostle did not mean a literal cross, but the person, character, work, and offices of Him who hung there. His person is complex—incarnate Deity—a person well adapted to be a Mediator between God and man; it is a spotless nature, holy, harmless, undefiled, yet being made perfect by sufferings, knows how to succour those that are tempted. His character is a Saviour, His work to seek and to save that which was lost. He undertook to be the Saviour in its fullest acceptation, and will save all the objects of His love. To this end *He took their place*, became a substitute, did that which they never could have done, and did everything for them meritoriously, and then cried, "IT IS FINISHED."

The doctrine of union is most important to keep in mind. The new

birth is essential: "Ye must be born again." This is the work of the Holy Spirit. Spiritual faculties being given, Christ is now seen, not as a root out of the dry ground, but as the Chiefest among ten thousand; and thus, by the Spirit, faith is given to believe and to say, "Who loved ME and gave Himself for me." All other hopes and trusts are now abandoned, Christ is now believed in, looked to alone, and trusted in for salvation entirely, and thus such are justified by faith, and have peace with God through our Lord Jesus Christ.

The apostle having stated in a positive manner the nature of his gospel, and that this gospel conferred upon its recipients the glorious liberty of the sons of God, he proceeds to attack and condemn and expose the attempt to neutralize his labours and supplant his gospel. He is positive in his statements, logical in his deductions, unyielding to a degree, not entertaining for a moment the claims of his opponents, and did not give place to them. No, not for an hour. We are thus face to face with a vital struggle. His order is, first to denounce it, then to condemn it, and then passes on to expose it. He denounces it as a counterfeit. The principle of a counterfeit coin is to accomplish the same thing and attain the same end by unlawful means as the genuine article performs. Those who utter it are indifferent as to its constituent properties, so long as it answers the identical purpose of the real coin. It is not made in the mint, does not bear the genuine impress of the Sovereign, and all the success it obtains is due to the want of perception, indifference, or carelessness of those who entertain it, for no honest person would knowingly assist either in the manufacture or circulation of spurious coinage; so the apostle does not charge the Galatians with bad intentions, but says: "O, foolish Galatians, who hath bewitched you." He next condemns it. The very moment he perceives it, he does not hesitate to pronounce the sentence, "Though WE or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." No connection is entertained or recognised betwixt the Messenger and the message, him who tenders the coin and the coin itself.

No gifts, influence, important presence or weight, and other matters can possibly make the message other than what it is. No gentlemanly, refined appearance of the person who tenders the coin will make a bad one into a good one. One drop of poison is just as deadly in a glass of the richest wine as it would be by itself; the fact of the poison being in the wine makes it the more dangerous, as suspicion is disarmed.

The apostle insists upon keeping the issue clear. The message must stand or fall upon its own merits. Assertion is no proof, therefore Paul does not terminate the matter by denunciation and condemnation, but follows up and clinches the whole affair by exposure. A day is coming when deception will be unavailing; only those who have been resting upon the blood and righteousness of Jesus will be calm.

"Midst flaming worlds, in these arrayed  
With joy, will they lift up their heads;"

all others, both deceivers and deceived, will be ashamed. And when the king came to see the guests, he saw there a man who had not on a "wedding garment," and he saith unto him, "Friend,

how camest thou in hither, not having a wedding garment? And he was speechless" (Matt. xxii. 11, 12). Only those who have inadvertently taken a counterfeit coin know the sensation experienced upon the revelation presented by the discovery of its real value and properties. It is the duty, however, of all law-abiding citizens to defend the coinage from encroachment and usurpation and by rigidly adhering to the genuine and rejecting the spurious coin. This object will be answered; thus, in this light, Paul was *set* for the defence of the Gospel, and was not moved or shaken in the slightest by the effrontery of the false brethren.

The objection that the apostle takes in connection with this counterfeit gospel is circumcision. To become subject to this rite is to be a debtor to the whole law, and as many as are of the works of the law are under the curse; for it is written, "Cursed is every one that continueth not in all things which are written in the Book of the law to do them (chap. iii., ver. 10). Wherefore then serveth the Lord? It is useless and hopeless, for the inheritance does not descend through the channel of the law, but by promise. The distinction is illustrated by the case of Isaac and Ishmael, and just as God's promise and purpose were fulfilled through Isaac and his descendants, and not Ishmael's, so the heavenly inheritance comes by faith, and not by works. It is further illustrated by Abraham's faith; and the Scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed."

The apostle clinches the argument by saying, "For if the inheritance be of the law, it is no more of promise; thus the character of the apostle's preaching was the entire helplessness of the creature. The all-sufficiency of Christ, and the joyful sound was proclaimed that by Him all that believe are justified from all things from which ye could not be justified by the law of Moses (Acts xiii. 39). Again, actions test or discover principle. A man is known by the company he keeps. The false teachers did not associate with Paul, thus discovering an antagonistic feeling—a tacit admission that a great difference existed betwixt their preaching; also the dissatisfaction exhibited. They desired to suppress Paul's gospel, and introduced something else—the very principle of a counterfeit coin. The genuine metal is absent, and a spurious kind fills up the place. The platform upon which they stood was different. Paul took his stand upon doctrine; he laid the greatest emphasis upon keeping the doctrines unsullied, the other laid most stress upon rites and ceremonies. Finally, the improvement, be particular, even at the risk of appearing singular; be loyal to principles in the day of adversity; peace best assured by disassociation from those of contrary principles; consideration for those who have been led away.

"Careless, myself a dying man,  
Of dying man's esteem;  
Happy, O God, if Thou approve,  
Though all beside condemn."

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PURPOSE AND PROMISE.—Christ was the man of *purpose*, set up from everlasting as man's Fellow and Friend. "A friend in need is a friend indeed;" but here was a Friend set up before need, with riches exhaustless as the Deity, boundless as immensity, durable as eternity and glorious as the pearly city. Christ was the man of *promise*, who bought and brought salvation, caught and conquered Satan, bore and buried sin, banished death, and broke up the grave.—*Late Samuel Cozens.*

## THE BLESSED DEAD.

MR. DANIEL ALLEN.

IN our last issue we recorded on going to press the death of our highly-esteemed friend and brother Daniel Allen, pastor of the Strict and Particular Baptist Church, Castlereagh-street, Sydney, Australia. He had suffered much from inflammation of the lungs and heart disease, and sweetly fell asleep in Jesus at 2.45 a.m., on Monday, Sept. 14th, 1891.

Our departed brother had not been in Australia many years when we first heard of him as a champion of the truth in Christ; and our love and attachment to him as a valiant and outspoken man of God has remained unchanged. His long connection with the Strict Baptist denomination in Australia, and the determined stand he took on the side of truth, which he well knew and enjoyed, made him an identity in the religious life of the city in which he resided and laboured, as also in many parts of the old land of his nativity. The sad news of the departure of our brother Allen came to hand late in October from our esteemed brother F. Beedel as follows:—

“MY DEAR BROTHER WINTERS,—You will, I know, be grieved to hear of the loss we have just sustained in our dear brother and beloved pastor, Daniel Allen, being taken from us. He died this morning at a quarter to three, at his residence adjoining the chapel. He was taken suddenly ill about three weeks ago when on a visit to the Newington Asylum, the Government institution for poor, aged, and broken-down old people who are taken care of. He used to visit there once a month, and delighted in preaching the glorious Gospel he so much loved, and in which he found all his salvation. Since then he has gradually got worse, only preaching one Lord’s-day, and then not at all fit for it; but his testimony was, ‘Jacob have I loved, but Esau have I hated.’ He has passed through much suffering, which he bore patiently, his mind being graciously sustained, and many precious testimonies has he given us in his affliction which for want of time I cannot now give. Only yesterday morning he told me when I went in to see him that he was standing where the ark floated in Jordan and where all the Lord’s priests and Levites went through dry shod. The doctor says he was suffering from two chronic diseases—that of the heart and liver—either one of which was sufficient to kill any man. Pray for us, dear brother, that the Lord who liveth and reigneth will appear for us and bless us as a Church. It will be a great break in our ranks. In haste to catch the mail,

“Yours in the Lord,

“F. BEEDEL.

“Glenmore-road, Paddington, Sydney, N.S.W., Sept. 14th, 1891.”

[Several kind friends who have relatives in Sydney have favoured us with information on the solemn event. Further particulars, with a *portrait* of Mr. Allen will (D.V.), appear in our next.—Ed.]

MRS. ELIZA VERDON.

IN loving remembrance of Eliza Verdon, who fell asleep in Jesus Oct. 14th, 1891, aged 42 years, after a long and painful affliction, borne with Christian patience and resignation. Our departed sister was favoured with godly parents, and having been called by grace in early life, she was baptized at Laxfield by Mr. B. E. Sears, Jan. 10th, 1864, since which time she continued in honourable Church-membership, living a quiet, consistent, Christian life, “adorning the doctrine of God our Saviour,” and was deservedly beloved and esteemed by all who knew her. A precious Christ was her “all and in all.” First a scholar and then a teacher in the Sabbath school, she spent several years, and delighted to help in every good work, but of late years delicate health and the numerous cares

of a large family prevented her attendance at the House of God as often as she desired.

Our beloved sister knew well the meaning of the words, "In the world ye shall have tribulation," for her pathway was a varied, chequered scene; prosperity and adversity were alike her portion, suffering of no ordinary kind was hers to endure; but the Master's "be of good cheer" was her consolation, and the legacy of peace was sweetly realised. For three years before her departure she was afflicted with cancer in the face and underwent a critical operation in the Middlesex Hospital nearly two years since, during which she was divinely supported and was highly favoured with rich communications from God's Word, the promises being her joy and the "covenant ordered in all things and sure" her soul's resting-place. During the past year the malady rapidly increased and her sufferings grew more intense, but the grace of God was magnified in her submission, and many a salutary lesson has been learned in her sick room. It was good to hear her testimony in the varied stages of her experience, and when the tempter assailed she rejoiced that he was a conquered foe. The struggle to the flesh, in the prospect of leaving her dear companion and nine children, also an aged mother, was great; but one day, about three months before her death, she said to the writer, who knew and loved her from her youth, "It's all right now, I can leave them each and all in my Father's care and I shall meet them in Heaven." May these words, spoken with almost a prophetic faith, be verified!

For very many years the E. V. & G. H. were read and valued by her. Sweet texts and verses of hymns too numerous to mention were repeated to loved ones and the many friends who visited her, and the hymn on "Glory Anticipated," No. 1011 in Denham's selection, was peculiarly precious; the writer will never forget the emphasis with which she repeated most of it. She anticipated her release, but wished to wait the Lord's will. The last few days were spent almost in an unconscious state, but she said to her eldest daughter (who was her devoted nurse), after a short sleep which appeared like a foretaste of heaven:—

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on His breast I lean my head,  
And breath my life out sweetly there."

On Oct. 14th the summons came, and she was called "Home" almost suddenly at last. Her ransomed spirit now realises the "rest that remaineth to the people of God," while the sleeping dust awaits the resurrection morn to be raised incorruptible. Her bereaved husband bears this testimony to her worth:—"She was a true helpmeet, a sharer and burden-bearer in the path of tribulation in this life, and more so in the higher and Divine life; words of consolation and comfort fell from her lips as well as words of Christian reproof and rebuke, which were seasonable. She lived to see three dear children called by grace and good reason to believe others are seeking Jesus; thus she was a joyful partaker in the Word of God, and her 'prayers are not hindered or unanswered;' now she is gone to meet, and for ever to dwell with, the redeemed and ransomed spirit of the dear babe taken home in infancy four years since."

May the Lord graciously support and comfort those who are left to mourn her loss, and may grace be given to them and us as a Church that we may be "followers of them who through faith and patience inherit the promises," while we press forward "looking unto Jesus." Our beloved friend may be better known as being the sister of our esteemed and worthy brother, Mr. G. Elnough, of Hill-street Chapel, London.

F. M. S.

MRS. ELIZA VERDON, LAXFIELD, SUFFOLK.

In loving memory of one whom we have known for long,  
Whose heart has often prayed for us, whose voice has swelled our song—  
Of one whom Jesus died to save, whose sins were washed away,  
Who glorified her Master as she walked the narrow way.

We joy that God has heard our prayer, and freed her from her pain,  
 And taken her in mercy to the home she longed to gain;  
 The home of endless pleasure, of everlasting rest,  
 Where she heard the raptured welcome to be for ever blest.

We know she has not lived in vain, the memory of her life  
 Will courage give some fainting souls bravely to face the strife,  
 She often told the seeking ones of Christ the Lamb of God,  
 And to the weary sweetly spoke of rest beyond the flood.

We pray for those she left behind in this our shadow-land,  
 Her mother, and her husband, and "the little orphan band;"  
 Lord, be their all-sufficient Friend, their Comfort, and their Stay,  
 And by Thy Spirit lead them home, and wipe their tears away.

The Sabbath sun was sinking as they laid her to her rest,  
 The poor, frail body we had loved now only "dust to dust,"  
 We looked upon the weeping throng, then at the glowing sky—  
 Sighed for our fading Sabbath, smiled for her's begun on high.

B. W. T.

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 MR. JOHN WILD.

[In addition to what occurs at the end of page 356 of our last issue, we give the annexed note by request. We may here state that in the death of our highly esteemed brother in Christ, Mr. John Wild, the Church at Hayes Tabernacle, and the denomination at large, have lost a genuine friend and supporter. The bereaved relatives and friends have our deepest sympathy in their loss and sorrow.—ED.]

"Blessed are the dead which die in the Lord."

In loving remembrance of Mr. John Wild, of The Limes, Hayes, Middlesex, who sweetly fell asleep in Jesus on Sunday morning, August 23rd, 1891, aged 60 years. He was interred in the family vault on Wednesday, the 26th, at Harmondsworth Church, Longford, after a burial service in Hayes Tabernacle, conducted by Mr. W. H. Taylor, who also spoke at the vault.

Our dear departed friend and brother was a good man, and a "lover of good men." He was sound in the "faith of God's elect," and bore much fruit to the riches of divine grace, which was easily traceable in his walk and conversation, especially of late. He was respected, loved, and mourned over by all who knew him, both in the Church and out of it, as the large concourse of followers to the grave fully testified, also the full congregations at the Sunday morning and evening services, when two funeral services were preached by Mr. W. H. Taylor. Morning text: "He is not here, but is risen" (Luke xxiv. 6); evening text: "Behold, he goeth before you" (Matt. xxviii. 7). Subject matter: As with the Head, so with each member of the Church of Christ.

W. H. T.

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 THE TABLE-PEW.

I DO not slight the pulpit, that has prestige of its own,  
 An atmospheric sanctity which lingers there alone;  
 But when the interests of a Church come openly to view,  
 Prosperity's unflinching test is in the table-pew.

Here is the deacon's citadel, hark how they snap the lock,  
 And hand a few worn hymn-books to the nearest of the flock;  
 While scarcely dares a pastor ask permission to explore  
 The acts and deeds and settlements within *that* table-drawer.

Here, in the good old days, there came the aged and infirm,  
 The big preceptor, who in prayer was such a feeble worm,  
 The leading person, keen and small, hard-handed, head on high,  
 And a bass viol; shall we go back to the times gone by?

Here with quick clatter, almost ere the worshippers had gone,  
 The plates were overturned, and soon by he in power 'twas known  
 What had been given to "support the Gospel in this place"  
 For the next quarter, the amount being written in his face.

Here godly deacons have deplored a cherished pastor's fall,  
While one was deputed to lock the square box in the wall;  
And for some Sabbaths afterwards, the little they could do  
Towards God's worship, was performed about the table-pew.

Here stood the candidates, and here, thank God, they stand to-day,  
Oh, never from the Church below may such scenes pass away.  
Come in by testimony, friends; come, tell what God has done,  
And bear sweet witness to the worth of His beloved Son.

And now, breathe reverently, oh muse, for here with calm delight,  
The emblems of our dying Lord are placed before our sight;  
While quietly from heart to heart steals up the blessed tide  
Which overlaps life's sorrows, all is well if Jesus died;—

If Jesus died for me, you know, the world may do its worst,  
The heart may ache, the heart may break, the nation seem accursed;  
God shall be near me in my needs, and blest my end shall be,  
And heaven shall ring as I pass in, if Jesus died for me.

So, with such blessing at such time, here stands the man of God  
Ringing glad changes to the praise of Calvary's precious blood;  
Sweet are the pulpit utterances, helpful, and calm, and true,  
But heaven seems nearest when the words float from the table-pew.

So be it still an honoured spot in every "little hill,"  
Changed and decayed, but bearing fruit to life eternal still;  
Think of its good old deacon's prayers, its trusty deeds and true,  
Think how it bears the pulpit up, and spare the table-pew.

Galleywood, Chelmsford.

M. A. CHAPLIN.

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

*The Hidden Hand—The Cup in Her Hand—Mystery.* Price 3d. R. Banks and Son, Racquet-court, Fleet-street, London, E.C. This splendid pamphlet should be in the hands of every true Protestant. It is a truthful revelation of the real character and subtle operations of the Papacy, and ought to be spread broadcast everywhere. In paper, type, style, and contents, it is really the best of the kind we have met with for many a day.

*Baptism, a Divine Ordinance.* By R. Burbridge. Price 1d. R. Banks and Son, Racquet-court, Fleet-street, London; also to be had of the Author, 9, Eaton-terrace, St. John's-wood, N.W. The re-publication of this pamphlet is for the special benefit of truth-loving friends; and all profits arising from the sale thereof are to be given to the fund for the building of a new chapel in Pratt-street, Camden-town. Who will help our brother the pastor in his great and important work?

*The Testimony of Jesus, &c.* By W. Parsons, "A British Sailor." London: R. Banks and Son, Racquet-court, Fleet-street. Price 2d. Full to the brim of experimental truths, both savoury and interesting.

*Confession and Conversion: or, Words of Warning for Wanderers, &c.* By Joseph Taylor, of Sheffield. To be had of the Author, 260, Langsett-road,

Sheffield. Price One Half-penny. Sound and interesting.

*Reasonable Christianity. Subjects Considered, Predestination and Foreknowledge.* By Douglas Phillips. Printed and published by C. H. Lemmon, 121, Hawkstone-road, Rotherhithe. Our author clearly exhibits the historical import of the doctrines of *Predestination and Foreknowledge*, but the higher meaning of doctrines is not dealt with. The illustrations given on pages 1 and 2 are, in our humble judgment, un-reasonable and puerile in their application to God in His dealings with mankind.

MAGAZINES. — *Monthly Visitor, The Quarterly Record of the Trinitarian Society, Helpful Words, The Irish Baptist Magazine, The Day Star, Consecration, The Banner of Israel, Life and Light, Zion's Witness, Australian Particular Baptist Magazine, The Surrey Tabernacle Witness, The Gospel Magazine, The Olive Branch, The Regular Baptist, Cheering Words.*

SERMONS. — *Salvation Glory.* By C. Cornwell. *The Calvinistic Pulpit.* Excellent penny monthly. F. Kirby, 17, Bouverie-street, Fleet-street. *The Teaching of the Spirit.* By A. G. Brown. *National Sins demanding National Repentance.* By J. Irons. Price 1d., post free 1½d. D. Fisk, 6, Brighton-place, Brighton, Sussex. A most precious discourse.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### RECOGNITION OF MR. JOHN C. HEWSON AS PASTOR OF GURNEY ROAD CHAPEL, STRATFORD, E.

THE Church here has been without a pastor since brother J. H. Lynn resigned in January, 1890; and it was with devout gratitude to God that the friends gathered on November 1st and 3rd, to welcome Mr. John C. Hewson as their new pastor. The services were commenced on Lord's-day, November 1, Mr. Hewson preaching in the morning from Luke i., last clause of 1st verse, when he took occasion to lay before the congregation his belief in the "doctrines of grace." This discourse, as revised by the preacher, will be given in January number, and we call our readers' special attention to it. In the evening the noble building was filled with a large congregation, only surpassed on one previous occasion, when pastor Charles Hill preached at the opening of the chapel. Mr. Hewson took for his text Ephes. i. 7: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," and devoted the time to stating his "call by grace," and also dealt with his early labours in preaching the Word. It will be seen that this mode of recognition service is a departure from the accepted rule among Strict Baptist Churches, but the satisfaction it gave to all concerned is a great recommendation, as by the morning and evening services of a Lord's-day being devoted to the foregoing subjects, it enabled a large company to hear the declarations of the new pastor.

The services were continued on Tuesday, November 3rd, the afternoon service being devoted to a sermon from pastor G. W. Shepherd. By the time the service was announced to commence, a goodly company had already assembled, among whom we were delighted to see our venerable brother Meeres, and before 4 o'clock the body of the chapel was looking comfortably filled by an assembly of worshippers, who seemed delighted at the prospect of hearing once again "the word of truth" declared by lips which had so often uttered consoling and edifying words unto them in time past; nor had they to go away disappointed, for brother Shepherd, although still in a weak state of health, was greatly helped, as he discoursed from Acts ii. 41 and 42, dealing ably and simply on the nature of a true Gospel Church.

Tea was provided at 5.15 for the friends and visitors, but the large after-

noon meeting made a demand on the purveying department that quite astonished them; and if any of the company had to suffer a little inconvenience at the tea table, they may rest assured that it was only because the good folks who had charge of the arrangements being a little taken by surprise at the number they had to provide for.

The evening meeting was to commence at half-past six, and when Mr. James Morter took the chair five minutes later the chapel was well filled, and very soon it had reached the proportions of a record public meeting at Gurney-road. From every district in London friends had come to cheer and help the Church and its new pastor; the many pastors and friends present showed the large number of congregations represented. The meeting commenced by the singing of that sweet hymn, "Great the joy when Christians meet." After which brother Archer, from Acton, tenderly and suitably led all to the "throne of grace." As Mr. Archer had to leave at once, he only stated what a joy it was for him to be there that evening, as he had known the cause since its commencement, he having been present when the Church, consisting of only six members, was formed twenty-two years ago, the chairman being the founder and the father of the little company; he now rejoiced that the little one had become a thousand, and trusted that God might continue to bless them as a Church.

Another hymn, "Stand up and bless the Lord," was sung while the friends found seats.

Mr. James Morter then read Psa. lxxxiv., commenting shortly on the last verse, "O Lord of hosts, blessed is the man that trusteth in Thee;" saying how they had, as a Church, ever relied and trusted only upon God, and he believed because they had looked to God and not to man, that God had blessed them and prospered them, and when they had no pastor, they needed specially to trust in God; they had been enabled so to do, and God had sent them another pastor. Then turning to Mr. Hewson, Mr. Morter, as senior deacon of the Church, gave him the right hand of fellowship and a warm welcome as their new pastor.

The chairman then called upon Mr. Rider, Church secretary, to state the leading of God in their choice of a pastor.

Mr. Rider said he did not then intend to give a history of the Church, but only to relate the events of the past few months in choosing a pastor. The people might well say, "Hitherto hath the Lord helped us," and be more than

ever encouraged "in everything by prayer and supplication to make known their requests unto God," for truly the Church had been blessed. It had been the constant prayer of the Church that whatever step it took in choosing a pastor, it should be divinely directed, and that that step should receive the divine blessing. He thought that that prayer was fully answered before their eyes that evening. It came about in this way. After Mr. Lynn had left, Mr. Hewson, on the recommendation of a brother minister who knew the cause at Gurney-road, wrote to Mr. Rider, stating that he was finishing his college course, and desired only to settle in a Strict and Particular Baptist Church. Mr. Rider, who had heard favourably of Mr. Hewson, asked him to supply on two Wednesday evenings in April, 1890. At that time Mr. Hewson's preaching was favourably received. The dates during the summer being all filled up, there was no opportunity for him to supply again till Lord's-day, September 28th, when he again preached, and none who heard him in the morning can ever forget the discourse on Matt. v. 13. He again preached on a Wednesday evening in November, and on the first Lord's-day of January, 1891, and the three following Wednesday evenings. Most friends heard him well, though some did not think of him as a pastor—indeed, but few at the first thought of him in reference to the pastorate. For several reasons; however, they are glad now that it was so, as they had never been carried away by any excitement; he had gradually increased in favour with all the people. Each time they heard him they did so with greater profit and pleasure, and when they came to know him, as they had opportunity during the past three months, it was only to be drawn closer to him. On April 6th a church meeting was held, with a view of letting the church express its wish regarding a pastor. Five brethren's names were submitted to the church, to ask one of them to preach for three months, with a view to the pastorate. Brother Hewson received then more votes than all the other four together, having a majority of one on the total vote. A second vote being taken on brother Hewson alone, 39 voted for, and 21 against him. This was a fair indication of the feeling at that time. Brother Hewson agreed to supply for three months, commencing in July. As that period neared a close, a church meeting was held on September 14th, when it was unanimously agreed to proceed to the election of a pastor. After all the forms of the trust deed had been observed, a final church meeting was held on October 12th, 76 members present, including all the seven deacons. There voted for Mr. Hewson, 72; against, 1; neutral, 3. God hath said:

"Call upon me in the day of trouble, and I will answer thee." The church had been in trouble for a pastor, but God had answered them, and sent them brother Hewson. He believed he would be a blessing to them, and prayed God that it may be so.

Brother Hewson, the new pastor, said: I wish to say as little as possible to-night, as, having spoken for 65 minutes last Lord's-day morning, and about the same time in the evening, more or less connected with myself, I would not feel justified in taking up the time of this meeting also. I said at the close of Sunday evening's discourse that I entered college with the desire of being a missionary, and now with my father here at my right hand I repeat the statement. Never had a lad his heart more set on the mission-field than mine was, and never did so much discouragement arise to damp one's enthusiasm. I had been in college fully two years when I felt I must give up the mission work, as there seemed a difficulty I was little likely to surmount (when I tried to do so two years later I found I was right) that I returned to Scotland, taking up ministerial work in the west, hoping to get a further education in Glasgow University; but as I felt very unsettled in my work, Mr. Spurgeon welcomed me back into college, where I remained for six terms, completing my four years' course. Having been back to Scotland after six years residence in England, it awoke my thoughts to Church government, and especially to the strong hold the "doctrines of grace" have on many preachers in all denominations in the north compared to the more free and easy way of dealing with truth in the southern pulpits. Almost immediately after my return, I told Mr. Spurgeon I wished to settle only in Strict Communion Churches. He met me very kindly, and gave precious words of advice as to my future. He holds the Strict Churches in high esteem, knowing their noble stand for the truth of God. I still cherished the idea of foreign mission work, but that was again denied me just when I thought it was within my reach. Having been trained and nurtured in Strict Communion Churches in Scotland, as I related on Lord's-day evening, I did not feel my seeking fellowship with brother Cornwell's Church at Brixton was anything but going among my own people, and this I realised more and more. When I left college last year, I went, at Mr. Spurgeon's desire, to take the oversight of a little cause in Hornchurch, Essex, in connection with the college, he explaining that I did so till a permanency was made clear by the Lord's guiding. However, I continued to supply regularly, from time to time. Strict Baptist churches rather more than the friends at Hornchurch liked. You have

heard of how I came to preach at Gurney-road from Mr. Ryder. If you were not greatly impressed with me at first, I can only return the compliment. When I first came I remember how some of you sat sideways on your seats eyeing me over and wondering if I expected to teach you anything you did not know. However, our growth in one another's estimation has been mutual, but when, last April, I heard the result of the church meeting I can only say it was the great surprise of my life. I had not preached to you for nearly three months previously. I was an entire stranger to you all. I had spoken to no one whatever among you about my ever coming here: in fact, how could I? I did not know a Church meeting was being held, and when I heard the result I could only say, "This is the Lord's doing: it is marvellous in our eyes," and standing before you to-night I can only say how I have sought, during the probation which has ended in my pastorate, to keep myself entirely to the line laid down for me, viz., to supply the pulpit, and if I have seemed to be reticent and backward in coming to speak to many of you, it was merely to use no influence whatever but what I might legitimately exercise in the services of the house of God. I pray fervently that God may keep and sustain me in the work upon which I am entering, that as church and pastor we may be united in love, and that the work of the Lord may prosper in our hands.

Brother J. H. Lynn, the former pastor, followed with a short heartfelt address. When he first heard of brother Hewson he thought surely God was training him for Gurney-road church. He mentioned his name among others as likely supplies to fill the pulpit, but he did so without comment. Some time after he had the opportunity of meeting brother Hewson, and suggested to him to consider with prayer any hint he might receive from Gurney-road about supplying the pulpit with a view to the pastorate, and he promised to do so. Mr. Lynn related how he had commenced with only 26 members and left the church with nearly 150, how during the 15 years of his pastorate God had blessed and prospered them as a church, and how they had been enabled to erect this fine chapel. He was most thankful and glad this evening, freer and happier than he ever felt when he was pastor, and his heart overflowed, as he felt he could safely leave them as a church in the care of brother Hewson as an under-shepherd. He hoped the ministry of the Word of God would be a joy and blessing through all the coming days. This he was sure was their new pastor's desire also, whose Scottish stubbornness in holding the truth he hoped would always remain with him. He wished them all God-speed, and the

church he had so prayed over and sighed over he might now devotedly let go, trusting that the Lord would richly bless brother Hewson.

The hymn, "Come, Thou fount of every blessing," was then sung, after which pastor E. White, of Enon chapel, Woolwich, delivered the charge to the pastor. This was so savoury and full of unction, and so well received by all present, that it may well occupy a separate paper in some future number.

Pastor C. Cornwell, of Brixton, then gave the charge to the Church in a short, pithy address from the words, "In understanding be men" (1 Cor. xiv. 20). He exhorted his brethren to be praying men, as the first and one thing needful. He charged them to be men of metal, that they might hold fast to the truth. Then again to be wise men, that as they came to worship they might hear with profit; sympathetic men, that their pastor might realise he had true friends in his people; men of thought, and in all things men of understanding.

Mr. John M. Hewson, father of the pastor, spoke of the joy he felt at the presence of his son being to-night recognised as their pastor, and at the way both church and pastor had been led in the matter. He then beautifully opened up the words, "Buy the truth, and sell it not."

Mr. J. Bush came in at the close with a blessing of peace to all, speaking a few words from the latter portion of Psa. cxxii. After the pastor had thanked the friends for their presence and help, brother George Wyard offered prayer. The doxology was sung, and the benediction brought an enjoyable and profitable meeting to a close.

"Our vows, our prayers we now present,  
Before Thy throne of grace:  
God of our fathers, be the God  
Of their succeeding race."

LEWISHAM (COLLEGE PARK).—On Sunday, Oct. 18th, services in connection with the first anniversary of the pastorate of Mr. J. Crook were held. Mr. Crook preached in the morning, and Mr. Belcher, of Homerton-row, in the evening, speaking on "The Forgiveness of Sins," from Luke vii. 48. On the 20th, Tuesday, at 3.30, Mr. Holden, of Elim, Limehouse, preached a good gospel sermon from 1 Pet. ii. 5, "Living stones." He divided his subject thus—1st, Their character, *lively*; 2nd, their consecration, *built up*; 3rd, their service; 4th, their acceptance, *by Jesus Christ*. Mr. Holden said he felt quite at home in the work, and was much appreciated. The evening meeting was very good. Mr. Jas. Barmore, of Homerton (chairman), gave us some excellent remarks, reading 2 Chron. xiv. afterwards calling upon brother Hall, deacon, to engage in prayer. Brethren Horton, Tooke, sen., Belcher, Holden, and the pastor gave

encouraging addresses. The services were very much enjoyed by all our friends. The grand coronation hymn, "All hail!" brought the happy meeting to a close.

SURREY TABERNACLE  
ANNIVERSARY,

OCTOBER 21st, 1891.

BRIEF NOTES BY A COUNTRY PARSON.

Dear Mr. Winters,—Seeing a notice in October E. V. & G. H., in which pastor and church invited ministers and friends to unite with them in commemorating the 61st anniversary of the formation of the church, I journeyed to the "great city" and the Tabernacle, erected by the late James Wells and church, gathered by his forty years' ministry. Truly, it is a noble building, which "Stands like a palace built for God;" but its "glory" consists not in its architecture, noble proportions, materials or site, nor yet in the prosperous citizens that throng its gates, but in the "glorious Gospel of the blessed God" preached by its pastor and the gracious presence and blessing of Him who said, "I will make the place of My feet glorious." Whatever the building—stately temple, lowly meeting-house, or humble cottage—devoted to religion, or consecrated to God, it is the presence and grace of Him, and Him alone, which John saw, walking in the midst of the golden candlesticks, that constitutes its true glory. Apostate Ritualists may glory in the reared of St. Paul's, but the cross, chiselled or carved with its bleeding Victim, is the miserable symbol of a "spent curse," an insult to God, and a mockery of the living Christ who triumphed over it; as well attempt to condole and honour the family of an innocent man, hanged through malice and ignorance, by presenting them with a splendid model of the gallows on which he was executed. Not the cross, but the Lord, Ezekiel saw "in the visions of God (chap. xl.—xlviii). He saw Him in the mystic city gates, temple, waters, &c., and summarises the whole. The name of the city. . . shall be—The Lord is there.

It was pleasant to a country parson, accustomed to minister to the small gatherings of friends, to see hundreds of devout men and women on a week-day afternoon, with riveted attention listening to the Gospel of Christ preached by O.S. Dolbey, the successor of James Wells. The text was, "Let the inhabitants of the Rock sing" (Isa. xlii. 11). The preacher spoke of "the Rock," the inhabitants, how they came to dwell there; the singing, what they sung about. The sermon was a blend of solid doctrine and gracious experience clearly expressed and boldly stated, with a

variety of Scriptural illustrations, delivered with considerable vivacity.

The evening meeting was a noble sight, the body of the chapel being filled. The pastor presided, reading Psa. cxxii., and after prayer delivered an able and interesting address, referring to the mercies of God to the Church during the 61 years of its history. There had been trials in their pathway, but mercies kept pace with them. Spiritual favours of a covenant God had often been renewed. The light of the glorious Gospel still shone upon them; the fathers and mothers in the faith comprising the original church were gone, not one remained; the last passed away a few months ago. No change had occurred in the doctrine or practice of the church for 61 years. The faith of the children was identical with the faith of the fathers. He hoped the Lord would still keep them, for unless the Lord keep the feet of His saints, they would wander. He trusted they would not become lukewarm, but wholehearted, and every member feel the house of God to be their spiritual home.

Alluding to a letter asking if he would have a concert, and the offer of the writer's services, with a silver cornopoean, he said, conferring with Mr. Boulden, "I will read you our programme: 'Singing God's praise; reading the Scriptures; prayer and prayer-meetings; preaching the Word; administering the ordinances of God's house; baptism and the Lord's Supper.'"

Hymns led by Mr. Harris and deacons were sung in the interval of addresses by Mr. Bush, Mr. Holden (of Limehouse), Mr. Box, and Mr. Edward Mitchell, successor of the late John Hazelton as pastor of Chadwell-street, Islington. Each gave short and thoughtful spiritual discourses on portions of the Word of God. The writer took extended notes, and could give the substance of each; but knowing, Mr. Editor, that you cannot insert lengthy reports, I reluctantly forbear.

We heard that the varied institutions of the Tabernacle were well maintained. The Aged Pilgrims' Auxiliary, the Sick and Visiting Fund, and the Sunday-school is conducted by a member, Mr. Piggott, in a neighbouring Board School. We learned that about £100 is collected every Christmas for the poorer brethren and sisters in the Lord.

Sombre minds may object to this record, but I will remind them of Robert Raikes, who, when showing a Quaker sister his work amongst poor children, she said, "Friend Raikes, the Scripture says, 'Let not thy left hand know what thy right hand doeth.'" Raikes replied, "Sister, the Scripture says, 'Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven.'"

THE AUTUMNAL MEETINGS OF  
THE SUFFOLK AND NORFOLK  
STRICT BAPTIST PASTORS' CON-  
FERENCE.

As we walked by the lovely Arboretum at Ipswich on the bright morning of Oct. 29th, the poet's lines upon this beautiful season of the year were most appropriate—

"There is a beautiful spirit breathing now  
Its mellowed richness on the clustered  
trees."

A far more beautiful spirit, however, pervaded our hearts as we assembled for united prayer in Bethesda Chapel, where our brother W. Kern has now preached the Word of life for several years. Not soon shall we forget that holy season of intercourse with each other and our divine Lord. Pastors G. Dearnle and W. Dixon gave addresses suited to such a sacred occasion; that by brother Dixon will be printed in tract form as soon as convenient.

Brother Bird, the earnest Sunday-school superintendent at Bethesda, provided for us an excellent luncheon at his house free of charge; may the Lord richly reward him for such kindness to His servants. At the business meeting which followed we right heartily welcomed brother J. Saunders, of Kenninghall, as a new member of our society; also during the day brother Bardens, of Zoar, Ipswich. Our highly-esteemed brother Woodgate we missed much, but received from him a cordial word of Christian greeting. Brother G. Pung was elected president for the ensuing year, and brother Kern was chosen as vice-president; the treasurer, S.K. Bland, and secretary, L. H. Colls, were re-elected. The subject for discussion at our next conference in the spring will be opened by a paper from the president, who will give a synopsis of the epistle of St. James.

At the afternoon meeting, held in the chapel and open to the public, pastor L. H. Colls read a paper entitled "A Denominational Look-out." An interesting discussion followed, and some practical suggestions and resolutions were made and agreed to as the outcome of the paper, which will be published in due course. An excellent tea was then partaken of, several friends joining us from both Churches in Ipswich and from the country.

The evening public meeting was largely attended and was most hearty throughout. There was nothing in singing or speeches but what was sacred and profitable. The president-elect gave a most appropriate address on "Our Aims;" pastor J. Saunders spoke words of great tenderness and power on "Prayer in the Family" and as a means of uniting and healing hearts; brother Morling, of Hadleigh, made a racy and earnest speech on "These men are the servants of the Most High God who shew

unto us the way of salvation;" brother R. Bardens emphasized the need of preaching the Word; and brother Sapey concluded with a bright and practical speech on "Prosperity." We then gave our most cordial thanks to the pastor and friends at Bethesda for so generously inviting and receiving our society, and closed the as yet most successful gatherings of the conference by singing the doxology. We are grateful in stating that since the formation of the society, in November, 1838, it has steadily increased in usefulness and in membership. The Lord's name be praised.

L. H. COLLS, *Secretary.*

ST. NEOTS (NEW-STREET).—Dear Brother Winters,—On November 3rd we had a meeting to welcome our new pastor, Mr. James Clark, which commenced with a gathering of over 200 to tea. At the evening meeting Mr. Barnard presided. The hymn commencing "Kindred in Christ for His dear sake" was sung, portions of Scripture read, and brother Forscutt offered prayer. A few remarks from the chairman from the words "Rejoice in the Lord," first, because He had been with us during the ten years we have been without a pastor, keeping us in peace and still loving the grand old doctrines of the Gospel; secondly, because the Lord had heard the many petitions that we have put up, and now He has answered them; thirdly, "Rejoice," because He will still be faithful to His promise in the future. The chairman then said the best welcome we could give our new pastor was to continually bear him up at a throne of grace. Our esteemed friend Mr. Jull then addressed the meeting. He said we were not like some denominations who when obliged to have the man sent to them whether they liked him or not, but we had a man of our own choosing, and as such we were to act towards him in a brotherly, loving, and affectionate way. Brother Morton's remarks were weighty, and full of brotherly affection for our new pastor, and also for the Church and congregation; brothers Fyson and Forscutt each said some very appropriate words; brother Clarke, pastor-elect, thanked the friends for the very hearty reception they gave him, also thanking our dear friends Jull and Morton for their presence and affection, he not having met either of them before. The benediction brought to a close one of the largest and happiest meetings we have had for years. The exclamation on all hands was, What a happy meeting we have had! Praise the Lord.—A LOVER OF ZION.

DOVER (PENTSIDE).—Dear Brother Winters,—A very pleasant and profitable evening was spent on Wednesday,

November 4th, being the usual autumnal meeting. About seventy friends sat down to tea, followed by a meeting in the schoolroom. Brother Barton offered prayer. Brother Carpenter presided, and read a note from Mr. H. J. Wilman, expressing regret at his inability to be present. The chairman expressed his deep thankfulness to God for the way in which they had been led as a church since they had been without a pastor. He also thanked all who had assisted him in his work. The church was now entirely free from debt, a fact for which they could not be sufficiently thankful. Speeches were delivered by brethren Barton, Uden, and Chapman. During the evening suitable hymns and pieces were ably rendered under the conductorship of Mr. Jones, sen., Miss Barton presiding at the harmonium. A thankful spirit pervaded the meeting, and a hope was expressed that they might soon be favoured with a pastor of God's own sending. The meeting was closed with the benediction.—Signed on behalf of the Church, W. CARPENTER, 7, Saxon-street, Dover.

**CLAPHAM JUNCTION (PROVIDENCE CHAPEL).**—Harvest thanksgiving services were held here on Tuesday, October 20th. In the afternoon Mr. Mitchell delivered a very impressive discourse, and in the evening brethren Parnell, Harsant, and Dadswell were much helped in the addresses which they gave us. Mr. J. Harris made a very efficient chairman. The pastor, Mr. R. Thomson, gave a short account of the work which was being carried on, referring particularly to the large number of young people who were engaged in the work of tract distribution, and to the zeal and activity in that department of Christian effort exhibited by the Secretary, Mr. March. He stated that since the commencement of his pastorate on April 6th, twelve candidates for fellowship had been accepted by the church. The attendance was very encouraging, particularly in the evening. Several friends observed it was one of the most enjoyable times they ever had. The choir, under the direction of Mr. Cox, sweetly led us in our service of praise. A number of friends from neighbouring churches, chiefly from West-hill, favoured us with their presence. The collections, including those taken on the previous Sunday, amounted to upwards of £14.

**A WORD OF ADVICE TO YOUNG MINISTERS.**—Dear Brother Winters,—I am much impressed with the death of Mr. Whatmough at the early age of 39, having lost my dear son, T. J. Hall, about the same age. It seems to me that something is wrong (I am speaking after the manner of men) that man in

the prime of life should be so taken away. Our late brother Lawrence was somewhat the same age. What I wish to impress upon young men who are engaged in manual labour or mental work all the week, and in preaching on Sundays, &c., is that they require rest, and should have it occasionally. One man cannot do two men's work. It would also be best for their wives and children for them to be at home sometimes on Lord's-days with their families. The continued strain of body and mind is sure to affect them, and then their wives and children suffer. Trusting you will find room for this in the E. V. and G. H., or use your powerful pen to warn young men of the consequences of over-pressure of physical strength, I am, sir, yours sincerely in our Lord Jesus, S. HALL, SEN., 107, Southwark Bridge-road, London.

**HIGHBURY.**—Very interesting, encouraging, and spiritual services were held at Providence, Highbury-place, on Sunday and Tuesday, Nov. 15 and 17. Mr. Reynolds, pastor, preached on the Sunday, when the chapel was well filled. On the Tuesday Mr. E. Mitchell preached in the afternoon, setting forth most sublimely the beauty of the Lord. Tea was served to a large number in the schoolroom and vestries. At the evening meeting the pastor presided, and, after singing, read Isa. lxiii., and dear brother Henry Mobbs was sweetly helped to pour out his heart at the throne of grace. The chairman then called on Mr. Willey, church secretary and deacon, to give a report of the past year, who said, in looking back when the church was formed over 40 years ago, they have much to be thankful for. Mr. Glaskin, their first pastor, was with them for 14 years—

"Many days have passed since then.  
Many changes have we seen."

The Lord has greatly blessed our present pastor; through his instrumentality principally this chapel has been erected, where souls have been built up on their most holy faith. Our pastor is still surrounded by a loving people. During the past year 17 have been added to the church (nine by baptism), which we deem very encouraging; congregations keep up; on Sunday evenings the chapel is generally quite full, and there is nothing done to draw the people but the preaching of the Gospel. Sunday-school, Dorcas Society, and all institutions are in a healthy state, so to-night we raise another Ebenezer, thank God, and take courage. Addresses on "Light and Life" were delivered by Messrs. Box, Sears, Sampson, Moxham, Thomson, Beecher, and Mitchell. The collections amounted (with profit on tea) to £45, so that with what is in the treasurer's hands, the church are enabled to pay £80 off the debt. The chapel was quite full, among

whom we noticed Messrs. Harris (of Shouldham-street), Knight, Fricker, J. Briscoe, White, and Joyce, who took part in the service.—J. W. B.

**LIMEHOUSE (ELIM).**—The services in connection with the eighth anniversary of the opening of the chapel commenced on Sunday, Oct. 11th. Two sweet Christ-exalting sermons were preached, that in the morning by the pastor, F. C. Holden, and that in the evening by Mr. J. Crook, of Lewisham. On Thursday, Oct. 15th, the services were continued. Brother G. Webb, late of Dover, preached in the afternoon, in the place of brother O. S. Dolbey, of the Surrey Tabernacle, who could not attend in consequence of the death of his mother. Much sympathy was expressed in the afternoon and evening with our brother in his bereavement. Brother G. Webb preached a powerful sermon, which caused the hearts of many to rejoice. As we listened we thought, Surely the pastorless Churches do not know our brother, or they would soon give him a call. A goodly number sat down to tea. The evening meeting commenced at 6.30, brother James Lee presiding. Brother J. Flory read a Psalm and led us at the throne of grace. The chairman's address was, as usual, brief and spiritual, giving a sweet tone to the meeting. Addresses were given by brethren G. J. Baldwin, W. H. Lee, H. Myerson, J. M. Rundell, G. Webb, G. Lovelock, and F. C. Holden. Hymns were given out by brethren Pallett, Paynter, and Turner. There was a good attendance, and it gave us pleasure to notice the presence of several friends from other churches. After a vote of to the chairman and to the ladies who arranged the tea, the meeting was closed with prayer, and thus ended another happy day at Elim. We felt that we could not be grateful enough for the blessings of God's house, for we indeed dwelt in the land of Goschen. Many of our country brethren would have been glad to walk miles to have heard one of the sermons, or one of the speeches, for they were all, without exception, full of gospel marrow. May God's servants and the truth they preach be increasingly appreciated.—**GEO. TURNER.**

**BRADFIELD ST. GEORGE.**—We very heartily raise our Ebenezer, and say, "Hitherto hath the Lord helped us." We join with the Church of our Lord Jesus Christ in her National Anthem, and sing, "Praise God from whom all blessings flow," etc. On Sept. 20 and 21 harvest thanksgiving services were held. Brother S. K. Bland preached on the Sunday morning and afternoon at the chapel, and in the evening at the Mission-hall, Hessett. On the Monday brother Moxham, of London, preached

two sermons, which were very much enjoyed. Collections were made, which we gave to our beloved Home and Foreign Missions. About 100 took tea. On Nov. 12 we had our annual members' tea-meeting. The executors of Miss Abi Last gave us a joint of beef, as was the custom of our departed sister. Our pastor presided. Fervent prayer was offered by our deacon, W. Scarfe. Our senior deacon, D. Bland, read the minutes of the past year. Addresses were given by brethren W. Scarfe, W. Bland, A. H. Hart (Sunday-school superintendent), B. Bowyer, and G. Welton. Our brethren spoke words of truth and soberness. The hearty thanks of the meeting were given to the executors of Miss Last, and also to our worthy deacons, who are men of honest report, and sound in the faith. Our statistics for the year: Baptized, 3; received, 1; dead, 2; present number of members, 77. A very happy meeting was closed by singing "Blest be the tie that binds."—**W. D.**

**GLENELY, SOUTH AUSTRALIA.**—**DEAR SIR AND BROTHER,**—I have been, I hope, led to write a few lines to you, and by this time I hope the Lord has been pleased to raise you up and strengthen you, so that you may be of use to the Churches. I write from this far-off land, South Australia, where we are in the midst of Arminian rubbish and Popish nonsense, and the **EARTHEN VESSEL AND GOSPEL HERALD** and *Gospel Standard* are like a light shining in a dark place to a few that do not believe in such God-dishonouring things as above named. I really cannot blame the poor things that have not been taught better. I have been uneasy, not knowing where to find rest for my soul. I made it a point to study the Bible, and I bless God that He ever opened my eyes. The doctrines of grace are marrow and fatness to my soul. The Holy Spirit must be the illuminator. No matter what we are or may be, unless we are brought to see our helplessness and God our All-in-all, our religion is nothing. We may be Broad Church or High Church, or Low Church, but it is of nothing worth to a poor hungry soul; and as to Modern Thought, it is only another name for Deism. To me such things are as death, nay more, deep despair. I was reading the 7th of Romans, and Paul says "he spake to them that know the law," and as dear Mr. West used to say, "And it is of little use speaking to anyone else." We in Australia have been pained at our sad loss in the death of Mr. Allen, of Sydney, and although Sydney is nearly a thousand miles from Adelaide, he used to occasionally come here. He was as a pillar, and valiant for the truth, made so by God the Holy Ghost. But bless God He is able of these stones (now in the ruin of the Fall) to raise up chil-

dren unto Abraham. I hope the Lord will bless this far-off land with His mighty power in bringing the outcast to Zion, and when His judgments are abroad the people will learn righteousness. The Russians can expect no more than a terrible visitation for their treatment of the Jews. I enclose a tract we few had printed and circulated all around, and if a few tracts could be sent here, now cheaper postage is in force, they would be of use. May the Lord preserve you many years in the faith of Jesus Christ. Yours in the best of bonds, — ALFRED HORLEY, Glenely, near Adelaide, S.A.

#### BUCKS, BERKS, HERTS, AND OXON ASSOCIATION OF STRICT BAPTIST CHURCHES.

The annual meeting of the above association was held at Wooburn-green on Monday, October 19th. The ministers and delegates met for business at 1.30. Brother Price sought the divine blessing to rest upon the Churches, and upon the meetings of the day.

The worthy treasurer, E. B. Lloyd, presented his financial report, which was pleasing, showing a balance in hand of over £5. It was agreed that a series of meetings should be held in connection with the associated Churches during the winter months for the purpose of encouraging and stimulating the said Churches to meet for prayer, to be decided for the truths of the Gospel, to abide by the ordinances of the New Testament, and to seek to promote concord and love. These meetings are already being arranged, and will (D.V.) soon commence. A few pounds were voted for the purpose of defraying travelling expenses. The intention is not only to visit in this way each of the associated Churches, but other Churches also of "the same faith and order," which have not yet joined the association — *i.e.*, if they will accept our given services.

At three o'clock brother Moxham, from London, put in his appearance, and was helped to deliver an able discourse upon Ez. xxxvii. 10.

Tea followed, and the evening meeting. The president of the association, Josiah Morling, of High Wycombe, occupied the chair. After singing and the reading of Psa. xlvi. brother Ives prayed. The secretary, brother Dulley, of Wooburn, read the report for the past half-year, and the letters from the Churches, following which was the president's address, based upon the exhortation, "Earnestly contend for the faith once delivered to the saints," observing there are two great powers in the world — one seeking to uphold, maintain, and defend "the truth as in Jesus;" the other seeking to pull down and destroy.

We are in greater danger from reli-

gious infidelity than from profane atheism, seeing that preachers are denying the inspiration of the Scriptures, the Godhead of Christ, the vicarious aspect of the atonement, total depravity of mankind, and the necessity of regeneration, &c. These were seeking the destruction of the true Church as much as when the Smithfield fires were blazing, and the land was being fattened with the blood and ashes of the noble army of martyrs. Many are resorting to very carnal measures, turning the house of God into an auction mart for the "sale of fruit, vegetables, poultry, and other articles." Our business is to "contend for the faith" in our preaching and in our lives. God will bless naught but His truth; an unholiness belies the Gospel. Let our preaching be like the breakwaters which have been constructed for the preservation of our shores. Let us contend for the whole of the truth, be like the German princes who had emblazoned on their banners the letters V. D. D.M.I.E. "The Word of the Lord endureth for ever;" and like the British officer who, when wounded, fell upon the battlefield, kept his flag aloft, saying to his comrades, "It didn't touch the ground, my boys." Brethren, keep the flag up.

The subject chosen for the brethren was, "Salvation: its necessity, source, nature, consummation."

Brother Moxham gave an address brimful of Gospel, which was much enjoyed. Brother E. B. Lloyd, pastor at Sydenham, followed most heartily upon the necessity, after which came the pastor of the Wooburn-green Church, F. Tilbury, with kind and loving words upon the source. Brother A. Knell, pastor at Colnbrook, brought up the rear in a Scriptural manner upon the nature of salvation, basing his remarks upon the words, "The Son of God was manifested to take away our sins," bringing into prominence the mediation of the Lord Jesus Christ.

Space forbids notes of these Gospel sermonettes. Collections were good, and at the close we felt grateful and encouraged. Blessed be the name of the Lord there is some good salt in the land yet. God grant that the association may become a power for much good. "The little one become a thousand and the small one a strong nation," is the prayer of  
MINIMUS.

BERKHAMSTED. — Dear Mr. Winters, — A meeting of the British and Foreign Bible Society was held here on Thursday, October 29th. A most blessed address was given on the occasion. We cannot express our feelings as the many testimonies given by the deputation of the grand and glorious Bible, as it carries its powerful yet silent message to the hearts of the people, without so much as the human voice to speak one



word. Truly the Word of God is the sword of the Spirit, and its work is perfect. We did feel so thankful for the faithful addresses delivered, for the greater part of the people in this town as far as religion goes, are in the dark. We well remember Mrs. Wheeble, a saint now in glory, and once a member of the Church at the Surrey Tabernacle, on returning to chapel, after having paid a visit to Berkhamsted, was asked by the friends where she had been. She said, "To Berkhamsted." They looked at her and said, "What! that dark Arminian place?" They were right, too, but alas! the darkness deepens. Yet we are thankful for having had a good meeting; it was one of the best we ever attended. Mr. Sipton, from Beulah, was on the platform, and spoke well. O that we could see more people in love with the Bible here!

"The Bible, the Bible, its worth who can tell?"

It saves us from death and also from hell; Its power o'er the earth to us is unknown, But oh! we shall know when we meet around the throne."

**HAMPSTEAD.** — **EBENEZER.** — On Wednesday, October 14th, a service of thanksgiving and praise for the blessings of harvest was held, preceded by a tea. The meeting commenced with a hymn of praise, followed by reading a portion of Scripture, and prayer offered by Mr. Houshold. Mr. Burbridge presiding, gave a hearty address from Joel ii. 22. Mr. Preston Davies spoke refreshing words concerning the people of the Lord, described as His doves, and the writer made a few remarks on the glorious words of the Captain of our salvation, "The kingdom of God is within you." The free-will offerings were for the Aged Pilgrims' Asylum. The meeting was greatly enjoyed by all the dear friends present. — **ADAM MARKHAM.**

**DEPTFORD (ZION, NEW CROSS-ROAD)** reports 412 Sunday scholars and 41 teachers. During the year 12 scholars have been baptized and added to the Church. Praise the Lord.

**GRAYS (EBENEZER).** — Dear Brother, — Our harvest meeting was held on October 21st. We had a very enjoyable day and a good company of friends, beyond our expectation. Brother Maycock preached in the afternoon from the words, "Thou crownest the year with Thy goodness." W. Brown, of Tadworth, presided, and Messrs. Beddow, J. Griffith, and W. Archer gave suitable addresses. Brother H. Lee opened the meeting with earnest prayer. Suitable hymns were sung, and it was a very happy and pleasant gathering. — **W. HEYMER.**

**TRING (WEST-END).** — Sunday-school anniversary services were held on October 13th. Mr. Maycock preached two excellent sermons, but, owing to the heavy rain that fell, the congregations were rather small.

**BOROUGH (TRINITY HALL, GREAT SUFFOLK-STREET).** — On October 20th we held a harvest thanksgiving service. Our kind friend and brother, J. W. Banks, presided for us, and several brethren spoke on different subjects. It was indeed a time of refreshing from the presence of the Lord. We thank all the friends who came to our help. We take courage and go forward. — **JAMES SCARFE.**

#### STRICT BAPTIST MISSION.

The 30th anniversary was held at Keppel-street Chapel (the birthplace of the Mission), on Tuesday, Oct. 27th. It was indeed a happy season, and in some respects the best of its kind. The tone and spirit of the meeting were excellent, and the collections liberal.

Mr. B. J. Northfield preached in the afternoon from 2 Thess. iii. 1: "Finally, brethren, pray for us," &c. He dwelt upon:—1. The Divine Agency. The word of God was excellent, not only for its general information, but as a divine revelation. It was God's grandest instrumentality in salvation. The text suggested that it might be hindered by Satan, the world, and the lukewarmness of professed Christians. 2. The Success of the Word of God. Its first preachers were successful as missionaries. But success depended upon God's power and blessing, and in a measure on our efforts and godliness. 3. The Request Presented was reasonable, reciprocal, and comprehensive. Prayer should be accompanied with practical help; and in blessing others we ourselves were blest. Every Strict Baptist ought to help the Strict Baptist Mission, which deserved to be better known. Might the Lord's blessing rest upon His word, and upon the immortal souls of those who were present.

Tea having been served in the school-room,

**THE EVENING MEETING** was commenced shortly after 6; the President, Mr. John Box, in the chair.

The singing was ably conducted by Mr. A. Steele.

The chairman read Psa. lxxvii.

Mr. Beecher sought the divine blessing on the meeting.

The chairman, briefly paraphrasing the Psalm he had read, rejoiced that they were of one heart and one way in seeking to spread abroad the knowledge of God's name. He referred to the early history of the Mission, of which the associations of the chapel reminded him. Three Churches united to establish the Mission in 1861. It was now

supported by upwards of 70 Churches, and its influence was extending both at home and abroad. The chairman bespoke for the report, when issued, a careful and prayerful reading, and called upon the corresponding secretary to read a brief abstract of it.

Mr. Josiah Briscoe accordingly read a few select passages, which showed that there had been a steady, healthy growth during the year. Twenty-four stations had been maintained in India and Ceylon. The number of workers was 50; Church members, 458; day schools, 24; scholars, 700; Sunday schools, 23; Sunday scholars, 578; total number of baptisms during the year, 54. Other fields were opening, and 300 converts were waiting to be baptized. The report closed by pressing home the responsibility of providing adequately the means for so glorious an enterprise.

Mr. Mote, the treasurer, read the balance-sheet. The receipts, including a balance of £203 2s., and £100 drawn from the reserve fund, amounted to £1,118 15s. 2½d. The expenditure had been £929 17s. 11d., leaving a balance in hand of £188 17s. 3½d.

Mr. Wakelin read the list of officers for the ensuing year.

Mr. Lynn moved the election of officers, and proposed that the thanks of the meeting be given specially to the president and secretaries. Mr. Catchpole has kindly consented to accept the office of minute secretary. Mr. Wakelin having expressed a desire to relinquish that part of his work.

Mr. Abbott seconded the motion, which was carried unanimously.

Mr. Thomas, of Tring, in moving the adoption of the report, warmly advocated the claims of the Mission, and suggested that ministers should make it their duty to go round among the Churches, and appeal for funds.

Mr. Marsh, of Wellingborough, seconded the motion, and urged the importance of prayer, and the duty of giving as God had prospered us.

Mr. Aaron, a coloured missionary from Rangoon, in Burma, gave a short but charming address. He was familiar with several of the stations of the Strict Baptist Mission, which, he said, was doing "a grand and glorious work." He sang a Tamil translation of part of the hymn, "What can wash away my stains?" with much sweetness and pathos, which, with his telling speech, was evidently appreciated by the meeting.

Mr. Sears, the vice-president, was the next speaker, who gave some pointed, practical exhortations—his leading ideas being *watch, pray, work, give*.

The collection was then taken which, with that in the afternoon, amounted to £25 12s. 2½d. The chairman having stated that the expenditure had exceeded the income by about £53, a gentleman present offered to give £10 on the con-

dition that the remaining £17 were made up that evening. By the kindness of friends this was speedily done, and hearty thanksgiving rendered in the words of the familiar doxology, "Praise God from whom all blessings flow."

After a few words from Mr. Sampson (the newly-elected pastor at Keppel-street), a vote of thanks to the ladies was passed, and Mr. Squirrel closed the meeting with prayer.

[A copious report both of the sermon, and of the evening meeting, appear in the *Olive Branch* for December. Price one half-penny, 4 copies post free for 2d., from the Printer, J. Briscoe, 28, Banner-street, Finsbury.]

**A VISIT TO YORKSHIRE AND LANCASHIRE.**—On Sept. 24, leaving London by G.N. train from King's Cross, we travelled away very fast, reaching Grantham in less than two hours, 111 miles from London; Retford under three hours. We then changed on to the M.S.L.R., by which we reached Grimsby. Grimsby now stands forth as one of the best fish centres in the country, with its fine fleet of steam trawlers and splendid vessels fitted with tanks to bring the fish alive into the docks. It is a very ancient town, but wonderfully improved within the last thirty years. Clee and Cleethorpe are suburbs of Grimsby. We met with a few of God's dear children here, some of them with rough outsides, but with soft hearts. One dear old saint, Mrs. Brace, formerly connected with Grove Chapel, Camberwell, delights to talk of Joseph Irons, and some of the old ministers who preached there, and others who sat under James Wells. On Friday evening we found a good company assembled in a room, who listened with attention to a plain testimony concerning the nature and security of the Christian hope.

"Amid temptations sharp and long,

My soul to this dear refuge flies;

Hope is my anchor firm and strong,

While tempests blow and billows rise."

May God continue to bless the few thus gathered together there, and own His word to the calling out of His elect from the world. The next morning we went aboard the Trent, screw packet, in Grimsby docks, and sailed down to Hull. On Sunday we meet kind faces, and the three services were well attended. The friends now meet in a very fine room in the parochial building, Bond-street; but there is no reason why they should not have a chapel of their own, which would be far more comfortable. The services are greatly helped by four of the brethren, who speak in turns; and not only in Hull, but in the neighbouring villages, they carry the gospel of Jesus Christ. I believe the first among them was Mr. G. Stevenson, who is also the secretary of the Pure Truth Mission,

whose sound and solid tracts are worthy of being known the world over. The mission is most useful and deserving of help. Anyone desiring sound leaflets or tracts should send to the secretary, G. Stevenson, 12. Crown-terrace, Hull. But coming to Sunday, the 27th, the text of the morning was Psa. cxlii. 5. (1) The Christian's cry. (2) The reality of prayer. (3) Its power and efficacy. Afternoon, Gen. xxiv. 31. We noticed the subject in a threefold manner—(1) A gracious character, Thou blessed of the Lord; (2) A gracious command—"Come in, why standeth thou without?" (3) A feast prepared. Might not this be addressed to many in our congregations? May God put power forth in the word, and sweetly force them in. They will then join with Watts—

"Why was I made to hear His voice,  
And enter while there's room?"

The ordinances and privileges of the Church of Christ were pointed out. In the evening, Psa. xxii., we spoke the Person of Christ, and His work of atonement. The room was filled, and after the service, the doxology, "Praise God," &c., brought another happy day to an end. On Monday evening, at Hessele, when another good meeting was enjoyed, nearly thirty of the friends came from Hull. Our text was Matt. xi. 28, we spoke of the Gospel rest and the fulness of covenant blessings of Christ. Our dear brother, Geo. Reed, who resides here, most kindly entertained all who desired rest and refreshment. God bless the friends at Hull. May a Gospel Church soon be formed here on New Testament principles, and the seed of truth which was abundantly sown here in days past spring forth. We believe that God has many precious jewels in Hull. Here Samuel Lane preached and laboured, also Thomas Davis, now of Harborne, near Birmingham, and many other faithful men. On Tuesday morning, at 5.40 a.m., we left for Manchester, en route for Tyldesley. In the evening we found a large gathering of old friends, who seemed greatly to enjoy the word. The plain testimony of a precious Jesus will be ever fresh to the chosen family of God.—J. CROOK.

#### "PUBLIC WORSHIP."

MY DEAR BROTHER WINTERS,—Many thanks for your excellent article in the October number of "E. V. & G. H." May all the members of our Churches read it, and, by the help of God, seek to carry out its practical suggestions. Then I am sure the hearts of our pastors, deacons, and regular attendants in the Lord's house would be cheered, and our Heavenly Father would look with pleasure to see His children meet with one accord to wait upon Him.

Should we not consider it one of our greatest privileges, not only to be

regular, but to be punctual at the worship of God. We like it put thus: "To meet on Lord's-days and at other times as the Lord gives us opportunity." There are always justifiable reasons for the absence of some of the Lord's family; but what a blessed change there would be in our Churches if every Christian from this time would in the fear of God say, "I will meet to worship God every time the Lord gives me opportunity." Surely it would be said of us, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name."

W. H. ABRAHAMS.

Plumstead, S.E.

### In Memoriam.

Last Wednesday I buried my mother, Mrs. HESTER BALDWIN, a member of Grove Chapel, Camberwell (J. Irons), 61 years. She was 83 years of age. She passed away peacefully without a struggle on October 23rd, at 2.30 a.m. The previous day I said to her, "Well, Grannie, how are you?" She replied, "Very bad. I am going; I saw the King in His beauty last night, and He said I am to wait a few hours till He fetches His chariot and takes me to His palace." I did not think she was so near death. I said, "How about your fears of the last struggle?" She replied, "Not a shadow, not a cloud. I am going through the valley through Jesus precious blood into the King's palace." Brother Tooke committed her remains to the earth at Forest-hill on the 27th inst. Thus another of Israel's despised race (my mother was a Jewess) has been removed to the bosom of Abraham. She had lived with us fourteen years, and we miss her much, but look forward to the time when Jew and Gentile redeemed, sanctified, and glorified shall meet around the throne of the Lion of the tribe of Judah and the Lamb in the midst of the throne. May the God of our fathers hasten the time when the "veil shall no longer be upon the heart," but Israel shall say, "Blessed be He that cometh in the NAME of the Lord."—THOMAS BALDWIN.

On Nov. 14th, aged 73, Mrs. ELIZA BLANCHARD, wife of Mr. Wm. Blanchard, after many years of patient suffering. She was a member of Providence, Erith. She repeated the hymn, "Jesus, lover of my soul," and shortly before her departure said, "I shall soon be home." Her end was calm and peaceful.—C. W.

Our aged brother OLIFF passed away in his 87th year. Many years in membership at Enon, Chatham.—E. CASSE.